

**A COMPARISON OF CONFORMERS, INDEPENDENTS,
AND REBELS ON THE PERSONALITY
CHARACTERISTICS OF EGO STRENGTH
AND DOGMATISM**

SECOND EDITION

SUANNE HARRIS BOTTOMS

A COMPARISON OF CONFORMERS, INDEPENDENTS,
AND REBELS ON THE PERSONALITY
CHARACTERISTICS OF EGO
STRENGTH AND DOGMATISM

An Abstract
Presented to
the Graduate Council of
Austin Peay State University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
SuAnne Harris Bottoms

July, 1974

ABSTRACT

The purpose of the present study was to determine the relationship between degree of conforming behavior and the personality characteristics of ego strength and dogmatism.

The initial subjects were 82 undergraduate students enrolled in Adolescent Psychology during the Winter Quarter, 1974 and in Child Psychology during the Spring Quarter, 1974 at Austin Peay State University, Clarksville, Tennessee. From these 82 subjects, 10 subjects for each group were chosen on the basis of their nonconformity scores to form the three groups of independents, rebels and conformers. The Nonconformity Scale, Ego Strength Scale and Dogmatism Scale were administered in a group setting.

Simple analyses of variance were computed, one relating degree of conformity to ego strength, the other relating degree of conformity to dogmatism. The resulting F ratio obtained on the conformity and ego strength variables was significant beyond the .05 level. The F ratio obtained on the conformity and the dogmatism variables was not significant.

The results indicate that independents, rebels and conformers do differ in degrees of ego strength in their personality makeup. By means of a Newman-Kuels multiple-range test, it was found that rebels are significantly superior (.05 level) in ego strength to both independents and conformers.

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To the Graduate Council:

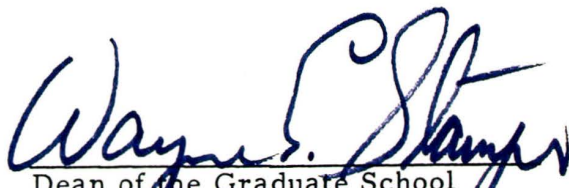
I am submitting herewith a Thesis written by SuAnne Harris Bottoms entitled "A Comparison of Conformers, Independents, and Rebels on the Personality Characteristics of Ego Strength and Dogmatism." I recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Arts, with a major in Psychology.


Major Professor

We have read this thesis and
recommend its acceptance:


Second Committee Member


Third Committee Member


Dean of the Graduate School

There is scientific evidence that

1. a psychological metamorphosis occurs in adolescence
2. early adolescence is inevitably a period of storm and stress
3. traits present in childhood become more deep-rooted with the passage of time
4. storm and stress are biologically generated

The developmental tasks of adolescence are

1. based on genetically determined patterns of behavior
2. based on social expectations
3. concentrated on mastery of new social skills
4. concentrated on mastery of new intellectual skills

Transition from childhood to adulthood is

1. characterized by feelings of satisfaction bordering on euphoria
2. normally highly motivated
3. usually accompanied by emotional scars
4. rarely accompanied by emotional scars

Instability during adolescence

1. is far from universal
2. is a far greater concern to parents and teachers than to the adolescent himself
3. comes mainly from feelings of inadequacy
4. comes mainly from feelings of insecurity

Personal problems of adolescence

1. are caused mainly by social expectations
2. revolve mainly around the new social experiences of adolescence
3. revolve mainly around new sexual drives and experiences
4. cover all areas that are important to the adolescent

Unhappiness in adolescence

1. is either directly or indirectly environmental in origin
2. is always indirectly environmental in origin
3. is always directly environmental in origin
4. comes mainly from the physical upheaval characteristic of that age

Sex differences in happiness in adolescence are

1. universally in favor of girls
2. universally in favor of boys
3. due to differences in adult treatment and expectations
4. due to physical differences, especially those related to sex-organ development and functioning

Unhappiness in adolescence is serious

1. only if it affects the adolescent's personal adjustments
2. only if it affects the adolescent's social adjustments
3. because it always leads to poor personal and social adjustments
4. when it leads to behavior that perpetuates unhappiness

The pubescent stage of puberty is the stage when

1. the secondary sex characteristics are beginning to develop
2. the bodily changes are complete
3. sex cells are produced in the sex organs
4. the sex organs are functioning in a mature way

Studies of factors influencing adult height have revealed that

1. late maturers are shorter as adults than early maturers
2. adolescents tend to resemble the parent of their own sex in height
3. adolescents with ectomorphic builds are taller as adults than are adolescents with mesomorphic builds
4. adolescents with ectomorphic builds are shorter as adults than are adolescents with mesomorphic builds

Asynchronous growth

1. means that the peak rate of growth occurs in all parts of the body simultaneously
2. means that growth in the head region is more rapid than in the trunk and limbs
3. occurs only in the exterior of the body
4. is characteristic of both external and internal growth

Studies of changes in the body during puberty have revealed that

1. internal growth, like external growth, is asynchronous
2. internal growth is unrelated to growth in height and weight
3. growth in the heart is slow and regular
4. breathing is more rapid than in childhood due to the enlargement of the lungs

