

CHAPTER III

EXPERIMENTAL PROCEDURE

Definitions of self-acceptance: These definitions are taken from the study made by Sheerer (3).

1. The individual who expresses acceptance of self has internalized certain values and principles which serve as a general guide for behaviour. He relies upon this guide rather than on conventions or the standards of other individuals.
2. He may modify his behaviour in order to avoid trampling on the feelings or rights of others but he does not modify his behaviour out of irrational fear of the judgment of others.
3. When he has acted on his own standards: (a) if others pass judgment against him, although he may regret their reaction, he will not regret having acted on his own standards, nor will he abandon his standards merely because someone else has passed judgment against him. (b) he does not exhibit a need to make excuses for his behaviour. (c) he does not condemn himself if he fails to meet standards for behaviour which others hold if these standards are not his own, even though others may condemn him.
4. He does not worry or condemn himself if he causes others to react unfavourably toward him or pass judgment against him.
5. He feels equal as a person to others - neither inferior nor superior.
6. He has faith in his capacity to cope with the problems that confront him even though setbacks occur.
7. He does not question his worth as a person even if it seems to him that others do.
8. He does not doubt that he is able to contribute to the welfare and satisfaction of others; i.e., he does not feel that he is unable to contribute anything to anyone else at all.
9. When others criticize his behaviour he evaluates the criticism objectively and does not become upset by it.
10. He does not expect others to reject him regardless of how he behaves.

11. When he fails in something he has attempted to do he does not think less well of himself as a person or become panicky or despairing.
12. He is not shy and self-conscious.
13. He does not reject praise, recognition, a compliment, out of fear that he does not merit it.
14. He does not regard himself as totally different from others, i.e., he does not regard himself as "queer" and generally abnormal in his reactions.
15. He resists domination.
16. He does not deny the facts of his experience nor try to overlook them.
17. He assumes responsibility for making his own decisions and accepts the consequences of his behaviour.
18. He does not attempt to deny or distort the existence of any feelings, limitations, abilities, or good qualities that he sees in himself, but rather accepts all. If he recognizes in himself a feeling or a pattern of behaviour that he does not like, he sets about changing it instead of denying, disguising or condoning it.
19. He feels that his own ideas and plans are worthwhile.
20. He does not feel guilty every time he spends money or time for recreation; i.e., he does not feel that he has no right to, or is not deserving of, pleasure or recreation.

Definition of Acceptance of and Respect for other persons:

1. The individual who expresses acceptance and respect towards other persons does not reject, hate, dislike or pass judgment against others when their behaviour or values seem to him to be in contradiction to his own standards or values. He grants others the right to their own beliefs, values, standards.
2. In attempting to advance his own welfare: (a) he is careful not to infringe on the rights of others; (b) he expresses regret when he is aware that his behaviour has created difficulties for others.
3. He does not deny the worth of others or their equality

(as persons) with him. He feels neither above nor below the people he meets.

4. In making decisions he considers not only the potential effects on himself but also on others involved.
5. He shows a desire not merely to avoid hurting others but also to serve them.
6. He takes an active interest in others and makes a positive effort to create mutually satisfying relationships with them.
7. He neither dominates others nor assumes responsibility for them.
8. He does not condemn others or feel defensive when they react unfavourably toward him or other persons.
9. When he notices in another person things which are displeasing to him, or when he is aware of errors made by another person, he does not condemn that person or condone his behaviour. Whatever may be pleasing or displeasing to him in another person or that person's behaviour, he accepts him as he is.
10. He learns to accept the opinions of others without depending on them too much.

Factors

Factors as Hall and Lindzey state (1, p. 380) "are merely attempts to formulate variables that will account for the diverse complexity of behaviour".

The psychological meaning of a factor and the name or label that is attached to it are largely determined by the nature of the particular measures which have high loadings on this factor. In the present study, the nature of the measures used will be the contents of the Q-sorts which obtained the highest loadings.

Communities

India is a vast continent where people of many races live

together.

In order to have a better idea of how each of the four communities under study stands in India today, the population of each community and their percentage relative to the total population will be given. Then a brief summary of their historical and religious background will be added.

<u>Religion</u>	<u>Number</u>	<u>Percentage to total population</u>
Hindu	303,200,000	85.00
Muslim	35,400,000	9.92
Catholic	5,500,000	1.50
Zoroastrian	100,000	0.03

These figures have been taken from "India - A Reference Annual - 1957" compiled by the Ministry of Information, Government of India.

