Public School Teachers' Modes of Role Adjustment to Change.

Arthur F. Clagett

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PUBLIC SCHOOL TEACHERS' MODES OF ROLE ADJUSTMENT TO CHANGE

A Dissertation

Submitted to the Graduate Faculty of the
Louisiana State University and
Agricultural and Mechanical College
in partial fulfillment of the
requirements for the degree of
Doctor of Philosophy

in

The Department of Sociology

by

Arthur P. Clagett
B.A., Baylor University, 1943
M.A., University of Arkansas, 1957
May, 1963
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On the local scene, it is not possible to identify all persons who assisted the author--either directly or indirectly--in his dissertation research efforts. Hence, a blanket acknowledgment of sincere appreciation is extended, herewith, to all such individuals concerned. In addition, special recognition is due the following persons, for their helpful assistance. Professors George L. Wilber and A. Clinton Pereboom both provided methodological advice which facilitated the research design of this study. Sincere thanks are extended to the superintendents of the public school systems in Big Town Parish, De Witt Parish and Sheldon Parish for their kind permissions to survey teachers in their respective school systems. Too, Mr. Larry Meares, Miss Ruth Rhodes and Miss Helene Brown provided invaluable services as academic consultants. Mrs. Victoria Evans wrote the special IBM programs required in the research analysis and Mrs. Jackie Lockwood typed the manuscript.
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ABSTRACT

The purpose of the investigation, reported in this dissertation, was to test the inter-institutional adaptability and, hence, empirical validity of a value-interest, change-nonchange analytical model developed by Sister Marie Augusta Neal.¹


The present research dealt with the study of a random sample of 500 white, public school teachers in Big Town Parish, Louisiana. The twentieth-century American policy of universal education is traced from its inception in colonial America. The cultural and historical bases of contemporary trends of change in American public school education are analyzed, and evidence is presented to show that Big Town Parish teachers are currently under pressures to change their institutional practices.

A detailed analysis is made of the controversy over Personian integration theory vs. Marxian conflict theory as theoretical models of society. The frame of reference articulating this research was derived from the assumption that basic processes of social conflict and change may be reconciled within an overall theory of social organization.

The crucial concepts, subjected to analysis, are value and interest orientations of role actors, coupled with their predisposition to be open or closed to change. Values are defined as widely-shared conceptions of what is desirable—viz., those "universalistic"
cultural ideals, which articulate the egalitarian social structure of a given society. However, the universalistic aspects of such valuations are relative to the culture in which the values are shared. The interest concept connotes desires and shared aspirations for special advantage, obtaining in either like or common motives, held by individuals or the "particularistic" group(s) with which one is identified.

The value-interest-change-nonchange orientations of public school teachers were measured by means of the Value Interest Dynamics Instrument (VIDI), which was constructed for this research. The initial Educators' Form 1A of VIDI, employed in the pre-test of this study, was composed of one hundred cliché-type items, selected for tapping attitudes toward change, values, and interests. The revised Educators' Form 1B, which was validated through the research survey of Big Town Parish teachers, is composed of eighty items—viz., twenty items per each of the four VIDI scales: value; interest; change; nonchange. Respondents were asked to agree or disagree (slightly, moderately, or strongly) with each item. Scores for the four VIDI scales were determined by weighting subjects' responses, from one to seven, for each item (e.g., 1 (strongly disagree), 4 (did not answer), 7 (strongly agree), etc.). The absolute differences in scores made by respondents on the value vs. interest scales and the change vs. nonchange scales constituted the basis for classifying and ranking subjects according to their VIDI orientations—viz., value-change (VC), interest-change (IC), value-nonchange (VNC), and interest-nonchange (INC). These orientations, in turn, are conceptualized as modes of
role adjustment: VCs (Motivators); ICs (Revisionists); VNCs (Fundamentalists); INCs (Ritualists).

The VIDI survey of Big Town Parish teachers was conducted during the period September, 1957—January, 1958. The research universe and techniques employed in drawing the survey population are discussed at length, and a detailed survey census-profile description of respondents' social characteristics is presented.

Study data were derived from 310 respondents, or 62% of the survey population contacted, who returned both VIDI and census-profile data as requested. Classification of respondents, according to VIDI orientation modes, yielded the following frequency distribution: (a) 41% were VC oriented Motivators; (b) 9% were IC oriented Revisionists; (c) 12% were VNC oriented Fundamentalists; (d) 34% were INC oriented Ritualists, and (e) 4% could not be classified into any of these VIDI categories.

The one sample test of chi square enabled rejection of the null hypothesis, that this distribution could have occurred by chance, at the .001 level of confidence. Therefore, these findings substantiate the principal thesis under investigation—viz., VIDI would yield a distribution of respondent scores so different for the four VIDI scales, that classification in the four role adjustment modes could not be explained by chance occurrence.
CHAPTER I

INTRODUCTION: THE THEORETICAL PROBLEM

I. STATEMENT OF THE PROBLEM

The purpose of this investigation was to cast the inter-institutional adaptability and, hence, empirical validity of a value-interest, change-nonchange analytical model developed by Sister Marie Augusta Neal. Specifically, this analytical schema was developed to measure value-interest-change orientations of Parish Priests. The present study was shifted to the secular institutional setting of education in order to measure orientations to "universalistic" cultural values vs. "particularistic" dominant-interests and associated orientations to change vs. nonchange, held by white, public school teachers of Big Town Parish, Louisiana. These teachers, like the Parish Priests in St. Marie Augusta's study, are under pressures to change their institutional practices. Big Town Parish, of course, is a pseudonym used to identify the civil domain (i.e., parish) in which this investigation was conducted.

II. THE TIME SETTING

The pre-test of the professional opinion questionnaire, devised for this study, was conducted with the entire populations of white, public school teachers (N=105) in De Witt and Sheldon Parishes, which both adjoin Big Town Parish. This pre-test was initiated April 24,
1967—just four weeks after the full Fifth United States Circuit Court of Appeals ruled (on March 29, 1967) that six Southern states—viz., Alabama, Florida, Georgia, Louisiana, Mississippi, and Texas—must complete racial integration of their public schools, "from kindergarten up," at the start of the 1967-1968 school year. This order applied to students, teachers, school transportation and school-related activities.

At its regularly scheduled meeting of April 13, 1967, the Big Town Parish School Board unanimously agreed to racially integrate students, in all grades, in compliance with the federal court order. However, the Board took no action on faculty integration at that time. Subsequently, the DeWitt Parish School Board, at its regularly scheduled meeting of August 9, 1967, formally declared "the degree is not the law of the land but the arbitrary judgment of the Fifth Circuit Court of Appeals." Even so, the Board decided it would be unwise to refuse to abide by the decree. The Sheldon Parish School Board, apparently, arrived at essentially the same decision, although it issued no formal statement as to its plan of action with respect to the federal court order to completely integrate its public schools. Nevertheless, it was inferred from subsequent press releases that the public schools in all three of the above parishes were integrated, without untoward incident, in compliance with the Jefferson Case decree. At least with the beginning of the 1967-1968 school year, choice-of-school forms had been processed for all public school pupils of each race and assignments to schools of the pupil's choice were
effected in all three parishes, without any alleged confrontation or
civil disturbance being reported through the news media.

A brief recount of antecedent social events and crises, which
seemingly have facilitated twentieth century change-trends of con-
temporary American cultural drift has been developed, as follows,
in order to gain clearer perspective as to the time setting of this
investigation, with respect to the historical process.

To begin with, this study was conducted twenty-two years after
the end of World War II, a war in which the United States is said to
have engaged so that democratic ideals might be preserved for pos-
terity. During this twenty-two year post-war period, unprecedented
innovations, altering established institutional practices, have
derived through the following precipitant events. In 1948, President
Harry S. Truman issued his drastic executive order, which forbade
discrimination in the armed forces. Then, in 1954, the United
States Supreme Court decreed that segregation of public schools is
in violation of equal protection of the laws, which is guaranteed
under the Fourteenth Amendment of the Constitution. In 1957,
Congress enacted this country's first federal civil rights legisla-
tion, whereby the Attorney-General was empowered to aid any person
who is deprived of his voting rights. Three years later, it
enacted the Civil Rights Act of 1960, which sought further to
strengthen voting rights. In 1964, Congress enacted the sweeping
1964 Civil Rights Act, which forbade discrimination in public
accommodations and federally subsidized employment. The following
year the Voting Rights Act of 1965 was enacted by Congress. The
principal legal provisions of this act outlawed both the poll tax and
discriminating literacy tests as prerequisites for voting. Too, it
extended anti-discrimination legislation to cover private housing.

The following two current examples of social events reflect
effects of long-range trends toward more egalitarian social relations
in American society. First, on September 22, 1967—just four days
before the main study survey of this study was initiated—the general
public was surprised by news that Secretary of State Dean Rusk's
daughter, Margaret Elizabeth, was married to a Negro. This event
was unprecedented in that no other family member of any top level
United States Government Official—or any such official—is known to
have married a Negro. Second, on October 21, 1967, the Honorable
Thurgood Marshall became the first Negro, in the course of American
History, to be made a member of The United States Supreme Court.

In sum, despite dogged, countervailing forces of resistance,
there is an increasing body of evidence which suggests that tradi-
tional racist policies of American society are giving way to social
relations more in keeping with universalistic cultural values held
forth as democratic ideals of this nation. Moreover, a well known
American success ethic advocates educational attainment as the key
to greater individual achievement and social recognition. It appears
logical, therefore, to anticipate that, during the next several
decades, at least, greater emphasis will be placed upon higher
education for the masses—irrespective of color, creed or socio-
economic status—as a means of establishing a more egalitarian
opportunity structure in American society. In fact, there has been
considerable evidence, during the past two decades, that the current trend is toward greater implementation of a universal policy of education in American society. Data supporting this view will be presented in section four of this chapter.

III. THEORETICAL BACKGROUND

Sr. Marie Augusta demonstrated that, in the institutional setting of the Catholic Church, values and interests serve different functions in structuring goal behavior. The theoretical significance of her work was observed by Neil J. Smelser as follows:

It is a pleasure to welcome Sr. Marie Augusta's study to the growing volume of high-quality literature on social change....

Above and beyond its intrinsic worth, this volume stands as a symbol of many trends—all of which I consider healthy—in the contemporary intellectual and social world. Most important, it symbolizes the development of a trend...emphasizing the disciplined and theoretically relevant, but not grandiose analysis of social change.

Sr. Marie Augusta's theoretical starting point obtains in one of the most persistently debated issues in contemporary sociological thinking—viz.: Should integrative values or conflict-producing interests be dominant in social change theory construction? Do those divergent points of view stand in irreconcilable contradiction or is theoretical synthesis possible? In sum, what are the relative merits, and limitations, of functionalist "integrative theory" vs. Marxian or neo-marxian "conflict theory" for developing a theory of social change that would be acceptable to proponents of both schools?
A review of the literature shows that classical Marxian theory posits social change as being initiated by conflicts of interest groups. The prevailing dominant-elite is said to resist any change(s) which may adversely affect its vested interests and, conversely, fosters the initiation of change whenever doing so furthers its special class-interests. Thus, Marx contended that institutionalized values are in all cases the values of the ruling class, epiphenomenally generated by the group in power to preserve the status quo. "What else does the history of ideas prove than that intellectual production changes in character in proportion as material production is changed. The ruling ideas of each age have been the ideas of the ruling class."

In like manner, this alleged "particularistic" character of "ideas," articulated by vested elite interests, has been elaborated upon elsewhere:

The ideas of the ruling class are, in every age, the ruling ideas; i.e. the class which is the dominant material force in society is at the same time the dominant intellectual force. The class which has the means of material production at its disposal has control at the same time over the means of mental production so that in consequence the ideas of those who lack the means of mental production are, in general, subject to it. The dominant ideas are nothing more than ideal expression of the dominant material relationships, the dominant material relationships grasped as ideas, and thus of the relationships which make one class the ruling one; they are consequently the ideas of its dominance.

Max Weber, while not denying that values may be utilized as rationalizations for action pursued for interest reasons, sought to refute Marx's thesis that all values, per se, must be generated by interests of the power elite to reinforce their advantage. More specifically, Weber attacked Marx's position that values are generated as ex post facto rationalizations, derived from man's material culture,
to legitimate new trend(s) in social forms brought into being by some economic or other necessity. In sum, by demonstrating, through comparative sociological analysis, the relationships between values derived from the "Protestant Ethic" and the rise of capitalism, Weber substantiated that values giving legitimacy to a social system can precede, in time, the organizational structure of that system and, therefore, are not necessarily epiphenomena.  

On the current scene, the controversy over integrative vs. conflict theory still continues. Talcott Parsons, as a leading spokesman for equilibrium theory, emphasizes a value consensus which, he maintains, underlies conflicts of interests in on-going social systems. In Parsons' words,

> It can be taken as a fundamental proposition of social science that no system of the 'play of interests' can be stable unless the pursuit of these interests is carried out within an institutionalized normative system—a common framework of values, of generalized norms and of the structuring of the interests themselves.

Thus goes Parsons' argument that the integrative function, and not conflict, is central to sociological analysis which, in like manner, he reiterated elsewhere.

> For any given type of system—here the social—the integrative function is the focus of its most distinctive properties and processes. We contend, therefore, that the problems focusing about the integrative functions of social systems constitute the central core of the concerns of sociological theory.

Conversely, Ralf Dahrendorf, a leading exponent of conflict theory, replies that "value-agreements" constitute simply a thin, ineffective coating of the primary reality of differences that have to be precariously reconciled by constraint. Actually, Dahrendorf believes,
In every association the interests of the ruling group are the values that constitute the ideology of the legitimacy of its rule, whereas the interests of the subjected group constitute a threat to this ideology and the social relations it covers.21

The implicit question which might well be taken under consideration at this point is: Are these different points of view necessarily mutually exclusive, or is there unnecessary theoretical bias inherent in the respective positions espoused? The "utopian" integrationist school does not deny the existence of differences of social interests in complex society; nor does the "rationalist" conflict school ignore the fact that some degree of agreement on values is requisite for the establishment and maintenance of force required for domination by some over the "subjected others" in modern society. Hence, it is principally the respective claims of primacy, by proponents of these schools, which are at issue.

Tentatively, it might be posited that the integration theorists tend to overemphasize the normative structure of social organization, whereas the conflict theorists appear overly concerned with the negating potential of countervailing social action. In any event, Sr. Marie Augusta observed that although both kinds of theory treat of values and of interests, integration theorists give the directing role to consensus of values and conflict theorists stress conflict of interests.

In the integration theory, values are perceived as setting limits on the interests that can be expressed, and this is done through the sanction system; in conflict theory, interests of specific groups are perceived as generating values or manipulating existing values as a means to legitimate group-member behavior. Although no theorists ignore behaviors guided by values or interests, there is a tendency to make general statements about one of these elements being a more general
determinant of the direction of social change than the other. The question raised here is simply: ...(these) two horns need not represent exclusive alternatives in the dilemma. Values and interests could play different roles in accordance with given historical conditions. If so, the real problem is to find out what these conditions are and how they are related to differing interpretations and analyses.22

Alvin L. Bertrand utilized this same line of reasoning in his 1963 presidential address to the Southern Sociological Society. His frank appraisal of the present state of sociology is condensed, as follows: "shortcomings in theory . . . are highlighted by the lack of a model whereby the basic processes of conflict and change may be reconciled within an overall conceptual scheme."23 Accordingly, Bertrand reasons, "future progress hinges on the development of a consensus as to the definition and meaning of crucial concepts and on certain breakthroughs in sociological theory."24

Martindale emphasized those points, likewise, in his analysis of the crisis in contemporary theory of social and cultural change. In fact, he espoused the position that no general sociological theory is complete unless it develops theoretical explanations concerning the etiology and dynamics of social and cultural change.25

In its simplest sense the theory of social and cultural change is the explanation of how social forms are created and destroyed. The theory of change is therefore inseparably linked with general sociological theory.26

Furthermore, drawing from his comprehensive, comparative analysis of the five major schools of sociological theory,27 Martindale arrived at the position that of all major types of sociological theory, social behaviorism seems to hold maximum promise for a new approach to the problem of developing a meaningful theory of change.28
Martindale acknowledged that any theory of social and cultural change must account for the manner in which social and cultural forms arise and are altered. Accordingly, it was noted, social behaviorists posit the creation, maintenance, or destruction of such forms as always being the work of individuals—principally the intellectuals. 

Only the individual creates or destroys social forms. When communities arise and are destroyed, certain persons play a central role in the process. They include the intellectuals of the community. It is their task to provide the ideas and institutions sufficiently to make total ways of life possible. Moreover, since social behaviorism assumes that potential human genius is a constant, it is hypothesized that the condition of the community is a factor in either releasing or suppressing the productivity of its intellectuals. 

Martindale advanced the thesis that core innovators in the institutional orders of society are the intellectuals. Fundamentally, intellectuals are identified as teachers, philosophers, artists, or moral counselors who, therefore, are vested primarily in the area of socialization. Yet, he noted, varying combinations of institutional elements entering into the definition of the intellectual role are unique to each community form. In any event, Martindale's thesis is that the roles played by intellectuals are points where societal tensions are mediated, since intellectuals are persons having special anchorage in basic social institutions. Notwithstanding, as intellectuals, these actors' unique functions lie in their innovating or conserving activities in communities and civilizations. Hence, "Thei
most fundamental activities usually include accepting or denying the innovations which constantly occur in the basic social and cultural forms.\textsuperscript{31}

The idea of acceptors and rejecters of innovations, of course, was originally developed by the anthropologist E. G. Barnett.\textsuperscript{32} Whereas Martindale posited that the innovation of social and cultural practices is the work of intellectuals, Barnett proposed that such innovation(s) derive through the action of dissatisfied individuals whose motivations are articulated by pre-existing attitudes. In sum, Barnett identified four classes of these innovative acceptors:\textsuperscript{33}

(a) the dissident, who have consistently refused to identify with the conventions in question; (b) the indifferent, who have not dedicated themselves irretrievably to custom(s); (c) the disaffected, who originally were active participants in social behavior for which they later acquire a distaste; (d) the resentful, who are envious of those who enjoy things which they cannot.

Unlike the dissenter, they are dissatisfied not because they object to the values of their group but because they are denied those that are esteemed the most. Unlike the indifferent individual they are have-nots instead of the care-nots... and by contrast with the complacent (disaffected) individual... they are markedly receptive to the suggestion of a change which will at least equalize opportunities... \textsuperscript{34}

Richard T. LaPiere drew heavily from this theoretical framework, developed by Barnett, in his analytical elaboration of roles played by innovators, advocates and adopters of innovations in the process of social change.\textsuperscript{35} It was noted, of course, that most innovative deviations from social standards do not change the basic forms of
social life. Hence, deviation per se does not make for creativity and social change.36

An innovator is described by LaPiere as the originator of any unique, manifested element of psychological or social behavior which is qualitatively different from pre-existing forms.37 Furthermore, it was argued, each of the multitude of social elements, which collectively compose a social system, originated as an innovation in the mind of some one individual—i.e. the innovator.38 Yet, before an innovation will be socially adopted—even by a small group of individuals—it must be advocated and subsequently developed, i.e. revised or "refined." Accordingly, the development of an original innovation—especially in the evolvement of new forms of social organization—is a slow, piecemeal, laborious process, one which is subject to being abandoned—at any point—prior to becoming a fully established, institutionalized element of the social system.39 Any given cultural practice, therefore, always has complex social antecedents. Moreover, in tracing the etiology of innovative behavior, LaPiere noted that whereas, in the course of time in any society, social discontent with things as they are may lead to rebellion, it is vague psychological discontent of some individuals—with some specific conditions of life—that leads to innovation.40 Even so, an initial innovation does not occur in any spectacular manner; it is neither general in nature nor world-shaking in character. Instead, any particular innovation is both specific and slight—a psychological fact that, at best, is a modest advance upon the known.41 In sum, any innovation obtains in asocial perception of a problem, which is then pursued through random
trial-and-error efforts to solve that problem in an unconventional, "creative" way. Accordingly, contrary to popular misconceptions, initial innovations—as distinguished from group development of innovations—are not facilitated through organizational "teamwork." 42

In view of the fact that an innovation is never more than the cornerstone upon which—given required social acceptance—a new element of social life may be erected, social adoption of any innovation, as a social element, is mediated through the complex, uncertain process of advocacy. Facilitating the advocacy of innovations, both through efforts of promotion and development, is the advocate—i.e., any person who, perceiving the ultimate utility of an innovation, devotes himself to fostering its acceptance in the social system. 43

LaPiere's analysis of adoption and the adopters of innovations is particularly noteworthy for the insights it provides into basic factors affecting role actor resistance(s) to pressures for social change. 44 Two principal bases for resistance to change were identified—viz., covert and overt bases. Factors affecting covert types of resistance are: (a) distrust in the unfamiliar; (b) fear of unwarranted consequences should aesthetic values or moral precepts be modified, and (c) rationalizations supporting sentimental attachment to traditional practices. Principal bases affecting overt resistance are: (a) vested interests in skills and knowledge, and (b) social status interests. Less developed was LaPiere's analysis of factors affecting innovative adoption which, in a vein of reasoning reminiscent of the framework formulated by Barnett, he developed in terms of maladjustment and marginality. 45
Preceding Barnett's analysis of innovation by fifteen years, of course, was Robert K. Merton's conceptualization of innovation as a deviant mode of individual adaptation. Basic reasoning supporting the Mertonian typology of modes of individual adaptation was:

It exemplifies the theoretical orientation of the functional analyst who considers social deviant behavior just as much a product of social structure as conformist behavior. . . .

. . . (Indeed) functional analysis conceives of the social structure as active, as producing fresh motivations which cannot be predicted on the basis of knowledge about man's native drives. If the social structure restrains some dispositions to act, it creates others.

. . . deviations may also be regarded as a new pattern of behavior, possibly emerging among subgroups at odds with those institutional patterns supported by groups other than themselves and by the law. It is not enough to refer to 'the institutions' as though they were uniformly supported by all groups and strata in the society. Unless systematic consideration is given the degree of support of particular 'institutions' by specific groups, we shall overlook the important place of power in society. To speak of 'legitimate power' or authority is often to use an elliptical and misleading phrase. Power may be legitimized for some without being legitimized for all groups in a society. . . . (Gans) Non-conformity. . . . may represent the beginning of a new alternative pattern, with its own distinctive claims to moral validity.

In this chapter, then, I am concerned primarily with extending the theory of functional analysis to deal with problems of social and cultural change. . . .

The analytical variables composing Merton's typology refer to role behavior constituting situational response patterns—not personality types. In sum, five modes of adaptation (viz., one conforming mode and four deviant modes) were posited as four-fold classifications with respect to actor acceptance and rejection (or desired replacement) of cultural goals and the institutionalized
means for achieving those goals. Accordingly, these modes of adaptation are:

1. Conformity signifies acceptance both of cultural goals and institutionalized means.
2. Innovation signifies acceptance of cultural goals, but rejection of institutionalized means.
3. Ritualism signifies rejection of cultural goals, but acceptance of institutionalized means.
4. Retreatism signifies rejection of both cultural goals and institutionalized means.
5. Rebellion, representing actually a transitional mode of response, signifies an orientation toward institutionalization of new goals and new procedures to replace existing cultural goals and institutionalized means, both of which have been rejected by these rebellious role actors.

All Americans, Merton reasoned, are enjoined to strive for the same lofty, success goals articulating the cultural values of American society. However, the institutionalized means afford persons of low socio-economic status only limited opportunity for realizing those goals, thereby facilitating social disorganization and anomie, which are held to affect the Mertonian deviant modes of adaptations.

Since only two of Merton’s five modes of adaptation—innovation and ritualism—lend themselves to the analytical model being tested through the present research, the following elaboration on Mertonian adaptations is limited to those two modes. Furthermore, it should be emphasized that considerable conceptual adaptation—as,
also, was the case for LaPiere's innovator type--has been required in fitting those modes to the present test model.

Innovation. The Mertonian innovation mode of adaptation was said to occur when individuals have assimilated cultural emphasis upon societal goals without equally internalizing institutional norms governing the ways and means for their attainment.51

For our purposes, these situations exhibit two salient features. First, incentives for success are provided by the established values of the culture and second, the avenues available for moving toward this goal are largely limited by the class structure to those of deviant behavior. It is the combination of the cultural emphasis and the social structure which produces intense pressure for deviation. . . . Despite our persisting open-class ideology, advance toward the success-goal is relatively rare and notably difficult for those armed with little formal education and few economic resources. The dominant pressure leads toward the gradual attenuation of legitimate, but by and large ineffectual, strivings and the increasing use of illegitimate, but more or less effective, expedients. . . .

Otherwise said, our egalitarian ideology denies by implication the existence of non-competing individuals and groups in the pursuit of pecuniary success. Instead, the same body of success-symbols is held to apply for all. Goals are held to transcend class lines, not to be bound by them, yet the actual social organization is such that there exist class differentials in accessibility of the goals.52

Ritualism. The ritualistic type of adaptation involves the abandoning or scaling down of lofty cultural goals to the point where one abides almost compulsively by institutional norms. Merton suggested it is fear which produces such inaction, or routinized action. The social ritualist's implicit life-philosophy finds expression, therefore, in cultural cliches, which support a play-it-safe style of life adjustment.

The theme threaded through these attitudes is that high ambitions (facilitating greater self-satisfaction) invite frustration and danger whereas lower aspirations produce satisfaction
and security. It is a response to a situation which appears threatening and excites distrust. It is the perspective of the frightened employee, the zealously conformist bureaucrat.

In sum, when the structure of a situation does not allay status-anxiety, the ritualists of that organization respond with over-compliance.

This compulsive type of ritualistic overconformity was reported likewise, by Peter M. Blau in his study of the behavior of bureaucrats. In sum, this ritualistic adherence to institutionalized procedure was said to be facilitated by lack of security in important social relationships with co-workers in the organization.

Values and Interest Defined

Before it is possible to conduct our analysis of the functions of values and interests in the process of social change, it is necessary that these terms be defined.

Values. As defined herein, values constitute widely-shared conceptions of what is desirable—viz., those "universalistic" cultural ideals which articulate egalitarian social structure of any given society, although the universalistic aspect of such valuations are relative to the culture in which the values obtain.

Interests. As defined herein, interests refer to desires and shared aspirations for special advantage, obtaining in either like or common motives, held by individuals or by the group(s) with which one is identified.
Theoretical Foundations for Operationalizing Value and Interest Orientations

Smelser utilized the historical process as his frame of reference for clarifying the critical difference between values and interests. In his words, "Interests refer to short-term desires to protect or to maximize institutionalized positions of the individual or the group," whereas values constitute "long-term relatively enduring orientations which are sufficiently general to stand above any particular community or institutional position of a given individual or group."

