

**A CORRELATION OF BARRON'S EGO STRENGTH
SCALE AND ROKEACH'S DOGMATISM SCALE**

BY

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A CORRELATION OF BARRON'S EGO STRENGTH
SCALE AND ROKEACH'S DOGMATISM SCALE

A Research Paper

Presented to

the Graduate Council of
Austin Peay State University

In Partial Fulfillment
of the Requirements for the Degree

Master of Arts

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Joyce Lakey Ayers

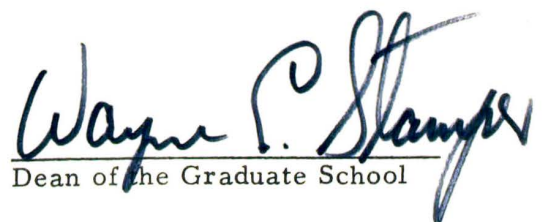
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To the Graduate Council:

I am submitting herewith a Research Paper written by Joyce Lakey Ayers entitled "A Correlation of Barron's Ego Strength Scale and Rokeach's Dogmatism Scale." I recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Psychology.


Major Professor

Accepted for the Council:


Dean of the Graduate School

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CHAPTER I

INTRODUCTION

The concept of ego strength has been vague and ambiguous in psychoanalytic literature and therefore there has been difficulty in giving the concept clear cut scientific value. In a symposium on "Ego Strength," held at the 15th International Psycho-analytical Congress, Paris, 1938, Glover stated that the relation of the total ego to its environment, its strength or weakness, should be considered in terms of adaptation. According to Karush (1964) the ego's psychological capacity for adaptation is expressed in the ego's ability to select, control and integrate systems of mental activity. Fixation of the total ego to any one period of development creates impaired perception, learning, and rational thought and is considered evidence of ego weakness. The earlier a fixation occurs, the more resistant maladaptive functions are to change.

In recent years, the concept of ego strength has become an important factor in determining the prediction of the ability to effect personal change. In 1950, Barron developed his Ego Strength Scale (E.S.) to predict the favorable response of psychoneurotic patients to psychotherapy. He feels, however, that "consideration of the scale

content and its correlates suggest that a somewhat broader psychological interpretation be placed upon it, making it useful as an assessment device in any situation where some estimate of adaptability and personal resourcefulness is wanted. It appears to measure various aspects of effective personal functioning which are usually considered descriptive of ego strength" (Barron, 1953).

In constructing the Ego Strength Scale, Barron selected 68 items from the Minnesota Multiphasic Personality Inventory (MMPI) on the basis of significant correlation with rated improvement in psychoneurotic patients who had been treated for six months in a psychiatric clinic. Using a sample of 33, the patients were rated by two skilled judges for degree of improvement. There was an r of .91. The mean of the improved group was 52.7 and that of the unimproved group was 29.1, a difference which was significant well beyond the .01 level. The odd-even reliability of the scale in a clinic population of 126 patients was .76. Test-retest reliability after three months in a sample of 30 cases was .72.

When the Ego Strength Scale was administered to graduate students at the Institute of Personality Assessment and Research, the students were described by staff members by filling out an adjective check list. The ten highest scorers and the ten lowest scorers on the psychotherapy prediction scale were then compared by item-analyzing the composite adjective list for the two groups. The high scorers gave

an impression of greater resourcefulness, vitality, and self-direction. The psychotherapy prediction scale correlated significantly with vitality (.38), drive (.41), self-confidence (.24), poise (.24), and breadth of interest (.25). Significant negative correlations were submissiveness (-.40), effeminacy (-.34), and intraceptiveness (-.34).

The Ego Strength Scale is also related to tolerance and lack of ethnic prejudice. In a standardization sample, it correlated -.47 with the ethnocentrism (E) scale of Form 60 of the University of California Public Opinion Questionnaire. In a sample of graduate students, it correlated -.35 with the prejudice scale of the MMPI, and -.46 with the E scale. These findings, also, support the theory that what is being measured is the general excellence of ego functioning.

The authors of the Authoritarian Personality (1950), in their research study for the character defects which accompany ethnocentrism, found that high scorers on the E scale showed "lack of differentiation of the ego." Clinic patients showed "a narrow range of experience, emotionally and intellectually, as well as rigidity and constricted, stereotyped thinking." These findings would relate negatively to high scores on the Ego Strength Scale.