The last census took place on November 1, 1956. According to this census the total population of India is 356,879,394.

Hindus and Hinduism.

Webster's New International Dictionary has this to say about Hinduism:

"The native and religious and social system of India. It is a devotional polymorphic theism with a philosophical background, and a social system based on the idea of function (dharma) and caste observances. Hinduism depends on what a man is and does, that is, on birth and social conduct, rather than on any one belief. Hinduism has no creed, or founder. Most Hindus

believe in causality (Karma) and in transmigration (samsara), and look forward to an ultimate salvation (nirvana, or moksha) involving release from rebirth. Worship of images enshrined in temples or private chapels, the making of pilgrimages, belief in the efficacy of yoga and of asceticism, and great respect for a personal guru, are characteristic features. The number of sects is very large, the Vaishnava, Saiva, and Shakta groups being the most important. All are more or less infused with Vedantic philosophy and mystical or pantheistic views. Sectarian intolerance is almost unknown, diversity of belief being regarded as natural and inevitable. Probably Hinduism is as old as, or older than, the Vedas and represents an unbroken development from the Stone Age to the present day, but as an organized historical system combining Aryan Vedic with indigenous Dravidian elements it takes form mainly in the last centuries before the Christian era. Its present diversity is largely due to the survival of all the stages of its development side by side."

Muslims

Islam came first in contact with Hinduism at the close of the tenth century. Muhammad Ghorî overthrew the Hindu dynasty of Delhi at the end of the 12th century, and opened the way to Muslim domination. In the 16th century the Mughal power was established, and later at the hands of Aurangzeb, Hindus suffered much persecution. In 1819 a Hindu dynasty was established. Today India and Pakistan are two different countries, yet in India

today there are 35.400.000 Muslims.

Islam means the resigning or submitting oneself to God. Islam claims to be a divinely revealed religion given to the world by Mahomet, who was the last of a succession of inspired prophets. Its doctrine is to be found in the Koran. The worship of Islam consists in the recital of the creed; the recital of the ordained prayers; the fast during the month of Ramadhan; almsgiving; the pilgrimage to Mecca. The Ethics of the Koran are based on belief and good works. Fear of the judgment of God was a motive of action; this is followed by repentance and turning to God. A complete surrender to God's will is the necessary condition of religious life and is expressed in the phrase "inshallah" or "if God will". God has full power to overlook evil deeds if he will. Unbelievers can acquire no merit, however moral their action.

(The Encyclopaedia Britannica, Vol.17, pp.417-419)

Indian Catholics.

The Catholic population of India does not present a uniform, social and cultural pattern. The history of the Catholic Church in India can be divided into the following sections: (1) From Apostolic times with St. Thomas' evangelisation down to the advent of the Portuguese. (2) Portuguese missionary enterprise dating from the year 1498. During that period St. Francis Xavier made many converts to the Catholic Faith. (3) The dispute regarding concessions to Hindu usage, commencing with Robert de Nobili

in 1606 and ending with the final decisions of the Holy See in 1742. (4) Propaganda missionary enterprise, commencing about the year 1637. (5) The conflict of jurisdiction between the vicars Apostolic of propaganda and the Portuguese padroado, commencing in the 18th century, reaching its climax in 1838, and its final settlement in 1886. (6) The establishment of the Hierarchy in 1886 and subsequent organization down to the present time.

Today there are in India close to six million Catholics. Bombay Archdiocese has a population of 10,500,000 and of them 235,853 are Catholics. Three main communities go to make the Catholic population of Bombay: The East Indians, The Goans and The Mangaloreans. All these come from the West Coast of India and belong to the Portuguese period of Catholic evangelization.

The Catholics make their influence felt in India in the field of education. In Bombay there are 26 Catholic High Schools for Boys, and 18 for Girls; 2 University Colleges, 1 Institute of Education, 1 Technical Institute.

The Cardinal and most of the Bishops in India today are Indian.

The tenets of the Catholic Faith are well known all over the world, and therefore it is not necessary to mention them here.

(The above information has been taken from The Catholic Encyclopedia, New York: Appleton, 1910; and from The Catholic Directory for India, 1956).

Zoroastrians.

