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**Changing Authoritarians' Attitudes:
The Role of Authority Legitimacy**

By

Bruce Allan Parker

B.Sc., McMaster University, 1992

THESIS

**Submitted to the Department of Psychology
in partial fulfilment of the requirements
for the Master of Arts degree
Wilfrid Laurier University
1994**

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ISBN 0-315-95843-X

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Abstract

This study investigated the tendency of right-wing authoritarians (RWAs) to yield to established and legitimate authorities. University students enrolled in an Introductory Psychology course read two persuasive passages. One passage concerned whether homosexuals should be allowed to become schoolteachers, while the other discussed whether an aggressive proselytizing religious group should be allowed to recruit students on university campuses. Some of the participants were informed that the passage was written by a highly established and legitimate authority; others were told the passage came from a less established and legitimate authority. In addition, the passages were manipulated so that half supported and half argued against the relevant issue. Participants' attitudes towards these issues were assessed both before and after reading each passage and an attitude change score was calculated. It was proposed that the authoritarian submission component of the high RWA's personality predisposes authoritarians to use a decision-making heuristic akin to "Established and legitimate authorities are usually correct" when responding to a persuasive message. Therefore, it was expected that high RWAs' attitudes towards the issues would be more influenced by the authority legitimacy of the passage authors than would those of low RWAs. Contrary to

expectations, high RWAs were not influenced by the authority legitimacy manipulation. However, high RWAs, more often than low RWAs, reported an intention to comply with a counter-attitudinal law. They also tended to rate established and legitimate authorities as having more authority over their personal attitudes concerning the two issues than did low RWAs. Several explanations are discussed concerning why the high RWAs were not influenced by the authority legitimacy manipulation within the persuasion context of this study.

Acknowledgements

First and foremost, I would like to thank my thesis supervisor, Bruce Hunsberger, for his ideas, criticisms, and support at each stage of the thesis process. The suggestions of my committee members, Mike Pratt and Richard Ennis, are also greatly appreciated. In addition, I acknowledge the contributions of the following individuals who gave me their comments concerning different versions of my thesis and other forms of assistance relating to this paper: Sarah Mercer, Allan Parker, Paul Colley, and Kim O'Grady.

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Introduction

Since the authoritarian personality syndrome was first described by Adorno, Frenkel-Brunswik, Levinson and Sanford (1950), researchers have associated authoritarianism with authoritarian submission. According to Altemeyer, this authoritarian submission component of the authoritarian personality involves a tendency to submit to "authorities who are perceived to be established and legitimate in the society in which one lives" (1988, p.2). That is, authoritarians should be especially sensitive to the extent to which an authority (who could be submitted to) is established and legitimate. The present experiment tests this notion using an attitude change paradigm. This investigation also replicates a "compliance" study previously conducted by Altemeyer, and considers authoritarians' awareness of their submissive nature.

First, the Adorno et al. (1950) and Altemeyer (1981, 1988) conceptualizations of the authoritarian personality will be described in detail, as well as correlates of authoritarianism relevant to the present investigation. Next, Altemeyer's previous studies which involve authoritarian submission will be reviewed. Finally, Chaiken's heuristic model of persuasion is described in detail; this attitude change theory may help clarify the connection between authoritarianism and authoritarian

submission.

Literature Review

The Authoritarian Personality

During and after World War II, social scientists investigated the characteristics of those who committed atrocities against the Jewish people in Europe. In 1944, the American Jewish Committee invited researchers to explore the interrelationships among prejudice, ethnocentrism, obedience, politics, and religion. The resulting research was later published in "The Authoritarian Personality" (Adorno et al., 1950).

This coordinated research effort spawned considerable interest in the authoritarian personality during the subsequent two decades. By the 1970's, however, many social scientists had abandoned this research area because of problems with the authoritarianism research. Three major problems with Adorno et al.'s (1950) conceptualization of the authoritarian personality are described below.

First, Adorno et al. (1950) used Freud's psychoanalytic model of personality development as a basis for understanding authoritarianism. Adorno et al. (1950) hypothesized (following the psychoanalytic model) that an individual becomes an authoritarian as a result of a dysfunctional relationship with his or her parents. Parents of authoritarians were assumed to be harsh and punitive

disciplinarians with respect to their children. The children, resentful towards their parents, would repress their feelings of resentment to avoid their parents' wrath. The children's repressed hostility, however, would be displaced onto targets sanctioned by their parents. In adulthood, these children come to generalize their submissive nature towards their parents to include all conventional authorities; Adorno et al. (1950) describe this submission as the "externalization of the superego" (p.454). Unfortunately, Adorno et al.'s premise that authoritarians have poor relationships with their parents has not been confirmed by research (Altemeyer, 1981).

Second, Adorno et al. proposed that nine factors (conventionalism, submission, aggression, anti-intracception, superstition, power orientation, cynicism, projectivity, and excessive fixation on sexuality) make up the authoritarian personality syndrome. These factors within the authoritarian personality have been difficult to isolate. Also, some of the nine factors are problematic because they do not give a very specific idea of what the traits are supposed to be and are therefore ambiguous (Altemeyer, 1981).

Finally, the California F scale--generated by Adorno et al. (1950) to measure authoritarianism--contains only protrait items. That is, each F scale item is worded such that agreement with the item indicates higher

authoritarianism. Therefore, one cannot distinguish authoritarianism from response acquiescence (Altemeyer, 1981; Bass, 1955; Cohn, 1953).

Altemeyer's Reconceptualization

These problems led Altemeyer (1981) to re-define the authoritarian personality syndrome. Using a revised theoretical approach, Altemeyer addressed each of the four major problems associated with the Adorno et al. (1950) research.

First, Altemeyer utilized social learning theory as the basis for his model of authoritarian personality development instead of the psychoanalytic model preferred by Adorno et al. (1950). Social learning theory, unlike Freud's theory, readily generates testable hypotheses and has been utilized in a variety of research contexts (Crider, Goethals, Kavanaugh, & Solomon, 1989).

Second, social learning theory, instead of predicting that people become authoritarian because of dysfunctional relationships with their parents, predicts that authoritarian attitudes and behaviours develop in an individual according to the contingency of rewards and punishments associated with those attitudes and behaviours. In other words, individuals learn to hold attitudes and perform behaviours which maximize their rewards and minimize their punishments. In addition, social learning theory

suggests that people can also learn attitudes and behaviours through observing and imitating others.

Thus, individuals learn authoritarian submission, authoritarian aggression, and conventionalism as they grow up. For example, children learn to submit to their coach while playing organized team sports; if they do not submit (i.e., the children act out), the coach would sit the children out of the game (an example of punishment). At church, children may receive praise from their Sunday School teacher and their pastor for expressing acceptable religious doctrine (an example of positive reinforcement). At home, children may learn that one should obey governmental laws by observing their parents obey the laws (an example of imitation). Social learning theory predicts that children who have consistently had these types of experiences involving authoritarian attitudes will develop into authoritarians when they become adults. In addition, social learning theory stresses that people shape their environment, as well as vice versa (Bandura's (1977) concept of "reciprocal determinism").

Third, Altemeyer's conceptualization of the authoritarian personality reduces the number of underlying factors, or "attitudinal clusters" (Altemeyer, 1988, p.3) from nine to the following three:

1. Authoritarian submission: "a high degree of submission to the authorities who are perceived to be

established and legitimate in the society in which one lives" (Altemeyer, 1981, p.148). Established and legitimate authorities are considered to be "those people in our society who are usually considered to have a general legal or moral authority over the behavior of others" (Altemeyer, 1988, p.4).

2. Authoritarian aggression: "a general aggressiveness, directed against various persons, that is perceived to be sanctioned by established authorities" (Altemeyer, 1981, p.148).

3. Conventionalism: "a high degree of adherence to the social conventions that are perceived to be endorsed by society and its established authorities" (Altemeyer, 1981, p.148). Social conventions refer to the social norms of our society, many of which originate from traditional Judeo-Christian religious doctrine (Altemeyer, 1988).

These three attitudinal clusters involved in Altemeyer's conceptualization of the authoritarian personality are an improvement on Adorno et al.'s nine factors because the clusters are clearly defined and easily distinguished.

Fourth, Altemeyer also solved the psychometric problem of Adorno et al.'s California F scale by developing the Right-Wing Authoritarianism (RWA) scale. The RWA scale is less susceptible to response set bias because it contains an equal number of protrait and contrait items--a distinct

improvement on the California F scale. Altemeyer, by his construction of the RWA scale, also clarified the conceptualization of authoritarianism by concentrating on right-wing authoritarianism, since he has found no strong evidence for a left-wing authoritarianism (1988).

Correlates of Authoritarianism

Since the present experiment revolves around participants' attitudes towards two social issues (whether homosexuals should be allowed to be teachers and whether an aggressive proselytizing religious group should be allowed to recruit students on university campuses), it is important to know authoritarians' attitudes concerning related topics.

One correlate of the RWA scale, related to the "homosexual teacher" issue, has been Altemeyer's (1988) Attitudes Towards Homosexuals (ATH) scale. This scale, on which high scores indicate "condemning, vindictive, and punitive sentiments towards gays" (Altemeyer & Hunsberger, 1992, p.121), was found to positively correlate with the RWA scale ($r=.64$).

Another strong correlate of RWA scores is religiosity (which is relevant to the "campus religious group" issue). Altemeyer (1988; Altemeyer & Hunsberger, 1992) has found strong correlations between RWA and church attendance (.43), Christian Orthodoxy (.43 to .60 across three samples), the Authoritarian Religious Background Scale (.46), the

Religious Emphasis Scale (.37), Religious Pressures Scale (.47) and Intrinsic Religious Orientation (.36).

Altemeyer and Hunsberger (1992) also found that RWA was related to Christian denomination, with more fundamentalist denominations having, on average, higher RWA scores.

"Religious Fundamentalism" was defined as

the belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity.

(p.118)

They developed the Religious Fundamentalism (RF) scale to measure this dimension, and discovered that this new scale correlated .66 to .75 (across three samples) with RWA.

Authoritarianism and Submission to Authority

In both the Adorno and Altemeyer conceptualizations, submission to authority is a prominent characteristic of the authoritarian personality. Indeed, those who obeyed Hitler's orders to mistreat Jews during World War II

provided the impetus for authoritarian personality research in the first place. Altemeyer's ideas about right-wing authoritarianism were "developed on the premise that some persons need very little situational pressure to (say) submit to authority, while others often require significantly more" (Altemeyer, 1988, p.3).

Since the authoritarian's tendency to obey authorities is so central to this personality type, questions need to be raised concerning the characteristics of the authorities to which authoritarians submit. Do authoritarians submit to all authorities more than do nonauthoritarians? Although Altemeyer does not directly answer this question, he does suggest that authoritarians only submit to "authorities who are perceived to be established and legitimate in the society in which one lives" (Altemeyer, 1988, p.2). In other words, some authorities should be perceived by the authoritarian as being established and legitimate (and therefore be submitted to), while others might not be perceived this way. Low RWAs¹, however, should not be

¹Altemeyer calls those participants who score in the top quarter of the RWA distribution "high RWAs" or just "authoritarians" and those who score in the bottom quartile of the RWA distribution "low RWAs" or "nonauthoritarians." His terminology is employed in the present paper.

especially submissive to any authority, no matter how established and legitimate that authority is perceived to be. The main purpose of the present investigation was to consider this differential tendency for high and low authoritarians to be influenced by authority figures of different perceived legitimacy.

Four Authoritarian Submission Studies

In four separate studies, Altemeyer (1988) assessed the tendency for high authoritarians to change their attitudes or behavioural intentions to become more consistent with those of a given established and legitimate authority. A summary of the four studies follows.

Attitude Change Studies

Altemeyer himself was the "authority figure" in the first attitude change study, which involved his own Introductory Psychology students. Altemeyer apparently assumed that his students considered him to be an established and legitimate authority because he was their well-liked course instructor and a university professor. Participants first completed several scales including the RWA scale. Of particular interest in this study was the RWA item "There is nothing immoral or sick in somebody's being a homosexual." A few days later, in the context of debriefing his students concerning a different investigation, Altemeyer

delivered a pro-homosexual "60-second sermonette" (1988, p. 230). He appealed to his students not to judge people negatively just because they are homosexuals. Altemeyer found that over half of the high RWAs who had "strongly" or "very strongly" believed that homosexuality was immoral or sick before his sermonette altered their attitudes towards homosexuals to become less extreme when they responded to the same RWA scale item seven months later. Unfortunately, Altemeyer did not report whether this shift in attitudes was statistically significant.

This particular study, however, had several methodological problems. Although Altemeyer apparently was an established and legitimate authority in this study, he did not actually measure his students' perceptions in this regard. Second, Altemeyer did not include a comparison group. Without including a condition where a less established and legitimate authority delivered the sermonette, one cannot determine the extent to which the source of the message influenced the students' attitudes, as opposed to (for example) the message itself. In addition, without a control condition where no message at all is delivered, one cannot distinguish the attitude change effects of the message, delivered by an authority, from the effects of other events that may have occurred in the students' lives during the seven month interval between the assessments of participants' attitudes towards

homosexuality. For instance, Altemeyer's students may have come in contact with homosexuals or pro-homosexual viewpoints during their first year at university, which would change their attitudes toward homosexuals. Another criticism of this study is that Altemeyer's dependent measure is a single item; this item, like most single-item measures, may be unreliable. Overall, these methodological problems make it difficult to draw firm conclusions from this study.