The menarche is

1. the only accurate criterion of sexual maturity in girls
2. the first definite indication a girl has of her sexual maturity
3. preceded by a period of adolescent sterility
4. followed at regular intervals by menstrual discharges

The psychological repercussions following the physical transformation at puberty

1. come mainly from the physical repercussions
2. come mainly from social expectations
3. usually stem from attempts to improve the appearance of the body
4. are mainly favorable because the adolescent is satisfied with his grown-up appearance

Concerns about the transformed body

1. are greater among boys than girls because of the greater value boys place on their bodies
2. are greater among girls than boys because of the greater value girls place on their bodies
3. are minor in girls because they know they can camouflage any trait that detracts from their attractiveness
4. center on how much the transformations handicap the individual

The negative phase

1. occurs during the prepubescent stage
2. occurs during the pubescent stage
3. occurs during the postpubescent stage
4. persists for 1 to 2 years

Emotionality in adolescence

1. is characteristic of the latter part of adolescence
2. occurs primarily during the puberty changes
3. is dreaded by adolescents because it is embarrassing to them
4. is embarrassing to parents

Heightened emotionality

1. is always a danger signal
2. is a danger signal if it extends over a period of time
3. means emotionality greater than the norm for the age group
4. is characteristic of the entire adolescent period

The adolescent is predisposed to heightened emotionality mainly by

1. living in an emotionally-charged environment
2. fears of failure to achieve adult status
3. rapid physical growth and change
4. social pressures and expectations

Unhappiness in adolescence

1. is more characteristic of deviant than of normal maturers
2. is characteristic of adolescents in all cultures because they all experience heightened emotionality
3. comes mainly from the embarrassment the adolescent experiences from heightened emotionality
4. comes mainly from the rebelliousness that is universal at this age

Worry during adolescence

1. is not influenced by values, but anxiety and fear are
2. parallels anxiety
3. is a specific emotion, whereas anxiety is a generalized state
4. is a specific emotion as is true to anxiety

Emotional control

1. means learning how and when to express unpleasant emotions
2. should be limited to the unpleasant emotions
3. involves both mental and overt response aspects
4. is rarely achieved until adulthood

When an emotion is controlled,

1. it quickly subsides through disuse
2. it is intensified by reinforcement
3. it normally finds some new outlet
4. the physical and psychological damage is less than when the emotion is expressed

Emotional catharsis is

1. satisfactorily achieved only by mental and physical catharsis
2. satisfactorily achieved by mental catharsis
3. needed only when the unpleasant emotions are aroused
4. more needed in late than in early adolescence

The physical aspect of emotional catharsis

1. consists of turning emotional energy into socially approved patterns of behavior
2. consists of eliminating pent-up physical energy
3. is achieved best in adolescence by sexual behavior because it is a new experience for adolescents
4. is dependent on the mental aspect of emotional catharsis

The major function of the mental aspect of emotional catharsis is to

1. forget the unpleasant emotion
2. substitute a pleasant for an unpleasant emotion
3. learn from others how they cope with their problems
4. gain new insight on a problem

The degree of socialization the adolescent achieves is best judged in terms of

1. social activities
2. his attitudes toward social activities and people
3. social acceptance
4. both his social activities and his attitudes

Becoming socialized is valuable to an adolescent because it

1. guarantees that he will be happy
2. ensures that he will achieve what he is capable of achieving
3. contributes to a favorable self-concept
4. guarantees that he will be accepted by the group with which he wants to be identified

In the selection of friends, the adolescent finds that

1. the qualities he considered important in childhood friends are equally important in adolescence
2. the qualities he considered important in childhood friends are relatively unimportant in adolescence
3. choosing friends of the opposite sex is easy because he knows exactly what he wants in these friends
4. adult advice facilitates the success of his choice

Adolescent treatment of friends is greatly influenced by

1. the value the adolescent places on friendship
2. the pattern established in childhood
3. parental pressures to have the "right" kind of friends
4. realistic assessment of peers

In adolescence, stability of friendships is

1. more important than in childhood
2. less important than in childhood
3. unimportant, because there are many agemates available from which to select friends
4. greater in friends of the opposite sex than in friends of the same sex

Changes in social interests and behavior are influenced by

1. chronological age
2. mental age
3. developmental age
4. age of sexual maturing

Changes in social interests and behavior in adolescence

1. are made to conform to peer-group standards
2. are made to conform to adult standards
3. result in interests and behavior distinctly different from those of childhood
4. are uninfluenced by peer pressures

prejudice and discrimination

1. are weak in adolescents who are strongly influenced by religion
2. are stronger in girls than in boys and are more aggressively expressed by girls than by boys
3. are usually carryovers from the early years of childhood
4. develop first in adolescence as a result of the adolescent's awareness of social differences

True-False Statements

Mark 1 for true; mark 2 for false.

Adolescence is a period of transition in physical development.

The dividing line between early and late adolescence is determined by differences in behavior patterns, not by physical changes.

Knowing social expectations, as they are spelled out in developmental tasks, is enough to enable the child to make the transition to adulthood successfully.

Motivation to master the developmental tasks of adolescence is often weakened by feelings of insecurity and inadequacy on the adolescent's part.

Long-continued and pronounced instability in adolescence suggests that the individual is having difficulty in making the transition to adulthood.