Rokeach (1960) developed his Dogmatism Scale for the primary purpose of measuring individual differences in openness and closedness of the belief systems. He felt it should also serve to measure general authoritarianism and general intolerance. He reasoned that "the more

open a person's belief system, the more his learning and problem solving behavior should be directed by the requirements of the situation rather than by the demands of authority. Authority should be a less effective determinant of the behavior of the open minded. The more closed-minded the individual, the greater the dependence on authority and the more difficulty to distinguish between the source of the information and the quality of the information." Rokeach's theory of the organization of belief-disbelief systems is that the cognitive system of closed-minded or dogmatic persons is highly resistant to change.

Ehrlich and Lee (1969) conducted a study concerning dogmatism, learning, and resistance to change. They concluded that, in regard to their conservatism, dogmatic subjects are confident in what they have been taught to believe and accept the tried and true, despite inconsistencies. They are cautious and compromising in regard to new ideas and content with the traditional.

Costin (1968) tested the hypothesis that dogmatism would be positively correlated with a student's retention of psychological misconceptions but would not be related to their acquisition of basic psychological principles. The zero-order correlation for dogmatism and the retention of misconceptions was .35 (significant beyond the .01 level), while dogmatism and learning of basic principles was $-.004$. The Costin study was significant in that it showed that closed-minded

subjects may be more resistant to change of old beliefs than to the acquisition of new belief-congruent beliefs.

Ehrlich and Bauer (1966) administered the Dogmatism Scale to patients in a psychiatric hospital when they were admitted and when they were discharged. Using an N of 254, they found that 51 percent of the low dogmatics were discharged in under three weeks whereas only 27 percent of the high dogmatics were discharged. Prognosis was significantly associated with patient dogmatism as determined by a corrected contingency coefficient ($\bar{C}=30$). They concluded from this that the high scoring patients were retained for periods greater than three weeks twice as often as low scoring patients were because of resistance to change.

Hallenbeck and Lundstedt (1966) conducted a study concerning the adjustment of persons to the gradual onset of blindness. They hypothesized that dogmatic persons would deny their disability and repress affect, indicating their refusal to accept their loss. Open minded persons, however, were expected to experience depression as a reaction to their loss. The hypothesis was confirmed. Correlations of dogmatism with denial ranged from .42 to .66, and with depression from -.43 to -.52. The dogmatic person seemed to be less willing to accept major changes of the self.

Plant, Telford, and Thomas (1965) conducted a study using the Dogmatism Scale and the Allport, Vernon, and Lindzey Study of Values,

and five scales of the California Psychological Inventory (CPI). The high dogmatics were psychologically immature and were characterized as being impulsive, defensive and stereotyped in their thinking. Low dogmatics were outgoing and enterprising, calm, mature and forceful, efficient and clear thinking, responsible and more likely to succeed in an academic setting.

A study by Korn and Giddan (1964), using three scales from the CPI concluded that the more dogmatic an individual, the less tolerant, flexible, and secure he is.

Norman (1966) when studying dogmatism and psychoneurosis in college women, concluded that investigation has demonstrated there is a relationship between dogmatism and a poor self-concept and personality maladjustment.

After reading these findings, it would be assumed that a person with high ego strength would be low in dogmatism and a person with low ego strength would be high in dogmatism. The purpose of this study was to determine the relationship of ego strength to dogmatism, using Barron's Ego Strength Scale and Rokeach's Dogmatism Scale. A negative correlation was hypothesized.

CHAPTER II

METHOD

The Sample

The sample used in this study was undergraduate students enrolled in Psychology 212 during the Spring Quarter, 1972, at Austin Peay State University, Clarksville, Tennessee. All participants volunteered to serve as subjects and received extra points in the class for their participation in this research. The sample was composed of 53 students, of which 25 were males and 28 were females. The subjects were freshmen, sophomores, juniors, seniors, and post-masters. The ages ranged from 18 to 40.

Description of the Instruments

The Ego Strength Scale was developed by Frank Barron. It consists of 68 items from the MMPI that were selected on the basis of significant correlation with rated improvement of thirty-three psychoneurotic patients. The test consists of 68 selected statements that are judged to be true or false descriptions of the subjects. They are scored by the total number of correct answers as listed in Basic Readings in the MMPI in Psychology and Medicine (1963). A copy of this test can

be found in the appendix. There was no time limit on this test and it could be administered either individually or in a group setting.

Barron conducted a cross-validation study on three new samples to test the scale's predictive ability. Fifty-three patients, who had been studied earlier and later showed patterns of improvement, were given a shortened form of the MMPI and the results correlated .42 with the terminal rating.

A second group of fifty-two patients from Langley Porter Clinic was rated by therapists as examples of exceptional improvement, moderate improvement, and complete lack of improvement. The degree of relationship between the Ego Strength Scale scores and the rating was .54.