The problem posed herein, concerning our distinction between values and interests, was described by Sr. Marie Augusta as follows:

The concern here is whether interests constitute for the actor the criterion for choice. Is his intention in choosing to realize an ideal or to serve a group? The intention of the value-oriented actor is to bring about in time those programs, organizations, behaviors, and artifacts he believes reflect the values to which he is committed. Whether love or fear or respect for certain peoples who will be advantaged or disadvantaged by his choice brings him joy or anxiety, as the case may be, is not his primary intention in acting but rather an unintended, or secondary consequence. The interest-oriented actor's primary intention is approval from certain people he loves, fears, respects. The joy or anxiety he experiences in the realization or failure to realize certain values is for him an unexpected or secondary consequence. So the key difference between the two orientations is a concern for the realization of a principle or concern for certain people.

Blau proposed that such a process of making choices does operate at the psychological level and is a major interpersonal factor. Criteria articulating the choice-making process were reported as follows:

If we ascertain whether the judgements of individuals are governed by objective (universalistic) standards or dominated by feelings of (particularistic) attachment to particular persons, we are dealing with psychological differences between individuals.
Sr. Marie Augusta observed that two Parsonsian pattern variables, universalism and particularism, are closely related to the value-interest primacy characterizing Marx-Weber theory differences.

According to Parsons, a person universalistically oriented expects rights and accepts obligations in generalized terms independently of his particular relationship to the object, whereas a person particularistically oriented expects rights and accepts obligations in terms of the actors’ particular relationship to him. One orientation emphasizes the actualization of a principle; the other shows concern for certain people.

Actually Parsons himself anticipated the value-interest operational perspective, being posed herein, in his treatment of role conflict and the genesis of deviance (presumably eventuating in social change) when he elaborated upon the effects of conflict at the institutionalized level of role-expectations.

The fact that both sides of the conflicting expectations are institutionalized... (implies) that there is the basis for a claim of legitimacy for both patterns. ...(hence) role conflict can be seen to be very important as a source of motivations leading to social change through some sort of undermining of the motivational basis of an established order which includes the provision of motivationally acceptable alternatives.

Furthermore, Parsons noted, at the interactional level of group conflict...

... in the pattern sense, there may well be role conflict because only part of the role-pattern defining participation in each group justifies the expectations of the group vis-a-vis the adversary group. This would, for example, be the case in white-negro relations in the South... This may be put as a conflict of roles in that for example the white man has in his role as American citizen internalized participation in the universalistic values of the wider society, the 'American creed,' but also as a Southerner in the (particularistic elite-interest) pattern of 'white supremacy.'

R. M. MacIver employed similar reasoning in analyzing the historical process, "from communal custom to differentiated association."
It is held that his analysis implicitly substantiated the analytical
— distinction between values and interests being posited herein.

Simple societies are ruled by the all-pervading code of
custom (obtaining in universalistic cultural values). As
they grow in size, as they respond to new needs, as the
nuclei of one or more special interests become important,
or in various other ways, occasions arise for the vesting
of particular functions in particular men or sub-groups.
These men or groups tend to distinguish the rights and
privileges of their functions from the general customary
code, to elaborate them, to institutionalize them. By slow
accretion lore and skills are increased and particular
members of the group become their repositories and acknow-
ledged practitioners (thereby setting the stage for elite
interest-expectations of special privilege).62

Hence, in his analysis of how social unity is affected, MacIver con-
tended:

In the more advanced social system... we cannot expect to
find the all-embracing solidarity of a simpler society. A
nation has inevitably a type of unity different from that of
a clan or a tribe. The individual has to choose his cultural,
loyalties, to maintain his own values, to decide his own
attachments, in far greater measure.... The unity of the
social group is not to be identified with that of one cultural
community. He can share in both kinds, but he has to adjust
for himself the one loyalty to the other. Society no longer
integrates all his values for him— that becomes the task of
his own integrating personality.63

It appears, therefore, that there is ample theoretical evidence
to justify Sr. Marie Augusta's basic thesis that role actors tend to
make choices either in value or interest terms.

In other words, enough interests and values operate in
everyone's choices, a very real division of beliefs about the
legitimacy of an interest-over-value or a value-over-interest
primary color's evaluations and behavior. This primacy of one
commitment over the other characterizes people in roles in
many different groups irrespective of the primary functions
of the group. The goals of the groups do not determine the
orientations of the actors, but different orientations among
the actors develop the characteristic style of the group at a
certain time in some complex relation to its intended goal.
Speaking then in ideal types, the value-oriented person is concerned with... realization of values.... The interest-oriented person is primarily concerned that the process of goal attainment afford advantage to certain people--to the exclusion, if necessary, of others. The value-oriented man moves from group to group ever seeking to realize the same values; the interest-oriented man moves from value to value ever seeking them for the same group. 64

Numerous investigations have been made into effects of pressures for and against change on personality dynamics. 65 Sr. Marie Augusta's dissertation appears, however, to be the first rigorously designed, empirical investigation devoted to sociological analysis of change-nonchange modes of role-adjustment behavior. In sum, her findings showed that change and nonchange groups are delineated on the basis of their justification of rule response decisions in terms of interests or in terms of values.

IV. CULTURAL AND HISTORICAL BASES OF PRESSURES FOR CHANGE IN AMERICAN PUBLIC SCHOOL EDUCATION

A basic assumption, espoused herein, is that pressures for institutional changes, in the American public school system, obtain in conflict deriving through prevailing institutional practices. Moreover, it is held that basic problems and conflicts of American education are reducible to a fundamental question embodied in American educational policy--viz., who shall be educated, for what and how? 66 Further, it is argued, the long-range answers to the foregoing question are to be found in the historical process evolving American education.

This analysis of cultural and historical bases of pressures for change in American education, of course, is not addressed to a
theoretical evaluation of contemporary social problems in this country's school system. Instead, the intended purpose of this analysis is to identify those long-range cultural values and/or dominant interests articulating the American concept of education. An epitome will be made, therefore, of past social events and crises, which seemingly have facilitated precipitant effects that articulate the current American "educational revolution," as revealed through progressive changes in public school practices and American educational policy governing the schools. Then, from these insights thus acquired, it is our hope that a more tenable theoretical vantage point may be arrived at for prediction of future changes yet to come.

In order to gain a better perspective of contemporary American educational practices, the etiology of the concept of American education will be reviewed—beginning with its inception in colonial America. At first, it is noted in passing, the initial principles of American educational policy embraced dominant interests obtaining in the European social class approach to education: "Liberal education was considered to be appropriate only for the upper class and as a preparation for leadership in church and state."55 In sum, early American education was characterized as a dual, double-track operation. For members of the upper class there were colleges and Latin schools; for the lower classes there were the terminal curricular programs of the elementary schools and the apprenticeship schools.59

Two principal precipitants attributed to subsequent broadening of the American concept of education are: (a) the birth of a substantial middle class in a developing mercantile system of
industrialization, and (b) the strong protestant drive for Bible-reading literacy.\textsuperscript{70}

The old Deluder Law, enacted by the state of Massachusetts in 1647, constituted the first school law requiring community-supported education. Yet, it was not until 1821 that the English High School of Boston became the first public high school to be established in this country. By 1860, it is estimated that only sixty public high schools had been founded in the United States.\textsuperscript{71}

The single-track system of education became firmly established with the full development of the free and comprehensive high school after the civil war. In addition the tendency to extend the single track of public education in both directions was confirmed. The kindergarten was instituted as the first rung in the educational ladder, and the concept of the junior college was introduced.\textsuperscript{72}

Around the turn of the century, the social class approach to education began to break down, for white Americans, under pressures of an increasingly complex urban, industrial and political life. This facilitated the emergence of the twentieth century American concept of universal education.\textsuperscript{73}

The objective of a universal educational policy for American society was initially formulated in 1916, by a special committee of the National Educational Association, as follows:

The purpose of democracy is so to organize a society that each member may develop his personality primarily through activities designed for the wellbeing of his fellow members and of society itself. Consequently education in a democracy both within and without the schools should develop within and without the individual the knowledge, interests, ideals, patterns and powers whereby he will find his place and use that place to shape both himself and society toward nobler ends.\textsuperscript{74}

Following World War I-particularly during the great economic depression of the thirties--it became increasingly apparent that,
although a policy of universal education had been instituted as a cultural goal of twentieth-century American education, in practice higher education, beyond the high school level, continued to be available only to financially secure members of the middle and upper classes. This pattern, however, has since been somewhat altered through the administration of educational benefits of the veteran's G.I. Bill of 1945, which placed more than a million veterans of the armed forces in American colleges and universities, at government expense, irrespective of socio-economic status. Moreover, during the two decades since World War II, repeated stimuli have been derived through numerous additional federally supported educational programs and grants. Hence, classroom enrollments at the college level—as well as in the public schools—have steadily continued to increase, along with the rising population of American society.

In view of the continually, expanding American economy, it seems logical to expect that the universal policy of American education will continue to be extended to increasingly more Americans. It is anticipated, therefore, that this current trend will prevail so long as the leaders of this country are both desirous and successful in their efforts toward the establishment of a flexible, dynamic social organization, which embraces those cultural values structuring the universal policy of American education. In fact, Drucker has reported evidence that suggests an increasing supply of highly educated people is an absolute prerequisite for social and economic development—yes, even the national survival—of American society.
Because we now can organize men of high skill and knowledge for joint work through the exercise of responsible judgement, the highly educated man has become the central resource of today's society, the supply of such men the true measure of its economic, its military, and even its political potential.77

The magnitude of the scale of the "explosion" affected by America's educational revolution is indicated by the following statistics. In 1929, Drucker reports, "only one out of every eight Americans at work had been to high school. Today (i.e., in 1954) four out of every five of the young people of high school age in the United States attend high school. . . ."78

Even greater has been the jump in college and university attendance. Thirty years ago it was still an almost negligible 4 per cent or less of the appropriate age group. Today the figure is around 35 per cent for the nation. . . . in such predominantly working class cities as Detroit (and the other metropolitan areas of the country)--the figure is nearly 50 per cent.79

By 1975, Drucker predicts, "two out of every three young Americans in the metropolitan areas will, regardless almost of income, race or sex, be exposed to higher education."80 Similar changes in the educational composition of the American work force were reported by Drucker as follows.

In the American work force of thirty years ago, there were at most three college graduates for every hundred men and women at work. There are eighteen today; the figure will be thirty-five twenty years hence. . . .81

The above figures published by Drucker in 1954, are corroborated by Thompson and Lewis in a more recent demographic analysis of educational composition of the United States population.82 The latter authors cited the following statistics on educational attainment:

from 1940 to 1950. . . . median schooling of all persons 25 years of age and over increased by two full years, from 8.6 to 10.6 years of school completed. Over one-half of our
total adult population now has more than a tenth-grade education. The proportion of adults who had completed high school increased from 24 per cent in 1940 to 41 per cent in 1960.

School enrollment figures were cited, likewise, by Thompson and Lewis, as follows:

High school enrollment jumped 54 per cent during the 1950s and is expected to increase by another 38 per cent to 45 per cent in the 1960s.

Enrollment increased faster in colleges and professional schools during the 1950s than in elementary and high school, rising 61 per cent in the former. The biggest jump (moreover) is that expected in college and university enrollments between 1950 and 1970. (viz., estimated increases) of between 47 to 98 per cent.

The increase in college and university enrollment during the last decade, however, has been due largely to an increase in enrollment rates rather than to an increase in the college-age population. In the 1960s and 1970s (projections) college enrollment is expected to climb rapidly, because an increasing number of people will be arriving at college age and an increasing proportion of them will try to enroll in college.

The impact of current and future pressures on Big Town Parish schools, due to increased pupil enrollment, is suggested by the following news item. It was reported that the Big Town Parish School Board, at its regularly scheduled meeting of February 1, 1968, approved the hiring of 166 new teachers, for the 1968-1969 school session, in order "to handle the system" of inevitable growth. This figure represents a 6.7 per cent increase over total teachers employed for the 1966-1967 school session—assuming, of course, that teacher turnover remains constant.

The situation facing Big Town Parish school teachers—as well as all the other public school teachers in Louisiana—may be described
as follows. It was posited earlier in this section that basic problems and conflicts of public school education derive in a fundamental question embodied in the interpretation of American educational policy—viz., who shall be educated, for what and how? State law requires, of course, that all normally-adjusted children, between the ages of 7-16 years, must attend school. Thus, inevitable stresses from current and future pressures of increasing pupil enrollments, as discussed above, will require that quantitative (as well as qualitative) changes be effected in educational facilities. Next, there are the ever present stresses that derive through the age-old controversy over curricular content. This issue—effecting periodical if, at times, vacillating change—may be concisely reduced to the following query. What, and for what, shall pupils be taught in the schools? Finally, there is the stress producing issue: how shall our pupils be taught? Formerly, this issue was mainly resolved through debate of the relative merits, and limitations, of the classical (i.e., 3R's approach) vs. the life-adjustment methods of teaching curriculum content. More recently, however, a shift of emphasis is placing greater concern with the ethnic composition of the student body, and faculty. In sum, this shift in emphasis from "psychological concern" for individual development to "sociological concern" for socio-cultural assimilation of pupils was wrought by the Fifth United States Circuit Court of Appeals decree—discussed at length earlier—that the education of Big Town Parish school children is to take place in a desegregated school system. This change-compelling decision, undoubtedly, is the greatest single source of current role conflict among Big Town Parish teachers.
At least, that is the major complaint this investigator has heard more frequently voiced, during his numerous, informal contacts with Big Town Parish teachers--and public school administrators.

These points under discussion here, of course, do not constitute the starting point for an analysis of sources of teacher role conflict. Instead, the stresses, thus identified--though obviously affecting role conflict--are presented simply as evidence for substantiating our claim that the subjects of this investigation are under pressures to change their institutional practices. The all pervasive nature of these pressures for change--both at the state and national levels, as well as at the parish level--was pointed up recently in a keynote address, delivered at the 1968 Louisiana School Board Association convention, by the president of the National School Board Association, Mrs. Leonard Mancuso. In sum, school board members and administrators were urged of the compelling need to "anticipate the social changes likely to occur, to understand the impact on education and seek the understanding and support necessary to provide the programs and personnel to meet the emerging needs of our society." Similarly, the urgency of pressures for change in public school educational practices is further evidenced by the topics singled out for group discussions, at this thirty-first annual convention of the Louisiana School Board. These topics, selected for discussion, were:

(a) "Meeting new requirements in school desegregation;"
(b) "Developing proper federal-state-local relationships in education;"
(c) "Emerging relationships between school boards and employees;"
(d) "Meeting the educational and vocational needs of all students;"
(e) "Recruitment and retraining of teachers and administrators;"
(f) "Should public support be provided for non-public schools?"

A major objective of this study is to gain empirical insights as to the receptiveness or resistance of teachers toward pressures for change of their established institutional practices—both in the school system and the community, at large. Specifically, a very important question to be answered is: are those principles articulating the universal policy of American education, as initially formulated by the National Educational Association, embraced by members of the Big Town Parish teaching profession, under investigation, or do they favor an educational policy that fosters particularistic interests of dominant elite reference groups? Factual answers to this query and many other related questions will be found in the analysis that is to follow.

V. SYNOPSIS OF THE RESEARCH STUDY PLAN

Chapter I was devoted to detailed discussion of the theoretical problem so as to provide an operational perspective for explaining the different functions played by values and interests in the processes of social change and social control. Moreover, the time setting of this investigation was related to the historical process evolving American society, and the evolution of twentieth century American policy of universal education was traced from its inception in colonial America.

In Chapter II, theoretical propositions are presented to support the basic assumption, espoused herein, that cultural values and social interests structure different modes of role adjustment. In sum, it is
posited through testable hypotheses that public school teachers, by virtue of relatively stable, cognitive orientations, tend—as agents of socialization—to make role-pattern choices either in value or in interest terms and, also, as to whether they are open or closed to change. Too, the analytical model is developed, positing four role adjustment modes, as follows: (a) the value-change oriented role of Motivator; (b) the value-nonchange oriented role of Fundamentalist; (c) the interest-change oriented role of Revisionist, and (d) the interest-nonchange oriented role of Ritualist.

In Chapter III, detailed description with justification for selection of white, public school teachers of Big Town Parish, Louisiana, as the target-population for investigation, is presented. Then, the procedure employed in drawing the random sample is described, followed by discussion of the sample characteristics.

Chapter IV is devoted to the measurement of teachers' modes of role adjustment. First, the research task of constructing the Value Interest Dynamics Instrument (VIDI), for measuring value-interest-change orientations of respondents, is discussed. Then, discussions of survey procedure and techniques of measurement are presented.

In Chapter V, the statistical analysis of survey data is carried out. Then, generalizations from the analytical findings and prognosis, based on these generalizations, are made in Chapter VI.

2 Morning Advocate (Baton Rouge, Louisiana), XLIII, March 30, 1967.

3 Ibid., April 14, 1967.


8 For the exact text of this decision, see Oliver Brown et al., vs. Board of Education of Topeka, Shawnee County, Kansas, et al., 347 U.S. 483 (1954).


11 For exact text, see Civil Rights Act of 1964, Public Law 88-352, U. S. Statutes at Large, 88th Congress 2nd Session (1964), LXXVIII, pp. 241-68.


24. Ibid.


26. Ibid., p. 131.


29. Ibid., p. ix.

30. Ibid., pp. 2-3.

31. Ibid., p. 71.

33. Ibid., pp. 376-416.

34. Ibid., p. 401.


36. Ibid., p. 127.

37. Ibid., pp. 167-116.

38. Ibid., p. 102.

39. Ibid., pp. 112-113.

40. Ibid., pp. 113-116.

41. Ibid., p. 125.

42. Ibid., pp. 215-126.

43. Ibid., pp. 135-142.

44. Ibid., pp. 172-196.

45. Ibid., pp. 298-299.


48. Ibid., p. 121.

49. Ibid., pp. 134-137.

50. Ibid., pp. 136-139.

51. Ibid., p. 141.

52. Ibid., pp. 143-146 (italics supplied).

53. Ibid., p. 151.

54. Ibid., p. 132.

These ideas of Smelser's on values and interests were taken from his unpublished "Memorandum to Stouffer" circulated in Social Relation 272, a seminar given at Harvard University in the Spring of 1960, see St. Marta Augusta Neal, Values and Interests in Social Change, p. 9.

56


57


58

Ibid., p. 281 (parenthetical material added).

59


60

Ibid., pp. 634-35 (italics added).

61

St. Marta Augusta Neal, Values and Interests in Social Change, p. 10.

62


63


64


Especially the periodical extensions in the G. I. Bill of Rights, which have provided educational benefits for veterans of both the Korean Conflict and the extended, undeclared war in Vietnam. Furthermore, numerous federal aid programs have subsidized both college and public school education--as well as vocational job training for current and former school dropouts. In sum, these programs have provided grants to states for construction of school plant facilities, to supplement teachers' salaries, and provide additional educational services. Federal legislation authorizing these expenditures include: The National Defense Act of 1958; The Manpower Development and Training Acts of 1962 and 1963; The Vocational Educational Act of 1963, and The Higher Education Act of 1965. For brief descriptions of benefits derived through these acts, cited above, see Paul B. Norton and Gerald L. Leslie, The Sociology of Social Problems, 3rd edition (New York: Appleton-Century-Crofts, 1965), p. 305.


CHAPTER II

THE CONCEPTUAL MODEL: CONSTRUCTS, ANALYTICAL VARIABLES AND STATED HYPOTHESES

1. THE VALUE-INTEREST--CHANGE-NONCHANGE PARADIGM

A value-interest-change paradigm was developed by Sr. Marie Augusta in an effort to construct hypothetically the definition of situations within which man makes decisions that determine the direction of the historical process.

Careful observation of decision-making situations reveals that the same situation receives quite different definitions from actors oriented to change than from actors oriented to resist change. . . . Further observation reveals another breakdown within the change and nonchange groups; justifications of decisions in terms of interest or in terms of value. Thus in any given situation facing change, four types of responses can be distinguished among the actors, depending on their definition of the situation: a value-change orientation, an interest-change orientation, a value-nonchange and an interest-nonchange orientation.

This paradigm was adapted to the present study in an effort to establish inter-institutional validity of the test model. Toward achieving that end, a sample population of public school teachers was selected for study. This made it possible to test Sr. Marie Augusta's conceptual model in a secular setting that is significantly different, in institutional character, than the sacred setting of the Catholic Church, where her model was initially developed. Should inter-institutional validity of the test model be established, we have increased credence in holding that value-interest-change orientations
constitute modes of role adjustment for public school teachers—as well as for the Parish Priests investigated by Sr. Marie Augusta.

The Test Model: Four Modes of Role Adjustment

The research problem for this investigation dealt with teacher orientations toward pressures for and against change in the public school system, and accompanying changes of social practices in the other institutional orders of American society. In sum, it was held that teachers tend to make choices, with significant degrees of consistency, in terms of differential definitions of situations, which articulate four different modes of role adjustment.

Sr. Marie Augusta identified four role patterns, by which she classified clergy orientations to the social system that she studied, i.e. the Catholic Church. Those four types of religious roles were: the value-change oriented role, designated as Prophet; the interest-change oriented role, designated as Cosmopolitan Organizational Man; the value-nonchange oriented role, designated as Priest, and the interest-nonchange oriented role, designated as Local Organizational Man.²

The initial stimulus prompting the current investigation derived from a single question. Is Sr. Marie Augusta's test model valid for discriminating among dominant role patterns of behavior, structuring other social institutions of American society—viz., education?³ If so, it could be inferred, from her model, that four types of educator roles ought to be delineated in a school system. Those four types of role orientations—designated herein as role adjustment modes—are described in Table 2.1.
Table 2.2

PREDICTED ROLE PATTERNS OF PUBLIC SCHOOL TEACHERS HAVING A VALUE-CHANGE, VALUE-NONCHANGE, INTEREST-CHANGE, INTEREST-NONCHANGE ORIENTATION TO THE PUBLIC SCHOOL SOCIAL SYSTEM

<table>
<thead>
<tr>
<th>Change Oriented</th>
<th>Interest Oriented</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value Oriented</td>
<td>The Motivator</td>
</tr>
</tbody>
</table>

Motivators, as defined herein, are individuals who devote themselves seriously to the systematic quest of "truth" through methodical analysis of ideas. As such, these role actors are chiefly concerned with cultural articulation of public education, as a social institution, with the social structure of society at large. Being primarily oriented to functional enhancement of "universalistic" educational values, these individuals have no binding commitment to any particularistic goal or norm structured for some specific period of time—especially when such normative structure appears no longer functional for the expression of basic educational values. Accordingly, Motivators are keenly aware of institutional deficiencies in public education and the areas in which institutionalized patterns in the public school system are not satisfying educational needs. Their identification with long-range values and goals is the major source of their affiliation within the school system; yet their orientation to progressive innovation is likely to make them unpopular with functionaries of the larger community who resist social change.

Interest Oriented

These role players are primarily oriented to the attainment of specific goals, defined in terms of dominant-interests held by functionaries of public education. Their ego-involvement is identified with school interests which articulate current goals; hence, even ultimate values may be made subsidiary to the attainment of short-term goals. Their deep bonds of binding commitment to these dominant-interest goals, nevertheless, motivate strivings toward goal attainment, utilizing either traditional techniques of manipulation or change-oriented innovations—whichever seems to hold greater promise for the most effective realization of the goals sought. The actions of these role players, in general, tend to appear as arbitrary, power-oriented and non-normative. Moreover, their emphasis on organization and power for achieving their ends is cause of concern and worry to their value-oriented professional colleagues.

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Table 2.1 (continued)

<table>
<thead>
<tr>
<th>Value Oriented</th>
<th>Nonchange Oriented</th>
<th>Interest Oriented</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Fundamentalist</td>
<td>The Ritualist</td>
<td>These role actors are primarily oriented to ritualistic teaching functions stressing the primacy of the school's normative system. Bureaucratic ritualism being their major concern, both goals and values often are made subservient to procedure. Any deviation from the institutionalized normative pattern appears to them as a threat to the integrity of the school system's integration. Hence, any suggestion of updating educational practices is likely to be branded as &quot;socialistic--&quot; or some other form of &quot;creeping-ism.&quot; Their ego-involvement is deeply imbedded in maintenance of the status quo, and tremendous affect is touched off at the very suggestion of change. These individuals are so identified with dominant-interest norms that each cultural goals and values are often sacrificed to means--with ritual and status-symbols coming to be perceived as effective ends in their own right. Accordingly, effective implementation of cultural values is neglected in order that current dominant-interest patterns may be preserved.</td>
</tr>
</tbody>
</table>

These role actors are oriented to latent pattern maintenance primarily identified with institutionalized cultural values traditionally stressed in the school system. Their ego-involvement is concerned, therefore, with preservation of patterned relations which have articulated these cultural values in time. Notwithstanding that the former implementations may have become less effective in the course of time, any such fact is difficult for them to perceive because their major professional experience is concentrated in efforts to consolidate past progressive innovations which have been institutionalized to date. Deviations from expectations are held to be failures on the part of variant individuals to follow professionally prescribed practices, rather than as any failure of functional effectiveness of the school system itself. Hence, emphasis is on consolidation of culturally accepted pedagogical principles which structure inculcated values and goals of public education. Being convinced that these criteria provide optimum indices of educational effectiveness, Fundamentalists assume self-appointed responsibility of defending the school system's normative structure against community criticism.
First, the **Motivator** is described as being committed to basic principles obtaining in cultural values related to education. Hence, he will embrace the specific system in its present form only to the extent that its institutional practices express basic, fundamental themes. Otherwise, he urges change at all levels: in roles, norms, goals and values. In sum, Motivators are dedicated to the establishment of an ideal social order, articulated by egalitarian social structures, obtaining in a unimodal social character.

Second, the **Fundamentalist**, like the Motivator, is held to be an idealist. However, his commitment is restricted to those basic values of education which are traditionally stressed in the school system. For him, the basic fundamental themes of education are thought to be currently reflected through institutional practices. Hence, only the enlightenment of deviants and further utilization of resources are held to be needed for the achievement of an ideal social order.

Third, the **Revolutionist** is primarily oriented to the attainment and enhancement of particularistic goals, defined in time by the functionaries of public education. His ego involvement is identified with dominant interests of the school administration in the achievement of its current goals. Hence, basic fundamental principles of education may often be made subsidiary to the attainment of those goals.

Fourth, the **Ritualist** places greatest stress on the primacy of normative structure, articulating bureaucratic functions of the school system. Thus, he is chiefly concerned with ritualistic regularity.
Both goals and values can be made subservient to bureaucratic procedure. In sum, the Ritualist can be so identified with bureaucratic norms that ritual and symbols are perceived as effective ends in their own right. Accordingly, his ego-involvement is so deeply concerned with the defense of dominant-interest patterns, tremendous negative resistance is triggered by the mere suggestion of change.