In Altemeyer's second attitude change study, his students were asked to imagine that archaeologists had just found ancient scrolls pre-dating Jesus Christ's birth by about 200 years. Within the scrolls (reportedly pronounced genuine by many scholars), the story of "Attis" is supposedly told in great detail. Almost every aspect of the Attis story is identical to the New Testament description of Jesus' life. Participants were told that experts on the era concluded that Jewish reformers adapted the Attis story for their own purposes and that Jesus of Nazareth never actually lived. Since many authoritarians are fundamentalist Christians (Altemeyer & Hunsberger, 1992), this attack on the basis of their religion should have been very potent. Participants were then asked "What effect would this have upon your religious beliefs?" (Altemeyer, 1988, p.225)

Only 7 (or 15%) of the 47 "religious Christian" authoritarians who gave categorizable responses said they

would "definitely change their beliefs in at least some way." In comparison, 5 (or 11%) were not sure how they would react to this discovery, 7 (or 15%) said they probably would not change their beliefs, and the remaining 28 (or 60%) stated that such a discovery definitely would not affect their beliefs. Therefore, most high RWAs reported that their religious beliefs probably would not be influenced by this potent attack.

Altemeyer interpreted this lack of predicted attitude change as evidence that, for the majority of authoritarians, their core religious beliefs may be unalterable (Altemeyer, 1988). Several additional explanations, however, may also account for this lack of attitude change. For instance, participants may have had difficulty imagining the impact such a monumental discovery would have on the Christian community or on their own religious beliefs; therefore, participants may have underestimated their attitude change in the study. Alternatively, because the purpose of the study was most likely transparent, demand characteristics may have influenced the results. If participants thought Altemeyer was testing for the extent to which one's attitudes are stable under different conditions, the observed lack of attitude change would be understandable.

As with Altemeyer's first study, however, there are problems with this investigation. For instance, there was no measure of the extent to which the authorities (the

archeologists and experts on the era) were perceived to be established and legitimate. Also, Altemeyer again did not include a comparison condition with a more or less established and legitimate authority as the source of the message.

Compliance Studies

The remaining two investigations, in which Altemeyer (1988) attempted to change authoritarians' intended behaviour by utilizing an authoritative source, have similar methodologies. Both studies involved students being told to imagine that their government had recently passed a law. In each case, Altemeyer apparently assumes the government to be an established and legitimate authority as a result of its legal authority over people's behaviour.

In the first situation, participants were asked to play the role of someone in charge of hiring a junior-high schoolteacher. Participants were then asked to imagine that they discover, by accident, that the most qualified teacher candidate is a homosexual. Half of the participants were informed that the new law required them to hire the homosexual candidate if he was most qualified for the job. The left half of Table 1 displays Altemeyer's participants' responses to this law. Out of the 87 high RWAs who responded to this situation, 16 (or 18%) said they would gladly offer him the job since they agree with the new law,

38 (or 44%) said they would reluctantly offer him the job because laws should always be obeyed or because they could be punished for breaking the law, and the remaining 33 (or 38%) of the high RWAs would not hire the homosexual. In contrast, 61 of the 78 low RWAs (78%), if placed within the same legal situation, said they would gladly offer the homosexual the job; ten additional lows (13%) said they would reluctantly offer him the job, while only 7 (or 9%) said that they would defy the law by not hiring the homosexual. In summary, more lows agreed with (and therefore would gladly obey) this pro-homosexual teacher law than did highs.

The other half of the participants in Altemeyer's study of the homosexual teacher issue were told that the new law prohibited the hiring of homosexual schoolteachers. These responses are shown on the right half of Table 1². Notably, 38% (26 out of 68) of the high RWAs in this condition would comply with this anti-homosexual teacher law in spite of their apparent disagreement with such a law. In comparison, 18% (14 out of 77) of the lows would reluctantly refuse the homosexual the job (usually to avoid the punishment for

²Some of the data in Table 1 were not published by Altemeyer in his book "Enemies of Freedom" (1988), but were obtained via personal communication (B. Altemeyer, March 25, 1994).

Table 1

Frequency of Responses to a Homosexual Teacher Law(Altemeyer, 1988)

Response To Law	Pro-Homosexual Teacher Law		Anti-Homosexual Teacher Law	
	High RWA	Low RWA	High RWA	Low RWA
Agree with Law ^a	16	61	24	5
Comply with Law ^b	38	10	26	14
Break Law ^c	33	7	18	58
Total Responses	87	78	68	77

^aThe participants checked the following alternative: "I would gladly [offer/refuse]³ him the job, since I agree with such a law."

^bThe participants stated that they would reluctantly obey the law either because "laws...must be obeyed whether one thinks they are right or not," or out of fear of being caught and punished.

^cThe participants checked one of three alternatives which stated they would break the law. After breaking the law, the participants would: (a) if caught, deny intentionally breaking the law; (b) if caught, admit breaking the law in order to protest the law; or (c) voluntarily announce that they had broken the law.

³Square brackets are used to report the variations of the wording for different versions.

breaking the law).

In Altemeyer's analysis of this study, he compared the percentage of authoritarians that would comply with a (counter-attitudinal) pro-homosexual teacher law (44%) with the percentage of low RWAs who would comply with a (counter-attitudinal) anti-homosexual teacher law (18%). He therefore concluded that high RWAs may prefer to reluctantly obey a law with which they do not agree, whereas low RWAs tend to disobey such a law.

Although Altemeyer's conclusion concerning this study supports his hypothesis that authoritarians submit to established and legitimate authorities, two problems with this analysis are notable. First, Altemeyer included participants who said they agreed with the particular law in his compliance study. Since he apparently wanted to compare high and low RWAs' propensity to obey a counter-attitudinal law, participants who agreed with a law should have been omitted from the analysis.

Second, Altemeyer compared high RWAs' responses to one law (i.e., the pro-homosexual teacher law) with low RWAs' responses to the opposite law (i.e., the anti-homosexual teacher law). There seems to be no rationale, however, for choosing this comparison over a comparison of high and low RWAs' responses to the same law.

Therefore, the present author re-analyzed Altemeyer's data utilizing the revised method of analysis. Within the

pro-homosexual teacher condition, 10 of the 17 low RWAs (59%) who said that they would not gladly obey this law, said that they would comply with this law anyway; 33 of the corresponding 71 highs (54%) would also comply with this law. Therefore, a similar percentage of disgruntled high and low RWAs said they would comply with the pro-homosexual teacher law. A comparison for the anti-homosexual teacher issue revealed that disgruntled highs were more compliant than were low RWAs (59% vs. 19%, respectively). Although there were only 17 low RWAs who found the pro-homosexual teacher law counter-attitudinal, this re-analysis of Altemeyer's data suggests that high and low RWAs may sometimes comply with a law at similar rates, while with other laws highs are more compliant than are lows.

Similar to the homosexual teacher study, Altemeyer's second study involved the participants imagining that their government passed a new law which would affect their jobs. Participants were asked to suppose that they were elementary schoolteachers facing a law which either eliminated or required religious instruction in public schools. In the anti-religious instruction condition, participants were told that they could only mention God to their students within the context of superstitions, while participants in the pro-religious instruction situation were told that they must teach Christian doctrine and morality to their students as well as encourage their students to become Christians.

As expected, high RWAs did not like the anti-religious instruction law; not one high RWA would "gladly refrain from giving any religious instruction, because [they agreed] with such a law" (refer to Table 2). Eleven (or 37%) of the 30 highs, however, would still comply with this law because laws must be obeyed, or to avoid punishment, whereas the remaining 19 (or 63%) of the high RWAs would break this law (usually to the point of going to jail for their disobedience).

Low RWAs, in contrast, were not as opposed to the anti-religious instruction law. Still, only 12 (32%) of the 38 lows in the sample said that they genuinely agreed with this law. Eight additional lows (21%) said they would comply with the law, while 18 (or 47%) thought they would break this law.

Altemeyer's students who were placed in the pro-religious instruction condition reacted to this law very differently from the anti-religious instruction law. For instance, almost half of the high RWAs (20 out of 43) said they would agree with the pro-religious instruction law. Although 2 (or 5%) of the 38 low RWAs in the sample also said they would gladly obey this law because they agreed with it, 31 (or 82%) said they would rather go to jail than obey the law.

Again, Altemeyer compared the percentage of highs who said they would comply with a disliked anti-religious

Table 2

Frequencies of Responses to a Religious Instruction Law(Altemeyer, 1988)

Response To Law	Pro-Religious Instruction Law		Anti-Religious Instruction Law	
	High RWA	Low RWA	High RWA	Low RWA
Agree with Law ^a	20	2	0	12
Comply with Law ^b	9	4	11	8
Break Law ^c	14	32	19	18
Total Responses	43	38	30	38

^aThe participants checked the following alternative: "I would gladly [refrain from giving any/agree to give]⁴ religious instruction, because I would agree with such a law."

^bThe participants chose an alternative which stated that they would reluctantly obey the law because "laws...must be obeyed whether one thinks they are right or not," or to avoid being caught and punished.

^cThe participants checked one of three alternatives stating that they would break the law: (a) if caught, they would deny intentionally breaking the law; (b) if caught, they would admit they had disobeyed the law to protest the law; or (c) they would publicly break the law and then fight the law in the courts.

⁴Square brackets are used to report the variations of the wording for different versions.

instruction law (11 of 30, or 37%), with the percentage of lows who said they would comply within the mirror-image situation (4 of 38, or 10%). If one uses this analysis, high RWAs are again found to be more willing to comply with a counter-attitudinal law.

If one includes only those participants who find the law repugnant, and one compares high and low RWAs' responses to the same version of the law, a more complex finding is observed for this study. Of the participants who did not gladly agree to obey the anti-religious instruction law, 37% (11 of 30) of the high RWAs and 31% (8 of 26) of the low RWAs would still comply with the law. Using this comparison, highs are not very much more compliant than are lows. With respect to the pro-religious instruction law, however, high RWAs were clearly more often willing to comply with this counter-attitudinal law (9 of 23, or 36%) than were low RWAs (4 of 36, or 11%).

These two studies concerning compliance with counter-attitudinal laws have several problems which hamper our ability to interpret Altemeyer's results. The first and most important drawback to these studies is that participants' attitudes towards the homosexual teacher and religious instruction issues were not assessed before the hypothetical laws were imposed. Since participants who find a law only slightly objectionable probably would be more likely to comply with the law than to heroically go to jail

for their beliefs concerning the issue, high and low RWAs' rates of compliance to the hypothetical laws may be highly influenced by their pre-experimental attitudes towards the issues. For instance, if most high RWAs who would not gladly obey a pro-homosexual teacher law only slightly opposed the hiring of homosexual teachers, then many high RWAs would be expected to comply with the law. In contrast, if most high RWAs in the same situation were very opposed to homosexual teachers, then many highs would be expected to break the law. Therefore, for Altemeyer's comparison of high and low RWAs' rates of compliance to a law to be valid, one must assume that those high and low RWAs who would not gladly obey the relevant law were equally opposed to the law. Since high and low RWAs probably have distinctly different pre-experiment views concerning the two issues, this assumption may not be valid.

Second, it was argued that there are problems with Altemeyer's data analysis and interpretation; a different analysis of his participants' responses showed that high and low RWAs might be equally compliant concerning some laws, whereas highs are more compliant with other laws than are lows.

Finally, Altemeyer again did not manipulate, nor measure, his participants' perceptions of the extent to which the governments were established and legitimate, in either of these two studies.

Despite these problems, Altemeyer's two "compliance" studies do support the proposition that highs more than lows may begrudgingly obey a law that they do not like. This conclusion is based on an overall comparison between the percentage of high and low RWAs who intended to comply with a law across the two studies. Of the 168 high RWA participants who disagreed with the law with which they were confronted, 79 (or 47%) said that they would comply with the law. In contrast, only 36 (or 24%) of the 151 low RWAs would also comply with a counter-attitudinal law under these circumstances.

In summary, because of the aforementioned methodological problems, Altemeyer's four investigations in general may not be as supportive as he suggests, concerning the notion that established and legitimate authorities can more easily persuade authoritarians (compared to nonauthoritarians) to change their attitudes. The two compliance studies, however, support the notion that highs more often than lows may begrudgingly obey (i.e., change their behaviour according to) a law that they do not like.

The present experiment was designed to address the problems in the past research by modifying the methodology of Altemeyer's "homosexual teacher" study. First, the extent to which an authority delivering a persuasive message concerning the issue was established and legitimate was measured and manipulated in the present research. Second,

this experiment may improve upon Altemeyer's "60-second sermonette" study because the present study may have utilized a more reliable dependent measure (i.e., more than one attitude item). In addition, the participants' pre-experimental attitudes towards the "homosexual teacher" issue were controlled for in a basic replication of Altemeyer's compliance study. The present study also extended Altemeyer's work by investigating whether high RWAs are aware that they are influenced by established and legitimate authorities.