As adolescence progresses, problem behavior normally increases because the adolescent is constantly frustrated by obstacles to the achievement of an adult status.

Unhappiness always leaves its mark on the adolescent's facial expression, and this distorts his attractiveness.

Unfinished business in adolescence is, for the most part, limited to those developmental tasks which are of little value in adult life.

Only recently has the menarche been used as the best single criterion of sexual maturity in girls.

The gonadal sex hormones eventually stop the action of the growth hormone and, as a result, growth comes to a standstill.

The puberty fat period in girls comes after the menarche.

Internal growth during puberty is closely correlated with growth in height and weight.

The development of the secondary sex characteristics is due to an increased supply of hormones from the pituitary gland during puberty.

48. The pubescent's physical condition is a source of concern because it represents a real or fancied social handicap.
49. Rapid maturers experience more psychological scars than slow maturers.
50. How deviant maturing will affect the individual will depend partly on how greatly he deviates from the norm and partly on how the social group reacts to the deviation.
51. Heightened emotionality means more than normal emotionality for an individual of a given age.
52. Heightened emotionality generally reaches its peak between the ages of 15 and 16 years.
53. Anxiety, unlike fear and worry, is greatly influenced by values.
54. The typical adolescent reaction to envy is verbal in form.
55. When the adolescent learns to control his emotions to conform to social expectations, the harmful effects of emotional arousal are largely eliminated.
56. Emotional catharsis is a purging of the mind and body of pent-up emotional energy.
57. Blowing off steam by talking to peers about common problems has been found to be the best form of emotional catharsis for young adolescents.
58. The most unsatisfactory substitute for emotional catharsis has been found to be day-dreaming, because it fails to lead to a better perspective.
59. Socialization is the process of learning to behave in accordance with social expectations.
60. The pattern of social adjustment in adolescence tends to be persistent throughout the adult years.
61. Formally organized groups are planned and organized by leaders of cliques.
62. The kind of friends the adolescent selects will determine the degree of socialization he achieves.
63. As the adolescent grows older, the number of his friends increases and the number of his acquaintances decreases.
64. Friendships with members of the same sex stabilize earlier than do friendships with members of the opposite sex.
65. Lack of conformity is more damaging to the social acceptance of followers than to the social acceptance of leaders.
66. Most young adolescents, aware of their lack of social skills, become ill-at-ease in social situations.

ACKNOWLEDGEMENTS

The author wishes to express sincere appreciation to Dr. John D. Martin, Associate Professor of Psychology, Austin Peay State University, who suggested the problem and aided and counseled her during the course of the study; to Dr. Garland Blair and Dr. Elizabeth Stokes, Department of Psychology, for their comments and criticisms.

The author wishes to thank fellow graduate students for their assistance and encouragement throughout the study.

Gratitude is also extended to the students who volunteered to serve as subjects in the study.

I wish to express special appreciation to my husband, Bill, and my daughter, Teresa, for their support, patience, and understanding.

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CHAPTER I

INTRODUCTION TO THE PROBLEM

A question of concern to social scientists in recent years has been that of conforming and nonconforming behavior. This concern seemed to develop in opposite directions during the decades of the fifties and the sixties. Many critics of American society bemoaned the lack of independent thinking in contemporary America that purportedly existed during the fifties; however, another group of critics lamented just as strongly the hippie movement of the sixties which apparently arose as outright rebellion against the middle-class conformist, usually a parent or other authority figure. While social scientists most likely would give support to the notion that both of these extremes--wholesale conformity on the one hand and outright rebellion on the other--still exist as the decade of the seventies moves rapidly on, one would probably need ask only a few hearty Americans which of the two extremes they value the more. The answer to this question most likely would be something to this effect: Neither, I feel that I am (or would like to be) an independent thinker. Moreover, those subjects participating in Asch's study (1955) "agreed nearly without exception that independence was preferable to conformity" (p. 308).

Almost everyone is familiar with the stereotype of the young harassed businessman in his neat gray suit carrying a briefcase

(the "Madison Avenue" conformer). If by no other means than through the mass media, most of us are also familiar with the even younger, and usually considered less desirable, virtually non-functioning as a member of society, bearded, unkempt pseudointellectual who hangs around, but refuses to become a part of, the campus of a large university (the Berkeley nonconformer, Whittaker, 1971). Although it is more difficult to describe the independent, one might think of him as possessing at least some of the personality characteristics that social scientists normally attribute to Maslow's self-actualizing person (Goble, 1970).

Riesman (1961) attached the label of "other directed" to the conformer, contending that this person looks to his contemporaries as the source of direction he will take. The goals toward which the other-directed person strives change as his guidance models, be they close friends or simply the mass media, make changes in their goals. This mode of keeping in touch with others and the dependency on others for guidance permits and even encourages conforming behavior as the person develops an exceptional sensitivity to the actions and wishes of others.