II. THEORETICAL PROPOSITIONS AND STATED HYPOTHESES

The research design of this investigation obtains in the theoretical propositions and stated hypotheses set forth below. These propositions and hypotheses were developed for the purpose of testing the basic theoretical assumption that cultural values and social-interests structure different role adjustment modes. The value-interest dimensions of these modes, in turn, facilitate different role patterns of response--be they overt or covert, active or passive, receptive or antagonistic--toward pressures for and against social change. Accordingly, these modes of role adjustment articulate differential patterns of solidarity relations, thereby structuring the institutionalized behavior of social life.

The propositions developed were:

1. Individuals tend, with a certain consistency, to give primacy to values or to interests in the determination of their choices.

2. Individuals tend, with a certain consistency, to be open or closed to change.

3. These differences structure role adjustment modes, which
are psychologically, sociologically and culturally rooted
and, in turn, are firmly grounded in the historical process.

4. Each role adjustment mode constitutes a basic aspect of one's
definition of situations, as posited by W. I. Thomas,6 and,
as such, each structures a different institutionalized
pattern of role behavior. Hence, role actors open to change
and having a value primary will tend to perceive the structure
of social systems differently from those open to change and
having an interest primary and, likewise, each of the four
possible role adjustment modes, being posited herein, will
influence differently the perceptions that actors have of
elements of social structure and role functions articulating
the goal behavior of social systems.

5. These role adjustment modes, therefore, are primary deter-
mindants of differential response patterns to pressures for
and against social change.

5. Patterns of behavior affected by the role adjustment modes
are so commonplace in social conduct that they are perceived
and responded to by interacting role actors without the uni-
queness of their patterns being analytically differentiated.
Hence, for this reason, the function of values and interests
in the processes of social control and social change continue
to be explained in many different—even contradictory—ways.

Analytical Variables and Stated Hypotheses

The professional opinion questionnaire prepared for this study
was designed to test the theoretical propositions, set forth above.
Specifically, it was designed to measure differences in attitudes toward values, interests, change and nonchange. In sum, these differences were posited as significant response patterns, which could be predicted as follows:

1. The Value Interest Dynamics Instrument (VIDI), composing The Louisiana Professional Opinion Survey questionnaire, when given to a random sample of white school teachers in a given parish (or county) school system would yield a distribution of respondent scores so different for the four VIDI scales that classification in the four role adjustment modes, posited herein, could not be explained by chance occurrence.\textsuperscript{7}

2. The VIDI scores, likewise, would be related differentially to respondents' friendship relations, civic and social congener group(s) participation, professional associational activities, as well as political and religious reference group affiliations.\textsuperscript{3} Relationships predicted for these variables are as follows:

a. Respondents' friendship relations: Five hypotheses predicting significant relationships among respondents' role adjustment modes and their friendship relations were drawn. These hypotheses were derived from the supposition that value or interest primacy in choice-making, based in turn on being open or closed to change, is held to obtain in criteria of friendship selection and friendship relations. It was posited, moreover, that
these differential patterns of friendship relations would prevail both within and without the social system under investigation—thereby structuring differential patterns of friendship relations among actors adopting different modes of role adjustment.

The five hypotheses are as follows:

1) There are significant relationships among respondents' role adjustment modes and the number of "close" friends they report having.

2) There are significant relationships among respondents' role adjustment modes and the percentage of close friends they report as being teachers.

3) There are significant relationships among respondents' role adjustment modes and whether most of their leisure-time activities are spent with members or nonmembers of the teaching profession.

4) There are significant relationships among respondents' role adjustment modes and the occupations they report for their closest friend.

5) There are significant relationships among respondents' role adjustment modes and the reported manner in which they became acquainted with their closest friend.

b. Respondents' civic and social conglery activities: Two
hypotheses predicting significant relationships among respondents' role adjustment modes and their civic and social activities were drawn. Once again, the rationale for these predictions is that value-interest-change primacies, in choice-making, are held to structure differential patterns of those congeries activities among actors adopting different modes of role adjustment. These two hypotheses are as follows:

1) There are significant relationships among respondents' role adjustment modes and the number of civic, social and fraternal organizations in which they hold membership.

2) There are significant relationships among respondents' role adjustment modes and their reported degree of participation in these organizations.

c. Respondents' professional associational activities: Two hypotheses predicting significant relationships among respondents' role adjustment modes and their professional associational activities were drawn. Reasoning supporting these predictions is based on the same logic, which was employed in positing the above relationships. These two hypotheses are as follows:

1) There are significant relationships among respondents' role adjustment modes and the number of professional associations in which they hold membership.
2) There are significant relationships among respondents' role adjustment modes and their stated attendance of these associational meetings.

d. Respondents' political affiliations: Two hypotheses were drawn for testing relationships among respondents' role adjustment modes and their stated political affiliations, per se. Then, two other hypotheses were drawn for testing relationships among respondents' role adjustment modes and comparisons of their political affiliations with the political affiliations of parents, as reported by the respondents. Predictions of no significant difference were hypothesized between respondents' role adjustment modes with respect to their stated political party preferences, as well as between their role adjustment modes and their conservatism-liberalism self-rating of their political views. Reasoning supporting these predictions is based on the supposition that self-ratings of political views and stated political party preferences of teachers are largely facilitated through dominant community influences affecting the Big Town Parish public school system. Moreover, the opaqueness of political maneuvering obtaining in Big Town Parish--and American society, at large--tends to establish ideological "blind spots." Hence, the lack of a meaningful political ideology tends to confound the political activities of the average teacher, who lacks
formal training in principles of political science. In
sum, political "knowledge" acquired by most teachers--
irrespective of their role adjustment mode--does not
facilitate their discriminating political aims in
reality.9 Significant relationships were hypothe-
sized, however, among respondents' role adjustment
modes and both their stated political party preferences
and conservatism-liberalism self-ratings, when same--
different comparisons of those ratings are made for
respondents vs. same-different comparisons of those
ratings for their parents. Reasoning supporting these
predictions obtain in the fact that value-interest-
change primacies in choice-making are held to be dif-
ferentially related to homogeneity of family political
beliefs.10 These four hypotheses may be stated as
follows:

1) There is no significant relationship between
respondents' role adjustment modes and their stated
political party preferences; however,
2) There are significant relationships obtaining in
respondents' role adjustment modes and stated
political party preferences when same vs. different
comparisons of political party preferences are made
for respondents vs. their parents.
3) There is no significant relationship between
respondents' role adjustment modes and whether they
rate themselves as being conservative or liberal in their political views; however,

4) There are significant relationships obtaining in respondents' role adjustment modes and conservatism-liberalism ratings when same vs. different comparisons of those ratings are made for respondents vs. their parents.

- Respondents' religious affiliations: Two hypotheses were drawn for testing relationships among respondents' role adjustment modes and their stated religious affiliations. Then two other hypotheses were drawn for testing relationships among respondents' role adjustment modes and comparisons of their religious affiliations with the religious affiliations of parents, as reported by the respondents. Predictions of no significant difference were hypothesized between respondents' role adjustment modes and their stated religious preferences, as well as between their role adjustment modes and their stated church membership status. Reasoning supporting these predictions is based on the supposition that religious preferences or church membership statuses, per se, are unrelated to basic social attitudes articulating value-interest-change primacies in choice-making. By contrast, however, significant relationships were hypothesized among respondents' role adjustment modes and both their stated religious preferences and church membership statuses, when same vs. different comparisons of those
affiliations are made for respondents vs. their parents. Reasoning supporting these predictions obtain in the fact that— as in the case of family political beliefs— value-interest-change primacies in choice-making are held to be differentially related to homogeneity of family religious beliefs. These four hypotheses were stated as follows:

1) There is no significant relationship between respondents' role adjustment modes and their stated religious preferences; however,

2) There are significant relationships obtaining in respondents' role adjustment modes and stated religious preferences, when same vs. different comparisons of religious preferences are made for respondents vs. their parents.

3) There is no significant relationship between respondents' role adjustment modes and their stated church membership status of member or nonmember; however,

4) There are significant relationships obtaining in respondents' role adjustment modes and church membership statuses, when same vs. different comparisons of the membership statuses are made for respondents vs. their parents.

Summary. The analytical model for this study was derived from the assumption that pressures for change in institutionalized practices
responded to by role incumbents through differential orientations to change or nonchange, and in terms of value primacy or interest primacy in defining social situations. It was further hypothesized that these orientations, to change or nonchange and values or interests, structure four different modes of role adjustment—viz.: the value-change mode of Modivator; the value-nonchange mode of Fundamentalist; the interest-change mode of Revisionist, and the interest-nonchange mode of Ritualist. Testable hypotheses were drawn from ascertaining: (a) significance of the distribution of teachers according to the types of role adjustment modes they adopted; (b) relationships among respondents' role adjustment modes and friendship relations, reference group affiliations and associational activities.
FOOTNOTES


2Ibid., pp. 14-17.

3For a germane discussion of social institutions as patterns of formalized behavior, structured through the satisfaction of basic social needs, see Don Martindale, *Social Life and Cultural Change* (Princeton, New Jersey: D. Van Nostrand, Inc., 1962), pp. 39-40; cf., Paul B. Horton and Chester L. Hunt, *Sociology* (New York: McGraw-Hill, 1964), pp. 206-07. By contrast, Bertrand adapted the need theme for defining social institutions in micro-functional context. In his words, "social institutions are unifunctional structures, which include all the behavior in a society designed to satisfy a felt need. . . . To illustrate. . . . all educational roles make up the institution of education, etc." See Alvin L. Bertrand, "A Structural Analysis of Differential Patterns of Social Relations (A Role Theory Perspective for Rural Sociology)," manuscript draft of Presidential Address, to be delivered at the 1968 annual meeting of the Rural Sociological Society.

4The term Moiderator was coined by the writer for conceptualizing the value-change mode of role adjustment. The introduction of this new concept was required in order to differentiate value-oriented protagonists of change from the various and sundry types of change-agents ordinarily referred to as "innovators." By contrast, the Moiderator is principally concerned with the achievement of innovations that further the enhancement of "universalistic" cultural values of the society in which he lives. His emphasis, therefore, is on the adaptation of institutional means--through change--to basic cultural values, which articulate the social structure of society at large. Hence, the Moiderator is dedicated to the establishment of a unimodal social character, articulated through egalitarian social relations. It is recalled, in passing, that typical conceptualizations of innovators, as reported in the literature, were discussed at length in Chapter I of this monograph.


7These modes of role adjustment were posited as independent variables. In actuality, of course, they constitute intervening variables, including the hypothetical constructs--parallel and contrasted with the intervening variables. Frankly, the antecedent
variables from which the role adjustment modes derive are, as yet, not clearly understood. In sum, Sr. Marie Augusta's explanation of value-interest-change orientations as being consequences of Parsonian functional requisites of a social system leaves much to be desired. In as much as she, also, posited these orientations as being basic aspects of one's definitions of situations (see her Values and Interests in Social Change, p. 47; cf., Ibid., pp. 11-13), it would seem just as logical to have attributed their causality to differential reinforcement of W. I. Thomas' "Four Wishes," an explanation that would be equally unacceptable to the present investigator. In any event, this investigation is simply to confirm that VIDI orientations do, in fact, exist. Then, in subsequent investigations, we may be in a more tenable position for establishing cause and effect links in their etiology.

The reader will note that friendship relations, civic and social congeries group(s) participation, professional associational activities, as well as political and religious reference group affiliations were treated as dependent variables. Rationale supporting the selection of these variables for investigation--while excluding from analysis the great number of related variables--was dictated primarily by limitations of time available for conducting the study. Hence, the variables selected for analysis were those judged to be best supported by findings from other empirical investigations which, in turn, were most closely related to Sr. Marie Augusta's research. Those theoretical considerations that influenced the selection of these particular dependent variables will be discussed later in this chapter and, also, in Chapter III.


Ibid., I, pp. 202-07.


CHAPTER III

BIG TOWN PARISH LOUISIANA SCHOOL TEACHERS: RESEARCH SAMPLE AND TARGET POPULATION

Louisiana has the unique distinction of being the only state in the union in which the civil divisions of its domain are designated as parishes. These parishes, totaling sixty-four in number, correspond to counties in the other states.

A concise epitome of the legal pattern for public school administration in Louisiana was prepared by John A. Hunter.¹ In sum, the public schools of Louisiana are organized as parish school systems. Legally, each of these parish systems is under the control of the State Board of Education, which is elected by popular vote. The voters of each parish, in turn, elect a parish school board, which is responsible for the schools at the parish level. The parish school board members serve six-year terms and are responsible for the employment of teachers, selection of administrators and appointment of a superintendent. The parish superintendent is appointed for a four-year term, subject to reappointment(s) without limitation of succession. However, he is not covered by the teacher-tenure law and, therefore, serves at the pleasure of the parish school board.

State law specifically forbids the State Board of Education from managing the business affairs of the parish school systems. However, each parish school board must operate its local schools within the rules and regulations adopted by the State Board of Education.

54
I. BIG TOWN PARISH: COMMUNITY SETTING AND PUBLIC SCHOOL SYSTEM

Big Town is the fictitious name used to identify the parish seat of Big Town Parish which, likewise, is a fictitious name assigned to the parish in which the research for this investigation was done. Big Town was founded during the first quarter of the eighteenth century and was one of the first French settlements in Louisiana. Today, Big Town Parish composes the nerve center of a metropolitan area, which is located in southern Louisiana and is situated along the banks of a major river currently navigated by river boats and barges, as well as ocean-going ships. Big Town is the shipping center of a rich farming region; however, oil refining is the principal industry. Lumber mills, chemical factories, and associated industries, also are located in the area.

During the 1966-1967 school session, the Big Town Parish School Board operated a total of ninety-three essentially segregated public schools—sixty-one predominantly white schools and thirty-two Negro schools. The total of teachers—both white and Negro—employed was 2,484. Total pupil registration, during the same period—for both white and Negro school children—was 59,989: yielding sub-totals of 42,307 elementary and junior high pupils (i.e., grades 1-8) and 17,682 high school pupils (i.e., grades 9-12).

II. THE TARGET POPULATION

Drawing the Survey Sample

The survey population selected for investigation was a sample
of five hundred (500) white, classroom teachers, drawn from a target population of fifteen hundred and thirty-four (1534) white, classroom teachers, constituting all such persons listed in the Big Town Parish School Board Directory of White Teachers and Office Personnel, 1966-1967 School Session. Hence, the survey sample was composed of roughly one-third of the classroom teachers constituting the target population. Special Education Teachers and Helping Teachers were excluded from the target population, since they are not officially employed as academic classroom teachers. Too, all Negro teachers were purposefully excluded from sampling consideration.

Exclusion of Negro public school teachers—who, of course, were not listed in the Parish School Board Directory of White Teachers—from the target population is held to be justified on grounds of the historical fact that Negro teachers of Big Town Parish constitute an ethnic group which has been segregated from white teachers of the parish in various pertinent areas of social life. For example, their professional training and school-faculty appointments, style of sub-cultural community life, and patterns of social relationships—viz., in-group, out-group identifications—have been essentially alien to corresponding experiences of Big Town Parish white teachers. In view of these facts, inclusion of Negro teachers in the target population would have necessitated statistical elaboration of the dependent variables, under investigation, with race held constant. Otherwise, interpretation of the findings would have been confounded by ethnic heterogeneity of variance. In any event, the size of the present sample would not have accommodated the technique of elaboration, within the analytical framework of the investigation's research design.
The random sample drawn for this study was stratified for both sex and grade-level faculty appointment, i.e., as elementary vs. junior high or senior high school assignment. The target population (N=1534) was composed of 49% elementary teachers and 51% secondary (i.e., junior high or senior high) teachers. Hence, it was decided to draw a sample composed of 50% elementary teachers and 50% secondary teachers—viz., two-hundred and fifty (250) teachers from each of the two grade-level categories. The sexual composition of the target population was found to be 21.6% males and 78.4% females. Hence, respondent frequencies for each of the above stratified sub-group of the survey sample, thus drawn, were as follows: 18 elementary male teachers; 90 secondary male teachers; 232 elementary female teachers, and 160 secondary female teachers.

For technical reasons of expediency, the survey sample was initially drawn from the 1956-1967 white classroom teacher target population during the month of June 1967. It was anticipated, of course, that a certain percentage of teacher turn-over would occur prior to the beginning of the 1967-1968 school session. Therefore, two stratified, random samples, of five hundred teachers each, were drawn in accordance with the previously described sampling criteria. Sample number one was taken to be the survey sample and constituted all the respondents initially drawn for investigation. Sample number two constituted alternate replacements for those teachers, in sample one, who failed to return to their assigned teaching positions in September, 1967. In each such case, these vacancies were filled with sample two alternates, drawn, at random, from the same school(s) at which the
sample one vacancies had occurred. Then, of course, all the remaining alternates, in samples number two, were excluded from further sampling consideration--i.e., were excluded from the final survey sample.

The following brief discussion of selection criteria and sampling techniques is intended to facilitate greater clarification of procedures employed in drawing the survey sample for this study. During the second week of September, 1967, the initial random sample number one (that had been drawn in June) was checked by teacher employment records, then current, at the Big Town Parish School Board Office. Accordingly, this made it possible to ascertain those teachers, listed in sample one, who had not returned to their 1966-1967 faculty posts. In turn, each sample one replacement constituted an alternate from sample two, selected--at random--from the same school at which the sample one respondent had failed to return.11

In its final count, therefore, the "revised" sample, used in conducting the research survey, was composed of respondents derived from random samples number one and two (or from residual faculty listings, in the event that the replacement quota for the school in question was not met by the number of respondents drawn in sample two).12 In sum, the random derivations of respondents, making up the final sample, are shown by the following distribution of frequencies: (a) among elementary male teachers, 14 respondents were initially drawn in sample one, while 4 respondents were alternate replacements; (b) among secondary male teachers, 67 respondents were initially drawn in sample one, while 23 respondents were alternate replacements; (c) among elementary female teachers, 161 respondents
were initially drawn in sample one, while 72 respondents were alternate replacements; (d) among secondary female teachers, 112 respondents were initially drawn in sample one while 48 respondents were alternate replacements.13

III. SURVEY CENSUS-PROFILE OF RESPONDENTS

During the last week in September of 1967, each of the five hundred selectees, composing the survey sample population, were sent a packet of survey supplies, which included a survey form constituting a request for census-profile data.14 These data were collected simply for the purpose of identifying the life experiences of respondents for the reader. Too, it was hoped that certain findings pertaining to census-profile characteristics might provide insights, in designing future studies and investigating relations of role adjustment modes to significant census-profile characteristics. Such an analysis, however, is far beyond the scope of the present investigation. In fact, plans for such an analysis were excluded from the present research design for the following principal reason. Sr. Marie Augusta reported that, in general, family background data were not found to be significantly related to the value-interest-change orientation scores for her respondents. In sum, her findings were reported as follows.

All those life experiences usually related to attitude formation such as (1) affection relations between parents and children, (2) which parent makes the major decisions in the home, (3) ordinal rank of subjects among siblings, (4) number of children in the family, and the like, failed to correlate to any significant degree with the orientation scores.15
The relations of role adjustment modes to "those life experiences" could be significant for public school teachers, however, although these relations were not significant for Parish Priests. In such case, the findings might be explained by the fact that the sacerdotal vows, taken by priests, required renunciation of family ties and secular relations in temporal affairs. Further research would seem to be indicated, therefore, for ascertaining the relations of these census-profile characteristics to role adjustment modes. This proposed analysis was beyond the scope of the present study, which simply constituted a replication of Sr. Maria Augusta's test model. Even so, detailed descriptions of the census-profile characteristics of the present research sample, set forth below, were made available for comparisons by future investigators of the value-interest-change model currently being tested.

Sociographic Profile Data

Sociographic data, as defined herein, constitute the reported psychological and socio-cultural indices of respondents' family backgrounds, including those factors affecting the personal and social development of respondents, independent of their professional affiliations as teachers. The function of these sociographical data is to provide insights into extra-professional group-characteristics of the respondents under investigation. Sociographical characteristics composing this profile for the present sample, include the following data reported by respondents.

Respondents' Sex Statistics. The survey sample population (N=500) was composed of 21.6% males and 78.4% females. These figures,
as explained earlier, were derived through stratified, random selec-
tion--by sex--of the survey selectees and, therefore, constitute actual
percentages of the two sexes, composing the research universe selected
for investigation. The sexual composition of the research sample
(N=310), composed of respondents who actually returned valid, survey
data, is 21.3% males and 78.7% females. These figures, therefore, are
very representative of the proportions of the sexes composing the
research universe.

Ages of Respondents. Age statistics for the research universe
and survey sample population are not known. The median age of respon-
dents composing the research sample, who reported age data (N=305),16
is 38.2 years, with ages of respondents ranging from 22 (n=2) years to
65 (n=1) years. The modal age was 23 years and mean age was 39.4 years.
The age distribution of respondents is summarized as follows: (a) 11%
were under 25 years of age; (b) 30% were 25-34 years old; (c) 23% were
35-44 years old; (d) 23% were 45-54 years old; (e) 13% were 55-64 years
old, and 0.3% (i.e. n=1) was 65 years old.

Marital and Parental Statuses of Respondents. Three hundred and
nine respondents (i.e., 99.7%) reported data specifying their marital
and parental statuses. These data are shown as follows.

1. Marital status data for respondents are summarized as
follows: (a) 12% of respondents reported being single;
(b) 79% reported being currently married; (c) 4% were widowed;
(d) 0.6% were separated from their spouses, and (e) 4% were
divorced.
2. Respondents' parental status data are summarized as follows: After excluding the 12% of respondents who reported being single, 83% reported having had one or more children. These latter reported families range in size from one child to seven children. The mean number of children had by married respondents was 1.9 children and the mode was 2 children. The distribution of percentages for married respondents (N=272), according to the number of children they reported having had, is summarized as follows: (a) 17% reported having had no children; (b) 24% had one child; (c) 33% had two children; (d) 14% had three children; (e) 7% had four children, and (f) 5% had five, six or seven children.

Predominant Nationality Origin of Descent. Predominant nationalities of respondents were ascertained through their responses to the survey census item, stated as follows: "What were your father's and mother's predominant nationality origin of descent?" A total of two hundred and seventy-one subjects (i.e., 87.4%) supplied qualifiable responses for that item. Their data are summarized as follows:

1. Both parents were reported as being of English and/or Scotch-Irish (ESI) by 51% of respondents, while 26% other respondents reported that one parent was of ESI descent.

2. Both parents were reported as being of Teutonic or Scandinavian (TS) extraction by 4% of respondents, while 16% other respondents reported that one parent was of TS extraction.
3. Both parents were reported as being of French descent by 8% of respondents, while 18% other respondents reported that one parent was of French descent.

4. Both parents were reported as being of Latin American, Spanish, Italian or Portuguese (LASIP) extraction by 2% of respondents, while 3% other respondents reported one parent as being of LASIP extraction.

5. Only 1% of the respondents reported either or both parents as being of Russian or Slavic extraction.

6. No respondent reported that both his parents were predominantly American Indian descent; however, 2% of the respondents reported that one parent is predominantly of American Indian descent.

7. No respondent reported either of his parents as being predominantly Jewish, Arabic or of Asiatic Mongoloid extraction.

Primary Occupations of Parents. Primary occupations of parents were reported by respondents as follows:

1. Two hundred and ninety-four respondents (i.e., 94.9%) specified their father's primary occupation. These data may be summarized as follows: (a) 13% were reported as being professionals; (b) 1% were semi-professionals; (c) 53% were proprietors, managers or officials; (d) 11% had worked as clerical or sales personnel; (e) 3% were service workers; (f) 12% were craftsmen or skilled workers, and (g) 8% were semi-skilled or unskilled workers.

2. Three hundred and three respondents (i.e., 97.7%) supplied data concerning their mother's primary occupation. Sixty-one
per cent reported that their mother had not worked, except as a homemaker, while thirty-nine per cent reported that their mother had been gainfully employed outside the household. Accordingly, the following percentage distribution of mothers' primary occupations, based upon responses of these latter respondents (N=118), is summarized as follows:

(a) 37% were reported as being professionals; (b) 3% were semi-professionals; (c) 9% were proprietors, managers or officials; (d) 37% had worked as clerical or sales personnel; (e) 9% were service workers; (f) 2% were skilled craft workers, and (g) 3% were semi-skilled or unskilled workers.

Respondents' Place of Birth. Three hundred and four respondents (i.e., 98.1%) reported their place of birth data, which are summarized as follows: 13% of the respondents were born in Big Town Parish, while 49% were born in some other Louisiana parish, and the remaining 35% of respondents were born outside the state of Louisiana. Those respondents born outside Louisiana yielded the following place of birth distribution: 25% were born in some other Southern state; 2% were born in a Northeastern state, and 7% were born in a Midwestern state. No respondent was born in a Rocky-mountain or Western state; however, 1% were foreign born.

Residential History of Respondents. Two hundred and seventy respondents (i.e., 87.1%) supplied data requested, concerning their residential history. These data are summarized as follows: (a) 57% had lived only in the state of Louisiana; (b) 25% had lived in Louisiana and only one or more other Southern states; (c) 1% had lived in
Louisiana and only one or more Northeastern states; (d) 3% had lived in Louisiana and only one or more Midwestern states; (e) 1% had lived in Louisiana and only one or more Rocky-mountain or Western states; (f) 1% had lived in Louisiana and one or more foreign countries, and (g) the remaining 12% of respondents reported a mixed residential history that included two or more of the above residential categories.

Respondents' Type of Childhood Residence. Three hundred and five respondents (i.e., 98.4%) reported the type of community or rural area that constituted their longest place of childhood residence, prior to age eighteen years. These data are summarized as follows: (a) 5% had resided in a metropolis (i.e., pop. 500,000 or more); (b) 19% had resided in a large city (i.e., pop. 100,000-499,999); (c) 26% had resided in a small city (i.e., pop. 10,000-99,999); (d) 17% had resided in a township (i.e., pop. 2,500-9,999); (e) 10% had resided in a hamlet (i.e., pop. less than 2,500); (f) 4% had resided in a rural non-farm area, and (g) 19% had resided on a farm.

Respondents' Present Place of Residence. All respondents (N=310) reported the type of community or rural area where they currently reside. These data are summarized as follows: (a) 86% reside in a large city (viz., Big Town, Louisiana); (b) 10% reside in a township; (c) 3% reside in a hamlet, and (d) 1% reside in a rural non-farm area, but (e) no respondent reported that he currently resides on a farm.

Respondents' Religious Preferences. Three hundred and eight respondents (i.e., 99.4%) reported a religious preference—or lack of such preference. These data are summarized as follows: (a) 78% reported being protestants; (b) 20% reported being Catholic; (c) 0.3%
(i.e., n=1) reported being Greek Orthodox, and (d) 1.3% reported their religious preference as being "none."

Respondents' Frequency of Church Attendance. Three hundred and eight respondents (i.e., 99.4%) reported data concerning their frequency of church attendance. These data are summarized as follows: (a) 65% reported their attendance was "regular;" (b) 16% reported "frequent" attendance; (c) 14% reported "occasional" attendance, and (d) 5% reported that their attendance was "rare or never."