A third group of forty-six patients from a general hospital was rated by therapists on a nine-point scale of improvement, and the correlation with pretherapy prognosis scale (Ego Strength Scale) scores was .38.

The Dogmatism Scale was developed by Rokeach to measure individual differences in openness or closedness of a person's belief systems. It was obtained, with the author's permission, from The Open and Closed Mind (1960). The items were taken from the book and mixed by the present researcher and administered to the subjects. The subjects were required to judge each item and score it as to whether they agreed or disagreed. The scoring ranged for +3 (I agree

very much) to -3 (I disagree very much). In scoring, individual items were added algebraically and then a constant of 160 was added, thus eliminating all negative numbers.

The Dogmatism Scale has gone through five editions. A total of eighty-nine items was tried originally and many have been eliminated. The final Form E, which was used in the present study, contains forty items. Agreement is scored as closed and disagreement is scored as open. A copy of the Dogmatism Scale is entered in the appendix.

Administration and Scoring

The Ego Strength Scale and the Dogmatism Scale were administered to the subjects as a group. The Ego Strength Scale was administered first and after everyone had completed it and all tests had been collected, the Dogmatism Scale was administered. Both tests were administered by the present researcher. It took a period of about thirty minutes to complete both tests.

The Ego Strength Scale was scored according to the directions given by Barron in the Basic Readings on the MMPI in Psychology and Medicine, pages 227-228. The raw score was obtained by adding the number of correct responses.

The Dogmatism Scale was scored according to the directions given by Rokeach in The Open and Closed Mind. Individual items were

were added algebraically and then a constant of 160 was added in order to eliminate all negative numbers.

CHAPTER III

RESULTS

The Pearson Product-Moment technique was used to compute the correlation coefficient. The scores on the Barron's Ego Strength Scale were compared to the scores on Rokeach's Dogmatism Scale. The resulting correlation was $-.42$, which was significant beyond the $.01$ level.

CHAPTER IV

DISCUSSION

A significant correlation of $-.42$ was obtained between the Ego Strength Scale and the Dogmatism Scale. It was significant beyond the $.01$ level. It confirms the hypothesis that a person who is high in ego strength would probably be low in dogmatism, and a person who is low in ego strength would have the tendency to be high in dogmatism.

In constructing the Ego Strength Scale, Barron considered the fact that the item content of the scale included several kinds of psychological homogeneities. The pretherapy characteristics of patients who improved during therapy were as follows: (a) good physical functioning; (b) spontaneity and ability to share emotional experiences; (c) conventional church membership, but nonfundamentalist and undogmatic in religious beliefs; (d) permissive morality; (e) good contact with reality; (f) feelings of personal adequacy and vitality; (g) physical courage and lack of fear.

Characteristics of the unimproved were: (a) many and chronic physical ailments; (b) broodiness, inhibition, a strong need for emotional seclusion, worrisomeness; (c) intense religious experiences, belief in prayer, miracles, and the Bible; (d) repressive and punitive

morality; (e) dissociation and ego-alienation; (f) confusion, submissiveness, chronic fatigue; (g) phobias and infantile anxieties.

He felt that what was being measured was a general factor of capacity for personality integration, or ego strength. The item content of the scale seems to show that these strengths are the same as those that are generally ascribed to a well-functioning ego. In addition to being useful as an assessment device in a clinical situation, the Ego Strength Scale may serve as a predictor in any situation in which an estimate of personal adaptability and resourcefulness is indicated.

The Dogmatism Scale was carefully constructed by Rokeach to include items which involve different dimensions: the belief-disbelief dimension; the central-peripheral dimension and the time-perspective dimension. Each statement of the test had to be designed to "surpass specific ideological positions in order to penetrate to the formal and structural characteristics of all positions." Rokeach (1954) defined dogmatism as a relatively closed cognitive organization around a central set of beliefs about absolute authority which, in turn, provides a framework for patterns of intolerance toward others.

In a study by Korn and Giddan (1964), dogmatism was correlated negatively with well-being, tolerance and flexibility. The "closed-mind" construct suggested that tolerance and flexibility would be negatively related to dogmatism.

The question comes up as to whether low, medium, or high scores on the Dogmatism Scale differ in their tendency to present to themselves and to those who would review their test scores, a positive social image and a positive personal image. In a study by Becker and Di Leo (1967), positive findings suggested that disagreeers as well as agreeers obtain low scores and high scores not only on the Dogmatism Scale but on many other scales whose items invite response set distortion and are positively keyed in the direction of a generally unacceptable polarity.