The Zoroastrians were forced to emigrate to India from Persia. They arrived at Bombay in 717 A.D. They re-established the sacred fire, the seeds of which they are said to have brought with them from Persia. At first their weakness and their Hindu environment reacted on their faith, and their creed became hardly distinguishable from the lower Hinduism by which they were surrounded. In recent years there has been a fresh interest in their faith, and the sacred books have been edited and translated. The modern Zoroastrian retains the dualistic theory of the two spirits contending for mastery. The soul after death passes to a place of reward (Bihisht), or of punishment (Dozakh). Conduct in life conditions the fate of each man after death, and the duly performed rites of descendants help the soul to happiness. Fire, water, the sun, moon, and stars are the creation of Ahura Mazda, and are revered. Zarathushtra, the Prophet is venerated; Soshios, his son, will, they believe, be reincarnated, destroy evil, purify the world, and make Mazdaism supreme. Among the rites the most remarkable is the exposure of the dead on the so-called Towers of Silence.

(The Imperial Gazetteer of India, Vol.I, p.440)

The term "community" is used here in its broadest and man-in-the-street sense. That is, a student is asked: are you a Hindu? He replies "yes". That is enough to belong to the category "Hindu", independently of whether he is a Sindhi or a

Jain. The same applies to the Muslim student, independently of whether he is a Khoja or a Bori.

Population

TABLE I

DISTRIBUTION OF ST. XAVIER'S AND SOPHIA STUDENTS ACCORDING TO CLASSES TOGETHER WITH THEIR AGE RANGE, MEAN, AND STANDARD DEVIATION

Classes	Zoroastrians		Hindus		Catholics		Muslims	
	M	F	M	F	M	F	M	F
I.A.	2	2(Soph)	1	-	5	-	8	-
I.Sc.	14	-	5	-	3	-	13	-
Jr.B.A.	1	-	11	-	1	3	3	2+2(Soph)
Sr.B.A.	2	20+6(Soph)	8	13+4(Soph)	4	4+17(Soph)	4	14+6(Soph)
Jr.B.Sc.	2	-	2	-	4	-	2	3
Sr.B.Sc.	9	2	3	13	13	6	-	3
Age Range	16 to 24		15 to 30		16 to 27		16 to 24	
Mean	19.1		19.1		19.3		19.4	
Standard Deviation	1.47		2		2		1.46	

The subjects used in the present study were 30 boys and 30 girls of each of the four communities: Zoroastrians, Hindus, Muslims and Catholics. In all they were 240. These subjects were Indian College students taken mostly from the senior B.A. and senior B.Sc. classes of St. Xavier's College and of Sophia College. As 240 students were not available from those classes, 36 additional students were taken from the Junior B.A. and Junior

B.Sc., and 51 from the I.A. and I.Sc. classes.

The age range for the Zoroastrians was from 16 to 24 years, with a mean age level of 19.1 years, and with a standard deviation of 1.47 years. For the Hindus the range was from 15 to 30 years, with a mean of 19.1 years, and a standard deviation of 2 years. For the Catholics the range was from 16 to 27 years, with a mean of 19.3 years, and a standard deviation of 2 years. For the Muslims the range was from 16 to 24 years, with a mean of 19.4 years, and a standard deviation of 1.46 years.

All the students in each group had had a minimum of one year and two months of College education. Their economic status varied from students coming from very wealthy families to students who could not afford to pay the College tuition fees. Accordingly, their social background was by no means homogeneous.

The testing programme was explained to them, and they were invited to take the psychological tests and were accepted as they came. No one was forced to sit for the tests. Over 300 students took the first test. Many of their answer papers were found inaccurate and had to be discarded. A small group refused to appear for the second and third tests.

No effort was made at selection of the students except for the fact that they were taken from St. Xavier's and Sophia only. This implies that 56% of them had been educated in Catholic High Schools conducted by Catholic Priests and Catholic Sisters. It might be argued that it is not a strictly random sample.

There is some truth in this objection. But it should also be remembered that in this kind of personality studies, a strictly random sample is not needed. In Q-Methodology, as Stephenson says (5, p. 58, p. 198), the populations are groups of statements; the persons are the variables. One can control the variables according to the purpose of the investigation. All we do is to study a group of people, that is, their fundamental attitudes, and assume that the population from which this group has been taken will share the same fundamental attitudes.

Instruments Used

The measurement of congruence between perceived self-acceptance and ideal self-acceptance was obtained by a method based on the Q-Methodology which was developed by Stephenson (5) at the University of Chicago. It may be convenient at this point to give some of the leading ideas of this methodology which bear more directly on the present study. These ideas are to be found in Stephenson's Study of Behaviour Q-Technique and its Methodology. In the following summary most expressions will be taken literally from the original text.