Parents' Religious Preferences. Religious preferences of parents were reported by respondents as follows:

1. Fathers' religious preferences were specified by three hundred and three respondents (i.e., 97.7%). These data are summarized as follows: (a) 80% reported their father's religion was protestant; (b) 19% reported their father's religion was Catholic; (c) 0.3% (i.e., n=1) reported their father's religion was Greek Orthodox, and (d) 1% reported their father's religion was "none."

2. Mothers' religious preferences were specified by three hundred and seven respondents (i.e., 99.0%). These data are summarized as follows: (a) 78% reported their mother's religion was protestant; (b) 22% reported their mother's religion was Catholic; (c) no respondent reported his mother's religion was "none."

Respondents' Political Party Preferences. Three hundred and five respondents (i.e., 98.4) reported their political party preference—or lack of such preference. Data reported by respondents required the
following scheme of classification: democrat; republican; dixiecrat (or "state's rights" party); "independent," and no party preference. The data, thus reported, are summarized as follows: (a) 87% reported being democrats; (b) 10% reported being republican; (c) 1% reported being dixiecrat or "independents," while (d) 2% reported their political party as being "none."

Respondents' Voter Registry Statuses. Three hundred and eight (i.e., 99.4%) supplied data concerning their voter registration status. Their responses made it possible to classify these data according to the following scheme of voter registry statuses: 98% of respondents reported that they are registered voters, whereas 2% reported that they are not currently registered to vote. Those respondents who are registered to vote may be further delineated as follows: 89% are registered to vote for their preferred political party, whereas 9% are registered to vote for a political party that is different from their stated preferred party.

Date Respondents Last Voted. Two hundred and eighty-two respondents (i.e., 92.0%) specified the calendar year during which they last voted. These data are summarized as follows: (a) 91% claimed to have voted during the period 1966-1967; (b) 7% reported having last voted during the period 1964-1965; (c) 1% last voted during the period 1962-1963, and (d) 1% reported having cast their last vote during the period 1960-1961.

Parents' Political Party Preferences. Political party preferences of parents were reported by respondents as follows:

1. Fathers' political party preferences were reported by three hundred and five respondents (i.e., 98.4%). These responses
are summarized as follows: (a) 87% reported their father's political preference was democrat; (b) 7% reported their father's political preference was republican; (c) 0.3% (i.e., n=1) reported their father's political preference was "none," while (d) 6% reported data that did not specify the identity of their father's political party preference. These latter respondents may be delineated further, as follows: 4% reported that they did not know their father's political party preference; whereas, 2% reported only descriptive (or ambiguous) data pertaining to their father's political views--e.g., "he is very conservative," or "quite liberal," etc.

2. Mothers' political party preferences were also reported by three hundred and five respondents. These responses are summarized as follows: (a) 87% reported their mother's political preference was democrat; (b) 6% reported their mother's political preference was republican; (c) 0.3% (i.e., n=1) reported their mother's political preference was "none," while (d) 7% reported data that did not specify the identity of their mother's political party preference. These latter respondents may be delineated further, as follows: 4% reported that they did not know their mother's political party preference; whereas, 3% reported only descriptive (or ambiguous) data pertaining to their mother's political views--e.g., "she is rather conservative," or "she tends to be liberal."
Parents' Educational Attainments. Educational attainments of parents were reported by respondents as follows:

1. Fathers' educational attainments were specified by two hundred and ninety-eight respondents (i.e., 96.1%). These responses are summarized as follows: (a) 19% did not complete the eighth grade of school; (b) 22% were high school dropouts, after completing the eighth grade; (c) 31% graduated from high school and did not pursue post-graduate training; (d) 10% were high school graduates, who attended business college or had two or less years of formal college training; (e) 1% attended college more than two years, without earning a college degree; (f) 11% earned a B. A. or equivalent degree; (g) 3% earned a M. A., L. L. B. or equivalent degree, and (h) 3% earned the Ph.D., D. D. S., M. D. or equivalent degree.

2. Mothers' educational attainments were specified by three hundred respondents (i.e., 96.8%). These data are summarized as follows: (a) 9% did not complete the eighth grade of school; (b) 21% were high school dropouts, after completing the eighth grade; (c) 43% graduated from high school and did not pursue post-graduate training; (d) 9% were high school graduates, who attended business college or had two or less years of formal college training; (e) 2% attended college more than two years, without earning a college degree; (f) 14% earned a B. A. or equivalent degree; (g) 2% earned a M. A., L. L. B. or equivalent degree; (h) no respondent reported,
However, that his mother held the Ph.D., D.D.S., M.D. or equivalent degree.

Additional sociographical data, described as follows, were collected for use as analytical variables and were analyzed in Chapter V. These variables were derived from the following data: (a) respondents' friendship relations, as well as their civic and social group(s) participation, which were analyzed in terms of predicted relationships with respondents' modes of role adjustment; (b) respondents' political and religious affiliations self-ratings vs. respondents' ratings of those same affiliations for parents, which were both analyzed in terms of predicted relationships with respondents' modes of role adjustment.

Professional Profile Data

Both educational and vocational data, reported by respondents, were included in this section, which constitutes a descriptive professional (i.e., occupational) profile of the subjects under investigation. The logic of lumping these two areas together is simply that both areas tend to be highly inter-related. These professional profile data are set forth below.

Respondents' Educational Attainments. All respondents (N=310) reported data concerning their educational attainment. Only one respondent had not earned a college degree and, by contrast, one respondent had earned the Ph.D. degree. The other 208 respondents reported educational attainments, which are summarized as follows: 55% had earned a bachelor's degree, and 45% had earned a master's degree. Moreover, seven per cent of the respondents who held only the
bachelors degree reported having taken some graduate work relating to a specified graduate major.

Respondents' Undergraduate and Graduate Majors.

1. An undergraduate major was specified by three hundred and eight respondents (i.e., 99.4%). Their responses may be summarized as follows: (a) 39% majored in education--including all academic sub-types; (b) 10% majored in English or library science; (c) 5% majored in foreign languages; (d) 13% majored in physical and natural sciences or mathematics; (e) 10% majored in social sciences--including history, geography and social studies; (f) 4% majored in fine arts--i.e., art, music, dramatics, public speaking or journalism, and (g) 19% majored in service specialty areas--i.e.: agricultural, vocational or physical education; home economics; industrial arts; commerce, or business education.

2. Of these three hundred and eight respondents, who specified an undergraduate major, 52% also reported having taken graduate course work. The following summary of graduate majors, therefore, is based upon the responses of 161 respondents (i.e., 52.1% of the total sample). These data, specifying graduate majors, are summarized as follows: (a) 75% majored in education--including all academic sub-types; (b) 2% majored in English or library science; (c) 1% majored in foreign languages; (d) 7% majored in physical and natural sciences or mathematics; (e) 3% majored in social sciences--including history, geography and social studies;
(f) 3% majored in fine arts--i.e., art, music, dramatics, public speaking or journalism, and (g) 9% majored in service specialties--i.e., agricultural, vocational or physical education, home economics, industrial arts, commerce or business education.

Respondents' Tenures of Teaching Experience. Length of teaching experience was specified by all respondents (N=310). The median length of tenure was 10.6 years, with length of tenure for individual respondents ranging from one year (n=11) to forty-three years (n=1) of teaching experience. These statistics were derived from a bi-modal distribution, having two equal modal frequencies (n=20) for the two-years and nine-years categories of tenure length. The mean length of tenure for respondents was 16.2 years. The distribution of frequency percentages for all tenure length categories is summarized as follows: (a) 22% had taught less than five years; (b) 26% had taught 5-9 years; (c) 21% had taught 10-14 years; (d) 12% had taught 15-19 years; (e) 3% had taught 20-24 years; (f) 5% had taught 25-29 years, and (g) 6% had taught 30 or more years.

Number of Different Schools at which Respondents Had Taught. Three hundred and three respondents (i.e., 97.7%) supplied data that specified the number of different school faculties on which they had taught. These data are summarized as follows: (a) 19% had taught at only one school; (b) 24% had taught at two schools; (c) 22% had taught at three schools; (d) 14% had taught at four schools; (e) 12% had taught at five schools; (f) 5% had taught at six schools, and (g) 4% had taught at seven or more schools.
Number of Different Parish School Systems in which Respondents Had Taught. Three hundred and five respondents (i.e., 98.4%) supplied data that specified the number of parish (or county) school systems in which they had taught. These data are summarized as follows: (a) 42% had taught in Big Town Parish only; (b) 27% had taught in two parish school systems; (c) 17% had taught in three parish school systems; (d) 8% had taught in four parish school systems; (e) 3% had taught in five parish school systems, and (f) 3% had taught in six or more parish school systems.

Respondents' Non-teaching Work Experience. Two hundred and eighty-eight respondents (i.e., 92.9%) supplied data concerning their non-teaching work experience. Their responses are summarized as follows: (a) 57% had no non-teaching work experience (NTE); (b) 13% had less than three years of NTE; (c) 15% had 3-5 years of NTE; (d) 5% had 6-8 years of NTE; (e) 2% had 9-11 years of NTE; (f) 1% had 12-14 years of NTE; (g) 2% had 15 or more years of NTE, and (h) 4% reported descriptive, unquantifiable non-teaching work experience.

Geographical Locations of Respondents' School Campuses. Geographical location of the school campuses, at which respondents were currently assigned, was known for all respondents. These data are summarized as follows: (a) 9% taught at rural ward or hamlet schools; (b) 14% taught at township schools or township suburban schools; (c) 57% taught at Big Town city schools, and (d) 20% taught at schools located in urban fringe areas, outside the Big Town city limits.

Respondents' School Faculty Sizes. The size of each school faculty, to which respondents were assigned, was known. The number of teachers
per school faculty ranged in size from seven teachers to seventy-three teachers. The percentages distribution of teachers, assigned to the different school faculties, is as follows: (a) 2% belonged to faculties that had less than ten teachers; (b) 22% were members of faculties which had 10-19 teachers; (c) 27% were members of faculties which had 20-29 teachers; (d) 4% were members of faculties which had 30-39 teachers; (e) 14% were members of faculties which had 40-49 teachers; (f) 11% were members of faculties which had 50-59 teachers; (g) 11% were members of faculties which had 60-69 teachers, and (h) 9% were members of faculties which had 70-73 teachers.

Respondents' Grade-level Teaching Positions. It was mentioned earlier that the target population was composed of 49% elementary teachers (i.e., grades 1-6) and 51% secondary (i.e., junior high and senior high) teachers. In view of this approximately equal distribution of teachers, assigned to elementary and secondary schools, the random survey sample was stratified for 50% elementary teachers and 50% secondary teachers. The grade-level of assigned, teaching position was specified by all respondents (n=310). These data are summarized as follows: (a) 27% of respondents were lower elementary (i.e., grades 1-3), while 20% were upper elementary (i.e., grades 4-6) teachers; (b) 14% were junior high (i.e., grades 7-8), while 36% were high school (i.e., grades 9-12) teachers, and (c) 3% fell into the "other" category. This residual category was composed mainly of specialized service-teachers assigned to elementary schools--i.e., librarians, guidance counselors, music teachers and physical education instructors, who taught both upper and lower elementary school pupils. It can be
observed, therefore, that the grade-level teaching positions of respondents correspond quite closely to the grade-level positions of teachers composing the research universe.

Respondents' Job Satisfaction Self-Ratings. Three hundred and eight respondents (i.e., 99.4%) replied to the following survey item: "How do you like working as a teacher?" Their responses, which were made by checking one of four job-satisfaction categories, are summarized as follows: (a) 1% reported being "very dissatisfied;" (b) 2% reported being "moderately dissatisfied;" (c) 22% reported being "moderately satisfied," and (d) 75% reported being "very satisfied."

Respondents' Occupational Outlook. Three hundred respondents (i.e., 98.7%) checked one of four categories, set forth below, which best described their occupational outlook for the future. These data are summarized as follows: (a) 78% checked "strongly motivated to continue in teaching profession;" (b) 18% checked "will probably continue in teaching profession;" (c) 2% checked "will probably change occupations," and (d) 2% checked "strongly motivated to change occupations and plan to do so."

Additional professional data, described as follows, were collected for use as analytical variables, which were analyzed in Chapter V. These data constitute variables for predicting relationships among respondents' modes of role adjustment and their reported memberships in professional associations, as well as their stated frequency of attendance at those associational meetings.
Summary. Epitomized sketches were presented in this chapter of the social setting and formal organization of the public school system in which Big Town Parish teachers function. This was followed by pertinent discussion of the research universe and the techniques employed in drawing the random survey sample. Finally, a detailed descriptive survey census-profile of respondents was developed and described. Two dimensions of data composing the survey census-profile were delineated: (a) sociographical profile data (i.e., psycho-sociocultural indices of respondents' social development), and (b) professional profile data, constituting educational and occupational criteria, affecting respondents' professional affiliations.

Respondents' sociographical profile was constructed by means of the following data: (a) sex and ages of respondents; (b) their marital and parental statuses; (c) predominant nationality origins of descent; (d) their parents' primary occupations; (e) respondents' places of birth, ecological types of childhood residences and history of geographical residences, as well as their present places of residences; (f) respondents' religious preferences and frequency of church attendance; (g) their parents' religious preferences; (h) respondents' political party preferences, voter registry statuses, and date they last voted; (i) parents' political party preferences, and (j) parents' educational attainments.

Respondents' professional profile was constructed, in like manner, by means of the following data: (a) respondents' educational attainments; (b) their undergraduate and graduate majors; (c) respondents' tenures of teaching experiences; (d) the number of different...
schools in which respondents had taught, as well as the number of
different parish (or county) school systems in which they had been
employed as teachers; (e) respondents' non-teaching work experiences;
(f) locations of schools, where respondents were currently assigned;
(g) size of respondents' school faculty; (h) grade-level of respon-
dents' current teaching position, and (i) respondents' job-satisfaction
self-ratings, and their professional occupational outlooks for the
future.
FOOTNOTES


2 An informative discussion of the ethnic composition of Louisiana's general population is found in, T. Lynn Smith and Homer L. Hitt, The People of Louisiana (Baton Rouge: Louisiana State University Press, 1952), pp. 32-49. The statistics cited in this study, concerning current proportions of French and non-French, which compose Louisiana's population are now outdated. At the time those data were collected, however, it was estimated that the French people made up slightly less than one-half of the state's general population. By contrast, predominant nationality data of the present study show that in Big Town Parish only roughly one out of four respondents reported one or both of his parents as being of French descent. In as much as Big Town Parish is situated in the predominantly French-belt, as defined by Smith and Hitt (see Ibid., p. 49), it would logically be expected that the teachers of French descent should, at least, be equal in number to residents of French descent. Hence, a highly interesting demographic investigation might be conducted for ascertaining the current ethnic composition of Big Town Parish's general population.

A major objective of such a study could be to determine if, in actuality, the French non-French proportions of Big Town Parish's population are shifting in favor of non-French protestants—born through "Kaintock" in-migrations and explicit acculturation of the French—as the parish becomes increasingly more industrialized. Certainly, such a hypothesis could be logically derived from Max Weber's theoretical findings concerning the relation of the protestant ethic to the rise of capitalism, see Max Weber, The Protestant Ethic and the Spirit of Capitalism, trans. Talcott Parsons (London: George Allen & Unwin, 1930). For data on earlier trends—in the opposite direction—that analyzed the extent to which Louisiana's French population had previously "swallowed up" extraneous, non-French elements, see T. Lynn Smith and Vernon J. Farenton, "Acculturation Among the Louisiana French," The American Journal of Sociology, XLIII (1938), pp. 355-364.


4 These figures cited as totals of schools operated, teachers employed and pupil registration are official statistics, compiled by the Louisiana State Board of Education, for the 1966-1967 school session. Unfortunately, pupil registration figures were not reported by race, or by elementary vs. secondary (i.e., junior high and senior high) school enrollments. Accordingly, these figures can not be related directly to the target population of teachers, as stratified for this study.
However, guidance counselors were included in the target population, from which the research sample was drawn, since they were recruited from the ranks of experienced classroom teachers and, in some cases, are working both as part-time counselors and part-time classroom teachers at the schools where they are currently employed. Included, also, in the target population were librarians, as well as all substitute teachers and those teachers out on approved employment leave, during the 1965-1966 school session--provided they returned to their regular teaching positions in the fall of 1967.


It is not being implied, herein, that racial comparison of teachers' role adjustment modes is not an equally important area for investigation. Instead, selection of the present sample was dictated by methodological requirements of the current study, which constitutes an explanatory survey conducted for the purpose of testing an analytical model derived through a comparable explanatory investigation using white respondents.

These figures, of course, correspond with actual percentages of male and female teachers assigned to primary and secondary public schools in Big Town Parish.

The chief reason that the sample was drawn in the summer, rather than during the fall of 1967, is that the Parish School Board Directory of Teachers, for each annual school session, is not compiled and available for distribution until the first or second week of November each year. This fact precluded drawing the sample from the 1967-1968 Directory of Teachers, because the investigator's time-table called for the research survey of this investigation to be initiated during the last week of September. Too, the decision of the Big Town Parish School Board to comply with the March 29, 1967 desegregation decree of the Fifth United States Circuit Court of Appeals (see *Morning Advocate*, April 14, 1967) required that both Negro and white teachers must be listed, without racial designation, in the same 1967-1968 Parish School Board Directory of Teachers. For prior years, including the 1955-1956 school session of course, separate, racially segregated directories for white and Negro teachers had been compiled. Thus, selection of the all white sample, required for this study, from the racially integrated 1967-1968 Directory, when issued, would have posed an additional problem.

The randomization technique employed in drawing the research sample was as follows: First, consecutive identification numbers were assigned to all white, classroom teachers, composing the target population--grouped according to appropriate sex and grade-level stratification criteria. Then the sample respondents were drawn, at random, by matching respondents' identification numbers with consecutively listed random numbers, taken from Rand's million random digit handbook, see

11. In as much as the research sample was not stratified for size of each individual school-faculty, there were a few schools at which faculty turn-over, among respondents in random sample number one, exceeded the number of alternate replacements drawn from that school in random sample number two. Hence, any additional sample replacements required for those schools were made as follows: First, consecutive identification numbers were assigned to the remaining faculty members listed, at that school, in the 1966-1967 Parish School Board Directory of Teachers. Then, after ascertaining which of those teachers had returned to their same faculty assignments in September 1967, random selection of alternate replacements were made by drawing lots.

12. The "replacement quota" for each school, of course, simply constituted the number of sample one teachers initially drawn from that school.

13. It is recalled that respondents drawn for the research survey sample met the following two criteria: (a) they were drawn, at random, as sample respondents or alternate replacements (as previously explained), from the 1966-1967 Big Town Parish School Board Directory of White Teachers and Office Personnel; (b) Parish School Board records, when checked during the second week of September 1967, showed that the respondents, thus selected, had been reappointed, for the 1967-1968 school session, to the same school-faculties where they had taught during the 1966-1967 school year. Those teachers who did not return to their old faculty-posts, of course, may have terminated their contracts with the Parish School Board; they may have secured a transfer to another school in the parish school system, or they may have secured a teacher's leave of absence, during the 1967-1968 school session. Parish School Board personnel records were not available to the investigator, on the above mentioned date, which would have enabled him to locate teachers who had not returned to their same school-faculty assignments. They were, therefore, replaced by alternates, as previously explained. Hence, actual teacher turn-over, in the Big Town Parish School system, during the period from June to September 1967, was not really so great as it might be surmised from the above figures.

14. In addition to the survey form, consisting of census-profile items, each packet, also, contained the survey supplies listed as follows: (a) a credential letter of introduction, signed by Dr. W. J. Jokinen, Chairman of the Department of Sociology at Louisiana State University; (b) a survey cover letter, explaining the purpose of the survey, signed by the investigator—along with a postscript of approval co-signed by the Superintendent of the Big Town Parish School System; (c) a copy of the Louisiana Professional Opinion Survey questionnaire, containing the VIDI orientation items; (d) a printed answer sheet on which respondents recorded their VIDI responses, and (e) a return-addressed envelope.
All distributions of percentages, utilized in summarizing sociographical and professional profile data, are derived from the number of respondents who actually supplied data for each item, under consideration. This number was arrived at, of course, by simply subtracting the number of respondents who did not respond to a given item from the sum of those who did.

Respondents' data concerning their non-teaching work experience were derived from responses made to the following two survey census items: "Any full-time non-teaching experience? ___yes ___no; if so your total years of non-teaching experience ___." The investigator gained the impression, through visual inspection of survey census data, that most respondents, who omitted non-teaching work experience data, actually had no such work experience. This impression was derived after making careful comparisons of respondents' ages vs. their total years of teaching experience. Then, by estimating respondents' ages, at the time they had completed their college training, it was concluded that very little, if any, time had been available for full-time, non-teaching work experience. Hence, it is the writer's impression that the respondents, in question, mistakenly assumed that those items just did not concern them.

Attention is called to the fact that the random survey sample contained stratified proportions of elementary and secondary teachers, stratified, also, by sex. It was not stratified, however, for representative proportions of lower vs. upper elementary teachers, or junior high vs. senior high school teachers.
CHAPTER IV

MEASUREMENT OF TEACHERS' ROLE ADJUSTMENT MODES

This chapter has a three-fold purpose: (a) to present the theoretical and methodological standards utilized in developing the survey instrument; (b) to describe the techniques employed in gathering VIDI response data relative to teachers' role adjustment modes, and (c) to determine the significance of the distribution of these modes of role adjustment among respondents.

I. CONSTRUCTION OF THE MEASUREMENT INSTRUMENT

The initial methodological task of this investigation was to develop a reliable tool for determining value-interest, change-non-change orientations of public school teachers; so, the Value Interest Dynamics Instrument (VIDI) was constructed for this purpose. The problems encountered in the development of this tool and its application to this study are described below.

The Problem of Measurement

Construction of the VIDI was greatly facilitated through groundwork done by Sr. Marie Augusta in measuring these same value-interest-change orientations for Parish Priests. At the outset it was assumed that those items found to be reliable in her measuring instrument could be adapted to the measurement of teacher-orientations in the present study. Two basic propositions, delineating individuals who interact in social roles facing varying degrees of stimuli to change, had
guided the development of Sr. Marie Augusta's instrument. The first proposition was that choice-making is structured through two dominant types of orientations: (a) a value-type orientation, articulating the actor's tendency to be guided by principles of social conduct that transcend any given situation, and (b) an interest-type orientation, deriving in the actor's tendency to make choices in terms of his own ties with other persons involved in situations at hand. The second proposition concerned the role actor's tendency to resist or to be open to change when making choices in terms of value primacy or interest primacy. In sum, role actors were classified according to their resistance or receptiveness to change stimuli, structured through primacy of values or interests as the criterion of choice-making in situations involving the larger community.

The measurement functions achieved by Sr. Marie Augusta's instrument may be better understood through a brief re-examination of the theoretical base from which it was developed. First, it was held that everyone has values (i.e., standards of excellence) in terms of which certain ideal objectives remain primary, while all other individual group goals are regarded as being less important. Too, everyone has interests—i.e., inner urges to move toward those goals that promise greater satisfaction of egoistic or ethnocentric motives. The extent to which value standards of excellence of inner urges for motive satisfaction affect social structure is suggested, further, by criteria employed in differentiating between interests and values. In sum, interests are regarded as frames of reference, which may be subjected to distortion, manipulation or re-interpretation to fit
conscious or unconscious dominant pressures for action (or restraint of action). The forces of motivation affecting the resulting manipulated or distorted frames of reference derive through "needs" or desires for special advantage. By contrast, values are held to be relatively stable principles of social conduct, which set limits on variations of choices permitted to individuals who function in social roles.

The present investigator assumes, as did Sr. Marie Augusta, that both values and interests operate in every case, but that individual actors differ in the extent of their role response to the "guiding function" of values on the one hand, and the "driving force" of interests on the other. The task for the present investigator in constructing this measurement instrument was the same as the one that confronted Sr. Marie Augusta—viz., to "capture" respondents' orientations to values, interests, change and nonchange.

Sr. Marie Augusta approached this task in light of the findings of Kluckholm, Inkeles and Baeuer. These authors reported that social experiences and the outlook that any group has toward society are reflected in clichés continually used by members of the group in question. In sum, clichés were held to embrace, to a large extent, habitual premises, which are reinforced through institutionalized patterns of social behavior. Sr. Marie Augusta reasoned that spontaneous definitions of situations in areas of change, nonchange, values, and interests are most readily found in clichés. Hence, by writing cliché-type items and asking subjects if they accepted or rejected them, she was able to measure their orientation to item
content. No citations were made as to specific sources of the clichés used in formulating her survey items, although it was noted that those cliché-like statements were derived from "spontaneous remarks, current periodicals, other attitude scales, and more formal literary sources."²

Structural Content of the Measurement Instrument

The initial measuring instrument, employed in the pre-test of this study, was composed of one hundred (100) items, selected for tapping attitudes toward change, values and interests. In sum, twenty-five items were selected for each of the four VIDI scales and intermixed, throughout the questionnaire, in repetitive sequence ordered as follows: interest item; change item; value item; nonchange item; etc. Eleven of those items were derived from Sr. Marie Augusta's questionnaire with little or no modification in wording; twenty-nine items were modified statements re-formulated from similar items developed by Sr. Marie Augusta, and sixty new items were introduced by this investigator.¹⁰

Following the pre-test of VIDI, eighty (80) items were selected for the revised Educators' Form IB questionnaire,¹¹ which was used in the survey of Big Town Parish teachers. Hence, the revised questionnaire was composed of twenty (instead of twenty-five) items per each of the four VIDI scales,¹² intermixed and ordered in the following sequence: interest item; change item; value item; nonchange item; etc. Selection of the items were made in favor of those items that had yielded the higher discrimination powers, from the pre-test survey--with the exception that seven new items were formulated to replace pre-test items, whose low discrimination powers were judged to have resulted from too extreme ideas being expressed through the items' content. Too,
the wording of eight additional pre-tested items, retained for the main study survey, was revised in an effort to enhance the discrimination powers for these items. Specimen (i.e., sample items) presented in Table 4.1, are representative of items composing the four VIDI scales.

Measurement of respondents' orientations was achieved through their responses to the four different "sets" of items, herein designated as VIDI scales. Each of these four different scales, in turn, is articulated by several different but related themes which are perceived through content of the items composing the scale. These themes, which constitute operationalized frames of reference for defining interest, value, change and nonchange percepts, are epitomized as follows:

**Interest themes:**
(a) Self-interests articulate "human nature," hence social action derives through individual or group strivings for special advantage; (b) social interaction should be accompanied by caution--especially where "outsiders" are concerned; (c) social status constitutes the effects of individual effort, thus prevailing elite prerogatives are both just and proper; (d) whatever benefits the power elite equally benefits mass-society; (e) social control derives in force, hence "the end justifies the mean."