Difference between low and high dogmatics, according to Becker, is the tendency to carry with them into a testing situation one or the other kind of response set or style. Low scorers tend to repress or disagree with statements that are socially unacceptable or reflect a negative self image. High scorers tend to agree with items as they are formulated.

The results of the Becker and Di Leo study showed that males seem to be more motivated to suppress negative personal self images, whereas females tend to be more motivated to deny negative social images. It was also found that low scorers on the Dogmatism Scale are not motivated differentially to present a positive personal image.

CHAPTER V

SUMMARY

The present investigation was initiated in order to determine the degree of relationship between ego strength and dogmatism. It was hypothesized that a significant but inverse relationship existed between ego strength and dogmatism. That is to say, that an individual scoring high on ego strength would score low on dogmatism, and that an individual scoring high on dogmatism would score low on ego strength. The instruments employed in the investigation were Barron's Ego Strength Scale and Rokeach's Dogmatism Scale.

The subjects utilized in the present undertaking were fifty-three undergraduate students from an Adolescent Psychology class at Austin Peay State University, Clarksville, Tennessee. The subjects were volunteers. A Pearson Product-Moment Correlation eventuated in a coefficient of $-.42$, which was significant beyond the $.01$ level. Thus, the hypothesis was cogently confirmed.

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APPENDIXES

APPENDIX A
BARRON'S EGO STRENGTH SCALE

This inventory consists of numbered statements. Read each statement and decide whether it is true as applied to you or false as applied to you.

Mark each statement in the left margin. If a statement is TRUE, as applied to you, put a T before the statement. If a statement is FALSE or NOT USUALLY TRUE, as applied to you, put an F before the statement. If a statement does not apply to you or if it is something that you don't know about, make no mark.

Remember to give YOUR OWN opinion of yourself. Do not leave any blank spaces if you can avoid it. Erase completely any answer you wish to change.

Remember, try to make some answer to every statement.

NOW OPEN THE BOOKLET AND GO AHEAD.

1. I have a good appetite.
2. I have diarrhea once a month or more.
3. At times I have fits of laughing and crying that I cannot control.
4. I find it hard to keep my mind on a task or job.
5. I have had very peculiar and strange experiences.
6. I have a cough most of the time.
7. I seldom worry about my health.
8. My sleep is fitful and disturbed.
9. When I am with people I am bothered by hearing very queer things.
10. I am in just as good physical health as most of my friends.
11. Everything is turning out just like the prophets of the Bible said it would.
12. Parts of my body often have feelings like burning, tingling, crawling, or like "going to sleep."
13. I am easily downed in an argument.
14. I do many things which I regret afterwards (I regret things more or more often than others seem to).
15. I go to church almost every week.
16. I have met problems so full of possibilities that I have been unable to make up my mind about them.
17. Some people are so bossy that I feel like doing the opposite of what they request, even though I know they are right.
18. I like collecting flowers or growing house plants.
19. I like to cook.
20. During the past few years I have been well most of the time.

21. I have never had a fainting spell.
22. When I get bored I like to stir up some excitement.
23. My hands have not become clumsy or awkward.
24. I feel weak all over much of the time.
25. I have had no difficulty in keeping my balance in walking.
26. I like to flirt.
27. I believe my sins are unpardonable.
28. I frequently find myself worrying about something.
29. I like science.
30. I like to talk about sex.
31. I get mad easily and then get over it soon.
32. I brood a great deal.
33. I dream frequently about things that are best kept to myself.
34. My way of doing things is apt to be misunderstood by others.
35. I have had blank spells in which my activities were interrupted and I did not know what was going on around me.
36. I can be friendly with people who do things which I consider wrong.
37. If I were an artist I would like to draw flowers.
38. When I leave home I do not worry about whether the door is locked and the windows closed.
39. At times I hear so well it bothers me.
40. Often I cross the street in order not to meet someone I see.
41. I have strange and peculiar thoughts.

42. Sometimes I enjoy hurting persons I love.
43. Sometimes some unimportant thought will run through my mind and bother me for days.
44. I am not afraid of fire.
45. I do not like to see women smoke.
46. When someone says silly or ignorant things about something I know about, I try to set them straight.
47. I feel unable to tell anyone all about myself.
48. My plans have frequently seemed so full of difficulties that I have had to give them up.
49. I would certainly enjoy beating a crook at his own game.
50. I have had some very unusual religious experiences.
51. One or more members of my family is very nervous.
52. I am attracted by members of the opposite sex.
53. The man who had most to do with me when I was a child (such as my father, stepfather, etc.) was very strict with me.
54. Christ performed miracles such as changing water into wine.
55. I pray several times every week.
56. I feel sympathetic towards people who tend to hang onto their griefs and troubles.
57. I am afraid of finding myself in a closet or small closed space.
58. Dirt frightens or disgusts me.
59. I think Lincoln was greater than Washington.
60. In my home we have always had the ordinary necessities (such as enough food, clothing, etc.).
61. I am made nervous by certain animals.