To this point, Altemeyer's attempts to persuade high RWAs and low RWAs have been discussed in terms of his conceptualization of the authoritarian personality. It may be helpful, however, to explore the cognitive processes which underlie the authoritarian's tendency to submit to authorities. In the following section, Chaiken's heuristic model of persuasion (1987) is described as well as how her model might explain why high and low RWAs respond differently to authorities.

The Heuristic Model of Persuasion

Many researchers in the area of attitude change acknowledge that people engage in cognitive processes when confronted with a persuasive message. Several theories have been presented to help us understand these cognitive processes, including the elaboration likelihood model (Petty

& Cacioppo, 1986) and the heuristic model of persuasion (Chaiken, 1980). Although both of these theories would predict similar results for the present experiment, Chaiken's heuristic model of persuasion is especially suited for the task, and so will be described in detail.

The heuristic model of persuasion makes two basic assumptions about people's responses to persuasive messages: (a) "The heuristic-systematic model was developed to apply to 'validity seeking' persuasion settings in which people's primary motivational concern is to attain accurate attitudes that square with relevant facts" (Eagly & Chaiken, 1993, p.326), and (b) there are two cognitive processes associated with attitude change (Chaiken, 1987).

The first cognitive process relating to people's response to a persuasive message is the "systematic process":

a comprehensive, analytic orientation in which perceivers access and scrutinize all informational input for its relevance and importance to their judgment task, and integrate all useful information in forming their judgments. (Chaiken, Liberman, & Eagly, 1989, p.212)

Since this process of evaluating a message is thorough, deductive, and sensitive to the relevance and importance of information concerning an issue, individuals using this process usually have an attitude towards an issue that is

appropriate given the information the individuals have considered (including both information presented in a persuasive passage and previously gathered information about the topic). Attitude change methods utilizing the systematic process should, according to Chaiken (1980, 1987), involve messages that either alter the relevance or importance of, or add unique relevant and important information to, the individuals' previously gathered information on a topic. This method of promoting attitude change is also called the "central route to persuasion" by Petty and Cacioppo (1981). Since Chaiken's theory is employed in the present study, her terminology will be used here.

The second attitude change process, called the "heuristic process," involves a less effortful examination of the message. Perceivers, instead of scrutinizing all of the information in a message, rely on simple decision-making rules to guide their responses to the message (Chaiken et al., 1989). For instance, an expert gives an attitude about an issue and we quickly agree with him or her. As Zimbardo and Leippe have stated in their book "The Psychology of Attitude Change and Social Influence":

This sort of mindless reaction, this habitual reflex springs from our need for mental efficiency. It would be paralyzingly time-consuming to analyze every social encounter before

deciding on an action. (1991, p.74)

Chaiken's heuristic process suggests that people follow rules such as "I agree with people I like," and "statements by experts can be trusted" (Chaiken, 1987, p.4).

According to the model, such heuristics are learned on the basis of people's past experiences and observations and are represented in memory like other sorts of knowledge structures. (Eagly & Chaiken, 1993, p.327)

In other words, heuristics can be consciously learned, and the use of a heuristic is dependent upon the adequate encoding, storage, and retrieval of the heuristic.

Nisbett and Ross (1980), in their general description of heuristics (or "rules of thumb"), said that even though heuristics give rough guidelines for appropriate attitudes or behaviours, often a heuristic will influence us to hold attitudes or to behave in ways which are inconsistent with a systematic analysis of the available information concerning an issue. In other words, people tend to make more mistakes when they use a heuristic as opposed to a systematic approach to evaluating a message. For instance, Stanley Milgram's participants obeyed an experimenter to the point of delivering what they thought were high voltage shocks to another participant (Milgram, 1965). The participants' strict obedience to the experimenter was unwarranted within the laboratory setting, but, according to Chaiken's

categorization, they chose to follow a heuristic ("Obey authoritative sources") rather than to follow their systematic evaluation of the situation.

When do we engage in systematic, as opposed to heuristic, processing of a message? Nisbett and Ross (1980) identified two conditions which are necessary to utilize the systematic process: ability and motivation. With respect to ability, systematically processing a message involves time-consuming and painstaking work. If one does not have the time or the cognitive resources needed to undertake a detailed evaluation of the message, the perceiver takes advantage of the heuristic process's "short-cut" to a decision. Several situational manipulations have been found to disrupt people's ability to use the systematic approach (e.g., distractions or physical fatigue), in which case they may follow a heuristic such as "Longer messages are usually more valid".

Concerning the motivation condition, Nisbett and Ross (1980) explain that even if we do have the time and resources necessary for the systematic process, sometimes we prefer to use the easier decision-making rules. We supposedly do this because we perceive the decision to be a trivial one (not personally relevant)--not worth the inconvenience of a thorough examination (Chaiken, 1987). For example, a television commercial comparing two laundry detergents could be processed systematically or

heuristically. The perceiver would more likely process the commercial systematically if the perceiver owned a laundry business (high personal relevance) than if he or she did not (low personal relevance).

Individual Differences in Responses to Heuristic Cues

There is some evidence that there are individual differences with respect to people's use of the two ways to process persuasive messages. Some people apparently prefer the systematic process and others the heuristic process within the same situation (Chaiken, 1987; Chaiken & Stanger, 1987).

One variable which apparently influences people's tendencies in this regard is the amount of pre-experimental knowledge participants have concerning the target issue. Wood, Kallgren, and Priesler (1985) reasoned that high- (vs. low-) knowledge participants would more easily distinguish strong arguments from weak ones. This advantage would enable the participant to systematically evaluate the message. As expected, high-knowledge individuals were influenced by the arguments' quality (suggesting that they processed the message systematically), but not by a message length manipulation (suggesting no heuristic processing). The opposite was true for low-knowledge participants; they were influenced by the message's length, but not its quality.

A second variable which has distinguished those who prefer the systematic approach over the heuristic process, is the need for cognition. Cacioppo, Petty, Kao, and Rodriguez (1986) define the need for cognition as "the statistical tendency of and intrinsic enjoyment individuals derive from engaging in effortful information processing." The Need For Cognition (NFC) scale was "designed to distinguish between individuals who dispositionally tend to engage in and enjoy effortful analytic activity and those who do not" (Cacioppo, Petty, & Morris, 1983). High-NFC participants reportedly seek intellectual pursuits more than do low-NFC participants.

Cacioppo et al. (1983) hypothesized that high NFC participants would process messages systematically whenever possible, since this process requires more cognitive effort. Their results confirmed that high, but not low, NFC participants were influenced by the quality of the persuasion arguments. Moreover, Chaiken (1987) hypothesized that low NFC individuals may actively prefer simple heuristic rules to systematic processes, while high NFC participants do not. Chaiken describes a study where low NFC participants were influenced by a heuristic rule ("more is better") associated with the manipulation, although high NFC participants were unaffected (Chaiken, Axson, Hicks, Yates, & Wilson, 1985; cited in Chaiken, 1987).

Therefore, Chaiken assumes that the two individual

difference variables described above (knowledge and need for cognition) always have positive relationships with systematic processing and negative relationships with heuristic processing (S. Chaiken, personal communication, October 12, 1993). In other words, manipulating a persuasive message's length (associated with the heuristic "more is better"), source (associated with the "experts can be trusted" heuristic), or any other heuristic cue should influence low, but not high, NFC individuals' responses to the message. Alternatively, manipulating the quality of a persuasive message's arguments (which is a systematic processing manipulation) should influence high, but not low, NFC participants' responses to the message.

The possibility exists, however, that people's preferences for a method of processing a persuasive message could involve specific heuristics instead of general processes (S. Chaiken, personal communication, October 12, 1993). Instead of always systematically processing persuasive messages or always heuristically processing messages, people may use both processes at the same time or different processes in different situations. In the same way, people may prefer to use one heuristic on a regular basis (e.g., "Established and legitimate authorities are usually correct"), while another heuristic is never used (e.g., "Longer messages are usually more valid").

People's use of heuristic and systematic processes

results from their past experience and their observations of others (Eagly & Chaiken, 1993). This description of the origins of heuristics is similar to what Bandura's social learning theory would predict (Bandura, 1977). Since every person has a unique socialization experience, it is inevitable that there are individual differences in the perception of the usefulness of different heuristics.

In the present study, the authoritarian personality was investigated as a possible individual difference variable predisposing authoritarians to use a heuristic similar to "Established and legitimate authorities are usually correct."

Overview of the Present Investigation

The present experiment examined the possibility that high and low RWAs process persuasive messages in distinctly different ways. Based upon Altemeyer's conceptualization of RWA and Chaiken's heuristic model of persuasion, it is proposed that a personality variable, right-wing authoritarianism, is associated with the use of an authority decision-making heuristic akin to "Established and legitimate authorities are usually correct." High RWAs, with respect to yielding to a persuasive message, are anticipated to be more sensitive to source manipulations of

authority legitimacy⁵ than are low RWAs.

The experiment involves a 2 (high vs. low RWA) X 2 (passage written by a high vs. low authority) X 2 (message for vs. against an issue) factorial design used in relation to two issues: whether homosexuals should be hired as schoolteachers, and whether an aggressive proselytizing religious group should be allowed to recruit students on university campuses.

Participants first completed several scales, including an initial measure of the participants' attitudes towards each of the two issues and an attitude item concerning the heuristic "Established and legitimate authorities are usually correct." Participants then read about two hypothetical situations involving persuasive messages relating to the issues. The sources of the messages were manipulated with respect to authority legitimacy. After reading each persuasive message, participants again reported their attitudes towards the relevant issue as if they were in the hypothetical situation. The study's principal dependent measure was the participants' attitude change between the first and second attitude assessments.

⁵The term "authority legitimacy" is used throughout the present paper interchangeably with the phrase "the extent to which an individual delivering a persuasive message is perceived to be an established and legitimate authority."

Hypotheses

- 1) High RWAs were hypothesized to be more influenced than low RWAs by the extent to which the authority delivering a persuasive message was established and legitimate.
- 2) High RWAs, more than low RWAs, were expected to report that their attitudes towards the issues were open to being influenced by established and legitimate authorities.
- 3) Consistent with Altemeyer's compliance studies (1988), high RWAs, more often than low RWAs, were expected to report an intention to comply with a counter-attitudinal law.
- 4) It was hypothesized that right-wing authoritarianism is associated with the use of a heuristic akin to "Established and legitimate authorities are usually correct." Therefore, a significant positive correlation was expected between participants' agreement with the heuristic and their RWA scores.

Method

Participants

The sample consisted of 198 students enrolled in the Introductory Psychology course at Wilfrid Laurier University. Among the participants there were 64 males, 133 females, and one person who did not report his or her

gender. The participants' ages ranged from 18 to 40 years old, with an average of 19.8 years. At the time of the study, participants were attending church an average of 1.3 times a month. Concerning religious affiliation at the time of the study, 47 participants were Roman Catholic, 58 were Protestants, 10 were from other religious groups besides Christianity, 37 were following their own personal religion, and 41 had no religious affiliation.

Procedure

Participants were recruited during class time to sign up for an "Attitudes Survey," which "asks questions about social and religious issues." The students were told that the survey would take about an hour to complete and they would receive course credit for their participation. Introductory Psychology students who were involved in an on-going investigation of students' adjustment to university were specifically encouraged to participate in this study, since some information relevant to this investigation had previously been collected from them. In the present paper these students are called "transition to university" or "T2U" participants. In order to connect T2U participants' responses with their previous responses during the T2U study, the survey numbers from the T2U study were also used to identify them in this study; therefore, no names were written on the surveys. Of the 198 participants in this

study, 95 were T2U participants and 103 were not (called "non-T2U" participants).

The Questionnaire

The 18-page "Attitudes Survey" was divided into two parts and included a one-page introduction to the survey. Within the introduction, participants were informed that the survey investigated participants' opinions on a variety of issues, as well as how people form these opinions (see Appendix A).

Part A

Part A of the survey always included three attitude scales, a set of attitude items towards both the "homosexual teacher" and "campus religious group" issues (to be discussed later), an item measuring agreement with a heuristic, and a "Background Information" sheet. All of the Part A materials are shown in Appendix A.

For the non-T2U participants, Part A began with the RWA scale (Altemeyer & Hunsberger, 1992), the heuristic item "Established and legitimate authorities are usually correct," and ten items assessing participants' attitudes towards homosexual teachers. Next, these participants were asked to read the following paragraph concerning a campus religious group:

Recently, a religious group (not a mainstream

denomination) has begun to aggressively recruit students on Ontario University campuses. Students (especially those who are alone) are approached in university cafeterias, registration lines, libraries and bookstores. Although some students have had positive experiences with the group, others have not. A typical negative experience with this group might go something like this: A shy first-year student, intimidated by a large university, accepts a casual invitation from an acquaintance to a social function. The student very quickly makes friends with everyone in the group and feels accepted. Over the next few months, the student learns that this is really a religious group. When the student doubts the religious teachings, the group says she is "spiritually immature." Because the student's new friends expect her to spend a great deal of time with them, she does not talk as often with her family or friends outside the group, and she spends less time studying. When the student decides to leave the group, the group threatens to tell the student's parents about her confessed sins and continues to pressure her until she changes her phone number.