**Value themes:** (a) Society is structured through social consensus of culturally-shared values, hence social action obtains in value consensus; (b) social solidarity derives in cultural integration of ethnic interests; (c) societal well-being depends on an egalitarian opportunity structure; (d) society is responsible for the social
### TABLE 4.1
**SPECIMEN ITEMS DEPICTING VIDI SCALES**

<table>
<thead>
<tr>
<th>Typical VIDI Items</th>
<th>DP Main Study Survey</th>
<th>DP Pre-test Survey</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Interest Scale</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Ideals of the brotherhood of man, inherent in the idea of human society, are never strong enough to overcome the dynamic forces of self-will and class consciousness.</td>
<td>1.85</td>
<td>3.35</td>
</tr>
<tr>
<td>2. The best way to improve social conditions is for each man to find his proper niche in society and then be satisfied with his societal status</td>
<td>2.19</td>
<td>2.18</td>
</tr>
<tr>
<td>3. It is morally wrong for members of different races to intermarry.</td>
<td>3.42</td>
<td>----</td>
</tr>
<tr>
<td><strong>Value Scale</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. The enforced segregation of religious services is morally wrong.</td>
<td>2.55</td>
<td>1.91</td>
</tr>
<tr>
<td>2. A teacher can hardly regard himself as a builder of character in youth if he is not as deeply concerned with the social welfare of ethnic minorities as he is in providing instructional service to his pupils.</td>
<td>2.92</td>
<td>4.02</td>
</tr>
<tr>
<td>3. Laws against miscegenation (i.e., interracial marriages) are in violation of the bill of rights, guaranteed to all Americans by the constitution.</td>
<td>3.25</td>
<td>1.97</td>
</tr>
</tbody>
</table>

*DP signifies the discrimination power of the items. "DP Pre-test" refers to the discrimination power of responses to items, reported by 68 white teachers in De Witt and Sheldon Parishes, who were utilized in pre-testing the VIDI questionnaire. "DP Main Study," of course, refers to discrimination power of item-responses of 310 Big Town Parish teachers, who constituted the research sample. The technique required in computing the discrimination power is explained in footnote 13.*
### Change Scale

1. The tendency of American youth to seek new, "exciting" experiences, which cause him to question self, family and society, ultimately contributes to our future social progress.  
   
   2.80

2. It is my firm conviction that the school should be one of the first social institutions to adopt and implement the latest, significant findings of social science research.  
   
   2.82

3. The current situation in our schools calls for long-needed change(s) to which we should willingly respond.  
   
   3.40

### Nonchange Scale

1. My first reaction when I think of the future is to be aware of its uncertainties and dangers.  
   
   1.89

2. Looking back over the long history of our school system, we have every reason to take pride in believing that public school education has made the greatest contribution possible toward the betterment of the American way of life; hence any agitation for the reorganization of our schools is simply unwarranted.  
   
   3.74

3. I favor conservatism over liberalism because the former represents a stand to preserve our rich social heritage.  
   
   2.63
well-being of its members; (e) violators of cultural values should be "rehabilitated" through social education, rather than stigmatized or liquidated by society.

**Change themes:** (a) There is perennial need for change, in all institutional orders, and we should respond to current pressures for social change; (b) social progress obtains in change; (c) social change is affected by social movements, initiated by individuals; (d) civic responsibility is suggested through participation in, or at least endorsement of, social movements advocating change; (e) societal change derives through community action.

**Nonchange themes:** (a) Our traditional way of life is good; (b) change is dangerous, therefore, social movements advocating change should not be initiated by individuals and minority groups; (c) greatest social benefits for all concerned are to be derived from the established status quo; (d) advocates of societal change should be forcefully restrained through legal sanctions; (e) when deemed necessary, individuals should form, or at least endorse, resistance groups in defense of the status quo.

Coefficients of internal consistency for the four VIDI scales were determined by correlating odd numbered items with even numbered items in the same scale. These coefficients, thus obtained, are as follows: (a) Interest Scale \( r = 0.80 \); (b) Value Scale \( r = 0.82 \); (c) Change Scale \( r = 0.84 \), and (d) Nonchange Scale \( r = 0.87 \). It may be inferred from these statistics that all four VIDI scales are sufficiently reliable for measurement in sociological analysis.
II. THE LOUISIANA PROFESSIONAL OPINION SURVEY

It was desired that respondents--both for the pre-test and main study surveys--be kept as naive as possible, concerning the measuring intent of the Value Interest Dynamics Instrument. Hence, the captioned title "The Louisiana Professional Opinion Survey" was assigned to the VIDI questionnaire and separate answer sheet on which respondents recorded their responses.

The main study survey of Big Town Parish teachers was initiated during the last week of September, 1967 and was closed January 5, 1968. The length of the survey period, therefore, was of fifteen weeks duration. During this period, three follow-up letters were sent to respondents. On October 23, four weeks after the initial survey materials were sent, the first follow-up letter was transmitted. Three weeks later, on November 14, the second follow-up letter, and a duplicate set of survey supplies, were dispatched. Then three weeks thereafter, on December 5, the third follow-up letter was sent. Valid survey returns (i.e., usable sets of data) resulting from this correspondence are summarized as follows: (a) 44.6% of the returns (from the survey population) were received prior to transmission of the first follow-up letter; (b) 9.4% were received during the period October 24-November 14; (c) 6.6% were received during the period November 15-December 6 and, thereafter (d) 1.4% were received. Accordingly, 310, or 62% of the survey population contacted, returned survey data as requested.

By contrast, the fact remains that not quite two out of five teachers in the survey population did not return their survey data.
Hence, the question arises as to how representative the research sample of respondents is to the survey population contacted. It may be recalled that the survey population selected for investigation was stratified for sex and grade-level faculty appointment. Moreover, it is observed from the survey census-profile data, presented in Chapter III, that respondents in the research sample did not differ significantly, on these characteristics, from teachers in the survey population. Hence, it may be inferred that respondents and non-respondents did not differ on these two characteristics. No further inferences as to the similarity of respondents and nonrespondents can be drawn, however, since the survey sample for this investigation was not stratified for any additional variables. Even so, Sr. Marie Augusta reported numerous facts, concerning the social characteristics of her sample, which suggested that nonrespondents possessed social characteristics similar to those of respondents. Further research is indicated, however, for ascertaining the inter-relationship between role adjustment modes and the social characteristics of respondents vs. nonrespondents in a survey population of teachers.

Tabulations

VIDI scale scores were determined by rating each response category from 1 to 7, depending on whether respondents strongly disagreed, disagreed (moderately), slightly disagreed, did not answer (scored as 4), agreed slightly, agreed (moderately), or agreed strongly. From these item-response scores, VIDI scale scores were computed for each of the four independent variables—viz., interest, value, change, and nonchange. Then absolute differences in scores were determined between
the interest scale vs. value scale scores, and between the change scale vs. nonchange scale scores. These two statistics, in turn, provided the basis for classifying and ranking respondents according to their VIDI orientation modes. Mean scores, as well as the highest and lowest scale scores made by respondents by VIDI orientation modes for all four VIDI scales, are presented in Table 4.2. These statistics provide the reader with a general idea as to the actual range and dispersion of VIDI scale scores for each of the four VIDI orientation modes.

Decisions as to the classification of respondents into VIDI orientation modes were made on the basis of scale scores. Respondents who scored higher on the value scale than on the interest scale were classified as value-oriented, whereas respondents who scored higher on the interest scale were classified as interest-oriented. Likewise, change-oriented respondents scored higher on the change scale than on the nonchange scale, while nonchange-oriented respondents scored higher on the nonchange scale.

As shown in Table 4.3, classification according to VIDI orientation modes yielded the following frequency distribution of respondents in the sample of Big Town Parish teachers: (a) 133, or 41%, were found to be value-change oriented; (b) 29, or 9%, were interest-change oriented; (c) 38, or 13%, were value-nonchange oriented; (d) 104, or 34%, were interest-nonchange oriented, and (e) 11, or 4%, could not be classified into any of these categories. In each case, the latter unclassifiable respondents had a score of zero for the difference between the value scale—interest scale scores, or had exactly the same score for both the change and nonchange scales. Hence, data supplied
### TABLE 4.2

MEANS AND RANGE SCORES--BY VIDI ORIENTATION MODES--FOR THE FOUR VIDI SCALES

<table>
<thead>
<tr>
<th></th>
<th>VALUE=CHANGE (N=120)</th>
<th>INTEREST=CHANGE (N=29)</th>
<th>VALUE=NONCHANGE (N=30)</th>
<th>INTEREST=NONCHANGE (N=104)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Value Change score</td>
<td>Interest Change score</td>
<td>Value Nonchange score</td>
<td>Interest Nonchange score</td>
</tr>
<tr>
<td>Highest score&lt;sup&gt;a&lt;/sup&gt;</td>
<td>136</td>
<td>109</td>
<td>114</td>
<td>128</td>
</tr>
<tr>
<td>Lowest score</td>
<td>67</td>
<td>62</td>
<td>71</td>
<td>63</td>
</tr>
<tr>
<td>Mean</td>
<td>96.2</td>
<td>92.4</td>
<td>87.5</td>
<td>92.4</td>
</tr>
</tbody>
</table>

<sup>a</sup>Attention is called to the fact that the highest or lowest paired-scores, presented in this table, were not necessarily made by the same respondent.
### TABLE 4.3

**FREQUENCY DISTRIBUTION OF BIG TOWN PARISH TEACHERS**

**CLASSIFIED ACCORDING TO VIDI ORIENTATION MODES**

<table>
<thead>
<tr>
<th>VIDI Mode</th>
<th>Number of respondents</th>
<th>Per cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Value-Change</td>
<td>128</td>
<td>41</td>
</tr>
<tr>
<td>Interest-Change</td>
<td>29</td>
<td>9</td>
</tr>
<tr>
<td>Value-Nonchange</td>
<td>38</td>
<td>12</td>
</tr>
<tr>
<td>Interest-Nonchange</td>
<td>104</td>
<td>34</td>
</tr>
<tr>
<td>Unclassifiable&lt;sup&gt;a&lt;/sup&gt;</td>
<td>11</td>
<td>4</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>310</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

<sup>a</sup>These eleven respondents do not fit into any of the four VIDI orientation modes. In each case, their scores on value and interest or on change and nonchange were of exactly the same value. Hence, the absolute difference of those scores equaled zero.
by these respondents were excluded from statistical analyses of independent and dependent variables presented in Chapter V.

The one sample test of chi square was applied to the frequency distribution of respondents, classified according to their VIDI orientation modes. The results of this test yielded \( \chi^2 = 95.4 \); d.f. = 3, which is significant beyond the .001 level of confidence. Hence, these results could have occurred by chance less than one time in a thousand.
FOOTNOTES


2A note of encouragement for undertaking this investigation was extended by Sr. Marie Augusta, in a letter dated March 9, 1967. In sum, she agreed that her instrument could be adapted to the present study by simply using parallel quotes, appropriate to role behavior of public school teachers. For a complete listing of items composing her measuring instrument, as well as the discrimination powers (DP) of those items, see Ibid., pp. 166-172; cf., Appendices A, B and C in this volume.

3Ibid., pp. 45-46.

4This proposition was developed through the author's efforts to resolve the apparent methodological paradox between Personian and Marxian theory. The fact remains, however, that Max Weber initially posited a rather similar distinction in explaining his basic concept, "antagonism of values." Whereas, Sr. Marie Augusta derived her actor-orientations from the universalistic-particularistic dimensions of social structure, Weber sought the etiology of social action--articulating social organization--through the paradox of consequences obtaining in individual predispositions toward rational (i.e., expedient) vs. irrational (i.e., idealized) perception. In sum, Weber reasoned that antagonism of values is inevitable by virtue of infinite diversity of reality. Hence, in any society, numerous values and ultimate goals confront each other, and their pluralism sustains "ethical irrationality" in social organization. Ultimate unification of social structure would depend on compromise, yet such agreements are tentative at best; therefore, antagonism of values is irreconcilable. Accordingly, two basic orientations, structuring all social action, were said to obtain in the dialectic of ethical irrationality: (a) ethics of conviction, which facilitate action obtaining in principle and uncompromising singleness of purpose (as posited by Sr. Marie Augusta's value orientation), and (b) ethics of responsibility, which facilitate action obtaining in compromise and the sense of responsibility to one's peers (as posited by Sr. Marie Augusta's interest orientation), cf., Julien Freund, The Sociology of Max Weber (New York: Pantheon Books, 1968), pp. 25-32.

5Theoretical background in support of operationalizing value-interest-change orientations was expounded, in detail, in Chapter I of this volume. Sr. Marie Augusta’s original reasoning, in support of criteria utilized in constructing her measuring instrument is epitomized in her published monograph, Sr. Marie Augusta Neal, Values and Interests in Social Change, pp. 46-48.
6Ibid., p. 47.


8Sr. Marie Augusta Neal, *Values and Interests in Social Change*, p. 47.

9Ibid., p. 48.

10It may be noted from Appendix A of this volume that thirteen new items, introduced by this investigator (i.e., three interest items: viz., I-20; I-22; I-26 and ten value items: viz., V-15; V-16; V-17; V-18; V-19; V-20; V-21; V-22; V-23; V-25), were addressed to specific issues of criminal, civic and moral justice. These items were derived from the writer's lecture notes for courses in Social Problems, taught at Lamar State College of Technology during the spring semester of 1965. Reasoning for justifying inclusion of these somewhat controversial items with Sr. Marie Augusta's more benign type of items, in the VIDI scales, follows. It is held that these emotionally-charged, normative statements of "fact" are needed--in addition to non-controversial clichés--for effective delineation of intellectual vs. interestual modes of role adjustment, particularly in the areas of political beliefs and principles of legal justice. This assertion obtained in the assumption that intellectual vs. interestual frames of reference motivate differential, emotionally-induced response patterns, deriving in ideological controversy--particularly when political beliefs are concerned. Hence, emotional affect must be tapped in order to more effectively release these emotionally-induced perceptions.

11The investigator's decision to reduce the length of VIDI, from one hundred items to eighty items, was prompted by "a flood" of complaints, voiced by pre-test respondents, to the effect that the task of completing the questionnaire was entirely too time consuming. In retrospect, it should be noted, also, that this same complaint was voiced by numerous respondents who participated--or declined to participate--in the main study survey. It is concluded, therefore, that--except for a "captive" sample, i.e., students or institutional inmates--the maximum length of this questionnaire should not exceed sixty items which, of course, was the final length of the measuring instrument developed by Sr. Marie Augusta. Further evidence that the eighty item VIDI questionnaire exceeded the optimum length for which maximum survey-response could be anticipated is suggested by the results of a follow-up survey, initiated by the investigator on January 15, 1968. On that date, all non-respondents from the main study survey were mailed a VIDI short form consisting of twenty-four items. This questionnaire was composed of the six items from each of the four VIDI scales that had yielded the higher discrimination powers during the pre-test survey. Of the 190 teachers to whom this short form was sent, 61 completed and returned the form as requested. These data will be analyzed in a later article.
An actual copy of this instrument constitutes Appendix B, herein.

The discrimination power (DP) is a criterion for determining whether or not the items of a scale distinguished between high and low scorers on the variable being measured. It is determined by computing the numerical difference between means of high-scoring vs. low-scoring respondents, as follows: (a) first, ascertain the twenty-five per cent of respondents who had the highest total scale score to which the item, in question, belongs and, in like manner, ascertain the twenty-five per cent of respondents who had the lowest total scale score on that same scale; (b) then, compute means of item-response scores for each item composing the scale under consideration, both for the upper twenty-five per cent of "high-scorers" and the lower twenty-five per cent of "low-scorers;" (c) finally, determine the numerical difference between these two means which, by definition, constitutes the discrimination power of each item concerned. Theoretical justification of this technique, as a simplified, sufficiently valid measure of internal consistency, has been confirmed by various investigators: Gardner Murphy and Rensis Likert, Public Opinion and the Individual (New York: Harper & Brothers, 1938), p. 289; T. W. Adorno, et al. The Authoritarian Personality (New York: Harper & Row, 1950), pp. 80-83; Allen L. Edwards, Techniques of Attitude Scale Construction (New York: Appleton-Century-Crofts, Inc., 1957), p. 155; Sr. Marie Augusta-Neal, Values and Interests in Social Change, p. 48.

Appendix C contains statistics, listed as follows, for all items composing the revised Educators' Form 1B of VIDI: item mean and standard deviation; discrimination power (DP); means and standard deviations for both the "high scorers" (UQ) and "low scorers" (LQ); values of t. Justification for the use of t tests in ascertaining the statistical significance of rating scale items is found in Edwards, op. cit., pp. 152-153. According to that source, any t value equal to or greater than 1.75 indicates that the average response of the high and low groups to a statement differs significantly--provided there are 25 or more subjects in both the high and low groups, see Ibid., p. 153.

By contrast, coefficients of internal consistency for scales composing the initial Educators' Form 1A of VIDI were as follows: (a) Interest Scale r=0.68; (b) Value Scale r=0.75; (c) Change Scale r=0.84, and (d) Nonchange Scale r=0.82. Attention is called to the fact, also, that both the pre-test and main study coefficients were corrected by the Spearman-Brown formula.

There are no set and fast rules, of course, for ascertaining what constitutes satisfactory reliability. Donald Super notes that in individual analysis the reliability of a test (or scale) should be above 0.85. Where group analysis is concerned, however, he refers to coefficients of correlation ranging from 0.50 to 0.80 as being substantially reliable, whereas coefficients of 0.80 and up are said to

18 Notwithstanding the fact that Sr. Marie Augusta was able to complete her survey in ten weeks (see p. 59 of her published monograph), the extended length of the present investigation was deemed necessary, due to the Thanksgiving and Christmas holiday recesses, and because of the necessity that conflict be avoided in timing the sending out of follow-up letters with scheduled busy-periods for teachers, as required by the school calendar of academic activities.

19 Through prior arrangement with the Big Town Parish School Board, permission was granted for the investigator to dispatch the initial survey materials (see footnote 8 in Chapter III for a listing of those supplies), and all follow-up mail through the school board's inter-departmental "pony express" mail carrier service. Hence, considerable expense was avoided that, otherwise, would have been required for postage. Even so, a number 12 size stamped envelope, bearing the investigator's home address, accompanied the second follow-up letter, which was enclosed in a 9"x12" Kraft Clasp envelope--along with a duplicate set of supplies initially sent to respondents. The intended purpose of the stamped, self-addressed envelope was to motivate returns from reluctant respondents, who may have feared (unrealistically) that their completed survey data could have been intercepted and, perhaps, identified at the school board office.

20 The invalid survey returns, for the entire survey period, were as follows: eighteen respondents returned their survey forms unanswered, and two respondents returned their completed survey census profile data, but returned no VIDI response data. Thus, their profile data were not included in research analyses of survey data.

21 This figure, of course, is 8% less than the survey response figure reported by Sr. Marie Augusta. As explained in footnote 11 of this chapter, however, there is reason to believe that the eighty item VIDI questionnaire exceeds the optimum length for which maximum survey response may be anticipated.


23 Ibid., p. 52.

24 It is interesting to note that, for the 310 respondents in the research sample, there were only 55 non-responses to VIDI items out of a possible total of 24,800 responses, had all respondents responded to all 80 items composing the VIDI questionnaire. Hence,
classification of respondents into the VIDI orientation modes is based on a 99.8% response to the VIDI instrument.

By contrast, the percentage distribution, by VIDI orientation modes, for pre-test respondents was as follows: (a) 18% were value-change oriented; (b) 12% were interest-change oriented; (c) 8% were value-nonchange oriented; (d) 60% were interest-nonchange oriented, and (e) 2% were unclassifiable.

CHAPTER V

SOCIAL CORRELATES OF ROLE ADJUSTMENT MODES:
STATISTICAL ANALYSES OF VARIABLES

This chapter is devoted to an analysis of the relationships among the independent variables---i.e., respondents' role adjustment modes---and the various dependent variables, predicted through the stated hypotheses, which were set forth in Chapter II.1 These dependent variables delineate five distinctively different areas of social behavior---viz., friendship relations; civic and social conglomeration activities; professional associational activities; political affiliations, and religious affiliations. The statistical significance of each relationship predicted, between the independent and dependent variables, was determined by an appropriate test of chi square.2 A description of pertinent findings for each predicted relationship is set forth below.

Relationships Among Role Adjustment Modes and Friendship Relations

Five hypotheses were drawn for predicting relationships among respondents' modes of role adjustment and their friendship relations. Analyses of these predicted relationships are presented below.

Hypothesis number one: The first hypothesis was stated as follows: "There are significant relationships among respondents' role adjustment modes (RAM) and the number of 'close' friends (NCF) they report having." Data for testing this hypothesis were derived from respondents' replies to the survey question, "Roughly speaking,
how many close friends do you have?" The number of "close" friends that respondents reported having was coded in categorized multiple sums of five. The atypical distribution of these responses necessitated regrouping the data, however, in order to apply the chi square test of $H_0: \text{RAM} = \text{NCF}$. The results of this test, which are summarized in Table 5.1, do not permit rejection of the null hypothesis, drawn for testing, that there is no significant relationship between respondents' types of role adjustment modes and the number of "close" friends they report having. Therefore, on the basis of these findings, it was concluded that the number of "close" friends reported by respondents is not differentially related to their modes of role adjustment.

Hypothesis number two: The second hypothesis devised was, "There are significant relationships among respondents' role adjustment modes (RAM) and the percentage of close friends (PTF) they report as being teachers." Data for testing this hypothesis were derived from respondents' responses to the query, "How many of those (close) friends are teachers?" Responses to this item were computed as the percentage of total friends respondents reported having and, in turn, were coded in double decile divisions (i.e. multiples of 30%). Then, as in the case of data for hypothesis number one, it was necessary to regroup these data prior to applying the chi square test of $H_0: \text{RAM} = \text{PTF}$. The results of this test, presented in Table 5.2, do not permit rejection of the null hypothesis that there is no significant relationship between respondents' types of role adjustment modes and the percentage of close friends they
TABLE 5.1
RELATION BETWEEN NUMBER OF CLOSE FRIENDS REPORTED BY RESPONDENTS AND ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th>Number of Close Friends</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Modifiers (VCs)</th>
<th>Fundamentalists (VNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>One to five</td>
<td>13</td>
<td>45</td>
<td>39</td>
<td>40</td>
</tr>
<tr>
<td>Six to ten</td>
<td>9</td>
<td>31</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>More than ten</td>
<td>7</td>
<td>24</td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>100</td>
<td>99</td>
<td>100</td>
</tr>
</tbody>
</table>

X²=5.54 (not significant)

aFour role adjustment modes were posited, herein: (a) the interest-change (IC) mode of Revisionist; (b) the interest-nonchange (INC) mode of Ritualist; (c) the value-change (VC) mode of Modulator, and (d) the value-nonchange (VNC) mode of Fundamentalist. Classification of respondents, according to these modes of role adjustment, was established through scores made by respondents on the four VIDI scales—viz.: Interest Scale; Value Scale; Change Scale, and Nonchange Scale. In sum, respondents were classified as interest-oriented or value-oriented, depending on whether they scored higher on the VIDI Interest Scale or Value Scale, and they were classified as change-oriented or nonchange-oriented, depending on whether they scored higher on the VIDI Change Scale or Nonchange Scale. Respondents (N=11) who made the same score on both the interest and value scales, or on both the change and nonchange scales were not classifiable in terms of role adjustment modes and, therefore, their data were excluded from these analyses. Thus, all relationships analyzed in this chapter were based on data reported by respondents, who were classified in one of the four modes of role adjustment, set forth above. For detailed discussion of the role adjustment modes, see Chapter IV of this monograph.

bUnless stated otherwise, all values of n (i.e., sub-totals), presented in this chapter, constitute frequencies derived from respondents who actually reported data for each analysis, in question. Likewise, all percentages were computed from these n values. Unit discrepancies in total per cent figures are from errors in rounding.
report as being teachers. Therefore, on the basis of these findings, it was tentatively concluded that the percentage of teachers reported as close friends, by respondents, is not differentially related to their modes of role adjustment.

TABLE 5.2

RELATION BETWEEN PERCENTAGE OF CLOSE FRIENDS REPORTED AS TEACHERS AND ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th>Percentage of friends reported as teachers</th>
<th>Revisionists (ICs) n</th>
<th>%</th>
<th>Ritualists (INCs) n</th>
<th>%</th>
<th>Modivators (VCs) n</th>
<th>%</th>
<th>Fundamentalists (VNCs) n</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>.1%- 39%</td>
<td>12</td>
<td>43</td>
<td>47</td>
<td>48</td>
<td>55</td>
<td>44</td>
<td>10</td>
<td>28</td>
</tr>
<tr>
<td>40%- 59%</td>
<td>6</td>
<td>21</td>
<td>29</td>
<td>30</td>
<td>36</td>
<td>29</td>
<td>15</td>
<td>42</td>
</tr>
<tr>
<td>60%-100%</td>
<td>10</td>
<td>36</td>
<td>22</td>
<td>22</td>
<td>33</td>
<td>27</td>
<td>11</td>
<td>30</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>100</td>
<td>98</td>
<td>100</td>
<td>124</td>
<td>100</td>
<td>36</td>
<td>100</td>
</tr>
</tbody>
</table>

\[X^2=6.60\] (not significant)

Hypothesis number three: The third hypothesis was, "There are significant relationships among respondents' role adjustment modes (RAM) and whether most of their leisure-time activities (LTA) are spent with members or nonmembers of the teaching profession." Data for testing this relationship were derived from respondents' responses to the survey item, which enabled them to check one of three categories that best described with whom they spent most of their leisure-time. These categories were: (a) with friends who are not members of the teaching profession; (b) with friends who are members of the teaching profession; (c) no discernible difference in the amount of time spent with each type. The chi square test of \(H_0: RAM=\text{LTA}\), which is shown in Table 5.3, yielded a chi square value of 17.70 with 6
degrees of freedom. Hence, the null hypothesis drawn for testing that there is no significant difference between respondents' types of role adjustment modes and with whom they spend most of their leisure-time was rejected at the .01 level of confidence.