- 62. My skin seems to be unusually sensitive to touch.
- 63. I feel tired a good deal of the time.
- 64. I never attend a sexy show if I can avoid it.
- 65. If I were an artist I would like to draw children.
- 66. I sometimes feel that I am about to go to pieces.
- 67. I have often been frightened in the middle of the night.
- 68. I very much like horseback riding.

APPENDIX B

ROKEACH'S DOGMATISM SCALE

The following is a study of what the general public thinks and feels about a number of important social and personal questions. The best answer to each statement below is your personal opinion. We have tried to cover many different and opposing points of view; you may find yourself agreeing strongly with some of the statements, disagreeing just as strongly with others, and perhaps uncertain about others; whether you agree or disagree with any statement, you can be sure that many people feel the same as you do.

Mark each statement in the left margin according to how much you agree or disagree with it. Please mark every one. Write +1, +2, +3, or -1, -2, -3, depending on how you feel in each case.

+1: I AGREE A LITTLE

-1: I DISAGREE A LITTLE

+2: I AGREE ON THE WHOLE

-2: I DISAGREE ON THE
WHOLE

+3: I AGREE VERY MUCH

-3: I DISAGREE VERY MUCH

NOW OPEN THE BOOKLET AND GO AHEAD

1. The United States and Russia have just about nothing in common.
2. It is only natural that a person would have a much better acquaintance with ideas he believes in than with ideas he opposes.
3. Man on his own is a helpless and miserable creature.
4. It is only natural for a person to be rather fearful of the future.
5. It is better to be a dead hero than to be a live coward.
6. In the history of mankind there have probably been just a handful of really great thinkers.
7. Of all the different philosophies which exist in this world there is probably only one which is correct.
8. In times like these, a person must be pretty selfish if he considers primarily his own happiness.
9. There are two kinds of people in this world: those who are for the truth and those who are against the truth.
10. In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.
11. If a man is to accomplish his mission in life it is sometimes necessary to gamble "all or nothing at all."
12. The highest form of government is a democracy and the highest form of democracy is a government run by those who are most intelligent.
13. Fundamentally, the world we live in is a pretty lonesome place.
14. There is so much to be done and so little time to do it in.
15. In a heated discussion I generally become so absorbed in what I am going to say that I forget to listen to what the others are saying.
16. If given the chance I would do something of great benefit to the world.
17. It is only when a person devotes himself to an ideal or a cause that life becomes meaningful.

18. When it comes to differences of opinion in religion we must be careful not to compromise with those who believe differently from the way we do.
19. A group which tolerates too much differences of opinion among its own members cannot exist for long.
20. Most of the ideas which get printed nowadays aren't worth the paper they are printed on.
21. Unfortunately, a good many people with whom I have discussed important social and moral problems don't really understand what's going on.
22. Even though freedom of speech for all groups is a worthwhile goal, it is unfortunately necessary to restrict the freedom of certain political groups.
23. Most people just don't give a "damn" for others.
24. Once I get wound up in a heated discussion I just can't stop.
25. While I don't like to admit this even to myself, my secret ambition is to become a great man like Einstein, or Beethoven, or Shakespeare.
26. There are a number of people I have come to hate because of the things they stand for.
27. A person who gets enthusiastic about too many causes is likely to be a pretty "wishy-washy" sort of person.
28. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
29. My blood boils whenever a person stubbornly refuses to admit he's wrong.
30. It is often desirable to reserve judgment about what's going on until one has had a chance to hear the opinions of those one respects.
31. The present is all too often full of unhappiness. It is only the future that counts.

32. Most people just don't know what's good for them.
33. I'd like it if I could find someone who would tell me how to solve my personal problems.
34. In a discussion I often find it necessary to repeat myself several times to make sure I am being understood.
35. The main thing in life is for a person to want to do something important.
36. A man who does not believe in some great cause has not really lived.
37. To compromise with our political opponents is dangerous because it usually leads to the betrayal of our own side.
38. In times like these it is often necessary to be more on guard against ideas put out by people or groups in one's own camp than by those in the opposing camp.
39. A person who thinks primarily of his own happiness is beneath contempt.
40. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.