Many researchers, including Asch, consider the independent thinker as one who possesses personality characteristics that are directly opposite of those traits which are a part of the conformer's

personality. Asch discovered that many of the independent thinkers in his study held fast to their opinions because of staunch confidence in their own judgment. In addition, the independents were able to recover rapidly from doubt and to reestablish their equilibrium. Others who acted independently displayed what might be considered a type of dogmatism in that they came to believe that the majority was correct in its answers, yet they continued their dissent on the simple ground that they felt it their duty to respond as their own personal opinion dictated. The conformers responded in a yielding manner for a variety of reasons including (1) a statement to the effect that they felt they were wrong and the others were right; and (2) an expressed desire to avoid spoiling the researcher's results. But most disturbing of all were the reactions of the conformers who construed their difference in opinion from the majority as a sign of some general weakness in themselves, which they must keep others from discovering.

Smith (1967) viewed conformity as existing on a kind of continuum, with conformers representing one extreme and independents falling in the middle of the continuum. At the other end of the conformity-nonconformity continuum is the person whom Smith called the "rebel". In terms of attitudes, the rebel disagrees consistently with modal social responses; i.e. he can be expected to reject several kinds of socially approved behavior. Whittaker described

the rebel or extreme nonconformer as one possessing a highly creative personality, yet lacking in self-discipline and staying power. His research further indicates that the Berkeley rebel (who is not formally registered as a student), when compared to a random sample of enrolled college students at the same university, has characteristics that are indicative of poor personal adjustment.

Ever since Asch conducted his now famous study on conformity, at which time he suggested that individuals who tend to conform to the opinions of others may differ in personality from those who respond independently of the group, numerous research projects have been conducted in an attempt to discover the personality characteristics of the conforming individual. The earliest of these research projects following Asch's pioneer work was that of Crutchfield (1955) who, when contrasting the high conformist with the independent man on certain personality variables, found that the independent man showed more intellectual effectiveness, ego strength, leadership ability, and maturity of social relations than the conformer. In addition, the independent man demonstrated a conspicuous absence of inferiority feelings, rigid and excessive self-control, and authoritarian attitudes when compared to the conforming individual. He further described those individuals who were high in conformity behavior as submissive, compliant, and overly accepting with respect to

authority. Although Crutchfield's study set the stage for further delineation of the personality dimensions of the conformist, the picture is far from clear if one tries to put together all of the findings to clearly describe a "conforming personality" type. The following is hopefully an attempt to summarize some of the personality characteristics which the conformer seems to possess, but is in no way meant to be a complete list of all of the research conducted in that area.

Mann (1959), in reviewing the volume of literature concerning personality and performance in small groups, includes an entire section on conformity. He suggests that those who tend to conform to group opinion also see themselves as better adjusted, at least on self-report techniques of measurement. He further suggests in his review that a positive association may exist between conservatism and conforming behavior; i.e. conservative, conventional and authoritarian subjects may be more likely to yield to group pressure than radical or unconventional subjects. There is also a slight indication in the literature reviewed by Mann that dominance is negatively related to conformity. However, when Barocas and Gorlow (1967) devised a self-report inventory pooling items from the California Personality Inventory (CPI), the Crutchfield Conformity Items (CCI), and The Independence of Judgment Scale, they were unable to designate specific personality characteristics of the non-conforming individual.

Endler (1961) analyzed the relationship of conformity to personality by means of the Edwards Personal Preference Scale. He hypothesized that generalized or total conformity is positively related to the personality characteristics of deference, affiliation, succorance, and abasement and negatively related to achievement, autonomy, dominance, and aggression. However, he was unable to support his hypothesis. Appley and Moeller (1963) studied conforming behavior, as measured in an Asch situation, of 41 college freshmen women. In addition to comparing subjects' scores on the EPPS to their conformity scores, the researchers also compared scores on the scales of the Gough California Psychological Inventory and the Gordon Personal Profile to conforming behavior. A total of 33 measures of personality traits were correlated with conforming behavior. Appley and Moeller discovered that only the Edwards Abasement Scale was able to generate a small but significant relationship when subjects' scores on the scale were correlated with conforming behavior.

Singh and Prasad (1973) found a significant relationship between conformity and low self-esteem. Zimmerman, Smith, and Pedersen (1970) computed degrees of conformity by counting the conformity items the subjects endorsed as true in accordance with group pressure. They were unable to establish a significant relationship between conformity and dogmatism as measured by Rokeach's scale. However,

these researchers did obtain a positive and significant correlation between conformity and spontaneity. Additionally, they found a negative and significant relationship to exist between conformity and leadership abilities. Whistler (1969) administered Barron's Ego Strength Scale to three groups of male subjects. While two of the groups were formed on the basis of certain types of antisocial behavior, the third group was composed of individuals who had not engaged in either type of antisocial behavior. Rather, the third group (Group C) reported histories that were indicative of socially conforming behavior. The differences in the three groups on the measure of ego strength were significant, and including other personality constructs studied by Whistler, Group C (the socially conforming group) obtained a pattern of scores indicative of high conscience strength, high ego strength and moderate guilt. Bhushan (1970) used Bernberg's Human Relations Inventory to measure social conformity along with Budner's 7-point Likert-type scale to assess intolerance of ambiguity. He found that conformist males were more tolerant of ambiguity than were non-conformist males.