**TABLE 5.3**

**RELATION BETWEEN TYPE OF LEISURE-TIME COMPANIONS AND ROLE ADJUSTMENT MODES**

<table>
<thead>
<tr>
<th>With whom most leisure-time is spent</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Modivators (VCs)</th>
<th>Fundamentalists (VNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Non-teachers</td>
<td>14</td>
<td>48</td>
<td>52</td>
<td>51</td>
</tr>
<tr>
<td>Teachers</td>
<td>3</td>
<td>10</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>No difference</td>
<td>12</td>
<td>41</td>
<td>40</td>
<td>40</td>
</tr>
<tr>
<td>Total</td>
<td>29</td>
<td>99</td>
<td>101</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 17.70, 6 \text{ d.f.,} \]

\[ p < .01 \]

It was inferred from the percentage distribution of responses for this test, as shown in Table 5.3, that percentage-wise roughly equal numbers of Revisionists (ICs), Ritualists (INCs) and Modivators (VCs) spend most of their leisure-time with nonmembers of the teaching profession, whereas only about one-half as many Fundamentalists (VNCs) spent most of their leisure-time with non-teachers. Instead, significantly more members of this latter group reported no discernible difference in the amount of time spent with teachers and non-teachers. Conversely, percentage-wise, nearly twice as many Modivators and Fundamentalists as Revisionists and Ritualists spend more of their leisure-time with other teachers. Too, it may be inferred that about three out of five Fundamentalists spend roughly the same amount
of leisure-time with friends who were teachers and non-teachers, as compared with about two out of five Revisionists and Ritualists, and three out of ten Modivators. In sum, it may be concluded from these findings that professional contacts with peers do not constitute the principal basis for leisure-time activities among Big Town Parish white teachers.

Hypothesis number four: The fourth hypothesis was, "There are significant relationships among respondents' role adjustment modes (RAM) and the occupations they report for their closest friend (OCF)." Data for testing this relationship were derived from respondents' responses to the question, "What is the occupation of your closest friend?" These data reported by respondents, were as follows:
(a) 172 OCF were reported as professional or semi-professional;
(b) 41 OCF were reported as managerial, proprietary, clerical or sales personnel; (c) 14 OCF were reported as protective or service workers, craftsmen, skilled, semi-skilled or unskilled workers, and (d) 55 OCF were reported as being not gainfully employed. Classification frequencies for respondents' closest friends, who were reported as not being gainfully employed may be further delineated as follows:
63 were housewives; 2 were college students, and 1 was "retired."
No chi square test of $H_0$: RAM=OCF was possible, without sacrificing considerable data specifically coded for testing the relationship predicted through hypothesis number four. It was possible, however, to apply the chi square test to the null hypothesis that there is no significant difference between respondents' role adjustment modes and whether they reported their closest friend as being members or
nonmembers of the labor force. The results of this test, presented in Table 5.4, yielded a chi square value of 6.36 with 3 degrees of freedom. This value, of course, is significant only at the .10 level of confidence. Therefore, the null hypothesis of no significant difference between respondents' types of role adjustment modes and whether they reported their closest friends as being members or nonmembers of the work force can not be rejected. It does appear, however, that there may be interaction between occupations of closest friend, as reported by respondents, and their modes of role adjustment. Hence, further investigation of this relationship would seem to be indicated, utilizing a sample of sufficient size for testing all the various major occupational categories which respondents reported for their closest friend.

TABLE 5.4

RELATION BETWEEN OCCUPATIONS OF RESPONDENTS' CLOSEST FRIEND AND ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th>Occupation of closest friend</th>
<th>Revisionists (ICs)</th>
<th>Ritualists' Motivators (INC)</th>
<th>Fundamentalists (VC)</th>
<th>(VNC)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Is member of work force</td>
<td>22</td>
<td>79</td>
<td>78</td>
<td>76</td>
</tr>
<tr>
<td>Is not member of work force</td>
<td>6</td>
<td>21</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>100</td>
<td>102</td>
<td>100</td>
</tr>
</tbody>
</table>

$X^2 = 6.36, 3$ d.f., $p < .10$

Hypothesis number five: The fifth hypothesis formulated was, "There are significant relationships among respondents' role adjustment modes (RAM) and the reported manner in which they became
acquainted with their closest friend (FOA)." Data for testing this relationship were derived from respondents' forced-choice responses to the question "Where did you become acquainted with your closest friend?" The responses reported by respondents were as follows: (a) 58 met as neighbors; (b) 17 met at social or civic affairs; (c) 28 met at church services or functions; (d) 69 met through professional association; (e) 74 met as students at school, and (f) 40 met elsewhere. The small number of responses reported for categories (b) and (c), i.e., met at social or civic affairs and met at church services or functions, required regrouping prior to application of the chi square test of $H_0$: $R_{AM}=FOA$. Hence, these two categories were combined with category (f), met elsewhere, as shown in Table 5.5.

### TABLE 5.5

**RELATION BETWEEN HOW RESPONDENTS MET THEIR CLOSEST FRIEND AND RESPONDENTS' ROLE ADJUSTMENT MODES**

<table>
<thead>
<tr>
<th>Origin of acquaintance</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Motivators (VCs)</th>
<th>Fundamentalists (VNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Met as neighbors</td>
<td>2</td>
<td>7</td>
<td>18</td>
<td>18</td>
</tr>
<tr>
<td>Met as students at school</td>
<td>13</td>
<td>46</td>
<td>26</td>
<td>26</td>
</tr>
<tr>
<td>Met through professional association</td>
<td>7</td>
<td>25</td>
<td>24</td>
<td>24</td>
</tr>
<tr>
<td>Met elsewhere</td>
<td>6</td>
<td>21</td>
<td>33</td>
<td>33</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>28</td>
<td>99</td>
<td>101</td>
<td>101</td>
</tr>
</tbody>
</table>

$X^2=16.07$, 9 d.f., $p < .10$

The test then conducted yielded a chi square value of 16.07 with 9 degrees of freedom, which very closely approaches the .05 level of confidence (viz., $X^2=16.92$). Therefore, from these results, it was
tentatively concluded that the reported manner in which respondents became acquainted with their closest friend is differentially related to respondents' modes of role adjustment. As in the case of hypothesis number four, this relationship would seem to merit further investigation.

Relationships Among Teachers' Role Adjustment Modes and Their Civic-Social Congery Activities

Two hypotheses were drawn for predicting relationships among respondents' modes of role adjustment and their civic and/or social congercy activities. Analyses of these predicted relationships are presented below.

Hypothesis number one: The first hypothesis was, "There are significant relationships among respondents' role adjustment modes (RAM) and the number of civic, social and fraternal organizations in which they hold memberships (SCM)." Data for testing this hypothesis were derived from respondents' responses to the survey item, "Total number of civic, social and fraternal groups or clubs to which you belong?" Responses to this item were coded as single integers, ranging from zero to six or more memberships. The small number of response frequencies in the upper ranges required that these data be regrouped, prior to application of the chi square test of $H_0: \text{RAM} = \text{SCM}$. The results of this test, which are presented in Table 5.6, do not permit rejection of the null hypothesis that there is no significant difference between respondents' types of role adjustment modes and the number of civic, social and fraternal organizations in which they hold membership. Therefore, on the basis of these
findings, it was tentatively concluded that the number of memberships in civic, social and fraternal organizations, reported by respondents, is not differentially related to their modes of role adjustment.

**TABLE 5.6**

**RELATION BETWEEN MEMBERSHIPS IN CIVIC, SOCIAL ORGANIZATIONS AND ROLE ADJUSTMENT MODES**

<table>
<thead>
<tr>
<th>Number of memberships</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Modifiers (VCs)</th>
<th>Fundamentalists (VNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>One or two</td>
<td>13</td>
<td>68</td>
<td>39</td>
<td>55</td>
</tr>
<tr>
<td>Three or more</td>
<td>6</td>
<td>32</td>
<td>31</td>
<td>44</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>19</td>
<td>100</td>
<td>70</td>
<td>100</td>
</tr>
<tr>
<td>X²=3.02 (not significant)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*a*This relationship was tested, also, with number of memberships data grouped as follows: "none;" 1-2, and 3 or more. The results of this test were: X²=4.54 (not significant). Hence, there may be even less interaction between memberships in civic, social organizations and role adjustment modes when non-joiners are compared with joiners.

**Hypothesis number two:** The second hypothesis read as follows: "There are significant relationships among respondents' role adjustment modes (RAM) and their reported degree of participation in these organizations (PSO)." Data for testing this hypothesis were derived from respondents' responses to the following question, "Total number---i.e., a close approximation---of all such meetings that you have attended during the past 12 months?" The number of such meetings that respondents reported having attended were coded in multiples of two integers. Once again, as in the case of data for hypothesis number one, the unique arrangement of these responses required that the data
be regrouped prior to the testing of $H_0: \text{RAM} = \text{PSO}$. The results of this test, as shown in Table 5.7, yielded a chi square value of 8.05 with 3 degrees of freedom. Hence, the null hypothesis of no significant relationship between respondents' types role adjustment modes and their reported degree of participation in civic and social organizations is rejected at the .05 level of confidence. Therefore, on the basis of these findings, it was tentatively concluded that respondents' degrees of participation in civic and social organizations appear to be differentially related to their modes of role adjustment.

**TABLE 5.7**

RELATION BETWEEN DEGREES OF PARTICIPATION IN CIVIC, SOCIAL ORGANIZATIONS AND ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th>Number of meetings attended</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Motivators (VCs)</th>
<th>Fundamentalists (TNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>$n$</td>
<td>%</td>
<td>$n$</td>
<td>%</td>
</tr>
<tr>
<td>One to four</td>
<td>6</td>
<td>35</td>
<td>20</td>
<td>34</td>
</tr>
<tr>
<td>Five or more</td>
<td>11</td>
<td>65</td>
<td>38</td>
<td>56</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>17</td>
<td>100</td>
<td>58</td>
<td>100</td>
</tr>
</tbody>
</table>

$x^2 = 8.05$, 3 d.f., $p < .05$

---

This relationship was tested, also, with data for number of meetings attended grouped as follows: "none;" 1-4, and 5 or more. The results of this test yielded a value of $x^2 = 12.10$ with 5 d.f., which very closely approaches the .05 level of confidence (viz., $x^2 = 12.59$, 6 d.f.).
Relationships Among Role Adjustment Modes and Professional Associational Activities

Two hypotheses were drawn, also, for predicting relationships among respondents' modes of role adjustment and their professional associational activities.

Hypothesis number one: The first of these hypotheses was worded as follows: "There are significant relationships among respondents' role adjustment modes (RAM) and the number of professional associations in which they hold membership (PAM)." Data for testing this relationship were derived from responses to the query, "Total voluntary professional organizations in which you hold membership?" Responses to this item were coded as single integers, ranging from zero to seven or more professional associational memberships. However, five of the eight categories, thus coded, had totals of response frequencies that did not meet minimum requirements for applying the chi square test. Hence, the data were regrouped as shown in Table 5.8, and the test of $H_0$: RAM=PAM then yielded a chi square value of 7.74 with three degrees of freedom, which very closely approaches the .05 level of confidence (viz., $X^2=7.82$). Therefore, from these findings, it was tentatively concluded that the number of memberships in professional associations, reported by respondents, appear to be differentially related to their modes of role adjustment. Even so, further investigation is required before the significance of this relationship can be definitely established.
TABLE 5.8
RELATION BETWEEN MEMBERSHIPS IN PROFESSIONAL ASSOCIATIONS AND ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th>Number of memberships</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Modivators (VCs)</th>
<th>Fundamentalists (WNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n %</td>
<td>n %</td>
<td>n %</td>
<td>n %</td>
</tr>
<tr>
<td>One or two</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8  28</td>
<td>23  23</td>
<td>14  12</td>
<td>2  10</td>
<td></td>
</tr>
<tr>
<td>Three or more</td>
<td>21  72</td>
<td>75  77</td>
<td>99  88</td>
<td>84  90</td>
</tr>
<tr>
<td>Total</td>
<td>29  100</td>
<td>98  100</td>
<td>113  100</td>
<td>88  100</td>
</tr>
</tbody>
</table>

$\chi^2 = 7.74, 3$ d.f., $p < .10$

*a*Inspection of data for memberships in professional associations revealed that only three respondents—all of whom were Ritualists—reported having no such memberships. Hence, it was not possible to test the relation of professional associational memberships to role adjustment modes, through comparison of joiners with non-joiners.

Hypothesis number two: The second hypothesis in this series was "There are significant relationships among respondents' role adjustment modes (RAM) and their stated attendance of these meetings (FMA)." Data for testing this relationship were derived from the survey query, "Total number—i.e., a close approximation—of professional group meetings that you have attended during the past 12 months? (excluding any such meetings called or sponsored by your school's faculty)." The number of professional associational meetings that respondents reported having attended was coded in multiples of two integers. However, prerequisite to conducting the chi square test of $H_0: RAM = FMA$, it was necessary to regroup these data, as was the case for the data for hypothesis number one. The test results, as shown in Table 5.9, yielded a chi square value of 12.87 with 6 degrees of freedom. Hence, the null hypothesis of no significant difference between
respondents' types of role adjustment modes and their stated
attendance of professional meetings was rejected at the .05 level
of confidence. On the basis of these findings, it was tentatively
concluded that respondents' stated attendances of professional
meetings are differentially related to their modes of role adjust-
ment.

TABLE 5.2

<table>
<thead>
<tr>
<th>Number of meetings attended</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Motivators (VCs)</th>
<th>Fundamentalists (WNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>One to four</td>
<td>9</td>
<td>38</td>
<td>41</td>
<td>45</td>
</tr>
<tr>
<td>Five to eight</td>
<td>6</td>
<td>25</td>
<td>21</td>
<td>23</td>
</tr>
<tr>
<td>Nine or more</td>
<td>9</td>
<td>38</td>
<td>28</td>
<td>31</td>
</tr>
<tr>
<td>Total</td>
<td>24</td>
<td>101</td>
<td>90</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 12.87, \text{ 6 d.f.,} \]

\[ p < .05 \]

The total number of respondents who reported having attended no
professional meetings was nineteen. Hence, as in the case of profes-
sional associational memberships, it was not possible to test the rela-
tion of attendance at professional meetings to role adjustment modes,
through comparison of participants with nonparticipants.

Relationships Among Role Adjustment Modes and Political Affiliations

Initially, two hypotheses were drawn for testing relationships
among respondents role adjustment modes and their stated political
affiliations. Then, two other hypotheses were drawn for testing
relationships among respondents' role adjustment modes and comparisons
of their political affiliations with the political affiliations of their
parents. The following relationships were predicted through these
hypotheses:
Hypothesis number one: The first hypothesis devised was, "There is no significant relationship between respondents' role adjustment modes (RAM) and their stated political party preferences (RPP)." Data for testing this relationship were derived from respondents' responses to the question, "What is your political party preference?" In as much as all except thirty-eight respondents reported their preferred political party preference as being democrat, the slight difference in these response patterns did not reach statistical evaluation. Therefore, no conclusion can be inferred from hypothesis number one, pending further investigation.

Hypothesis number two: The second hypothesis was, "There are significant relationships obtaining in respondents' role adjustment modes (RAM) and their stated political party preferences when same vs. different comparisons of political party preferences are made for respondents vs. their parents (R-RPP)." Data for testing this hypothesis were derived from comparisons of respondents' party preferences with the party preferences of their fathers' and mothers', as reported by respondents. All except thirty-one respondents reported that they and both parents prefer the democratic party; so, as in the case of hypothesis number one, statistical evaluation of these data was not indicated. Therefore, no conclusion can be inferred from hypothesis number two, pending further investigation.

Hypothesis number three: The third hypothesis tested was, "There is no significant relationship between respondents' role adjustment modes (RAM) and whether they rate themselves as being conservative or liberal in their political views (RPV)." Data for
testing this relationship were derived from respondents' responses to the inquiry through which respondents checked their political views as being conservative or liberal. The test of \( H_0 = \text{RMA-FPV} \), which was summarized in Table 5.10, yielded a chi square value of 50.40 with 3 degrees of freedom. Hence, the null hypothesis of no significant difference between respondents' types of role adjustment modes and conservatism-liberalism self-ratings of their political views was rejected at the .001 level of confidence. It was concluded from these findings that, contrary to the predicted direction of the relationship posited through hypothesis number three, respondents' conservatism-liberalism self-ratings of their political views are differentially related to their modes of role adjustment. The significance of this conclusion is emphasized by the percentage distribution of those self-ratings for conservatism, epitomized as follows: whereas, 95% Ritualists (INCs) and 94% Fundamentalists (VNCs) rated themselves as being conservative, only 74% Revisionists (ICs) and 57% Motivators (VCs) rated themselves as being conservative in their political views. Further discussion of this finding is presented in Chapter VI.

**TABLE 5.10**

RELATION BETWEEN CONSERVATISM-LIBERALISM SELF-RATINGS OF POLITICAL VIEWS AND ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th>Respondents' self-ratings</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Motivators (VCs)</th>
<th>Fundamentalists (VCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conservative</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>20</td>
<td>91</td>
<td>64</td>
<td>33</td>
</tr>
<tr>
<td>%</td>
<td>74</td>
<td>96</td>
<td>57</td>
<td>94</td>
</tr>
<tr>
<td>Liberal</td>
<td>7</td>
<td>26</td>
<td>48</td>
<td>2</td>
</tr>
<tr>
<td>n</td>
<td>20</td>
<td>91</td>
<td>64</td>
<td>33</td>
</tr>
<tr>
<td>%</td>
<td>74</td>
<td>96</td>
<td>57</td>
<td>94</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>100</td>
<td>112</td>
<td>35</td>
</tr>
<tr>
<td>( x^2 = 50.40 ), 3 d.f.,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>p &lt; .001</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Hypothesis number four: The fourth hypothesis posited was, "There are significant relationships obtaining in respondents' role-adjustment modes (RAM) and conservatism-liberalism ratings when same vs. different comparisons of those ratings are made for respondents vs. their parents (R-PPV)." Data for testing this hypothesis were derived from comparisons of respondents' conservatism-liberalism self-ratings with the same ratings for their fathers and mothers, as reported by respondents. The frequency distribution of responses, for respondents who reported these data, may be summarized as follows: (a) 198 respondents reported that they and both parents were conservative in their political views; (b) 20 reported that they and both parents were liberal in their political views, and (c) 51 reported that their political views differed from those of one or both of their parents. This atypical distribution of responses necessitated regrouping these data, prerequisite to applying the chi square test of H₀: RAM=R-PPV. The relation of role adjustment modes to homogeneity of family political views was tested, therefore, with the data regrouped as shown in Table 5.11. The test results yielded a chi square value of 50.40 with 3 degrees of freedom. Hence, the null hypothesis of no significant difference between respondents' types of role adjustment modes and their conservatism-liberalism self-ratings, when compared with those same ratings for both parents, was rejected at the .001 level of confidence. From these findings, it was tentatively concluded that homogeneity of political views, among respondents and their parents, appear to be differentially related to respondents' modes of role adjustment.
TABLE 5.11

RELATION BETWEEN COMPARISONS OF POLITICAL CONSERVATISM-LIBERALISM
RATINGS FOR RESPONDENTS VS. PARENTS AND
RESPONDENTS' ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th></th>
<th>Revisionists (ICs)</th>
<th>Ritualists (INCs)</th>
<th>Modivators (VCs)</th>
<th>Fundamentalists (UNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents' vs.</td>
<td>n</td>
<td>n</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>parents' ratings</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>Respondents and both</td>
<td>20</td>
<td>82</td>
<td>94</td>
<td>78</td>
</tr>
<tr>
<td>parents are all</td>
<td>74</td>
<td>94</td>
<td>70</td>
<td>31</td>
</tr>
<tr>
<td>liberal or all</td>
<td>89</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>liberal Responses'</td>
<td>7</td>
<td>6</td>
<td>6</td>
<td>34</td>
</tr>
<tr>
<td>ratings differ from</td>
<td>26</td>
<td>6</td>
<td>30</td>
<td>4</td>
</tr>
<tr>
<td>those of one or</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>both parents</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>95</td>
<td>100</td>
<td>35</td>
</tr>
<tr>
<td>X²=21.50, 3 d.f.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>p&lt;.001</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Relationships Among Role Adjustment Modes and Religious Affiliations

Two hypotheses were drawn for predicting relationships among respondents' modes of role adjustment and their stated religious affiliations, then two additional hypotheses were drawn for predicting relationships among respondents' role adjustment modes and comparisons of their religious affiliations with the religious affiliations of parents. Findings for these predicted relationships are set forth below.

Hypothesis number one: The first hypothesis was, "There is no significant relationship between respondents' role adjustment modes (RAM) and their stated religious preferences (RRP)." Data for testing this relationship were derived from respondents' responses to the question, "What is your religious preference?" The responses for
respondents who reported these data, were classified as follows:
(a) 4 respondents reported their religious preference as being "none;" (b) 232 reported being protestant; (c) 61 reported being Catholic, and (d) 1 respondent reported being Greek Orthodox. These data did not permit a polydimensional analysis of respondents' religious preferences, as originally anticipated when formulating hypothesis number one. Instead, it was necessary to adapt these data to a chi square test of no significant difference between respondents' role adjustment modes and whether they reported their religious preferences as being protestant or Catholic. The results of this test, which are summarized in Table 5.12, yielded a chi square value of 10.85 with 3 degrees of freedom. Hence, the null hypothesis of no significant difference between respondents' types of role adjustment modes and their stated preferences of protestantism or Catholicism was rejected at the .02 level of confidence. Therefore, it was concluded that protestant or Catholic religious preferences, as reported by respondents, are differentially related to their modes of role adjustment. Indeed, closer inspection of these data revealed a rather interesting bit of evidence. The percentage distribution of respondents who reported their religious preference as protestant, as shown in Table 5.12, was as follows: (a) 69% were Revisionists (ICs); (b) 86% were Ritualists (IMN visitants); (c) 70% were Modernists (VCs); and (d) 89% were Fundamentalists (VNCs). Notwithstanding the Weberian tenet of the protestant ethic, these data suggest that proportionately more Catholic respondents were change-oriented than nonchange-oriented, as compared with protestant respondents.
TABLE 5.12
RELATION OF PROTESTANT CH CATHOLIC RELIGIOUS
PREFERENCE TO ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th>Respondents' stated preference</th>
<th>Revisionists (ICs)</th>
<th>Ritualists (VCs)</th>
<th>Modivators (O NCA)</th>
<th>Fundamentalists (OCNCA)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>n</td>
<td>%</td>
<td>n</td>
<td>%</td>
</tr>
<tr>
<td>Protestant</td>
<td>20</td>
<td>71</td>
<td>89</td>
<td>86</td>
</tr>
<tr>
<td>Catholic</td>
<td>8</td>
<td>29</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>28</td>
<td>100</td>
<td>100</td>
<td>100</td>
</tr>
</tbody>
</table>

\[ \chi^2 = 10.85, \text{ 3 d.f.}, \quad p < .02 \]

Hypothesis number two: The second hypothesis was, "There are significant relationships obtaining in respondents' role adjustment modes (RAM) and stated religious preferences, when same vs. different comparisons of religious preferences are made for respondents vs. their parents (R-PRP)." Data for testing this relationship were derived from comparisons of respondents' religious preferences, with those of their fathers' and their mothers', as reported by respondents. The frequency distribution of responses, for respondents who reported these data, may be summarized as follows: (a) 191 respondents had the same religious preference as both their parents; (b) 33 respondents and their mothers had the same religious preference, and differed in this respect from their father; (c) 8 respondents and their fathers had the same religious preference, but had mothers who held a different preference; (d) 46 respondents reported that both their parents had the same religious preference which, however, was different from their own, and (e) 19 respondents reported that they and their parents all three had a different religious preference."
These data did not permit the chi square test of $H_0: \text{RAM} = \text{PMP}$, as originally anticipated when formulating hypothesis number two. However, it was possible to regroup the data, as shown in Table 5.13, so that the chi square test could be performed. In view of these circumstances, the fact that the chi square value obtained from this test was not significant does not constitute conclusive evidence that homogeneity of family religious preference is not differentially related to respondents' modes of role adjustment. Accordingly, no generalizations should be made from these findings, pending further investigation.

**Table 5.13**

RELATION BETWEEN COMPARISONS OF RESPONDENTS' VS. PARENTS' RELIGIOUS PREFERENCES AND RESPONDENTS' ROLE ADJUSTMENT MODES

<table>
<thead>
<tr>
<th>Respondents' preferences vs. parents' preferences</th>
<th>Revisionists (ICs)</th>
<th>Traditionalists (INCs)</th>
<th>Modivators (VCs)</th>
<th>Fundamentalists (VNCs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents and both parents all have the same preference</td>
<td>20</td>
<td>74</td>
<td>67</td>
<td>68</td>
</tr>
<tr>
<td>Both parents have same preference but respondent's is different</td>
<td>3</td>
<td>11</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>Respondents and one or both parents have different preferences</td>
<td>4</td>
<td>15</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>Total</td>
<td>27</td>
<td>100</td>
<td>99</td>
<td>100</td>
</tr>
</tbody>
</table>

$X^2 = 8.22$ (not significant)
Hypothesis number three: The third hypothesis in this series was "There is no significant relationship between respondents' role adjustment modes (RAM) and their stated church membership status of member or nonmember (RCM)." Data for testing this relationship were derived from asking respondents "Are you a Church member?" All except nine respondents reported that they were church members, so statistical evaluation of these data was not possible. Therefore, no conclusion can be inferred from hypothesis number three.

Hypothesis number four: The last hypothesis devised was, "There are significant relationships obtaining in respondents' role adjustment modes (RAM) and church membership statuses, when same vs. different comparisons of the membership statuses are made for respondents vs. their parents (R-PCM)." Data for testing this relationship were derived from comparisons of respondents' church membership statuses with the membership statuses of their fathers' and mothers' as reported by respondents. All except thirty-five respondents reported that they and both parents were church members, so no statistical evaluation was indicated. Therefore, as in the case of hypothesis three, no conclusion can be inferred from hypothesis four.

Summary and Conclusions. Chi square tests of significance were utilized in the analyses of seventeen predicted relationships among the independent variables--i.e., respondents' role adjustment modes--and the dependent variables--i.e., patterns of behavior--under investigation. Through these dependent variables it was possible to delineate five distinct areas of social behavior--viz.: friendship relations; civic and social community activities; professional...
associational activities; political affiliations, and religious affiliations. A summary of the findings of the interrelations among role adjustment modes and the dependent variables tested now follows.

Friendship Relations. The following inferences can be made from the findings relative to the five relationships tested. First, on the basis of results derived from modified tests of the first two predicted relationships, it can be inferred that the number of close friends respondents report having, and the percentage of these friends who are teachers constitute friendship attributes, which do not appear to be differentially related to respondents' modes of role adjustment.

By contrast, the amount of leisure-time spent with members or non-members of the teaching profession was found to be differentially related to modes of role adjustment. Moreover, suggestive, though inconclusive, evidence prompted speculation that occupations of respondents' closest friend may be differentially related to modes of role adjustment. Finally, the reported manner in which respondents became acquainted with their closest friend appears to be differentially related to modes of role adjustment.

Civic, Social Congery Activities. Findings relative to the relationships tested between civic and social congeries activities were as follows: (a) on the basis of results from a modified test of the first relationship predicted, it was tentatively concluded that the number of memberships in civic, social and fraternal organizations, reported by respondents, is not differentially related to their modes of role adjustment; whereas, by contrast (b) respondents' reported degrees of annual participation in civic, social and fraternal
organizations were found to be differentially related to their modes of role adjustment.