In the years 1935 to 1938 Sir C. Burt and W. Stephenson had a lengthy interchange of views about the pros and cons of R and Q methodologies. Underlying R. Methodology there are postulates about individual differences. When, for instance, a mental test is applied to a sample of persons, each person gains a score. These scores comprise the individual differences.

When three persons A, B and C gain scores x , y and z respectively, and x y z , and therefore x z , the transitory postulate is at issue, upon which all else in correlational theory and factor analysis depends. Underlying the transitory postulate is the concept of significance, which in R-Methodology concerns some proto-postulatory beliefs about abilities, potentialities, or the like. Only on grounds of such belief could one accept the transitory postulate for test scores. Thus R-Methodology supposes that every one must have every attribute to some degree, and this assumption of generality for all attributes is inescapable. Without the transitory postulate, no mental test scores, or any others, could be correlated with any justification or meaning.

In Q-Methodology, correlation coefficients can be calculated for one person only. The reason is that the method of correlating data applies to any data for which the transitory postulate is a warranted assumption. Thus, when we invite a person X to rank a suitable set of works of art from the one he likes best to the one he likes least, or to perform a Q-sort upon them, the array is ready for correlating with others if the transitory postulate is an acceptable assumption for it and the others. Intra-individual significance is essential for the works of art, relative to X. The transitory postulate and intra-individual significance can be made reasonably acceptable by the homogeneity of the sample of works of art and by our instructions given to X.

In 1936 W. Stephenson published a paper in Psychometria,

called Foundations of Psychometry: Four Factor Systems, and defined two independent systems: R and Q.

In R, individual differences with all their assumptions are basic to all else.

In Q, intra-individual significances alone are postulatory, replacing the role of individual differences completely.

In R, the populations are groups of persons, and each variate has reference to an attribute or characteristic of all such persons.

In Q, the populations are groups of statements, descriptions of behaviour, of personality traits, or the like, and each variate has reference to an operation of a single person upon all the statements in one interactional setting.

In R, the concern is with independent variables only.

In Q, the concern is with dependent variables.

In R, each test operates according to the rule of the single variable the subjects can respond only to one test or question at a time, and it is assumed that what they do on one test will not influence them on what they do with another test.

In Q, all the statements of a sample have to be compared with one another and judgments must be made about each statement in the context of all the others and the conditions of instructions. The forced-choice method is the chara-

characteristic feature.

The concern is with a setting in which all the items may interact in relation to X.

The Structure of Samples

Structuring a sample consists of composing it artificially, instead of selecting it at random from a parent-universe. The designs are remarkably versatile, especially in Q. In this way, it is possible to represent almost any theory of personality or behaviour. Though a theory underlies a sample, yet the samples hold only some of the possibilities that a theory entails. The whole of a theory can rarely be represented in a structured sample.

It would be a mistake, Stephenson states, to suppose that we are to recommend that all samples in Q-studies should be structured ones; on the contrary, some of the best work possible can proceed without them. All that is at issue here is the formal explanation of Q-population in general, whether they can be or need be structured or not.

In Q-Methodology any sample of statements put together theoretically is, in principle, as acceptable as any other for the same design, but care is taken about such matters as conciseness, clarity, representativeness, and the like.

It should be remembered that it is a mistake to regard a sample of Q-sorts as a standardized set or test of statements, any more than one can hope to regard a particular set of children as a standard sample for R-technique purposes.

In Q, the population is made of statements, not of persons.

So much for Stephenson's exposition of Q-Technique.

It is not the purpose of the present study to obtain measures of self-acceptance by some reliable scales, but to measure the amount of congruence between perceived self-acceptance and ideal self-acceptance. This amount will be expressed by a correlation for each subject.

Measurement of congruence between perceived self-acceptance and ideal self-acceptance: two concepts were used here viz., self-concept and ideal self. Self-concept as defined by Rogers (2) "refers to the organized, consistent conceptual gestalt composed of perceptions of the characteristics of the "I" or "me" and the perceptions of the relationships of the "I" or "me" to others and to various aspects of life, together with the values attached to these perceptions". "It is a process, but at any given moment it is a specific entity which is at least partially definable in operational terms by means of a Q-sort....."

Ideal Self, as defined by Rogers (2), "is the term used to denote the self-concept which the individual would most like to possess, upon which he places the highest value for himself."