After reading this paragraph, the non-T2U participants

completed eight items created for this investigation to assess participants' attitudes towards whether the religious group described above should be allowed to recruit students on university campuses, followed by the Religious Fundamentalism (RF) scale (Altemeyer & Hunsberger, 1992), and the Need For Cognition (NFC) scale (Cacioppo & Petty, 1982).

Because the T2U participants had previously completed the RWA and RF scales as part of the T2U study, the Manitoba Prejudice scale (Altemeyer & Hunsberger, 1992) and Allport and Ross's Religious Orientation scale (1967) were substituted for the RWA and RF scales, respectively, in this investigation. There were no other important differences between the surveys given to the T2U participants and those given to the non-T2U participants.

Of the attitude measures employed in this investigation, the RWA scale and the two sets of attitude items generated for the present study were the most important. Regarding the RWA Scale, this 30-item scale is balanced against response sets--meaning that an equal number of items in the scale are worded in the protrait and contrait directions. The items on the scale were designed to measure authoritarian submission, authoritarian aggression, and conventionalism. Most of the items involve more than one component of the authoritarian personality, although an item may focus on one component more than the

other two. For instance, the seventh item ("The sooner we get rid of the traditional family structure, where the father is the head of the family and the children are taught to obey authority automatically, the better. The old-fashioned way has a lot wrong with it.") is a contrait item which is primarily anti-conventional, but is also anti-authoritarian submission. As with all of the attitude measures in Part A of the questionnaire, participants respond to RWA items using a nine-point Likert-type format ranging from strongly disagree (-4) to strongly agree (+4).

Altemeyer (1981, 1988) has accumulated ample evidence that the RWA scale is reliable and valid. Cronbach's alpha for Altemeyer's scale is typically .90 and the scale's test-retest reliability among students has varied from .95 for a one-week interval to .85 for a 28-week interval. Concerning the RWA scale's validity, high RWA scores have been associated with conservative political views, prejudice, and a willingness to obey laws. Mean RWA scores in Altemeyer's (1988) research are typically around the scale's midpoint (150). Recently, however, both Altemeyer's students and Wilfrid Laurier University students have scored, on average, 20 points lower than the midpoint (Alisat, 1992; B. Altemeyer, personal communication, May 11, 1994; Parker, 1993). Altemeyer believes that this substantial drop in mean RWA scores is attributable to new items on the scale which tend to have lower means and to the less authoritarian

students now attending universities (B. Altemeyer, personal communication, May 11, 1994).

Regarding the ten homosexual teacher issue items, seven were drawn from Altemeyer's Attitudes Towards Homosexuals (ATH) scale (Altemeyer & Hunsberger, 1992); the remaining three items were created for this study. Half of the items were protrait items, while the other half were contrait items. Similarly, the eight items assessing participants' attitudes towards whether the aggressive proselytizing religious group described above should be allowed to recruit students on university campuses were also half protrait and half contrait items.

The final page of Part A was always a "Background Information" sheet. On it, participants reported their gender, their age, their year of university, the religious tradition in which they had been raised, the religious group with which they presently identified, and how often they attended church.

Part B

Part B of the questionnaire (all the materials of which are displayed in Appendix B) began with the following instructions:

In this section of the survey, we are interested in your reactions to two issues. In order to get you thinking about each issue, another person's

ideas about the issue are presented first. To ensure that you are prepared for the questions which follow, please read the person's point of view carefully. After reading the passage, turn the page and answer the several questions concerning the issue.

The Homosexual Teacher Issue

The first issue concerned whether homosexuals should be allowed to be schoolteachers. This issue was chosen for three reasons. First, since most people recognize the potential impact that teachers can have on their students, and in light of the considerable media coverage of issues associated with homosexuality, participants were expected to be interested in this issue. Second, this issue (as outlined here) is a legal issue and was easily adapted to accommodate a manipulation of the legal authority delivering the persuasive message. Third, the use of this issue allowed us to replicate and extend Altemeyer's "homosexual teacher law" study.

After reading the Part B instructions, participants read one of four different persuasive passages concerning the homosexual teacher issue. The four versions of the passage followed a 2 (passage written by a high vs. a low authority) X 2 (passage for vs. against the issue) experimental design. Specifically, the Chief Justice of the

Canadian Supreme Court was used as the high authority, and a first-year law student at Osgoode Hall (the University of Toronto's Faculty of Law) was used as the low authority. The passages were carefully constructed to minimize the differences between the versions, except for the experimental manipulations. The four passages were similar in length, writing style, number of arguments (three), argument premise (e.g., all versions begin with a human rights argument), and the type of information provided about the author (see Appendix B).

Participants then responded to the ten items assessing their attitudes towards homosexual teachers for the second time (the post-manipulation measure). Next, participants indicated why they held their attitudes towards homosexual teachers by checking at least one of the following alternatives: "I agree with hiring homosexual teachers if they are the most qualified teacher, since one should always hire the most qualified applicant"; "I agree with hiring homosexual teachers because I feel the Bible teaches this"; "I disagree with hiring homosexual teachers because I feel the Bible teaches this"; "I [disagree/agree]⁶ with hiring

⁶Throughout Part B of the questionnaire, questions, response alternatives and statements were adapted so that they were appropriate to the version of the persuasive message. Square brackets are used to report the variations of the

homosexual teachers because of the [Chief Justice's/Osgoode law student's] arguments that I just read concerning the issue"; "I [disagree/agree] with hiring homosexual teachers because I accept the authority and expertise of the [Chief Justice/Osgoode law student] on this issue"; and "Other reasons?"⁷

Moreover, six questions were asked of the participants: (a) "How knowledgeable were you about the issue of homosexual teachers before you read this passage?"; (b) "How important is this (homosexual teacher) issue for you personally?"; (c) "How reasonable were the arguments made in the passage you just read?"; (d) "In actual fact, to what extent do you personally agree or disagree with the arguments presented in this passage?"; (e) "To what extent do your personal religious values influence your thinking on this issue?"; and (f) "To what extent do you believe that [the Chief Justice of Canada/a first-year Osgoode law student] would actually think (in real life) that homosexual teachers should be hired in Canada?" The first two questions (knowledge and importance), according to Chaiken

wording for different versions.

⁷After the "Other reasons?" prompt, participants were given three lines to write a reason for their attitude. Several such response alternatives throughout the questionnaire were handled in a similar way.

(1987), are associated with an individual's use of systematic processing; Questions 3 and 4 determined how plausible the persuasive arguments in the message were for the participants; Question 5 asked whether participants' religious values were relevant for this issue; and the last question determined what the participants thought the supposed author of the persuasive message actually believed about this issue. The response formats for all of these questions were nine-point scales with endpoints and midpoints marked appropriately for each question (see Appendix B).

Participants were next asked to place themselves in the following hypothetical situation:

Now, suppose that the [Chief Justice's/Osgoode law student's] proposal obtained support from the Canadian government and the law prohibiting [homosexuals from becoming/discrimination against homosexual candidates applying to become] schoolteachers in Canada has, in fact, been passed. That is, the law now says that one [cannot/must] hire a homosexual [even if/if] he or she is the most qualified teaching candidate. Meanwhile, suppose you have become a district superintendent responsible for hiring teachers for the school district with your child's school in it. In other words, your job is to approve or

reject applicants wanting to become teachers in that district. While investigating the most qualified candidate for a teacher position, you discover by accident that he is a homosexual.

Participants chose among the following seven responses to this situation: (a) "I would gladly [refuse/offer] the homosexual candidate the job, since I agree with such a law"; (b) "Although I would hate doing so, I would [refuse/offer] the homosexual candidate the job because laws must be obeyed whether one thinks they are right or wrong"; (c) "I would reluctantly [refuse/offer] the homosexual candidate the job, because I could be caught and punished by the authorities if I did not [refuse/accept] his/her application"; (d) "I would [offer/refuse] the homosexual candidate the job. If accused of breaking the law, I would deny knowing he/she was a homosexual (therefore I could not [take this information into consideration/have discriminated against him/her])"; (e) "I would [offer/refuse] the homosexual candidate the job. If accused of breaking the law, I would admit I had disobeyed the law because I did not agree with it"; (f) "I would [offer/refuse] the homosexual candidate the job and announce that I had consciously decided [to hire/not to hire] a homosexual. I am willing to take the consequences of breaking this law"; and (g) "Other reason? Please specify."

Finally, participants rated the authority legitimacy of

several individuals and groups with respect to the homosexual teacher issue. Two ratings were obtained for each individual or group. First, participants rated "the extent to which each individual or group has a general legal or moral authority over the attitudes of Ontario residents concerning this issue." The second rating was similar to the first, except that participants rated the individual or group's authority over the participants' personal attitudes concerning the issue. These ratings ranged from no authority (1) to very strong authority (9). The individuals or groups rated were the following: Premier Bob Rae (the Premier of Ontario), Pope John-Paul II (current Roman Catholic Pope), Jim Bakker⁸ (former television evangelist found guilty of fraud), Billy Graham (world evangelist of Christianity), a third-year Sociology student at McMaster University, one's parents, the government of Canada, one's church minister/pastor, the Chief Justice of Canada (leader of the Canadian Supreme Court), and a first-year law student at Osgoode Hall (University of Toronto). These authority

⁸Jim Bakker's surname was mistakenly misspelled "Baker" on the questionnaires (see Appendix B). Because not one participant pointed out this error, and because a caption was used to identify Jim Bakker, participants most likely understood whose authority legitimacy they were expected to rate.

figures, other than the last two (the authority legitimacy manipulation individuals) and the Canadian government (used in the law study), were chosen to give both the participant and the experimenter points of reference in terms of the legitimacy of the authorities utilized in the persuasive passage.

The Campus Religious Group Issue

The second issue in the present study⁹ concerned whether the aggressive proselytizing religious group described in Part A should be allowed to recruit students on Canadian university campuses. This issue was chosen for this investigation because it was assumed to be interesting and relevant to university students and because it was

⁹The campus religious group issue was discussed, prior to this study, in a Canadian magazine which is distributed free of charge to university students. The November/December 1993 issue of the magazine which included the "Cults on Campus" article was available to Wilfrid Laurier University students at their bookstore. Three participants mentioned, upon completion of the questionnaire, that the campus religious group described in the study was similar to the group described in the magazine. It is unknown whether others in the sample read the article and remembered it in late January, 1994 when they participated in the study.

easily adapted for the study's purposes.

To refresh the participant's memory and to minimize the amount of confusion concerning the persuasive passage, the Part A description of the relevant campus religious group appeared again in Part B (after the homosexual teacher issue materials described above).

Participants then read one of four different persuasive passages concerning the issue, the design being similar to that for the homosexual teacher issue: 2 (passage written by a high vs. low authority) X 2 (passage for vs. against the issue). Specifically, the "Canadian Council of Churches (a committee consisting of 20 high-ranking representatives from most Protestant denominations, as well as the Roman Catholic and Jewish traditions)" was used as the high authority, and a "'Religious Issues' class at WLU¹⁰ (a group consisting of 20 first-year Religion and Culture students, which includes representatives from most Protestant denominations, as well as from the Roman Catholic and Jewish traditions)" was used as the low authority. Again, these passages were carefully constructed to minimize the differences between the versions, except for the experimental manipulations. The four passages were similar in length, writing style, number of arguments (three), argument premise (e.g., all four versions began with an

¹⁰The term "WLU" refers to Wilfrid Laurier University.

argument concerning the maturity of university students), and the type of information provided about the authors.

To have a completely counterbalanced questionnaire, 64 versions would have been required for the present investigation: 2 (Part A for T2U vs. non-T2U participants) X 4 (homosexual teacher issue versions) X 4 (campus religious group issue versions) X 2 (presentation order of the issues). Due to practical considerations, only eight versions of the survey were actually distributed to the participants: 2 (Part A for T2U vs. non-T2U participants¹¹) X 4 (homosexual teacher issue versions). Part B always began with the homosexual teacher issue--making this issue the primary focus of the investigation. Each campus religious group issue version (e.g., high authority opposing the group's recruiting of students) was preceded by a corresponding homosexual teacher issue version (e.g., low authority favouring homosexual teachers). Because the survey was not completely counterbalanced, order and context

¹¹No significant differences were found between the T2U and non-T2U groups concerning their RWA, RF, or NFC scores; therefore, all of the students' data were used in all analyses (i.e., the T2U and non-T2U categories were collapsed). For the remainder of the paper, the term "version" will refer to the four versions of the persuasive messages used in Part B of the survey.

effects were not controlled with respect to the campus religious group issue. Table 3 shows the content of each Part B version.

After reading the persuasive passage, participants again completed the eight items which assessed their attitudes towards the campus religious group issue. Next, participants indicated why they held their attitude towards the campus religious group issue by checking at least one of the following alternatives: "I agree with this religious group recruiting on university campuses because everyone should have the right to share religious ideas using their own recruiting methods"; "I disagree with this religious group recruiting on university campuses because the group is harassing their followers"; "I [disagree/agree] with this religious group recruiting on university campuses because of the [Canadian Council of Churches'/Religious Issue class's] arguments that I just read concerning the issue"; "I [disagree/agree] with this religious group recruiting on university campuses because I accept the authority and expertise of the [Canadian Council of Churches'/Religious Issue class's] on this issue"; and "Other reasons?"