The bulk of the research conducted during the late sixties and early seventies concerning the relationship of personality variables to conformity was no doubt engendered in part by such blatant instances of rebellion during the sixties as the campus riots, the Black Power move-

ment, and the loud protests over the Vietnam war, not to mention the full-blown hippie movement. One could appropriately attach the label of hippie to Whittaker's nonconformers since it appears from his description that the nonconformers in his study possessed at least the physical appearance most Americans associate with the hippie movement. Other researchers (including Robert Smith, whose questionnaire is used in the present study to delineate the three groups of conformers, rebels, and independents) treat the rebellion, normally considered to be a facet of the "hippie personality," as the opposite of conforming behavior. Watts and Whittaker (1968) further described so-called hippies as nonstudents who were alienated from society and from their families. The nonstudents were said to be interested in creativity (a characteristic which Whittaker later attached to the rebel personality), yet they were less career minded than the students in the sample.

Smith devised a questionnaire to measure nonconformity and administered it to 162 male college students. The scale divided the subjects into three groups which he called "rebels," "conformers," and "independents." He found that the conformers (those who made high scores on the scale) showed a readiness to accept socially approved behavior in routine and unquestioning fashion. The rebels (those who achieved low scores) gave responses that indicated that they

could be depended on to take a nonapproving stance on a wide range of socially approved types of behavior. The middle-range scorers (the independents as Smith called them) demonstrated ambivalence toward sociocultural norms. They accepted some norms and rejected others, but they neither categorically accepted nor rejected the norms merely because the majority of people accepted them.

Couch and Keniston (1960) are considered to be the pioneers in the problems of response set as this phenomenon relates to the field of personality measurement. These researchers developed an appropriate measure of response, the Overall Agreement Score (OAS), which would be essentially independent of specific content. Smith in his study refers to "response set" as "position bias." Smith follows the format utilized by Couch and Keniston in the OAS in his Nonconformity Scale in that the scale is composed of 14 positive and 14 negative items of the conformity variable. By keying the items toward conformity and by assigning point values to the agree-disagree positions on the scale, the highest scores (the agreement items on the scale) delineate the conformers ("yeasayers" in Couch and Keniston's terminology), while the lowest scores (the disagreement items on the scale) identify the rebels (Couch and Keniston's "naysayers"). The cluster of scales involving personality variables at the positive end of the agreement tendency on the OAS are Impulsivity, Dependency,

Anxiety, Mania, Anal Preoccupation, and Anal Resentment. At the opposite end on the disagreement tendency, the scales of personality measurement are Ego Strength, Stability, Responsibility, Tolerance, and Impulse Control. It would seem on the basis of these findings that Couch and Keniston view conformity ("yeasaying") as a negative personality dimension while they consider rebellion ("naysaying") to be an asset in personality structure.

The present study deals with the question of the presence of dogmatism and ego strength and with the degree of each of these characteristics in the personality makeup of the rebel, the conformer, and the independent as these three groups are defined and described by Smith. It was hypothesized that there would be no significant difference in the rebel, the conformer, and the independent on the dimension of dogmatism as measured by Rokeach's Dogmatism Scale (1960). It was also hypothesized that there would be no significant difference in the rebel, the conformer, and the independent in ego strength as measured by Barron's Ego Strength Scale (1963). The level of significance was set at the .05 level.

CHAPTER II

METHOD

The Sample

The initial sample used in the study was composed of undergraduate students enrolled in Adolescent Psychology during the Winter Quarter, 1974 and in Child Psychology during the Spring Quarter, 1974 at Austin Peay State University, Clarksville, Tennessee. All participants volunteered to serve as subjects. The sample included 82 students, of which 31 were males and 51 were females. The subjects were sophomores, juniors and seniors. The ages ranged from 18 to 29. From the 82 original subjects, only 30 were used. Ten subjects per group were chosen on the basis of their scores on the Nonconformity Scale to form the three groups of independents, rebels, and conformers.

Description of the Instruments

The basic tool used to differentiate empirically among the conformers, rebels, and independents was a specially constructed attitude scale composed of 28 items describing attitudes pertaining to a variety of personal, social and ethical issues. The scale was developed by Robert J. Smith for use in a doctoral dissertation submitted to the University of Miami entitled "An Experimental Investigation of Deviating Behavior" (1964). The scale was designated by Smith as the "nonconformity scale" (NcS).

The Nonconformity Scale went through two major revisions. The original 36-item edition which contained items from existing attitude tests such as the Cattell 16 P.F. test along with new items designed by the investigator was administered to a junior college male sample ($N = 21$). An item analysis of the scale followed, and judges rated an additional group of 77 newly constructed statements. The final form of the scale which was used in the present study is found in Appendix A. The scale contains 33 items; 28 of the items are balanced between agreement and disagreement and five items serve as fillers. The scale was used with the permission of the author.

The Ego Strength Scale developed by Frank Barron contains 68 items from the MMPI which were selected on the basis of a 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. A copy of the Ego Strength Scale can be found in the Appendix.

The Dogmatism Scale was developed by Rokeach to measure individual differences in openness or closedness of a person's belief system. The scale (Form E) contains 40 items and was taken from The Open and Closed Mind (1960). A copy of the Dogmatism Scale is included in the Appendix.