Now, based on Rogers' definition that the self-concept is at any given moment a specific entity which is definable by means of a Q-sort, it seems reasonable to infer that different aspects of the self-concept can be studied according to the content of the Q-sorts one uses. In the present study, the

aspect of "self-acceptance" of the self-concept was investigated.

The Q-sort sample: following Stephenson's directions as explained above, a large number of statements was gathered, (a) from the elements of Sheerer's definitions of self-acceptance, as given above, as well as from the recorded responses of some clients at the Counselling Center of Chicago University, prepared by Sheerer as units for evaluation for her own study. (These units were very kindly sent by Dr. Sheerer to the investigator.), (b) from Spivack's (4) 132 statements on self-acceptance and self-rejection and (c) from the California Test of Personality Secondary Series, form AA.

Then the investigator with the help of a Psychologist put together a sample of 49 statements. In selecting these statements, seven areas of personality were kept in mind :

- 1) Intellectual ability
- 2) Self-determination
- 3) Morality
- 4) Family relations
- 5) Social relations
- 6) Friendship
- 7) Power to face criticism

Each area was covered by seven statements. And these statements were made to vary in the degree of self-acceptance they expressed - from most to least.

Procedure for measuring "perceived self-acceptance"

First of all, an introduction was given to the actual administration of the tests to meet a difficulty which is common to all personality inventories, and it is this: how much value can be placed on self-reports? This introduction aimed at creating an atmosphere in which the subjects of the present study would feel that they had nothing to gain or lose by giving sincere answers. And if one sees no gain one way or the other, there is not why one should tell a lie, as the old Latin saying says, "nemo mendax gratis." This atmosphere was created in two ways: (1) the subjects were told not to write their names on the answer-sheets, but their roll numbers only. And it was explained to them that the roll number was required only as a point of reference to compare the answers of one test with the answers given to the other test, for each subject. Moreover, the subjects were assured that the information given by them would be kept confidential. Another factor that helped to create this atmosphere was the fact that they had not the slightest idea of what the present study was about, except that it was a personality study which would help them to know themselves better.

(2) the subjects were told that if they were sincere in answering, they would help the advancement of the science of psychology, and thereby they would help towards the solution of personality problems of future generations of Indian College students.

Sincere gratitude was expressed to them for their cooperation.

Then the 49 self-referent statements expressing self-acceptance were presented on one sheet of paper with space available for scoring them according to 7 categories ranging from "most descriptive of yourself" to "least descriptive of yourself", with the number of statements in each category as shown in Table II.

TABLE II

	Most Characteristic				Least characteristic		
Score	7	6	5	4	3	2	1
Frequency	2	6	9	15	9	6	2

The following instructions were given to the subjects in writing:

At your stage of education you know pretty well what type of person you are. You could express that knowledge in some statements referring to yourself. Here are 49 statements which some people may make about themselves. You are asked to sort these statements to describe yourself as you actually are, that is, not as you would like to be or as you think you should be, but simply as you actually are. Follow these six steps carefully: (1) read over the following 49 items and select the 17 that describe yourself more than any of the others. Indicate your choices by a check mark before each item number. (2) From the 17 items you have just selected, choose the 8 items that are more descriptive of yourself than any of the others. Indicate your choices by circling the corresponding check marks. (3) From the 8 items you have just selected, choose the 2 items that are most descriptive of yourself. Indicate your choices by check marking the circles. (4) Of the remaining items, select the 17 items that are less descriptive of yourself than any of the others. Indicate your choices by a cross mark before each item number. (5) From the 17 items you have just crossed, choose the 8 items that are less

descriptive of yourself than any of the others. Indicate your choices by circling the corresponding cross marks. (6) From the 8 items you have just selected, choose the 2 items that are least descriptive of yourself. Indicate your choices by check marking the circles.

After you finish, please make sure that you have check marked 17 items and only 17, and circled 8 items and only 8, and have again check marked 2 items and only 2; and have crossed 17 items and only 17, and have circled 8 items and only 8, and have check marked 2 items and only 2. Thank you.

Procedure for measuring "ideal self-acceptance":

About three weeks later, the same 49 self-referent statements were presented to the subjects. The change was only in the instructions given. In the first test they were told "you are asked to sort these statements to describe yourself as you actually are". Now, in the second test, they were told "you are asked to describe yourself "as you would most like to be".