Furthermore, six questions were asked of the participants: (a) How knowledgeable were you about the issue of campus religious groups before you read this passage? (b) How important is this (campus religious group) issue for you personally? (c) How reasonable were the

Table 3
Content of the Part B Versions

Version Number	Homosexual Teacher Issue Version	Campus Religious Group Issue Version
1	High authority opposes homosexual teachers	Low authority allows group to recruit students
2	High authority favours homosexual teachers	Low authority opposes the group's recruiting of students
3	Low authority opposes homosexual teachers	High authority allows group to recruit students
4	Low authority favours homosexual teachers	High authority opposes the group's recruiting of students

arguments made in the passage you just read? (d) In actual fact, to what extent do you personally agree or disagree with the arguments presented in this passage? (e) To what extent do your personal religious values influence your thinking on this issue? and (f) To what extent do you believe that [the Canadian Council of Churches/a "Religious Issues" class at WLU] actually thinks (in real life) that this religious group should or should not be allowed to recruit members on university campuses? The reasons and response formats for these questions were identical to those for the corresponding questions concerning the homosexual teacher issue.

Finally, participants rated the legitimacy of several authorities with respect to the campus religious group issue. As with the homosexual teacher issue, two ratings were obtained for each individual or group (i.e., the individual's or group's authority over the attitudes of Ontario residents and their authority over the participants' personal attitudes concerning the issue). These ratings ranged from no authority (1) to very strong authority (9). The individuals or groups rated were the same as in the homosexual teacher issue, except that the Chief Justice and the Osgoode law student (the authorities used in the source manipulation) were replaced by "the Canadian Council of Churches (an interdenominational committee that speaks to Canadian religious issues)" and "a 'Religious Issues'

Religion and Culture class at WLU," respectively.

On the last page of the questionnaire, participants were asked to indicate what they thought the researcher was looking for in this study. Participants were then reminded that the two passages they had read concerning the issues were hypothetical and did not represent the views of the persons or groups mentioned.

In summary, Part A of the survey included the RWA scale (or the Manitoba Prejudice Scale for T2U participants), the heuristic item "Established and legitimate authorities are usually correct," the initial measures of participants' attitudes towards the issues, the RF scale (or the Religious Orientation scale for T2U participants), the NFC scale, and the Background Information sheet. In Part B, participants read two passages and responded to several questions concerning each issue and each issue's persuasive message. The four versions of each passage followed a 2 (passage written by high vs. low authority) X 2 (passage for vs. against the issue) experimental design.

Results

Psychometric Properties of the Attitude Scales Utilized

Table 4 displays descriptive statistics and results of reliability analyses concerning the attitude scales used in this study. The critical attitude measures utilized in this investigation were the RWA scale and the two sets of

attitude items generated for the present study to assess participants' attitudes towards the two issues.

Consistent with past research (Altemeyer & Hunsberger, 1992), Cronbach's alpha for the RWA scale was .87 in the present study. The mean RWA score obtained for the students (131) was about 20 points lower than the scale's midpoint and similar to past studies using the same version of the scale (Alisat, 1992; B. Altemeyer, personal communication, May 11, 1994; Parker, 1993).

The ten homosexual teacher issue items¹² had a mean inter-item correlation of .40 and a Cronbach's alpha of .89 for the pre-manipulation attitude assessment. These good psychometric properties support the notion that the items can be treated as an attitude scale, where higher positive scores indicate more positive attitudes towards homosexual teachers. The new "Homosexual Teacher" or "HT" scale had

¹²Five of these ten items (Items 2, 4, 5, 6, and 8 of Part B; see Appendix B) did not specifically assess attitudes towards the homosexual teacher issue, but rather towards homosexuals more generally. Removal of these more general items did not appreciably affect the significance of any of the analyses in this investigation, but the Cronbach's alpha of the remaining five-item scale dropped to .81 for the pre-manipulation attitude assessment. Only results for the ten-item HT scale are reported in the present paper.

Table 4

Psychometric Properties of Attitude Measures

Variable	Mean	Range of Scale	Mean Inter-Item Correlation	Cronbach's Alpha (# of items)
RWA	131.42	30 - 270	.18	.87 (30)
RF	68.29	20 - 180	.39	.93 (20)
NFC	210.35	35 - 315	.21	.91 (35)
HT (pre)	71.08	10 - 90	.40	.89 (10)
HT (post)	70.41	10 - 90	.47	.90 (10)
CRG (pre)	22.89	6 - 54	.22	.62 (6)
CRG (post)	25.37	6 - 54	.31	.73 (6)
Heuristic Item	4.17	1 - 9	---	---

Note. All analyses involved between 196 and 198 participants. RWA = Right-Wing Authoritarianism scale; RF = Religious Fundamentalism scale; NFC = Need For Cognition scale; HT (pre) = pre-manipulation attitudes towards allowing homosexuals to become teachers; HT (post) = post-manipulation attitudes towards allowing homosexuals to become teachers; CRG (pre) = pre-manipulation attitudes towards allowing the described religious group to recruit students on campus; CRG (post) = post-manipulation attitudes towards allowing the described religious group to recruit students on campus.

similarly strong psychometric properties the second time participants responded to it ($\alpha=.90$).

The third critical set of attitude items utilized in this study involved eight items assessing participants' attitudes towards the campus religious group issue. A reliability analysis of these eight items showed that two of them (one protrait and one contrait item; see Items 2 and 6 following the CRG message in Appendix B) were not consistently correlated with the other six items. Cronbach's alphas for the remaining six items (three protrait and three contrait) were .62 and .73 for the pre- and post-manipulation attitudes towards the campus religious group issue, respectively. These alpha levels are weak, but minimally acceptable in terms of the related attitude scale literature (Cunningham, Dollinger, Satz, & Rotter, 1991; Glass, Bengtson, & Dunham, 1986; Thompson, Zanna, & Griffin, in press)--especially given the small number of items (six) in the scale. These six items then served as our "Campus Religious Group" or "CRG" scale in all subsequent analyses.

The psychometric properties of the other attitude scales utilized in the present study are also reported in Table 4.

Table 5 displays the correlations among the attitude scales as well as the heuristic item. It is noteworthy that a rather strong negative correlation was observed between RWA scores and participants' pre-manipulation attitudes

towards the homosexual teacher issue ($r(193)=-.51, p<.01$); that is, high RWAs were less positive (more hostile) towards the notion of hiring homosexual teachers than were low RWAs. In addition, a weak positive correlation was found between RWA and pre-manipulation attitudes towards allowing an aggressive proselytizing religious group to recruit students on university campuses ($r(194)=.19, p<.01$) such that the high RWA participants were more willing than the low RWAs to allow the religious group to continue to recruit students.

Distribution of High and Low RWAs Across the Versions

Table 6 shows the distribution of RWA scores across the four versions of the survey. The RWA score cut-offs for the high and low quartiles were 148 and 112, respectively.

Since the four versions of the survey were systematically distributed amongst the participants (i.e., Version 1, Version 2, Version 3, Version 4, Version 1, etc.), it was expected that the number of high and low RWAs who received each version would be roughly equal. A 2 (high vs. low RWA) X 4 (version) Chi-Square analysis confirmed this expectation ($X^2(3,101)=1.57; p>.60$).

Furthermore, the mean RWA scores of high and low RWAs were assumed to be similar across the conditions. To test this assumption, separate one-way ANOVAs were performed for high RWAs and low RWAs; participants' RWA scores served as the dependent measure for these analyses and version as the

Table 5

Correlations Among the Attitude Scales

Variable	RF	NFC	HT (pre)	HT (post)	CRG (pre)	CRG (post)	Heuristic
RWA	.65 **	-.07	-.51 **	-.51 **	.19 **	.07	.30 **
RF	---	.04	-.40 **	-.40 **	.21 **	.12	.14 *
NFC		---	-.04	-.07	.09	.15 *	-.03
HT (pre)			---	.94 **	.03	.09	-.27**
HT (post)				---	.01	.04	-.27**
CRG (pre)					---	.78 **	.06
CRG (post)						---	.02

Note. A listwise deletion of cases with missing data eliminated two participants' responses; therefore, all correlations are based upon the reduced sample of 196 participants.

* $p < .05$, ** $p < .01$

Table 6

RWA Mean and Range by RWA Group and Version of Questionnaire

Version Number ^a	RWA Range of High RWAs (SD)	RWA Mean of High RWAs (N)	RWA Range of Low RWAs (SD)	RWA Mean of Low RWAs (N)
1	148-192 (12.98)	164.25 (16)	96-112 (4.94)	106.23 (13)
2	149-212 (18.97)	171.94 (16)	66-112 (12.27)	101.93 (14)
3	148-187 (12.38)	162.10 (10)	78-111 (12.88)	95.53 (15)
4 ^b	148-185 (11.23)	165.31 (13)	78-112 (10.88)	101.09 (11)

^aRefer to Table 3 for the content of each version.

^bTwo low RWAs (scoring 51 and 54 on the RWA scale) who completed Version 4 of the questionnaire were omitted from the analyses because they were extreme scores in comparison to the other versions (see text).

independent variable. The results showed no differences among the mean high RWA scores ($F(3,51)=1.20, p>.30$) and low RWA scores ($F(3,49)=2.32, p>.08$) for the different versions. Unfortunately, the Levene test for homogeneity of variances indicated that the variances of the low RWA participants' RWA scores were significantly different across the four versions ($F(3,49)=5.85, p<.01$). This effect was the result of a small standard deviation (4.9) for low RWAs in Version 1 and a large standard deviation (20.8) for those in Version 4. To help avoid violating the assumption of homogeneity of variance, the two most extreme low RWAs in Version 4 (having RWA scores of 51 and 54) were removed from the data set, leaving eleven cases in this cell. This procedure altered the range of Version 4 low RWAs' scores to 78-112, the mean increased from 93.62 to 101.09, and the standard deviation of their scores decreased to 10.9. By this method, the distribution of RWA scores among the Version 4 RWAs became comparable to Versions 2 and 3 (see Table 6). With this alteration, no significant differences in mean RWA scores were found across the four versions for either the high or low RWA groups, but the Version 1 variance for low RWAs was still significantly smaller than the RWA variance of other versions ($F(3,49)=3.62, p<.05$).

Manipulation Checks and Related Information

Perceptions of the Study's Purpose

Participants' perceptions of a psychology survey's purpose are sometimes important for understanding the results of a study--especially when the questionnaire includes hypothetical situations, as in the present investigation. At the end of the questionnaire, participants were asked to indicate (in writing) "What do you think [the experimenter] was looking for in this study?"¹³

Recalling that the "cover story" of the study was that the survey assessed social and religious attitudes, it is not surprising that 126 (64%) of the 196 participants who answered this question included this idea in their answer--by far the most popular response.

The second-most-popular response to this question (involving 75 participants, or 38% of all respondents) was that the study concerned attitude change from the pre- to the post-manipulation assessments of their attitudes towards the issues. Notably, eleven of these participants (15%) phrased this in ways which emphasized the consistency of the

¹³The qualitative analysis of these responses was completed by the experimenter. Since the question was open-ended, a participant's response could be placed in more than one category.

participants' attitudes across the pre- and post-manipulation measures (i.e., lack of attitude change). Of the 75 participants, 31 (or 41%) reportedly thought that the attitude change would be attributed to the source of the message by the researcher¹⁴, 26 (or 35%) thought that the researcher would attribute the attitude change to the persuasive arguments, another 27 (or 36%) thought the researcher would attribute it to participants' religiosity, and 14 (or 19%) did not specify any "explanation" for the attitude change.

Only four participants (2%) mentioned the "compliance"

¹⁴The experimenter sometimes had difficulty distinguishing responses attributing the attitude change to the source of the message from those focusing on the arguments in the message. For example, one participant said "I believe that you were...comparing the influence that others['] views have on a person's attitudes...." The emphasis in this example seemed to be on the source of the message (the "others"), so it was scored accordingly. The participant may have meant, however, that the "views" presented by the source were the probable cause of the attitude change within the study. Therefore, the number of participants who thought the attitude change would be attributed to the message's source by the experimenter (i.e., the number of those who guessed correctly) may be exaggerated.

to the homosexual teacher law as a focus of the study. Another four participants (2%) suggested that the study involved a comparison between responses to the homosexual teacher and campus religious group issues. Not one participant guessed that there was any form of authority manipulation within the study, no one mentioned authoritarianism, and only two (or 1%) of the participants stated that a personality trait might be important in the study.

To compare high and low RWAs' perceptions of the study's purpose, a 2 (high vs. low RWA) X 2 (mentioning vs. not mentioning a potential purpose of the study) Chi-Square analysis was carried out for each response category. No significant differences were found among these analyses.

Overall, participants apparently agreed with the cover story that their attitudes towards issues were important in the study. Many participants also believed that the amount of attitude change was also important, and substantial numbers of these participants thought this attitude change would be attributed to the messages' sources, the messages' arguments, or the participants' religious beliefs. In addition, high and low RWAs did not differ in their perceptions of the study's purpose.

Authority Manipulation Check

To determine whether the high vs. low authority

manipulation was successful in this study, paired-samples t-tests were conducted between participants' ratings of the extent to which the high and low authorities were established and legitimate. Mean authority legitimacy ratings for all of the individuals or groups that were rated are shown in Table 7.