**Professional Associational Activities.** The modified test of the first relationship hypothesized yielded inconclusive evidence that the number of memberships in professional associations, is differentially related to modes of role adjustment. Respondents' stated annual attendances of professional meetings were found to be differentially related to role adjustment modes, although this relationship did not exist for stated attendances over a three year period.

**Political Affiliations.** No conclusions can be inferred from the predicted interrelations of role adjustment modes to respondents' political party preferences, and comparisons of respondents' vs. parents' political party preferences. By contrast, respondents' conservatism-liberalism self-ratings and comparisons of respondents' vs. parents' conservatism-liberalism ratings were both found to be differentially related to modes of role adjustment. In as much as findings for the latter relationship were derived from a modified test of the hypothesis, as formally stated, further investigation of this relationship is indicated.

**Religious Affiliations.** Protestant or Catholic religious preferences, reported by respondents, were found to be differentially related to their modes of role adjustment. Pending further investigation, however, no other conclusions can be drawn from relations of role adjustment modes to the other religious affiliations predicted.
FOOTNOTES

1Reasoning for justifying the predicted relationship, posited through these hypotheses, was developed in Chapter II.

2For concise details of the function, method and required conditions for extending the chi square test to k-samples, as employed in all statistical analyses of data presented in this chapter, see Sidney Siegal, Nonparametric Statistics for the Behavioral Sciences (New York: McGraw-Hill, 1956), pp. 175-179; cf., Ibid., pp. 42-47, 104-111.

3In nearly all cases, it was necessary to regroup the initial data, prerequisite to application of the chi square tests performed herein. These regroupings were required, of course, in order to insure that more than eighty per cent of expected cell-frequencies, in question, were equal to or greater than five, see Ibid., p. 178.

4Throughout this chapter, values of chi square were presented in body content of the chapter only when a given value had the probability of being significant beyond the .10 level of confidence. Yet, the actual value of chi square, obtained in each case, was recorded in the appropriate table in which the results of that test were summarized.

5Acceptance or rejection of the null hypothesis of no significant difference was regarded as tentative in those cases where probability values were derived from tests that required drastic regrouping of data. For example, data for ascertaining percentage of close friends reported as being teachers yielded frequencies, which were coded in each of the seven code categories described above. However, only three of these categories—viz., 20%-39%; 40%-59%, and 60%-79%—had row-total frequencies of sufficient size, required for applying the chi square test without regrouping data. Hence, further investigation of this, and other such relationships would seem to be indicated, utilizing a larger research sample that could enable more adequate testing of the variable range for which data were collected.

6The analysis of this relationship was derived from data coded, as required, for the series of nine general occupational categories listed as follows: (a) all one hundred series codes=professionals; (b) two hundred series codes=semi-professionals; (c) three hundred series codes=managers, proprietors and officials; (d) four hundred series codes=clerical and sales personnel; (e) five hundred series codes=service workers; (f) six hundred series codes=craftsmen and skilled workers; (g) seven hundred series codes=semi-skilled and unskilled workers; (h) eight hundred series codes=miscellaneous occupations, and (i) nine hundred series codes=no gainful occupation statuses. Even so, each occupation of closest friend was coded for specific three digit occupational categories—e.g. teacher=126, housewife=902.
Attention is called to the fact, as was explained, also, in the footnote for Table 5.1, each frequency distribution, presented herein, included only respondents who actually reported data for the analysis in question. For example, of the 299 respondents (viz., the total N), who were classified according to role adjustment modes, only 293 reported OCF data. Hence, the six respondents who did not report these data were excluded from analyses.

These data were regrouped, also, for testing the null hypothesis that there is no significant difference between respondents' role adjustment modes and whether they reported their closest friend's occupation as being professional or nonprofessional. The results of this test were: \( \chi^2 = 2.42 \) (not significant). Hence, the null hypothesis of no significant difference between role adjustment modes and whether respondents reported their closest friend's occupation as being professional or nonprofessional could not be rejected.

Hypothesis number two was tested, also, with data derived from the survey census item through which respondents reported the total number of civic, social and fraternal group or club meetings that they had attended during the past three years. The chi square test of these data yielded a chi square value of 7.97 with 3 degrees of freedom. Hence, these findings, as in the case of the findings based on reported attendances for one year, likewise, enabled rejection of \( H_0: \text{RAM} = \text{PSO} - 3 \) years at the .05 level of confidence.

As in the case of respondents' degrees of participation in civic, social organizations, this hypothesis was tested, also, with data derived from the survey census item through which respondents reported the total number of professional meetings that they had attended during the past three years. The chi square test of these data yielded a chi square value of 1.17 (not significant). Hence, in view of these results, it would appear that there is no relationship between role adjustment modes and attendance of professional meetings over a three year period of time.

The chi square test was applied, also, to these data, regrouped as follows: (a) respondents and both parents are all three conservative, and (b) respondents and both parents are not all three conservative in their political views. This test yielded a chi square value of 26.28, with 3 degrees of freedom which, likewise, was significant at the .001 level of confidence. Unfortunately the row-frequency totals of the other categories did not permit any other regrouping(s) of data. Therefore, these findings should be regarded as suggestive, rather than definitive.

By contrast, all pre-test respondents (i.e., the teachers surveyed in De Witt and Shelburn Parishes), except one, reported that their religious preference was protestant, and one respondent who reported being Catholic was a value-unchange oriented Fundamentalist.
According to Weberian theory, of course, positive effects of the protestant ethic are held to facilitate technology and change. Therefore, it was anticipated that proportionately more protestant respondents, than Catholic respondents, would be change oriented. Accordingly, the serendipitous quality of the present finding could suggest numerous hypotheses for testing through further investigation.

Note: In testing this relationship, protestant faiths reported by respondents, for themselves and/or for their parents, were coded in two different ways. First, the analysis described above utilized comparisons of respondents' vs. parents' religious preferences with protestant faiths coded as different religious preferences. Second, different protestant faiths were coded, also, as the same religious preference. This latter technique utilized religious preferences data for respondents, their fathers and their mothers coded in three separate IBM card columns as follows: (a) 1=religious preference was "none;" (b) 2=protestant; (c) 3=Catholic; (d) 4=Jewish; (e) 5=Greek Orthodox. Computer comparisons of these three card columns then yielded the following distribution of data frequencies: (a) 254 respondents and both parents had the same religious preference; (b) 18 respondents and their mothers had the same religious preference which, however, differed from the father's; (c) 9 respondents and their fathers had the same religious preference, but their mothers held a different preference; (d) 11 respondents reported that both their parents had the same religious preference which, however, was different from their own, but (e) no respondent reported that he and both of his parents all three had a different religious preference. Hence, no chi square test of these data was possible.
CHAPTER VI

EPILOGUE: GENERALIZATIONS AND IMPLICATIONS

FOR FURTHER RESEARCH

This study was designed to test the inter-institutional adaptability of a value-interest, change-nonchange analytical model developed by Sister Marie Augusta Neal. Her analytical schema, which was developed to measure value-interest-change orientations of Parish Priests, was shifted to the secular institutional setting of the public school system in Big Town Parish, Louisiana. Evidence was offered that these teachers, like the Parish Priests in Sr. Marie Augusta's study, are under pressures to change their institutional practices. The major objective of this investigation was to gain empirical insights as to the receptiveness or resistance of teachers to current pressures for change(s), which would affect their behavioral practices—both in the school system and in the community at large. At the same time, evidence was sought for ascertaining whether Big Town Parish teachers, as a group, embraced those principles articulating the universal policy of American education—as initially formulated by the National Educational Association—or whether they favored an educational policy which fostered particularistic interests of dominant community groups.

In Chapter I, the overall objective of a universal educational policy for twentieth century American society was reviewed. In light of the value-interest framework of the VIDI test model used, value-oriented adherents of this policy espouse the position that public school education should further democratic ideals embodied in the
constitution of the United States. In essence, these ideals include the "inalienable rights" of personal liberty and egalitarian opportunities for individual achievement, which are said, by educators, to be facilitated through education. Yet, interest-oriented protagonists of dominant elite prerogatives favored an American policy of education, which provides greater benefits for a privileged segment of society—viz., the white, middle and upper classes. Role actors embracing these principal types of orientations were delineated by virtue of their receptiveness or resistance to change—irrespective of their orientation toward value or interest primacy.

I. GENERALIZATIONS FROM THE RESEARCH FINDINGS

The VIDI scale items used were formulated so as to "capture" respondents orientations to values, interests, change and nonchange. Four-fold classifications—by values or interests and change or non-change—yielded the four VIDI orientations: value-change (VC); interest-change (IC); value-nonchange (VNC), and interest-nonchange (INC). These orientations, in turn, were posited as the role adjustment modes by which respondents were delineated. Basic assumptions articulating the role adjustment modes are recapitulated below.

1. Modivators (VCs) are committed to basic principles obtaining in cultural values related to education. Hence, these role actors hold the universal policy of education to be the principal vehicle through which ideals of democratic society may be established.
2. Fundamentalists (VNCs), likewise, are committed to democratic ideals. Unlike Motivators, however, these role actors hold that principal democratic ideals are currently being realized through the institutionalized practices in this country.

3. Revisionists (ECS), by contrast, are primarily oriented to the attainment and enhancement of particularistic goals, defined in time by functionaries of public education. Thus, these role actors are committed to the furtherance of vested elite interests of dominant community groups.

4. Ritualists (UNCs) place greatest stress on the primacy of prevailing normative structure, which articulates bureaucratic functions of the local school system. Accordingly, these role actors are chiefly concerned with ritualistic regularity and, therefore, cultural values and goals frequently are made subservient to bureaucratic procedure.

Tabulations of survey data established the fact that school teachers are differentially oriented to values or interests and change or nonchange.¹ It is inferred, therefore, that public school teachers—as well as Parish Priests—may be differentiated by their VIDI modes of role adjustment.

Prognosis of Teacher-Influence on Big Town Parish, Louisiana Pupils

The findings of this study suggest conclusions constituting a prognosis. This prognosis obtains in the assumption that teachers, as agents of socialization, tend—both wittingly and unwittingly—to be alter ego models for their pupils.² Accordingly, the teachers'
role adjustment modes become models for personal adjustment, which pupils emulate, thereby perpetrating for posterity the value-interest dynamics of their teachers (and significant others of the community).\(^3\)

The evidence indicates that in 1967, 41\%, or two out of five, of the Big Town Parish teachers were value-change oriented Modivators. This mode of role adjustment was adopted by the largest number of teachers. It may be anticipated, therefore, that these teachers tend to disseminate knowledge to the effect that traditional racist policies, in American society, are not conducive to an egalitarian opportunity structure. Hence, current pressures for civil rights are justified by principles articulating the universal policy of American education. Conversely, 34\%, or one out of three, of the Big Town Parish teachers were interest-nonchange oriented Ritualists. The number of teachers adopting this mode of role adjustment was second only to the Modivators and, therefore, these Ritualists constitute a strong reactionary element among Big Town Parish teachers. Accordingly, these teachers may be expected to devote their energies to the resistance of pressures for changes in the status quo. Value-nonchange oriented Fundamentalists ranked third in number with 12\%, or less than one out of eight, of the Big Town Parish teachers adopting this mode of role adjustment. It may be inferred from this finding that only this small minority of Big Town Parish teachers would tend to espouse the naive position that the principal cultural values of American society are currently obtainable for most Americans. Interest-change oriented Revisionists constituted only 9\%, or less than one out of eleven, of the Big Town Parish teachers. Hence, it may be posited that only this
small minority of Big Town Parish teachers would advocate manipulation (i.e., revision) of current vested interests so as to provide even greater differential benefits for the privileged white, middle and upper classes of Americans.

In sum, it may be inferred that, as a group, Big Town Parish teachers present an over-all conflicting model of identification for their pupils to internalize. The major source of these conflicting alter ego standards of personal adjustment—for pupils—obtains principally in differential influences of teachers who are Modivators and Ritualists (with Fundamentalists and Revisionists exerting proportionately less influences). On the one hand, Modivators aspire to convey the impressions that pupils need to anticipate and accept change deriving through pressures for egalitarian civil rights reforms. On the other hand, Ritualists denounce pressures for such change as being a threat to and source of "mongrelized" degeneration of American society.

Generalization of Social Characteristics Related to Role Adjustment Modes

The position espoused by this investigator is that the VIDI orientations constitute role adjustment modes. In sum, criteria for classification were the actors' perceptions of whether values or interests and change or nonchange should be given primacy in defining social situations. Hence, diverse individual personality characteristics are expected to be found among role actors adopting a given mode of role adjustment. Even so, seventeen relationships were posited between selected variables of social behavior and types of role...
adjustment modes adopted by respondents. The purpose of these predicted relationships was to ascertain the extent of interaction between modes of role adjustment and social characteristics of role actors--as a group--obtaining in primacy of value-interest-change standards for defining social relations. An epitome of these findings now follows.

Six social characteristics, listed as follows, were found to be differentially related to modes of role adjustment: (a) the amount of leisure-time respondents spent with members or acquaintances of the teaching profession; (b) respondents' degrees of participation in civic, social and fraternal organizations, as well as (c) respondents' annual attendance of professional associational meetings; (d) respondents' conservatism-liberalism self-ratings, as well as (e) comparisons of respondents' conservatism-liberalism self-ratings with those ratings reported for both parents, thereby suggesting homogeneity of family political views; (f) respondents' stated preference of protestantism or Catholicism. Too, three additional social characteristics provided borderline evidence (i.e., $p < .10$) which, pending further investigation, suggest that these attributes may be differentially related to modes of role adjustment. These "borderline" characteristics are: (a) occupations of respondents' closest friend; (b) the reported manner in which respondents became acquainted with their closest friend; (c) the number of professional associational memberships held by respondents. Conversely, four social attributes, listed as follows, were found to be unrelated to respondents' role adjustment modes: (a) the number of close friends respondents reported having; (b) the percentage of teachers reported as close friends by
respondents; (c) the number of memberships held by respondents in civic, social and fraternal organizations; (d) respondents' stated religious preference, when compared with the religious preferences of both parents. Finally, respondents composing the research sample were so homogeneous, with respect to four variables, that the significance of these relations to role adjustment modes could not be evaluated statistically. These untested variables were: (a) respondents' stated political party preferences; as well as, (b) comparisons of respondents' political party preferences with the party preferences of both parents; (c) respondents' stated church membership statuses of member or nonmember; as well as, (d) comparisons of respondents' church membership statuses with those membership statuses reported for parents.

Theoretical Significance of the Research Findings

The findings of this study support Sr. Marie Augusta's thesis that role actors, composing dominant professional groups, may be delineated through differential response patterns which articulate modes of role adjustment. Her position is supported, therefore, that universalistic or particularistic orientations to decision-making as well as liberal or conservative orientations to change of dominant role actors enter into the decision-making process, which directly or indirectly affects social policy. Furthermore, the findings of other investigations into the etiology of social character suggest that dominant role actors, as agents of socialization, tend to serve as identification models for the youth being socialized. Hence, it may be inferred that, at the institutional level, the direction of
social change is influenced in a two-fold manner. First, decision-making by dominant groups may be expected to affect social policy, to the extent that powers of centrality obtain in the social positions of these decision-makers. Second, potential sources of future change are affected through dissemination of culture values or dominant interests to mass youth, who are destined to formulate the future policy of their society.

There appears to be merit, therefore, in Sr. Marie Augusta's proposal that current Perscian-Marxian debate over value vs. interest primacy in sociological theory construction be modified in the direction of a 'situationally specific factor'. Then, at the level of institutional collectivities (i.e., the group level), the differential influences of value-oriented vs. interest-oriented role actors can be demonstrated through empirical investigation.

II. IMPLICATIONS FOR FURTHER RESEARCH

It is common knowledge among American sociologists (as well as among laymen, in general) that there is a vast disparity between idealized cultural values and the actual patterns of institutionalized behavior, which articulate social organization. This disparity has been described by Wilbert E. Moore as a major source of conflict, which facilitates social change. Merton acknowledged, moreover, that all schools of sociological thought hold that societies are differentiated into strata of structurally connected social statuses. Furthermore, actors who occupy the statuses of these strata are said to have distinctive interests and values, and to share certain interests
and values with others. As a result, social norms (i.e., standards of social behavior) are not evenly distributed among these diverse social positions.

It follows logically (therefore) and is found empirically that to the extent that these standards differ among social positions and groups within a society, the same circumstances will be variously evaluated as being at odds with the standards held by some and as consistent with standards held by others.

The findings of this study and the study conducted by Sister Marie Augusta Neal both revealed that, even within highly homogeneous professional groups, two antithetical types of norms obtain—viz., values and interests. The claims for legitimacy of these two diametrically opposed normative orientations, espoused by role actors, were analyzed at length in Chapter II of this monograph. In sum, the actors concerned justify their respective role adjustment modes through differential definitions of social relations in terms of value primacy or interest primacy, coupled with predispositions to accept or resist efforts to change prevailing conditions.

The role adjustment modes, validated through this investigation, constitute one means of measuring disjunctions between unattained cultural ideals and dominant interests vested in social reality. It is now established that representative samples of role actors associated in both the institutional orders of religion and education may be differentiated through their modes of role adjustment. Therefore, additional replications of the VIDI would now appear to be in order for testing its inter-institutional validity in differentiating modes of role adjustment in other professional groups, especially those associated in the dominant economic and political (including the military) institutional orders of American society.
Moreover, these measured orientations to values, interests, change and nonchange differentiated teachers in the Big Town Parish metropolitan area from teachers in the rural settings of De Witt and Sheldon Parishes.

This analysis further assumes that individual psychodynamics— affecting teacher-influence on pupils— is constant for each given mode of role adjustment. Hence, other things being equal, it would appear that the extent to which pupils are influenced by the respective role adjustment modes of their teachers should be in proportion to the sum total of teachers adopting each role adjustment mode.

David Riesman has analyzed, at length, the teacher's role in the socialization of American youth, see David Riesman, with Nathan Glazer and Revel Denney, The Lonely Crowd, abridged edition (New Haven: Yale University Press, 1953), pp. 55-55.

It is recognized, of course, that teachers have little authority in making decisions as to the subject matter that is taught in the public schools. It is held, however, that (at least from this investigator's recollections of teacher-influences) the manner in which subject matter is communicated facilitates reactive-sets in pupils, thereby establishing deep-seated attitudes, which serve to focus youthful enthusiasm of pupils on critical issues of social living. Actually, Inkeles found evidence for holding that parents do serve as models in shaping the social character of youth, in a changing society, see Alex Inkeles, "Social Change and Social Character: The Role of Parental Mediation," The Journal of Social Issues, XI (1955), pp. 12-22. Thus, in view of the fact that Riesman (op. cit., p. 57) described today's teachers as "proxy parents," it seems logical to expect that teachers, likewise, mediate character formation of youth.

Unfortunately, it is very doubtful that permission could be secured for conducting a research survey, with the public school pupils of Big Town Parish, designed to ascertain the extent that Big Town Parish teachers influence the value, interest, change orientations of their pupils. Even so, this investigator does anticipate conducting this type of study with college freshmen, who were graduated from similar southern high schools. The survey sample for this proposed study, of course, would be selected only from first-term freshmen who were graduated from high school at the close of the prior school year.

This lack of close correspondence between the "ideal" and the "actual" is said by Moore to be "a universal feature of human societies," see Wilbert E. Moore, *Social Change* (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1963), p. 18.

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APPENDIX A

The Louisiana Professional Opinion Survey, Educators' Form 1A

The Value Interest Dynamics Instrument

Interest scale items

1. The best way to improve social conditions is for each man to find his proper niche in society and then be satisfied with his societal status. (new item DP=2.18)

2. World conditions are at their best when each man takes care of his own "corner of the vineyard." (LM BR=2.34; 2.76)²

¹As explained in Chapter IV, "The Louisiana Professional Opinion Survey" was the captioned title of the Value Interest Dynamics Instrument (VIDI). The questionnaire was not identified as VID1 because it was desired that respondents be kept naive as possible as to its measuring intent. This instrument, which measures respondents' value-interest-change-nonchange orientations, was adapted from Sr. Marie Augusta Neal, Values and Interests in Social Change (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1955), pp. 169-172. All VID1 items, which are listed in Appendix A according to VID1 scales, were intermixed throughout the VID1 questionnaire (as explained, also, in Chapter IV). This questionnaire, designated as "Educators' Form 1A" of "The Louisiana Professional Opinion Survey," was the initial measurement instrument, developed by the present investigator, and was sent to pre-test respondents. The purpose of the pre-test survey, of course, was to ascertain discrimination powers of VID1 items, as well as the split-half coefficient of internal consistency for each of the four VID1 scales. In turn, the VID1 items, in the Educators' Form 1A questionnaire, which proved to be more satisfactory in discriminating value-interest-change-nonchange orientations of high and low scoring pre-test respondents, were incorporated in the writer's revised, Educators' Form 1B of VID1. A facsimile of this revised questionnaire, which was validated through the research survey of Big Town Parish teachers, was reproduced as Appendix B in this volume.

²The parenthetical coded data appearing at the end of VID1 items have the following meanings. For each item adapted from Sr. Marie Augusta's questionnaire, the original number that she assigned to that item is listed first, followed by a m (unmodified) or m (modified). Then, two discrimination powers are listed, for each of those items, in the following order: (a) the first DP value listed was the one obtained by Sr. Marie Augusta, based on the responses of 259 Parish Priests who composed her research sample; (b) the second DP value listed was obtained by the present investigator, based on the responses of 68 teachers who were surveyed in the pre-test of VID1. Hence, (1m DP=2.34; 2.76) implies that VID1 interest item number two was a modified statement adapted from Sr. Marie Augusta's item number one, which she reported as having a DP=2.34; as compared with a DP=2.76 obtained from the present investigator's pre-test respondents. The notation (new item), of course, implies that the item, in question, was formulated by the writer, and the DP value listed was obtained from the present investigator's pre-test respondents.

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3. In times of crisis, it is only natural for men to think of themselves first, even though they may be ashamed of it afterward. (9m DP=2.24; 2.82)

4. Not being an idealist by nature, man is motivated primarily by self-interest. (17m DP=2.14; 3.24)

5. Ideals of the brotherhood of man, inherent in the idea of the human society, are never strong enough to overcome the dynamic forces of self-will and class consciousness. (17m DP=2.20; 3.35)

6. A teacher ought to exercise caution when interacting in community relations because it is so easy for those outside the school to misinterpret what he or she is trying to do. (new item DP=1.00)

7. When you come right down to it, it is human nature not to do anything without an eye to one's own profit. (33m DP=2.49; 3.18)

8. In the last analysis, it is social power that determines social policy. (4m DP=2.63; 1.35)

9. It is really concern for security, personal satisfaction, recognition, and affection which motivate most, if not all, men in their behavior—not remote ideals of justice and freedom. (45m DP=2.32; 1.53)

10. No matter how wonderful the ideas you are trying to get across may be, you cannot accomplish a thing unless you have the backing of the powers that be. (49m DP=2.58; 2.12)

11. When you are young you can afford to be an enthusiast for social reform, but as you grow older you learn that it is the better part of wisdom to confine your efforts within your own field. (37u DP=2.53; 3.15)

12. No matter how good a cause sounds, and no matter how moral the principle on which it is based may be, it is my policy to follow a wait-and-see maneuver so that I will not get involved in any embarrassing situations from which I will have difficulty withdrawing afterward. (57m DP=2.43; 2.65)

13. During the past two decades, subversive writings have so infiltrated American literature that our public libraries ought to be authorized to ban the circulation of any book containing un-American subversive propaganda. (new item DP=1.71)

14. Human nature being what it is, as long as there are human societies there will always be wars and conflict. (new item DP=1.06)

15. Most government controls over business should be relaxed in times of peace. (new item DP=2.24)
Interest scale items (continued)

16. The Medicare program is basically defective and, therefore, unworkable because the very tenets upon which socialized medicine is based violate democratic principles of the doctor-patient relationship. (new item DP=1.24)

17. A carefully planned, scientifically conducted, large-scale system of sterilization ought to be given serious consideration as a means of improving the eugenic quality of our general population—mainly by "breeding out" mental defectives, psychopathic criminals and other undesirable elements of American society. (new item DP=1.65)

18. Depressions and unemployment are simply natural, temporary consequences of supply and demand, which facilitate the future attainment of a greater expanding economy and higher general standard of living. (new item DP=2.12)

19. Full economic security tends to make people lazy because most, if not all, men work only in order to make money needed for eating and living. (new item; DP=1.65)

20. No current or former member of the American Communist Party should be permitted to teach in our public schools or universities, irrespective of his other professional and personal qualifications as a teacher. (new item; DP=1.06)

21. If it could be proven, beyond any doubt, that Jesus Christ was not actually the Son of God, then Christ's teachings—as man's means of salvation—should be henceforth rejected by all Christians. (new item DP=2.65)

22. Homosexuality, among teenagers, is a particularly rotten form of delinquency and ought to be punished more severely than are ordinary, conventional forms of delinquent behavior. (new item DP=2.30)

23. Most, if not all, young men are interested in dating girls for only one reason—the male's desire for sex. (new item; DP=2.18)

24. Any criminal found guilty of an injurious sexual attack upon a small child (under 10 years of age) should receive a mandatory death sentence. (new item DP=3.47)

25. In the hereafter, it is only right that hell-fire and brimstone should constitute just punishment for wicked, unrepented sinners. (new item DP=1.06)
Value scale items

1. When I think of social problems in our community, my thoughts focus on programs of action, for helping needy persons, which constitute activities that I believe in so deeply I could dedicate all my efforts to them. (11m DP=2.03; 2.74)

2. Concerns about caution or compromise deserve little consideration when the issue, under debate, is one of social injustice. (19m DP=2.14; 1.88)

3. I am so deeply concerned about social injustice that I would rather join a community action program that is endeavoring to rectify inequities—assuming, in good faith, that the program will turn out well—than miss an opportunity to help others who are in need. (27m DP=2.32; 2.25)

4. When a person sees strangers being deprived of fair and just treatment, he should, through force of habit, try to help them. (31m DP=2.47; 2.09)

5. The most important issues in the world today are issues concerning social justice. (35m DP=2.25; 2.67)

6. Social injustices in the local community should not find the teaching profession a silent witness. (new item DP=1.99)

7. A teacher can hardly regard himself as a builder of character in youth if he is not as deeply concerned with the social welfare of ethnic minorities as he is in providing instructional service to his pupils. (51m DP=2.93; 4.02)

8. I would rather be called an idealist than a practical person. (55m DP=3.32; 1.22)

9. When dealing with the problems of my job, I find myself repeatedly trying to make decisions that could help solve the bigger social issues of justice, etc., for all Americans, in general—in sum, I feel that the problems of American society are very much my problems. (59m DP=2.73; 1.88)

10. I have a clear set of values which, if ever implemented in American society, would make for greater equality and fair play in social relations. (new item DP=1.82)

11. All our young people should be taught to admire humanitarian reforms, in American society, that have been achieved by men like Franklin D. Roosevelt and John F. Kennedy. (new item DP=2.08)
Value scale items (continued)

12. Greater social benefits could be realized, by all citizens alike, if
the government owned and operated all major public utilities (i.e.
gas, electric, water, transportation, e.g. railroads, etc.). (new
item DP=0.26)

13. Democratic ideals, in American society, would have been better served
if the founding fathers had made it the responsibility of our govern­
ment to guarantee everyone adequate housing, income and leisure.
(new item DF=0.52)

14. In the ideal democracy, each person would contribute to society in
accordance to his ability and, in turn, receive from society in
accordance to his needs. (new item DP=1.24)

15. All same, adults, of American society, should be permitted to come
and go, at will, in their orderly, lawful pursuit of happiness.
(new item DP=2.66)

16. Segregation in public schools violates the equal protection of the
laws guaranteed to all Americans by the constitution. (new item
DP=2.41)

17. States' rights clauses in the constitution do not justify state
laws designed to prevent Negroes from voting. (new item DP=1.90)

18. Racial discrimination in public housing violates the equal protec­
tion of the laws guaranteed to all Americans by the constitution.
(new item DP=3.12)

19. The Fair Employment Practices Act, which was designed to prevent
employers from discriminating against any job-applicant on the
basis of sex, race, religion or creed, is a good law, at least in
principle. (new item DP=2.10)

20. The enforced segregation of religious services is morally wrong.
(new item DP=1.91)

21. Laws against miscegenation (i.e. inter-racial marriages) are in
violation of the bill of rights, guaranteed to all Americans by
the constitution. (new item DP=1.97).