Administration and Scoring

The Nonconformity Scale, Dogmatism Scale, and Ego Strength

Scale were administered by the present researcher to each group of students. The total testing period was about 55 minutes for each group.

The Nonconformity Scale is keyed in the direction of conformity. Hence, agreement with some items elevates the conforming score while disagreeing with others also increases the conforming score. The choices available to the respondents are in terms of percentage options; thus a bar graph permits the subject to "agree 75 percent" or "disagree 25 percent," etc. In order to control for position bias, the ends of the bar graph change with agreement appearing on the right in some items and on the left in others. Total scores result from assigning numbers from 1 to 9 to the percentage options in terms of the direction in which a given item is keyed. For example, on item one which is keyed with conformity appearing on the left side of the bar, a subject marking 100 percent agreement would be assigned a numerical score of 9 on this item. However, on item 3 where it is expected that the conformer will disagree, a subject marking 100 percent disagreement would receive a numerical score of 9 for conformity. The scale is balanced with 14 agreement items and 14 disagreement items; the remaining 5 items serve as fillers and are not used in computing scores. The highest possible score is 252, the lowest 28.

For the sake of a rough item analysis which aided the present

researcher in setting up the three groups, numerical scores of 1-3 for each item on the Nonconformity Scale were considered "rebellious" scores, 4-6 for each item "neutral" scores, and 7-9 "conforming" scores. Mean scores and standard deviations for each group were also computed, with the following results:

	<u>Mean Score</u>	<u>Standard Deviation</u>
Rebels	118.95	5.8
Independents	148.40	2.1
Conformers	180.05	7.3

In order to determine whether significant differences existed among the mean scores of the three groups, two t-ratios were computed.

One of the t-ratios related the mean score of the conformers to the mean score of the independents while the other t-ratio demonstrated the relationship of the mean score of the rebels to that of the independents. The resulting t-ratios were both significant at the .05 level (conformers-independents, $t = 12.51$; rebels-independents, $t = 14.29$.)

On the basis of the significant differences obtained on the means of the three groups by virtue of the t-ratios, those subjects receiving the highest raw scores were designated the conformers, those receiving middle raw scores independents or neutrals, and those with the lowest raw scores rebels.

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. Each item was scored by the subjects using a numerical range from +3 (I agree very much) to -3 (I disagree very much). A constant of 4 was then added to each item score to eliminate negative numbers, and the subject's total score was computed. Agreement is indicative of closed-mindedness and disagreement is indicative of open-mindedness.

CHAPTER III

RESULTS

A simple analysis of variance was computed to study the relationship between (1) degree of conformity and ego strength and (2) degree of conformity and dogmatism. The resulting F ratios are given in Tables 1 and 2.

Table 1
Degree of Conformity Related to Ego Strength

Source	SS	df	MS	F
Between	398.47	2	199.24	6.28
Within	856.90	27	31.74	
Total	1,255.37	29		

The significant F ratio on ego strength (6.28; $p < .05$) was further analyzed by use of the Newman-Kuels multiple-range test. Rebels' scores on ego strength were significantly superior to those of both the conformers and the independents ($p < .05$). There was no significant difference between conformers and independents on the ego strength variable.

Table IIDegree of Conformity Related to Dogmatism

Source	SS	df	MS	F
Between	1,308.2	2	654.1	0.99
Within	17,783.0	27	658.6	
Total	19,091.2	29		

The F ratio on the dogmatism variable was not significant. Therefore, the hypothesis was not rejected on this variable.

CHAPTER IV

DISCUSSION

A significant F ratio was obtained between the degree of conformity and ego strength. It was significant beyond the .05 level. Further analysis of the significant F ratio revealed that the rebels were superior in ego strength to both conformers and independents. The F ratio obtained on the conformity-dogmatism variable was not significant; therefore, there appears to be no significant differences among conformers, independents, and rebels on the personality characteristic of dogmatism.

Smith's results differed markedly from those of the present study when he correlated a number of personality characteristics with the Nonconformity scores of the conformers, rebels, and independents. The independents scored significantly higher than both the rebels and the conformers on scales measuring positive self-regard, ego strength, and self-acceptance. Independents also scored higher than the other two groups on a scale measuring social responsibility and freedom from impulsiveness and self-centeredness. On both of these scales, the rebels scored lower than the conformers, but the difference was not significant. "In other words, rebels and conformers, as measured by these scales, were more like each other than they were like the independents" (Lindgren, 1969, p. 199). The essential difference between the results of the two studies, then, seems to lie in the

assumption that Smith obtained a curvilinear relationship between ego strength and conformity whereas the present researcher obtained a linear relationship. The conflicting results may be explained by the possibility of subtle differences in attitudes of the subjects comprising the two samples which are about seven years apart in time. One might ask the question: Do conformers, independents, and rebels have the same attitudes today as they did seven years ago, and how might changes in such attitudes affect behavior?