With respect to the homosexual teacher issue, participants rated the Chief Justice of Canada as having significantly more authority ($M=5.26$) than an Osgoode law student ($M=1.76$) over Ontario residents' attitudes ($t(192)=19.87, p<.001$) and over the participants' personal attitudes ($M=3.00$ and $M=1.49$, respectively; $t(192)=8.86, p<.001$). Among the ten authorities that the participants rated, the Chief Justice ranked second in authority over Ontario residents' attitudes and fourth in authority over the participants' personal attitudes. Moreover, the Osgoode law student was ranked ninth and seventh, respectively.

The corresponding results for the campus religious group issue were similar; the Canadian Council of Churches was consistently rated more authoritative ($M=5.13$) than a "Religious Issues" university class ($M=2.68$) regarding Ontario residents' attitudes ($t(192)=14.41, p<.001$) and participants' personal attitudes towards the issue ($M=2.79$ and $M=2.26$, respectively; $t(192)=3.54, p<.001$). Furthermore, the Canadian Council of Churches ranked second in authority over Ontario residents' attitudes concerning

Table 7

Means and Rankings of Authority Legitimacy Ratings

The Individual or Group Being Rated	Homosexual Teacher Issue		Campus Religious Group Issue	
	Mean Authority Over Ontario Residents (Ranking)	Mean Authority Over Participant (Ranking)	Mean Authority Over Ontario Residents (Ranking)	Mean Authority Over Participant (Ranking)
Canadian Government	5.39 (1)	3.29 (2)	4.66 (4)	2.77 (4)
Chief Justice of Canada	5.26 (2)	3.00 (4)	--	--
Canadian Council of Churches	--	--	5.13 (2)	2.79 (3)
One's church minister/pastor	4.85 (3)	3.12 (3)	5.31 (1)	3.35 (2)
Pope John-Paul II	4.50 (4)	2.14 (5)	4.83 (3)	2.26 (5)
One's Parents	4.44 (5)	5.17 (1)	4.47 (5)	4.99 (1)
Premier Bob Rae	4.22 (6)	2.01 (6)	3.44 (6)	1.71 (7)
Billy Graham	2.99 (7)	1.58 (7)	2.95 (7)	1.60 (8)
Jim Bakker	1.92 (8)	1.09 (10)	2.00 (9)	1.10 (10)
A "Religious Issues" university class	--	--	2.68 (8)	2.26 (5)
Osgoode Law Student	1.76 (9)	1.49 (8)	--	--
Sociology Student	1.46 (10)	1.44 (9)	1.63 (10)	1.44 (9)

Note. Authority legitimacy ratings ranged from no authority (1) to very strong authority (9) and involved the individual's or group's authority over Ontario residents' or the participants' personal attitudes concerning the relevant issue. All means are based on 196 participants.

the campus religious group issue, and third in authority over participants' own CRG attitudes. The "Religious Issues" university class ranked seventh in authority over Ontario residents' attitudes and sixth in their authority over the participants' attitudes on the issue.

It is conceivable that participants' ratings of the individuals or groups utilized in the authority manipulation varied according to which experimental condition they were in. For example, a person might be perceived as more authoritative if they present reasonable as opposed to unreasonable arguments towards the issues. Therefore, a 2 (high vs. low RWA) X 2 (high vs. low authority) X 2 (positive vs. negative message) ANOVA was completed, with the dependent variable being participants' authority legitimacy ratings for each authority. Only one relevant significant effect was found in this analysis--a main effect for the authority manipulation concerning ratings of the Chief Justice ($F(1,99)=6.94, p<.01$). Specifically, participants rated the Chief Justice as having more authority over their personal attitudes towards the homosexual teacher issue if the Chief Justice had supposedly written the persuasive passage ($M=3.6$) as opposed to the Osgoode law student author ($M=2.4$). Complete details of all of these analyses are located in Appendix E.

Overall, even the most prestigious and well-respected authorities were rated as having only a "moderate

authority," on average, over Ontario residents' or the participants' attitudes towards the issues. That is, mean authority legitimacy ratings rarely were higher than the midpoint of the no authority (1) to very strong authority (9) rating scale. In addition, respondents generally rated individuals and groups with which participants were more familiar or personally knew (i.e., their parents and their church minister) as having more authority over their own attitudes towards the issues than the other individuals and groups in the list.

Believability of Authority's Message

Participants were asked what attitudes towards the issues they believed the authorities held "in real life." They reported their meta-perceptions on a nine-point scale ranging from one (strongly negative towards the issue) to nine (strongly positive towards the issue). For each issue, a 2 (high vs. low RWA) X 2 (high vs. low authority) X 2 (positive vs. negative message towards the issue) ANOVA was carried out with the dependent measure being the "real life beliefs" score described above.

Concerning the homosexual teacher issue, participants tended to believe that the low authority (an Osgoode law student) would be slightly more positive towards the issue (M=5.51) than would the high authority (the Chief Justice of Canada; M=4.91); this main effect for authority approached

significance ($F(1,97)=3.53, p=.06$). Moreover, a main effect was observed for the attitude advocated by the persuasive message ($F(1,97)=51.79, p<.001$), such that participants tended to believe that the authority held a positive attitude towards the issue for the "positive message" conditions ($M=6.45$), and a negative attitude for the "negative message" conditions ($M=3.92$). No other effects approached significance within this analysis. Complete details of this analysis are reported in Tables C5a and C5b in Appendix C.

The corresponding 2 X 2 X 2 ANOVA for the campus religious group issue revealed that participants, on average, believed that both the Canadian Council of Churches ($M=3.80$) and the "Religious Issues" class ($M=3.77$) were actually mildly negative towards the issue regardless of their experimental condition (see Table D5a in Appendix D). Even so, they tended to believe that the authorities were less negative towards the issue when they were in a "positive message" condition ($M=4.12$) than in a "negative message" condition ($M=3.45$); that is, the main effect for message approached significance ($F(1,100)=3.20, p<.08$). The only significant effect found in this analysis was the RWA X Authority two-way interaction ($F(1,100)=6.86, p<.01$), such that low RWAs thought the Canadian Council of Churches would be less negative towards the issue ($M=4.27$) than the students ($M=3.15$), whereas high RWAs took the opposite point

of view ($M=3.26$ and $M=4.30$, respectively). Complete details of this analysis are reported in Table D5b in Appendix D.

Additional Preliminary Analyses

Analyses of variance similar to those completed concerning the real life beliefs variable were also conducted for responses to four other questions: (a) How knowledgeable were you about the issue of [homosexual teachers/campus religious groups] before you read this passage?; (b) How important is this ([homosexual teacher/campus religious group]) issue for you personally?; (c) How reasonable were the arguments made in the passage you just read?; and (d) In actual fact, to what extent do you personally agree or disagree with the arguments presented in this passage? As with the real life beliefs variable, participants responded to these questions on a scale ranging from one to nine. These analyses are displayed in Appendix C for the homosexual teacher issue and Appendix D for the campus religious group issue. Several of these results are noted here, because they contribute to an understanding of the results of this investigation.

First, participants reported that they were moderately knowledgeable about the homosexual teacher issue before reading the persuasive message ($M=4.30$); in comparison, they reportedly were significantly less knowledgeable concerning the campus religious group issue ($M=3.19$; $t(197)=6.25$,

$p < .001$).

Second, participants found the homosexual teacher issue to be moderately personally important ($M=4.41$). The corresponding results for the campus religious group issue revealed that high RWAs apparently thought this issue was moderately important to them ($M=4.51$), whereas low RWAs considered it relatively unimportant ($M=3.30$). This RWA main effect was statistically significant within the $2 \times 2 \times 2$ ANOVA ($F(1,100)=7.34$, $p < .01$; see Table D2b in Appendix D).

Third, there were two interesting effects regarding the participants' agreement with the arguments presented in the persuasive passages. One such effect involved their preference for the positive vs. the negative arguments towards the issues. Consistent with their pro-homosexual attitudes, the students generally agreed more with the pro-homosexual teacher arguments ($M=6.74$) than with the anti-homosexual teacher arguments ($M=3.75$; $F(1,100)=65.16$, $p < .001$). Concerning the campus religious group issue, respondents tended to agree more with the negative arguments towards the issue ($M=6.87$) than with the positive arguments ($M=4.24$; $F(1,100)=71.61$, $p < .001$).

The other noteworthy effect involving these agreement scores was a two-way interaction between participants' RWA group and the message manipulation (homosexual teacher issue, $F(1,100)=32.21$, $p < .001$; campus religious group issue, $F(1,100)=5.81$, $p < .05$). For both issues, low RWAs tended to

be more decisive (i.e., more extreme) in their agreement or disagreement with the arguments in a passage than were high RWAs. For example, participants generally agreed with the pro-homosexual teacher arguments (M=6.74); low RWAs, however, agreed more strongly (M=7.80) with these arguments than did high RWAs (M=5.83). Using the same issue, the students, on average, disagreed with the anti-homosexual teacher arguments (M=3.75). In this case, low RWAs strongly disagreed with these arguments (M=2.57), while high RWAs overall were neutral concerning the arguments (M=5.02). Therefore, high RWAs were relatively neutral towards each set of arguments in the present study in comparison to low RWAs. This RWA X message interaction is understandable because high RWAs' attitudes towards each of the two issues were in a similar direction but more moderate than were the attitudes of low RWAs; in other words, low RWAs were more "decisive" than high RWAs in their agreement or disagreement with the positive and negative arguments presented because their pre-experimental attitudes towards the issues were more extreme than were high RWAs' attitudes.

Hypothesis 1: Attitude Change Results

According to Hypothesis 1, high RWAs, with respect to yielding to a persuasive message, were anticipated to be more sensitive to source manipulations of authority legitimacy than were low RWAs. To test this hypothesis, a 2

(high vs. low RWA) X 2 (high vs. low authority) X 2 (positive vs. negative message towards the issue) ANOVA was conducted for each issue. The dependent measures for each of these analyses were participants' attitude change scores, calculated by subtracting the participants' pre-manipulation attitude scores from their post-manipulation attitudes towards the relevant issue.

The homosexual teacher issue mean attitude change scores for each experimental condition are displayed in Table 8. It is to be noted that positive attitude change scores show that participants became more positive or accepting of the hiring of homosexual teachers in public schools from the pre- to the post-manipulation attitude assessments, while negative scores denote attitude change such that participants became more hostile towards the idea of hiring homosexual teachers.

The 2 X 2 X 2 ANOVA revealed a main effect for the attitude advocated by the persuasive message ($F(1,99)=4.15$, $p<.05$) such that participants became more negative towards the issue after they had read the negative persuasive passage ($M=-1.53$), and they became slightly more positive after reading the positive persuasive passage concerning the issue ($M=0.43$). All of the remaining effects were not significant (see Table F1 in Appendix F for complete details of this analysis).

Table 9 gives the mean attitude change scores

Table 8

Attitude Change Results for the Homosexual Teacher Issue

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Chief Justice of Canada (High Authority)	-0.38 (16)	-2.47 (15)	0.71 (14)	-1.15 (13)
Osgoode Law Student (Low Authority)	-0.08 (13)	-2.00 (10)	1.82 (11)	-0.60 (15)

Note. Positive scores denote that participants became more positive towards hiring homosexual teachers and negative scores denote attitude change towards an anti-homosexual teacher position on the issue. The attitude change scores could range from -40 to +40. The number of participants in each condition is given in parentheses.

concerning the campus religious group issue for each experimental condition. Positive scores denote attitude change towards allowing the religious group to recruit students on university campuses, while negative scores denote attitude change towards opposing the group's presence on campuses. The 2 X 2 X 2 ANOVA detected a main effect for the attitude advocated by the persuasive message ($F(1,99)=17.62, p<.001$), such that participants who read the positive message became more positive towards the issue ($M=4.15$), while those who read the negative message did not, in general, experience any attitude change ($M=-0.31$). No other effects in the ANOVA were significant (see Table F2 in Appendix F for complete details of this analysis).

The overall lack of substantial attitude change in the pro-homosexual teacher ($M=0.43$) and anti-campus religious group ($M=-0.31$) conditions, however, may have minimized the expected effects. Therefore, a 2 (high vs. low RWA) X 2 (high vs. low authority) ANOVA was carried out for each issue involving only those participants who read the anti-homosexual teacher and pro-campus religious group messages. No significant effects were obtained using this method.

Since the present study focuses on participants' use of heuristic processing, and since systematic and heuristic processing can operate simultaneously (Eagly & Chaiken, 1993), it was possible that the nonsignificant authority main effect and expected interaction were masked by

Table 9

Attitude Change Results for the Campus Religious Group Issue

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Canadian Council of Churches (High Authority)	4.00 (10)	0.38 (13)	5.80 (15)	0.55 (11)
"Religious Issues" Class (Low Authority)	3.20 (15)	-1.56 (16)	3.46 (13)	-0.21 (14)

Note. Positive scores denote that participants became more positive towards allowing the religious group to recruit on university campuses and negative scores denote attitude change towards the banning of the religious group from campuses. The attitude change scores could range from -24 to +24. The number of participants in each condition is given in parentheses.

systematic processing effects. According to Chaiken and Stangor (1987), participants' systematic processing of a persuasive message is associated with their pre-experimental knowledge about the issue, the personal importance of the issue, and their need for cognition. In order to assess the possibility that such systematic processing might have interfered with our expected results, and also to control for systematic processing effects if they existed, these three variables were included as covariates in 2 X 2 Analyses of Covariance or ANOCOVARs (one analysis for each message condition for each issue).