22. Any private American citizen, regardless of race, political affilia­
tion, or religion or creed, should have the right to criticize any
government official, or any phase of the prevailing political admin­
istration—including selective service. (new item DP=0.59)

23. Communist party leader Benjamin Davis and John Birch Society head
Robert Welch—or their successors—should each be permitted to make
public speeches in any American community, including our own.
(new item DP=1.12)
Value scale items (continued)

24. In general, the common people of American society are dependable citizens who can be trusted to make wise decisions, based on reasonably sound judgement, concerning social action programs of reform. (new item DP=0.11)

25. Many criminologists believe that the death penalty for murder should be abolished in American society; what do you think? (new item DP=3.13)

Change scale items

1. If I were to follow my deep convictions, I would devote much time to social movements advocating social change(s); for this seems to me to be a primary need today. (15m DP=2.13; 2.41)

2. There is really something refreshing about enthusiasm for change. (15m DP=2.02; 2.21)

3. Although the school is our most reliable and valid vehicle for disseminating intellectual heritage at present, it still contains so many institutional practices which ought to be changed. (10m DP=1.92; 2.35)

4. Every great step forward in world history has been accomplished through the inspiration of reformers and innovators. (14m DP=2.30; 2.85)

5. The teaching profession should try to rectify in creation everything within its power to rectify. (18m DP=1.61; 2.30)

6. The main function of the school is to teach our children to meet the unknown and unstructured future creatively. (new item DP=0.70)

7. The current situation in our schools calls for long-needed change(s) to which we should willingly respond. (new item DP=3.40)

8. If we want to get anywhere, it is the policy of the system as a whole that needs to be changed, not just the behavior of isolated individuals, or ethnic minorities. (30m DP=2.21; 1.26)

9. Any organizational structure becomes a deadening weight in time and needs to be revitalized. (34m DP=2.22; 0.72)

10. Liberalism is a good thing because it facilitates social progress and, at least in principle, tries to represent justice, equality, wisdom. (38m DP=2.40; 2.23)

11. The teachings of our churches must be modified to conform with the facts of modern exigencies and changing conditions. (42m DP=2.02; 2.07)
Change scale items (continued)

12. Re-evaluation and reform of our constitution are periodically needed, and I welcome each such effort to improve American society. (new item DP=2.84)

13. Many reforms must be affected in American society before we can justify the American way of life in the eyes of other nations of the world. (new item DP=3.15)

14. At times, I am disturbed by the thought that current tendencies toward unnecessary social constraints, in American society, may actually weaken safeguards supporting the American way of life. (new item DP=0.48)

15. If the United States is to maintain its position, as a leading world power, we must greatly modify the American way of life through progressive civil rights reforms. (new item DP=2.98)

16. Social and error innovation is the source of most, if not all, social progress. (new item DP=0.90)

17. It seems, perhaps, that one of my distinguishing personality characteristics is the compelling urge I have for unique behavior that is different from conventional practices. (new item DP=2.98)

18. I personally am not satisfied with American society as it is; therefore through my continued efforts, and actual example, I shall do my part in trying to affect the necessary societal changes that seem to be indicated. (new item DP=2.23)

19. Would that the middle-aged and elder citizen could retain that enthusiasm for initiating change that so frequently characterizes our rebellious youth! (58u DP=2.20; 2.21)

20. I can not help but believe that certain phases of Christianity have become outdated and, therefore, should be modified. (new item DP=1.49)

21. The continual agitations for reforms by the radical "left-wing" is an essential element of the American way of life. (new item DP=1.78)

22. I certainly favor greater use being made of drinking-water fluoridation programs as a means of ensuring the public better dental hygiene. (new item DP=0.47)

23. A major obstacle to the achievement of social progress is the unrealistic fear that people have of trying out new, unfamiliar practices. (new item DP=2.41)

24. I believe the creative potential of our young people is being inhibited by social preconceptions of American educators, which inhibit the innovation process. (new item DP=1.78)

25. It is my firm conviction that the school should be one of the first social institutions to adopt and implement the latest, significant findings of social science research. (new item DP=2.82)
**Unchange scale items**

1. Although change is necessary and can be a good thing, loyalty to our long tradition is the stable base on which we should place primary focus of social concern. (4m DP=2.06; 1.68)

2. Young people sometimes become rebellious and advocate drastic societal changes, but as they grow up they ought to get over their radical idealism and embrace conventional practices. (8m DP=2.20; 2.05)

3. The school should maintain its traditional approach to its teaching rule, so as to better accomplish its educational objectives, rather than experimenting with new methods. (12m DP=2.96; 2.32)

4. It seems to me that the foremost need of Americans today is to concentrate on trying to preserve our glorious tradition. (15m DP=2.22; 1.84)

5. The future is in God's hands; we should await what He sends and accept what comes as His will. (20m DP=3.01; 2.84)

6. In the final analysis, the best way to plan for the future is to trust our experience with the past and base the decision-making on historical facts established by prior decisions. (24m DP=2.65; 3.00)

7. I favor conservatism over liberalism because the former represents a stand to preserve our rich social heritage. (28m DP=2.44; 2.63)

8. From my experience, I have learned to believe that there is nothing new under the sun. (32m DP=2.44; 1.58)

9. In the long run, it seems to me that social reforms do little toward establishing greater equality in social relations. (new item DP=1.53)

10. An organizational structure that has stood the test of time is a far better instrument for carrying out today's human welfare programs than is a similar organization which recently emerged from the experimental laboratory. (40m DP=2.11; 3.11)

11. History provides ample evidence that man's greatest accomplishments are rarely, if ever, embodied in his latest inventions or social innovations. (new item DP=1.16)

12. The most important function of today's intellectual is to determine the most effective means of stemming the tide of rapid, disorganizing social change which seems to have engulfed this country. (new item DP=1.89)

13. Looking back over the long history of our school system, we have every reason to take pride in believing that public school education has made the greatest contribution possible toward the betterment of the American way of life; hence any agitation for the reorganization of our public schools is simply unwarranted. (new item DP=3.74)
Nonchange scale items (continued)

14. My first reaction when I think of the future is to be aware of its uncertainties and dangers. (52m DP=2.01; 1.89)

15. Rather than becoming disturbed about conflicting social relations, we need to learn to live with conditions as they are. (56m DP=2.26; 0.58)

16. Not change, but permanency and stability are the major aims of our school's educational program. (new item DP=2.74)

17. In general, American society is a pretty good place to live, as it is; most, if not all, of the current clamoring for change is really uncalled for. (new item DP=2.63)

18. Parents should help in safe-guarding our American way of life against future radical agitations for change, in the coming generation(s), by exercising more thorough obedience-training and respect-for-authority indoctrination of children. (new item DP=1.37)

19. Our young people today are entirely too eager to flaunt traditionally established conventions. (new item DP=1.47)

20. Today, our accustomed American way of life is being so radically changed that force may be necessary in order to restore the traditional status quo. (new item DP=2.00)

21. This country would be a lot better off if the federal government had not encouraged so much of the current radical agitations for social change(s). (new item DP=1.26)

22. There should be a law which would prohibit any large group of people from conducting large-scale protest demonstrations, having the purpose of agitating for societal change(s). (new item DP=1.89)

23. The most sensible way for dealing with race relations problems is to work out a compromise based upon those tried and proven procedures which have been found to be most useful in the past. (new item DP=1.42)

24. More community "citizens' councils" should be organized for the purpose of dealing with these radicals currently agitating for changes in our traditional American way of life. (new item DP=1.89)

25. A major disadvantage with locating new industry in the local community is the accompanying changes in community life which also occur. (new item DP=3.11)
Educators' Form 13

THE LOUISIANA PROFESSIONAL OPINION SURVEY

General Instructions

This inventory consists of statements with which you are asked to express your agreement or disagreement, indicating, as well, the intensity of your opinion. The directions at the top of the next page clearly explain how you should record your responses. Since each statement stresses an emphasis, not an absolute, you are being asked simply to state the direction you would prefer the emphasis to take.

THIS IS NOT A TEST OF MENTAL ABILITY OR SCHOLASTIC ACHIEVEMENT. There are no answers that will be scored right or wrong. Each person's opinions are expected to differ from those of others in many respects. Just answer according to your preferences.

Your first impression usually is your best response and most accurately reflects your spontaneous appraisal of the question under consideration.

In marking your answers on the answer sheet, be sure that the number of each survey statement agrees with the number on the answer sheet, and be sure to make some answer to every statement.

OUR PLEDGE OF CONFIDENCE: This questionnaire is for research purposes only, and all survey data supplied by you is to be processed anonymously, by means of the experimental code number recorded on your answer sheet. Therefore, in order that your anonymity may be fully safeguarded, please do not sign your name to any of your survey data sheets.

Any comments you wish to make, concerning your evaluation of this survey, will be gratefully received. Simply jot them on the back of your answer sheet, being sure to indicate any survey item numbers to which your comments apply.

NOW READ THE DIRECTIONS AT THE TOP OF THE NEXT PAGE AND THEN PROCEED IN ANSWERING ALL SURVEY ITEMS, PLEASE!
Directions: The following listed statements express the kinds of opinion you frequently hear—both from friends and strangers, alike. For each statement there are six possible answers for you to select from in expressing your own opinion:

A-1 = Slightly agree
A-2 = Agree (moderately)
A-3 = Strongly agree
D-1 = Slightly disagree
D-2 = Disagree (moderately)
D-3 = Strongly disagree

Please read each statement carefully and then record your answer on the attached answer sheet, as follows: simply write A-1 if you agree slightly; A-2 if your agreement is of "normal" (moderate) intensity, or A-3 if you agree strongly and emphatically. Conversely, write D-1 if you disagree slightly; D-2 if your disagreement is of "normal" (moderate) intensity, or D-3 if you disagree strongly and emphatically.

NOTICE: Please do not write or mark on these survey question sheets. Record your answers to statements on the answer sheet, being supplied, and be sure to RETURN THESE SURVEY QUESTIONS WITH YOUR COMPLETED ANSWER SHEET. Thank you kindly for your professional courtesy and cooperation in completing this research survey.

1. The best way to improve social conditions is for each man to find his proper niche in society and then be satisfied with his societal status.

2. If I were to follow my deep convictions, I would devote much time to social movements advocating social change(s); for this seems to me to be a primary need today.

3. When I think of social problems in our community, my thoughts focus on programs of action, for helping needy persons, which constitute activities that I believe in so deeply I could dedicate all my efforts to them.

4. Although change is necessary and can be a good thing, loyalty to our traditionally established social practices offers greater promise for achieving the greatest possible social benefits for all concerned.

5. World conditions are at their best when each man takes care of his own "corner of the vineyard."

6. There is really something refreshing about enthusiasm for change.

7. Concern about caution or compromise deserves little consideration when the issue at stake is one of social justice.
3. Young people sometimes become rebellious and advocate drastic societal changes, but as they grow up they ought to get over their radical idealism and embrace conventional practices.

9. In times of crisis, it is only natural for men to think of themselves first even though they may be ashamed of it afterward.

10. Although the school is our most reliable and valid vehicle for disseminating intellectual heritage at present, it still contains so many institutional practices which ought to be changed.

11. I am so deeply concerned about social injustice that I would rather join a community action program that is endeavoring to rectify inequities--assuming, in good faith, that the program will turn out well--than miss an opportunity to help others who are in need.

12. The school should maintain its traditional approach to its teaching role, so as to better accomplish its educational objectives, rather than experimenting with new methods.

13. Not being an idealist by nature, man is motivated primarily by self-interest.

14. Every great step forward in world history has been accomplished through the inspiration of reformers and innovators.

15. When a person sees strangers being deprived of fair and just treatment, he should, through force of habit, try to help them.

16. It seems to me that the foremost need of Americans today is to concentrate on trying to preserve our glorious tradition.

17. Ideals of the brotherhood of man, inherent in the idea of the human society, are never strong enough to overcome the dynamic forces of self-will and class consciousness.

18. The teaching profession should try to rectify in creation everything within its power to rectify.

19. The most important issues in the world today are issues concerning social justice.

20. The future is in God's hands; we should await what He sends and accept what comes as His will.

21. It is morally wrong for members of different races to intermarry.

22. The tendency of American youth to seek new, "exciting" experiences, which cause him to question self, family and society, ultimately contributes to our future social progress.
23. Social injustices in the local community should not find the teaching profession a silent witness.

24. In the final analysis, the best way to plan for the future is to trust our experience with the past and base the decision-making on historical facts established by prior decisions.

25. When you come right down to it, it is human nature not to do anything without an eye to one's own profit.

26. The current situation in our schools calls for long-needed change(s) to which we should willingly respond.

27. A teacher can hardly regard himself as a builder of character in youth if he is not as deeply concerned with the social welfare of ethnic minorities as he is in providing instructional service to his pupils.

28. I favor conservatism over liberalism because the former represents a stand to preserve our rich social heritage.

29. Most, if not all, young men are interested in dating girls for only one reason—the male's desire for sex.

30. It is my firm conviction that the school should be one of the first social institutions to adopt and implement the latest, significant findings of social science research.

31. When dealing with the problems of my job, I find myself repeatedly trying to make decisions that could help solve the bigger social issues of justice, etc., for all Americans—in sum, I feel that the problems of American society are very much my problems.

32. From my experience, I have learned to believe that traditionally established conventionalities provide the stable base on which we should place primary focus of social concern.

33. No matter how wonderful the ideas you are trying to get across may be, you cannot accomplish a thing unless you have the backing of the powers that be.

34. Liberalism is a good thing because it facilitates social progress and, at least in principle, it tries to represent justice, equality and wisdom.

35. I have a clear set of values which, if ever implemented in American society, would make for greater equality and fair play in social relations.

36. An organizational structure that has stood the test of time is a far better instrument for carrying out today's human welfare programs than is a similar organization which recently emerged from the experimental laboratory.
37. When you are young you can afford to be an enthusiast for social reform, but as you grow older you learn that it is the better part of wisdom to confine your efforts within your own field.

38. The teachings of our churches must be modified to conform with the facts of modern exigencies and changing conditions.

39. All our young people should be taught to admire humanitarian reforms, in American society, that have been achieved by men like Franklin D. Roosevelt and John F. Kennedy.

40. My first reaction when I think of the future is to be aware of its uncertainties and dangers.

41. No matter how good a cause sounds, and no matter how moral the principle on which it is based may be, it is my policy to follow a wait-and-see maneuver so that I will not get involved in any embarrassing situations from which I will have difficulty withdrawing afterward.

42. Re-evaluation and reform of our constitution are periodically needed, and I welcome each such effort to improve American society.

43. I feel greater admiration for an unsuccessful idealist than I do for the successful, "practical" person who lacks lofty ideals.

44. The most important function of today's intellectual is to determine the most effective means of stemming the tide of rapid, disorganizing social change which seems to have engulfed this country.

45. During the past two decades, subversive writings have so infiltrated American literature that our public libraries ought to be authorized to ban the circulation of any book containing un-American subversive propaganda.

46. Many reforms must be effected in American society before we can justify the American way of life in the eyes of other nations of the world.

47. Many criminologists believe that the death penalty for murder should be abolished in American society; what do you think?

48. Looking back over the long history of our school system, we have every reason to take pride in believing that public school education has made the greatest contribution possible toward the betterment of the American way of life; hence any agitation for the reorganization of our schools is simply unwarranted.

49. Most government controls over business should be relaxed in times of peace.
50. If the United States is to maintain its position, as a leading world power, we must greatly modify the American way of life through progressive civil rights reforms.

51. All sane adults of American society should be permitted to come and go, at will, in their orderly, lawful pursuit of happiness.

52. Not change, but permanency and stability are the major aims of our school's educational program.

53. A carefully planned, scientifically conducted, system of sterilization ought to be legally adopted as a means of improving the eugenic quality of our general population—mainly by "breeding out" mental defectives, psychopathic criminals and other undesirable elements of American society.

54. It seems, perhaps, that one of my distinguishing personality characteristics is the compelling urge I have for unique behavior that is different from conventional practices.

55. States' rights clauses in the constitution do not justify state laws designed to prevent Negroes from voting.

56. In general, American society is a pretty good place in which to live, as it is; most, if not all, of the current clamoring for change is really uncalled for.

57. Depressions and unemployment are simply natural, temporary consequences of supply and demand, which facilitate the future attainment of a greater expanding economy and higher general standard of living.

58. I personally am not satisfied with American society as it is; therefore through my continued efforts, and actual example, I shall do my part in trying to affect the necessary societal changes that seem to be indicated.

59. Racial discrimination in public housing violates the equal protection of the laws guaranteed to all Americans by the constitution.

60. A major function of the school is to teach children the importance of defending our rich social heritage against current agitations for societal change.

61. Full economic security is simply not feasible because most, if not all, men work only in order to eat and live.

62. Would that the middle-aged and elder citizen could retain that enthusiasm for initiating change that so frequently characterizes our rebellious youth!
63. The Fair Employment Practices Act, which was designed to prevent employers from discriminating against any job-applicant on the basis of sex, race, religion or creed, is a good law, at least in principle.

64. Stable social relations, established through traditional practices, facilitate greater social progress than do social practices resulting from rapid social change.

65. Any known, self-professed communist or atheist should not be allowed to address the student bodies of our state colleges or universities.

66. A major obstacle to the achievement of social progress is the unrealistic fear that people have of trying out new, unfamiliar practices.

67. The enforced segregation of religious services is morally wrong.

68. Today, our accustomed American way of life is being so radically changed that force may be necessary in order to restore the traditional status quo.

69. It is my personal conviction that the teaching of Darwinian principles of biological evolution ought not be permitted in our state colleges or universities.

70. The continual agitations for reforms by the radical "left-wing" is an essential element of the American way of life.

71. Segregation in public schools violates the equal protection of the laws guaranteed to all Americans by the constitution.

72. This country needs federal law(s) for restraining any large group of people from conducting large-scale protest demonstrations, which have the purpose of agitating for societal change(s).

73. Homosexuality, among teenagers, is a particularly rotten form of delinquency and ought to be punished more severely than are ordinary, conventional forms of delinquent behavior.

74. At times I wonder if, perhaps, certain phases of Christianity may have become outdated and, therefore, should be modified.

75. A basic responsibility of the church is to help mankind establish an ideal social order in which each man would contribute to human society in accordance to his ability and, in turn, receive from society in accordance to his needs.

76. More community "citizens' councils" should be organized for the purpose of dealing with those radicals currently agitating for changes in our traditional American way of life.
77. Any criminal found guilty of an injurious sexual attack upon a small child (under 10 years of age) should receive a mandatory death sentence.

78. I believe the creative potential of our young people is being inhibited by social preconceptions of American educators, which inhibit the innovation process.

79. Laws against miscegenation (i.e. inter-racial marriages) are in violation of the bill of rights, guaranteed to all Americans by the constitution.

80. A major disadvantage with locating new industry in the local community is the accompanying changes in community life which also occur.
APPENDIX C

STATISTICAL PROPERTIES OF ITEMS COMPOSING
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(Educators' Form LB)

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APPENDIX D

THE LOUISIANA PROFESSIONAL OPINION SURVEY

Request for Statistical Profile Data

IBM Code #  Date of birth?  Marital status?  No. of children?

What were your Father's and Mother's predominant nationality origin of
descent (i.e. Father--Scotch-Irish; Mother--3rd generation French, etc.):

Years of college you have completed?  Degree(s)?
Your Undergraduate Major?  Minor?
Graduate Major?  Minor?

What was the highest school grade completed by your Father?  Mother?
Father's Primary Occupation (prior to your 25th birthday)?
Very briefly describe Father's major occupational title(s):

Did your Mother work other than as a homemaker?  yes  no.  If so,
briefly identify your Mother's major occupational position(s):

Total number of different schools in which you have taught?
Total number of different parish (or county) school systems in which you
Taught?
Total years of teaching experience? Any other full-time non-teaching
experience?  yes  no.  If so, your total years of non-teaching experience?
(Briefly describe experience in non-teaching occupation(s), if any):

How do you like working as a teacher?  very satisfied  moderately
satisfied  moderately dissatisfied  very dissatisfied

Your annual salary range? (check one only)  under $4000;  $4000-4999;
$5000-5999;  $6000-6999;  $7000-7999;  $8000-8999;  $9000-9999;  $10,000 or over.

Check grade level of your current teaching position:  High School
Junior High  Upper Elementary  Lower Elementary

Total years you have lived in (  *  ) Parish? Total years in
Louisiana? List any other states, or foreign countries, in which you
have maintained continuous, legal residence (but not as student etc.)
for longer than one year--arranging each state (or country) in reverse
sequence (i.e. list state of most recent residency first, etc.):

Name of city, town or rural area where you now live?
Name of community and state where you were born?

*The actual name of Big Town Parish appeared on questionnaires sent to
respondents.

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Check one (only) of the following categories which best describes your
longest place of residence, prior to age 18: metropolis (city with
pop. of 500,000 or more); large city (pop. 100,000-499,999);
small city (pop. 10,000-99,999); township (pop. 2,500-9,999);
hamlet (pop. less than 2,500); rural non-farm; farm;
other (explain):

What is your religious preference?
Church member? _yes _no
Frequency of church attendance? _regular _frequent _occasional
_rare or never

Your Father's religious preference?
Church member? _yes _no
Your Mother's religious preference?
Church member? _yes _no

Total number of _voluntary professional organizations_ in which you hold
membership?
Total number—i.e., a close approximation—of professional group meetings
that you have attended during the past 12 months? Total attended during
the past 3 years? (excluding any such meetings called or sponsored by
your school's faculty)

What is your political party preference?

_Compared with other members of your preferred political party, would you
rate your political views as (check one only): _conservative, or
_ _liberal._

Are you a registered voter for your preferred political party? _yes _no
If not, are you a registered voter for some other political party?
_ _yes _no
Name of other political party with which you are registered? (if not
the same as your preferred political party)

What was the date of the last election in which you voted? ___? (year)

Your Father's political party preference? Mother's?

_Compared with other members of their preferred political parties, how
would you rate your parents' political views:
Father's political views are (or were) _conservative _liberal.
Mother's political views are (or were) _conservative _liberal.

Total number of civic, social and fraternal groups or clubs to which
you belong?
Total number—i.e., a close approximation—of all such meetings that you
have attended during the past 12 months? Total attended during the
past 3 years?
What is the occupation of your closest friend? (excluding spouse, fiance(e) or dating companion)

What is the sex of your closest friend? ___ male ___ female

Where did you become acquainted with your closest friend? (check one category only) ___ as neighbors; ___ at social or civic affairs; ___ at church services or functions; ___ as students at school; ___ through professional association; ___ elsewhere.

Roughly speaking, how many close friends do you have?

How many of those friends are teachers?

Check one (only) of the following categories which best describes with whom you share most of your recreational, leisure-time:

___ The greater portion of my leisure-time (outside of school & home life) is spent with friends who are not members of the teaching profession.

___ The greater portion of my leisure-time (outside of school & home life) is spent with friends who are members of the teaching profession.

___ There is no discernible difference in the amount of time spent with each type.

Check one (only) of the following categories which best describes your occupational outlook for the future:

___ I am strongly motivated to continue in present profession and plan to do so.

___ I will probably continue teaching, but am not strongly motivated to do so.

___ I will probably change occupations, but am not strongly motivated to do so.

___ I am strongly motivated to change occupations and plan to do so.
VITA

Arthur F. Clagett was born December 3, 1916, in Little Rock, Arkansas. His parents (now deceased) were Arthur Frank Clagett, Sr. and Mary Bell Clagett. In 1919, his family established residence at Donna, Texas, where he spent his childhood and completed all his public school education.

He was graduated from Donna High School, in 1935, and in the fall of that year he entered Baylor University, at Waco, Texas. It was necessary for him to interrupt his college education, at the end of his second school year, due to depletion of finances. He worked three years—principally as a sales clerk in his parent's Feed and Seed Store.

Then, he returned to Baylor University and, in December, 1942, completed requirements for the Bachelor of Arts degree in Chemistry, which was conferred in June, 1943.

His first professional experience was acquired as a technical supervisor in the chemical industry. While working as a supervisor, he became interested in industrial personnel relations and his interests subsequently focused on the study of individual behavior.

In June, 1950, he enrolled as a graduate student in the Department of Psychology at the University of Arkansas, where he served, also, as a Graduate Teaching Assistant. After completing one year of graduate work, he secured employment as a pharmaceutical "Detail Man" and held that position until June, 1956. During the summer of 1956, he completed requirements for the Master of Arts degree in Psychology, which was conferred in January, 1957.
In June, 1963, he enrolled as a part-time graduate student in the Department of Sociology, at Louisiana State University and completed classroom course work, toward the Ph.D. degree, in May, 1964. In September of that year, he accepted a position as Assistant Professor of Sociology at Lamar State College of Technology in Beaumont, Texas. This position was held until June, 1966, at which time he returned to Louisiana State University to conduct his Ph.D. dissertation research. He is presently a candidate for the degree of Doctor of Philosophy in sociology at Louisiana State University.
Candidate: Arthur F. Clagett

Major Field: Sociology

Title of Thesis: Public School Teachers' Modes of Role Adjustment to Change

Approved:

[Signature]
Major Professor and Chairman

[Signature]
Dean of the Graduate School

EXAMINING COMMITTEE:

[Signature]

[Signature]

[Signature]

Date of Examination:

May 3, 1968