Ayers (1972) found a significant inverse relationship between dogmatism and ego strength using Rokeach's and Barron's scales. Just as a matter of interest, the present researcher computed a Pearson Product-Moment coefficient between the dogmatism and ego strength scores of the 30 subjects who, on the basis of their nonconformity scores, were chosen to comprise the three groups of rebels, independents, and conformers. An inverse relationship between dogmatism and ego strength was found to exist; however, the resulting correlation was not significant. The reason for the lack of a significant correlation between the two variables is not known. One might speculate that the lack of a significant correlation between the ego strength and dogmatism variables might be explained on the basis that these scores do not represent a random sample. Rather, the scores were chosen on the basis of subjects' scores on another variable, that of degree of conformity. In addition, the sample may

have been too small for a significant correlation to obtain between the dogmatism and ego strength variables.

One could most likely say with a great deal of confidence that ego strength is considered to be an asset to a person's personality. In fact, high ego strength is one of the characteristics of Maslow's self-actualizing personality. Although not everyone in the field would support the line of thinking, many social scientists would also agree that rebellion is not necessarily an evil, and that conformity is not considered to be an asset in one's personality makeup. Couch and Keniston in their study of "yeasayers" and "naysayers" (referred to earlier) associate conforming behavior ("yeasaying") with negative personality traits such as dependency and anxiety, while they link rebellion ("naysaying") with positive personality dimensions such as ego strength and stability. Toussieng (1968) feels that the so-called rebel who is still fighting valiantly to acquire a firm ego identity may be a less severe casualty of his upbringing than those middle-class youngsters who have never fought back. He adds that the latter suffered no obvious psychological or social hardships while they were growing up, yet they seem unable to commit themselves on a personal basis or to the society in which they have grown up. Rather than being able to think independently and lacking the courage of the full-fledged rebel, they prefer instead to surrender to adult pressure and become fitted with a false identity, complete with well-worn and

outdated nineteenth century values. Toussieng goes on to describe the conformer as an individual who goes through all the "correct" motions in his life, yet he is totally out of touch with the real world. Toussieng then labels conformers as the "living dead". He further feels that rebellion on the other hand is an outright refusal to choose "living death"; these adolescents are choosing instead to seek to find a workable ego identity, a new and reliable value system that can serve as a guide for and monitor of their behavior.

Philips and Szurek (1970) add that the rebel is not necessarily the person who has been deprived by longstanding poverty, racist-ethnic oppression, or discrimination, nor is he necessarily a militant existing on the fringe of society. Rather, he may be a young person who has been fortunate enough to have derived satisfaction from preceding developmental phases and who now is eager to learn more and to assume responsibility for himself and others in an ever-widening social context. The rebel in that context is said to be seeking a personal integration of self which comes as a result of mastering new skills, including an inner integration of thought, feeling, and action.

It would appear that Toussieng in his study and Philips and Szurek in their research are representative of those who view the rebel as one who could ultimately become a fully functioning member of society and who could eventually achieve a high degree of ego integration in his personality. Whittaker, without actually stating his

viewpoint explicitly, leaves the impression that he views the rebel as a full-fledged deviant whose penchant for violating society's norms, both in attitude and in action, prevents him from making an adequate adjustment in an essentially conforming society. Smith also considers the rebel as a type of deviant, yet one who has the potential for changing for the better. While the present researcher has attempted to deal with degrees of conformity, the conflict in the definitions of the rebel and the presence (or lack) of potential he possesses for change may lie in the degree of rebellion to which the other researchers allude. Therefore, some rebels might be able to achieve adequate adjustment in society, depending upon many other dimensions present in their personality structures while others could not become fully functioning members of society.

Suggestions for Further Study

Although independent thinking historically has been considered a value in American society, the pendulum seems to continue to swing in either the direction of conformity or rebellion. It is worth noting that the Nonconformity Scale probably delineates the two extremes far better than it measures independence of thought and behavior. This assumption is borne out in Smith's failure to describe adequately and clearly just how the scale can be used to differentiate independents from rebels and conformers, except to say that their scores fall midway on the continuum. Marking a preponderance of neutral areas along

with three or four extreme scores will result in an "independent" score, yet this score does not clearly describe the independent thinker. Smith indicates in his study that the delineation of the personality characteristics of the independent individual represents a potentially significant contribution to the literature of nonconformity, and the present researcher heartily agrees. Furthermore, rather than trying to encourage the rebel to conform, perhaps it is time for those concerned with human behavior to consider what the rebel has to offer to society in terms of his positive personality characteristics and try to discover ways of channeling his assets into acceptable behavior. Smith in his dissertation suggested that rebels appear to possess the greatest potential for both personal growth and service to society, but this potential may be largely unrecognized because the rebel responds to the world and self in a negativistic manner. Perhaps we have too long worked with the conformer trying to get him to become more independent in his thinking while the rebel could think independently all the while. Therefore, the "happy medium" of independent thought and action might better be achieved by devising ways of channeling the two opposing, extreme modes of thinking into the more desirable one.

CHAPTER V

SUMMARY

The purpose of the present study was to determine the relationship between degrees of conformity and the personality characteristics of ego strength and dogmatism. The initial subjects were 82 undergraduate students at Austin Peay State University, Clarksville, Tennessee, from which 30 were chosen on the basis of their nonconformity scores to represent the three groups of rebels, conformers, and independents. Two simple analyses of variance were computed, one relating the degree of conformity to ego strength, the other relating the degree of conformity to dogmatism.