Results of the homosexual teacher ANOCOVARs showed that none of the variables associated with systematic processing were significant predictors of participants' attitude change scores, nor were there any significant effects in these analyses (i.e., the results were similar to those reported for the earlier ANOVA).

Regarding the CRG issue, however, the effects of the covariates were more noticeable. For the positive message ANOCOVAR, the issue's personal importance for the participants almost significantly predicted participant's attitude change ($F(1,52)=3.59, p<.07$). Further analyses revealed that issue importance was marginally negatively related to attitude change under these conditions ($r(53)=-.25, p<.08$), such that participants who thought the issue was important were not as persuaded by the positive

message as were those who thought the issue was unimportant. Participants' scores on the pre-experimental knowledge and NFC variables were not, however, associated with the attitude change scores. The covariates did not alter the significance of the effects in the previous ANOVA; that is, the authority and RWA effects were still nonsignificant.

Regarding the 2 X 2 ANOCOVA for the negative message condition of the campus religious group issue, all three covariates significantly predicted the attitude change scores. Correlational analyses showed that participants' pre-experimental knowledge about the issue was positively correlated with their attitude change ($r(54)=.30, p<.05$). When this variance was removed from the dependent measure, the issue's importance to the participants and the participants' NFC scores became negatively related to their attitude change ($r(51)=-.40, p<.01$, and $r(51)=-.31, p<.05$, respectively). With the effects of the covariates removed, (i.e., the ANOCOVA), the authority manipulation main effect approached significance ($F(1,47)=3.55, p<.07$), such that participants were slightly persuaded towards the message by the low authority (the "Religious Issues" university class; $M=-0.93$), while participants in the high authority condition changed their attitudes slightly away from the issue. This authority effect was opposite in direction from the hypothesized relationship.

Therefore, regardless of the analysis conducted in this

study, no support for Hypothesis 1 was found.

Hypothesis 2: Attitude Change Agents

The second hypothesis in this study suggested that high RWAs, more than low RWAs, would report that their attitudes are influenced by established and legitimate authorities. This hypothesis was tested in two ways.

First, correlations between participants' RWA scores and their authority legitimacy ratings of several individuals and groups were conducted (see Table 10). As mentioned earlier, participants rated each individual or group twice--once in terms of their authority over Ontario residents' attitudes and once regarding their authority over the participants' personal attitudes towards the relevant issue. The results revealed an important distinction between these two ratings.

Interestingly, authoritarianism was not generally associated with how much authority each individual or group was perceived to have over Ontario residents' attitudes. For the 20 such ratings of perceived authority (10 ratings per issue), only one--involving Premier Bob Rae's authority over Ontario residents' attitudes towards the homosexual teacher issue--was significantly correlated with participants' RWA scores ($r(192) = .17, p < .05$).

In contrast, authoritarians consistently perceived established and legitimate authorities (i.e., the Canadian

Table 10

Correlations Between RWA and Authority Legitimacy Ratings

The Individual or Group Being Rated	Homosexual Teacher Issue		Campus Religious Group Issue	
	Authority Over Ontario Residents	Authority Over Participant	Authority Over Ontario Residents	Authority Over Participant
Canadian Government	.09	.18 *	.04	.12
Chief Justice of Canada	.12	.23 **	--	--
Canadian Council of Churches	--	--	.00	.23 **
One's Church Minister/Pastor	-.04	.50 **	.01	.46 **
Pope John-Paul II	-.02	.22 **	-.01	.17 *
One's Parents	-.11	.22 **	-.01	.22 **
Premier Bob Rae	.17 *	.16 *	.04	.04
Billy Graham	.04	.33 **	.06	.31 **
Jim Bakker	.02	-.01	-.07	-.05
A "Religious Issues" University Class	--	--	-.11	-.02
Osgoode Law Student	-.03	.02	--	--
Sociology Student	-.04	-.12	-.07	-.11

Note. Refer to Table 5 for mean authority legitimacy ratings for each individual or group All means are based on 196 participants.

* $p < .05$; ** $p < .01$

government, Chief Justice of Canada, one's church minister, one's parents, the Canadian Council of Churches, Pope John-Paul II, Premier Bob Rae, and Billy Graham) to have more authority over their personal attitudes towards the homosexual teacher and campus religious group issues than did nonauthoritarians. That is, all but two of the correlations between participants' RWA scores and these individuals' or groups' perceived authority over participants' attitudes on the issues were positive and significant. The correlations for student authorities (i.e., the McMaster Sociology student, the Osgoode law student, and the "Religious Issues" class) were generally very small and nonsignificant. Of course, these student authorities would not fit Altemeyer's definition of established and legitimate authorities: "Those people in our society who are usually considered to have a general legal or moral authority over the behavior of others" (Altemeyer, 1988, p.4). In addition, Jim Bakker (a former television evangelist who was publicly humiliated when he confessed to sexual improprieties and who was found guilty of fraud) would not currently fit the definition, although he may have been perceived by some as a "moral authority" before these scandals broke.

Of the 20 correlations (10 per issue) between the participants' RWA scores and their ratings of how much authority different individuals and groups have over the

participants' personal attitudes, 12 were both positive and significant. Six of the eight nonsignificant correlations involved the individuals or groups who do not fit Altemeyer's definition of established and legitimate authorities. Therefore, high RWAs, more than low RWAs, reported that established and legitimate authorities have influence over their attitudes towards the issues; in other words, these correlational analyses support Hypothesis 2.

The second method of testing this hypothesis involved a more direct, but more transparent, procedure. Participants were asked to indicate the main reason(s) why they held their attitudes towards the issues just after reading the persuasive message. Among the available alternatives was the following: "I [agree/disagree] with [hiring homosexual teachers/this religious group recruiting on university campuses] because I accept the authority and expertise of the [author of the message] on this issue." If high RWA participants consistently chose this alternative more often than low RWAs, the hypothesis would be supported.

For both the homosexual teacher and the campus religious group issues, participants did not generally attribute their attitudes towards the issues to the authority and expertise of the persuasive message's author. In fact, only 3 of the 53 high RWAs and 2 of the 56 low RWAs picked this alternative concerning the homosexual teacher issue, while 3 high RWAs and 1 low RWA checked this reason

for their attitude towards the campus religious group issue. Therefore, high RWAs did not attribute their attitudes to the messages' sources more often than did low RWAs.

In summary, participants' RWA scores did not generally correlate with their ratings of individuals' or groups' authority over the attitudes of others in their society towards the two issues. As hypothesized, however, higher RWAs did tend to rate established and legitimate authorities as having more authority over their personal attitudes towards the issues than did lower RWAs. Finally, very few participants attributed their attitudes towards the issues to the "authority and expertise" of the persuasive message's source, and (contrary to expectations) high RWAs did not make this attribution more often than did low RWAs.

Hypothesis 3: Obeying a Law

After reading the persuasive message concerning the homosexual teacher issue and after responding to the subsequent questions, participants were asked to suppose that they were responsible for hiring a teacher for their child's school district and also that a law had been passed which either required or prohibited the hiring of the most qualified applicant if he or she was a homosexual. As shown in Table 7, the Canadian government (who supposedly passed the law) was rated by the participants as having the most authority over Ontario residents' attitudes towards this

issue of those individuals or groups rated ($M=5.39$ on a scale from one to nine); similarly, the government ranked second among the ten individuals or groups rated with respect to its authority over the participants' personal attitudes. Therefore, the Canadian government was a relatively high authority for the participants.

Participants' responses to this scenario are displayed in Table 11, where one can observe that most of the high and low RWA participants (80%) in the pro-homosexual teacher law situation reported that they would gladly offer the homosexual the job since they agreed with such a law. In contrast, very few (6%) would gladly obey a law prohibiting homosexual teachers. People who disagreed with the law with which they were confronted, were given two basic options: to indicate that they would comply with the law, or break the law.

It was expected that high RWAs would tend to choose to comply with a counter-attitudinal law more than would low RWAs. As stated above, many participants said that they would gladly obey the homosexual teacher law with which they were confronted; because the law probably caused no behavioural conflict for these people (i.e., the law was not counter-attitudinal), these participants were excluded from subsequent analyses. In addition, those who could not be categorized as compliant or non-compliant were also omitted from the analyses (i.e., the "Other responses"). Since an

Table 11

Responses To A Homosexual Teacher Law

Participants' Response To The New Homosexual Teacher Law If Their Job Was To Hire Teachers	Pro-Homosexual Teacher Law				Anti-Homosexual Teacher Law			
	High RWA		Low RWA		High RWA		Low RWA	
	Law Proposed by High Authority	Law Proposed by Low Authority	Law Proposed by High Authority	Law Proposed by Low Authority	Law Proposed by High Authority	Law Proposed by Low Authority	Law Proposed by High Authority	Law Proposed by Low Authority
Agree with law	12	8	12	13	3	--	--	--
Comply b/c people should always obey laws	1	1	--	--	5	6	2	2
Comply b/c I could be punished	1	1	--	--	5	2	--	2
Total complying with the law	2	2	--	--	10	8	2	4
Break law but deny breaking law when caught	--	--	--	--	1	1	6	8
Break law and admit breaking law when caught	--	--	--	--	1	--	3	1
Break law and announce openly that broke law-- accept punishment	1	--	--	--	--	1	1	1
Total breaking the law	1	--	--	--	1	2	10	10
Other responses	1	3	2	--	1	--	1	1

inordinate number of participants (91%) in the pro-homosexual teacher law condition were excluded from the analyses because of these restrictions, this condition was completely omitted from the analyses.

The "compliance hypothesis" (Hypothesis 3) was therefore tested by a 2 (high vs. low RWA) X 2 (law proposed by a high or low authority) ANOVA for the anti-homosexual teacher law. For the analysis, the remaining five response categories were collapsed such that those who would comply with the law were grouped together (all given the value of zero) and those who would not comply were also grouped together (all given the value of one). The resulting dummy variable for compliance vs. non-compliance was used as the dependent measure for the 2 X 2 ANOVA. Results showed that high RWAs, more often than lows, complied with a law with which they did not wholeheartedly agree ($F(1,46)=14.72$, $p<.001$). No other main effects or interactions were statistically significant.

There is an alternative explanation for this highly significant RWA effect, however. High RWAs were found to be, on average, less strongly in favour of hiring a homosexual teacher ($M=62.48$)¹⁵, than were low RWAs ($M=77.46$;

¹⁵The HT attitude scale ranged from 10 to 90, with a score of 50 being the scale's neutral point.

$t(34)=3.98^{16}$, $p<.001$). Since people would probably be more likely to protest a law that is very distasteful than one which is only moderately repugnant, the compliance effect between high and low RWAs might have been due to highs' less positive attitudes towards the issue in the first place.

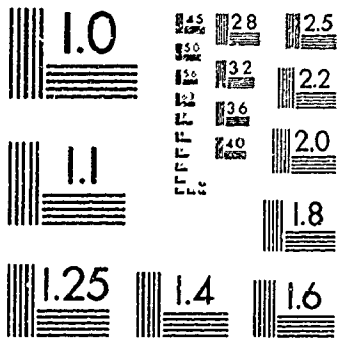
Therefore, a 2 X 2 ANOCOVA was carried out, analogous to the ANOVA described earlier, for which participants' post-manipulation attitudes towards the issue were included as a covariate. As expected, the participants' post-manipulation HT scores were significantly predictive of participants' compliance such that students who held less positive attitudes were, on average, more compliant ($F(1,42)=22.32$, $p<.001$)¹⁷. Similar to the ANOVA analysis,

¹⁶Forty-eight participants (22 high RWAs and 26 low RWAs) formed the basis for this t-value. Unfortunately, Levene's test for homogeneity of variances revealed that the variability of the HT scores for the high (14.80) and low (9.89) RWA groups were significantly different ($F(47)=5.58$, $p<.05$). Therefore, the t-test for equality of means with unequal variances was utilized, which is why the number of degrees of freedom is 34 instead of 47 for this analysis.

¹⁷A strong positive correlation between the compliance vs. non-compliance dummy variable and participants' pre-manipulation attitudes towards the issue was observed

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however, the 2 X 2 ANOCOVA results involved a main effect for RWA ($F(1,42)=8.39, p<.01$). Therefore, the participants' attitudes towards the issue did not account for the high RWAs' tendency to comply with a counter-attitudinal law more often than low RWAs, even though the F-value decreased from the ANOVA (14.72) to the ANOCOVA (8.39). The relevance and importance of this covariate effect will be discussed later in the paper. None of the other effects in the ANOCOVA were significant.

Hypothesis 4: The Heuristic Item

The last hypothesis in this investigation concerned whether authoritarianism is associated with the use of a heuristic such as "Established and legitimate authorities are usually correct." Supporting this hypothesis, a significant positive correlation between participants' agreement with the heuristic and their RWA scores was obtained ($r(197)=.30, p<.01$).