Some weeks before, you were asked to sort 49 statements to describe yourself as you actually are. Now, you are given the same 49 statements, placed in the same order, and you are asked to sort them not as you actually are but according to your Ideal Self, that is, according to what has the highest value for yourself or simply as you would most like to be. Follow these six steps carefully: (1) Read over the following 49 items and select the 17 that describe your ideal self more than any of the others. Indicate your choices by a check mark before each item number. (2) From the 17 items you have just selected, choose the 8 items that are more descriptive of your ideal self than any of the others. Indicate your choices by circling the corresponding check mark. (3) From the 8 items you have just selected, choose the 2 items that are most descriptive of your ideal self. Indicate your choices by check marking the circles. (4) Of the remaining items, select the 17 items that are less descriptive of your ideal self than any of the others. Indicate your choices by a cross mark before each item number. (5) From the 17 items you have just crossed, choose the 8 items that are less descriptive of your ideal self than any of the others.

Indicate your choices by circling the corresponding cross marks. (6) From the 8 items you have just selected, choose the 2 items that are least descriptive of your ideal self. Indicate your choices by check marking the circles.

No time limit was given for the completion of the tests.

Measurement of acceptance of others:

Using the same sources and following the same procedure as explained above, (49)³⁸ self-referent statements were constructed expressing either acceptance of others or a lack of acceptance of others.

Those 49 statements were then presented to three Psychologists with the following instructions:

Kindly read the following definitions of the concept of "acceptance of others" given by Sheerer. In the light of these definitions, kindly read over the 7 sets of statements, each set numbering 7 items, and write before each item number "Yes" or "No" according to their expressing acceptance of others or otherwise.

Two of these Psychologists were Indian, and actually engaged in Psychological work: Dr. Parukh trained in the U.S.A., and Mr. D.F. Pereira, M.A., with several years experience at the Government Vocational Guidance Bureau, Bombay. The third Psychologist was Rev. J. Filella, S.J., Ph.D. in Psychology from Fordham, Professor of Psychology, St. Xavier's College, Bombay.

Only those statements on which the three Psychologists had agreed as to their expressing acceptance of others or otherwise, were taken. Thus 38 self-referent statements were constructed, 15 of them expressing acceptance of others, and 23 of them expressing a lack of acceptance of others.

The final selection of the items was made on the basis of the appropriateness of the items to the elements of the definitions, and on the basis of the discriminative power of the items, agreed upon by professional Psychologists.

Although the scales were constructed in a manner that would touch upon seven personality areas, as explained above, still the purpose of the scales was not to compare the communities under study on any particular personality area, but simply on the general attitude of acceptance of others, that is, a measure of the tendency that this attitude might take.

A measure of the reliability of the scales was sought by administering them twice after an interval of two days, to 20 Jr. B.A. students, boys and girls, who were not included in the testing programme. The reliability results are given in Chapter IV, Part I.

Procedure

Those 38 self-referent statements were presented on one sheet of paper with space available for scoring them according to 5 categories:

The following instructions were given to the subjects in writing:

You are asked to sort the following 38 statements to describe yourself as you actually are, that is, not as you would like to be or as you think you should be, but simply as you actually are. Follow these steps carefully: (1) Read and memorize the meanings of the following letters:

A = Always true of myself

B = very often true of myself

C = occasionally true of myself

D = rarely true of myself

E = never true of myself

(2) Read the following statements and decide in what measure they apply to you according to the categories A, B, C, D & E given above, and cross the corresponding letter.

Please make sure you do not skip any statement.

If a response "always true of myself" was given to an item expressing acceptance of others, then the response received a score of five. The response "very often true of myself" received a score of four for that item, with three, two and one for the other responses. When the response "always true of myself" was given to an item expressing non-acceptance of others, then that response received a score of one, with scores two, three, four and five for the other responses.

There was no time limit for this test.

REFERENCES

- (1) Hall, C. S. and Lindzey, G. Theories of Personality.
New York: John Wiley Sons INC., 1957.
- (2) Rogers, C. R. A Theory of Therapy, Personality. (For
private circulation only). University of Chicago,
1956, p. 23.
- (3) Sheerer, Elizabeth T. "The relationship between accept-
ance of self and acceptance of others", J. Consult.
Psychol., 1949, 13, 169-175.
- (4) Spivack, Sarah S. "A study of a method of appraising
self-acceptance and self-rejection", J. Genet.
Psychol., 1956, 88, 183-202.
- (5) Stephenson, W. The Study of Behaviour. Chicago: Univer-
sity of Chicago Press, 1953, pp. 13-85.