A significant F ratio was obtained on the conformity and ego strength variables with rebels being significantly superior to both independents and conformers. The F ratio and the results of the Newman-Kuels multiple-range test were both significant at the .05 level. The F ratio on the degree of conformity and dogmatism variables was not significant; therefore, it appears that no major differences exist among conformers, independents, and rebels on the personality dimension of dogmatism.

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APPENDIXES

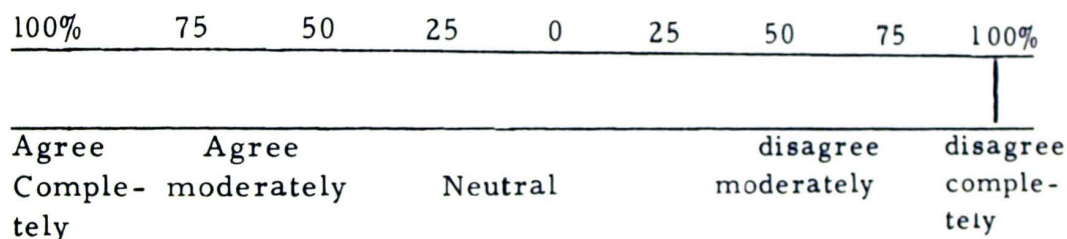
APPENDIX A

Smith's Nonconformity Scale (NcS)

INSTRUCTIONS

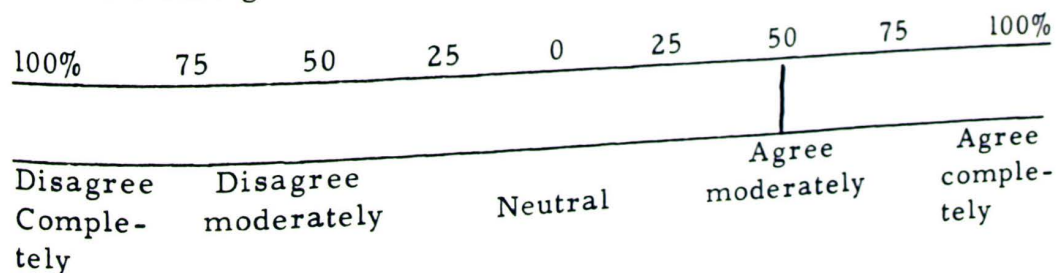
Following is a list of statements with which some people agree and others disagree. Please indicate the extent to which you agree or disagree with each statement by drawing a vertical line on the bar at the appropriate place. Be careful to note that for some statements complete agreement is on the left end of the bar while on others complete agreement is on the right end. Read carefully the following two (2) examples which illustrate the method.

1. I like vanilla ice cream.



A person answering this statement who completely disliked vanilla ice cream would draw a line / under 100% on the right end (complete disagreement) of the bar as illustrated.

2. I like foreign movies.



A person who liked foreign movies to some extent (moderately) would draw a line somewhere near the "agree moderately" point (50%) on the right side of the bar. Note that you can agree or disagree to any extent (percent) between 0% and 100% for each statement. Again be careful of the fact that sometimes agreement with the statement appears on the left of the bar and sometimes on the right of the bar. The center is always neutral. That is, it expresses no agreement or disagreement with the statement.

1. What the youth needs most is strict discipline, rugged determination, and the will to work and fight for family and country.
2. I find it difficult to get rid of a salesman.
3. I am generally cynical about members of the opposite sex.
4. I trust people in most ways.
5. People all behave the same because they are afraid to be different.
6. I must admit that I would find it hard to have for a close friend a person whose manners or appearance made him somewhat repulsive, no matter how brilliant or kind he might be.
7. To get along well in a group you must go along with the other persons.
8. The only way to show that you are an individual today is to perform the unusual or unacceptable act.
9. There is less need to take risks once one has lived past the early, troubled years.
10. I think I am about average in my political, religious, and social beliefs.
11. Science must have as much to say about moral values as religion does.
12. Most people would be happier if they lived more with their fellows and did the same things.
13. I prefer team games to games in which one individual competes against another.
14. Humiliating experiences bother me.
15. It bothers me if people think I am being too unconventional or odd.
16. The unfinished and the imperfect often have greater appeal for me than the completed and polished.

17. It is time to replace the old with the new in all areas.
18. I don't act rude even when doing so would discourage irritating people.
19. A group in which people disagree will be an ineffective group.
20. The wise person gives up adventurous schemes once he has reached a mature age.
21. One should be quite careful so as not to appear foolish.
22. I believe you should ignore other people's faults and try to get along with almost everyone.
23. I suspect people who seem very friendly upon first meeting them.
24. Most laws today are so insulting to a person that they deserve to be broken.
25. Persons who cling to the old ways are almost invariably afraid of new policies and ideas.
26. It might be better to legalize the use of drugs and narcotics.
27. There is practically never an excuse for officially banning a book.
28. I like to fool around with new ideas, although they often turn out to have been a waste of time.
29. A drunken woman is no more disgraceful than a drunken man.
30. Some of my friends think that my ideas are impractical and even a bit wild.
31. I don't care if people think I'm eccentric.
32. Americans are like sheep--afraid to stray from the flock.
33. When I'm clearly told not to do something, I generally don't do it.

APPENDIX B

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 C

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 following 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.