Discussion

Understanding the Results

Hypothesis 1

The main hypothesis of the present investigation was that authoritarians' attitudes are more influenced than nonauthoritarians' attitudes by the extent to which the

($r(46)=.53, p<.01$).

authority delivering a persuasive message is established and legitimate. Even though the high and low authorities used in the study were significantly different in terms of their perceived legitimacy, neither the authority manipulation nor the participants' RWA group (high vs. low) predicted attitude change for either the homosexual teacher or campus religious group issues. More importantly, the three-way interaction effect (authority X RWA X message) was not significant. Therefore, the results of the present study do not support the main hypothesis.

One must consider the possibility that, consistent with these results, high and low RWAs are not differentially influenced by the perceived legitimacy of authorities who author persuasive messages. That is, authoritarians may not be especially submissive towards authorities delivering persuasive messages. This possibility will be discussed later in the paper. There are also a variety of methodological factors that might account for this study's null findings. For example, the results may have been biased because our sample may have been unique or because participants were exposed to demand characteristics. These biases are considered in the General Limitations of This Study section later in the paper. In addition, there are methodological issues more specific to Hypothesis 1. Let us now consider these issues in some detail.

First, we attempted to promote participants' use of

heuristic processing in their analysis of the persuasive messages. However, it is conceivable that our participants (including the high RWAs) instead systematically processed the persuasive messages. Chaiken (1987; Chaiken & Stangor, 1987) recognizes that even though some people (e.g., those who score low on the NFC scale) on average will heuristically process messages, they can process messages systematically under certain circumstances. In the same way, high RWAs in the present study may have systematically processed the messages even though they have a general tendency to follow an authority legitimacy heuristic.

Several aspects of the study suggest that the participants processed the messages systematically. First, the results show that participants were significantly influenced by the message manipulation (i.e., positive vs. negative messages towards the issue) for both of the issues, but they were not significantly influenced by the authority legitimacy manipulation. This pattern of results is consistent with the notion that the participants were only persuaded by those aspects of the messages which affected the quality of the arguments; Chaiken (1987) considers judgements concerning the quality of persuasive arguments to be associated with the use of systematic processes.

Second, according to Nisbett and Ross (1980), people process messages systematically only when they have the ability and motivation to do so, because it is time-

consuming and painstaking work.

With respect to participants' ability to systematically process the messages in the present study, the arguments in the passages were presented in a clear and concise manner such that the quality of the arguments could be judged with a relatively small amount of effort (i.e., making systematic processing easier to do). In addition, there was no time pressure to finish the survey, so the participants had an adequate amount of time to systematically process the messages.

Participants may also have been motivated to analyze the messages systematically. For instance, they were instructed to read the persuasive passages carefully (which encourages systematic processing). The high RWAs, consistent with their submissive tendencies, may have systematically processed the messages because a legitimate authority (the experimenter) had told them to do so.

Third, from a developmental perspective, individuals learn heuristics through direct experience and observations of others' behaviours (Eagly & Chaiken, 1993). This description of the origins of heuristics is similar to what Bandura's social learning theory would predict (Bandura, 1977). According to Bandura, not only do people learn what heuristics to use by this method, but also when to use a heuristic. Because of this, there are situational determinants which must be present in a person's environment

to "trigger" the use of a heuristic. For example, high RWAs may only utilize an authority heuristic when they are under time pressure, or when the authority has the ability to punish the authoritarians (the "high" authorities in the present study did not have this type of potential influence over the participants, but the governmental laws did within the compliance situation). It is possible that the authority manipulation in the present investigation did not "trigger" the use of an authority heuristic; as a result, participants systematically processed the persuasive passages in this experiment by default.

All of these factors suggest that participants (including the high RWAs) may have used systematic processing to some extent. This systematic processing might have made high RWAs less sensitive to the influence of established and legitimate authorities than would normally be the case. That is, high RWAs might not have utilized the "authority heuristic" because the materials used in the present investigation encouraged systematic processing or discouraged heuristic processing of the persuasive messages.

Two additional problems in this study involve the authority manipulation. One problem with this manipulation is that the "high" authorities were not generally perceived by the participants as having a great deal of authority over their personal attitudes towards the issues. That is, students' ratings of the extent to which the Chief Justice

of Canada (for the homosexual teacher issue) and the Canadian Council of Churches (for the campus religious group issue) had authority over their personal attitudes ($M=3.0$ and $M=2.8$, respectively) were, on average, low on the nine-point scale. In contrast, participants rated individuals and groups with whom the participants had previous personal contact (e.g., one's parents) as being more authoritative over their personal attitudes towards the issue ($M=5.17$ and $M=4.99$ for the homosexual teacher and campus religious group issues, respectively) than the "high" authorities of the authority manipulations. Therefore, authoritarians may not have been especially influenced by the authority manipulation because the "high" authorities were not perceived as being sufficiently established and legitimate. In other words, the expected results might have been observed in the present study had more authoritative individuals or groups (i.e., people the participants knew personally) been utilized in the "high authority" conditions.

Another problem with the authority manipulation concerned the difference in perceived legitimacy between those expected to be high and low authorities. Although the high and low authorities in the investigation were found to be statistically different in perceived authority legitimacy, the authorities may not have been meaningfully different for the participants. For example, the Canadian

Council of Churches was rated, on average, only a half-point more authoritative (2.8) than a "Religious Issues" university class (2.3) regarding participants' personal attitudes towards the campus religious group issue, on a scale from one to nine. For the homosexual teacher issue, the difference between the perceived authoritativeness of the high and low authorities over the participants' attitudes was one-and-a-half points (M=3.0 vs. M=1.5, respectively). It is possible that a larger absolute difference in perceived authority legitimacy may be required to observe the results predicted in Hypothesis 1.

Hypothesis 2

The second hypothesis stated that high RWAs, more than low RWAs, should report that their attitudes towards the issues were influenced by established and legitimate authorities. This hypothesis was partially supported in the present investigation. Two different analyses were used to test this hypothesis. The first approach offered support for the hypothesis, but the second resulted in non-supportive findings.

First, the results from the authority legitimacy ratings generally support the hypothesis that high RWAs report being more influenced by established and legitimate authorities than are low RWAs. For instance, participants' ratings of how much authority different individuals (who fit

Altemeyer's description of an established and legitimate authority) had over their personal attitudes, were almost always significantly and positively correlated with their RWA scores (correlations ranged from .04 to .50). Therefore, high RWA participants, on average, rate established and legitimate authorities as having more authority over their attitudes than do low RWAs via this analysis.

Within these correlational analyses, however, participants' authority legitimacy ratings of people who do not fit Altemeyer's definition of an established and legitimate authority (i.e., the student authorities and Jim Bakker) were not significantly correlated with their RWA scores. These correlations probably were low because participants rated the student authorities and Jim Bakker very low (all but one of these mean perceived legitimacy ratings were below 1.5¹⁸) in comparison to their mean ratings of the established and legitimate authorities (which were all above 1.5). Therefore, the nonsignificant correlations between participants' authority ratings of non-legitimate authorities and their RWA scores may have been a result of a floor effect concerning the perceived legitimacy ratings. In other words, high RWAs rated the non-legitimate

¹⁸Perceived legitimacy ratings ranged from no authority (1) to very strong authority (9).

authorities as having less authority over their attitudes towards the issues than the established and legitimate authorities. Low RWAs, however, may also have rated the non-legitimate authorities as having less authority over their attitudes than the other authorities, but they could not show this difference on the given authority legitimacy rating scale because of the floor effect.

Overall, these correlations between participants' RWA scores and their authority legitimacy ratings support the notion that high RWAs' attitudes are more influenced by authorities than are low RWAs' attitudes.

The second set of analyses designed to test Hypothesis 2 involved participants' responses to the following statement: "Please indicate the main reason(s) why you [the participant] hold your current attitude towards [homosexual teachers/this campus religious group]." Very few participants (6%) attributed their attitudes to the "authority and expertise" of the persuasive messages' authors. Because high RWAs did not make this attribution more often than did low RWAs, Hypothesis 2 was not supported in this analysis.

Several factors may have resulted in the small percentage of participants attributing their attitudes to the source of the persuasive messages. First, the students may not have chosen this alternative because of their rather modest perceived legitimacy ratings for the "high"

authorities. In other words, the students may not have attributed their attitudes towards the issues to the Chief Justice or the Council of Churches because these people were not considered to be authoritative.

Furthermore, the "authority and expertise" of an author of a persuasive message may not have been the main reason for the participants' attitudes, but rather one of several reasons. Therefore, the participants (including the high RWAs) may not attribute their attitudes primarily to a source's authority, even though a source's authority may be a significant factor in determining their current attitude on an issue.

It is also possible that the authoritarians in the present study may have accurately reported how little they were influenced by the sources' authority (since high RWAs' attitudes were, in fact, not significantly influenced by the authority manipulation).

Although this second, more direct analysis found no support for Hypothesis 2, there are several alternative explanations for this finding. Because of this, the author is inclined to place more weight on the the RWA-authority legitimacy correlational analyses described earlier, which did provide support for Hypothesis 2. It is to be noted, however, that neither analysis used to test Hypothesis 2 addresses the question of whether or not participants realize how much authorities influence their attitudes in

comparison to other people. Do authoritarians know that they are more influenced by authorities than are nonauthoritarians? Do authoritarians consider their tendency to be more heavily influenced by authority figures than other people as a positive personality trait? What influence would this information have upon high RWAs' future encounters with authorities? Although a small amount of research has been conducted in this area (Altemeyer, 1988), these questions deserve a more thorough examination by future researchers.

Hypothesis 3

Consistent with previous research (Altemeyer, 1988), more high RWAs were expected to report an intention to comply with a counter-attitudinal law than were low RWAs. This hypothesis was confirmed in the present study. Given a choice between complying with a law which they would not gladly obey and breaking such a law, 22 of the 26 high RWAs (85%) said they would comply with the law, compared to only 6 of the 26 low RWAs in the sample (23%). In other words, there is a growing amount of research supporting the notion that authoritarians' behavioural intentions are greatly affected by laws, regardless of their personal attitudes towards the relevant issue. This "compliance effect" has several applications to everyday life and future research; these implications will be discussed later.

There is one notable observation related to participants' responses to the hypothetical law. Participants' post-manipulation attitudes towards the homosexual teacher issue (i.e., their attitudes after reading the persuasive message and before the homosexual teacher law question), in the present investigation, distinguished between those who would comply with, as opposed to break, a counter-attitudinal law; those students with moderate attitudes were significantly more willing to comply with a counter-attitudinal law than those with more extreme attitudes.

Although participants' attitudes did not alter the significance of the compliance results in this study, the attitudes of Altemeyer's students may account for the two unexpected nonsignificant findings within his compliance studies. Specifically, Altemeyer's high and low RWAs were equally compliant regarding a pro-homosexual teacher law and an anti-religious instruction law. Since high and low RWAs have different attitudes towards homosexuals and religion (Altemeyer, 1988; Altemeyer & Hunsberger, 1992), the low RWAs may have held more moderate attitudes towards the issues than did the high RWAs and could have been more willing to comply with these hypothetical laws because of this. That is, nonauthoritarians' moderate attitudes towards the issues may have increased, on average, their compliance rate such that they matched the authoritarians'

inherent high rate of compliance. Therefore, future researchers should control for participants' pre-manipulation attitudes in their compliance studies.

Hypothesis 4

The last hypothesis concerns whether authoritarianism is associated with the use of an authority heuristic similar to "Established and legitimate authorities are usually correct." If high RWAs tend to use such a decision-making heuristic more readily than do low RWAs, then high RWAs should also agree with the heuristic more than do low RWAs. In support of this hypothesis, a significant positive correlation between participants' agreement with this heuristic and their RWA scores was found in the present study.

This correlational analysis, however, is a very indirect test of the existence of this heuristic, because we do not really know how our participants process information; we only know to what extent they agreed with the "heuristic item." Hypothesis 4 could be tested in future research by directly asking participants whether they use the heuristic when responding to a persuasive message; if high RWAs report more use of the heuristic than do low RWAs, the hypothesis would be supported.

In addition, we do not even know whether the participants' definition of an established and legitimate

authority, which they used to respond to the heuristic item, was similar to Altemeyer's definition. In future studies, participants could be asked for examples of, or definitions for, established and legitimate authorities; this methodological adjustment would help the researcher to interpret more precisely what participants' responses to the heuristic item mean.

The Authority Legitimacy Rating Measure

The authority legitimacy rating measure utilized in the present study was new to the authoritarianism literature, and therefore should be evaluated according to its usefulness in future research.

First, does the authority legitimacy rating measure utilized in this study ask participants the correct question? In other words, does this measure have face validity? Altemeyer defined established and legitimate authorities as "those people in our society who are usually considered to have a general legal or moral authority over the behavior of others" (1988, p.4) Since the instructions for the authority legitimacy rating measure (i.e., "Indicate...the extent to which each individual or group has a general legal or moral authority over [the attitudes of Ontario residents/your personal attitudes] concerning this issue") were derived from Altemeyer's definition, the authority legitimacy ratings would appear to be content

valid.

Second, does the authority legitimacy rating measure have the expected relationships with other variables? That is, does this measure have construct validity? Two pieces of evidence pertaining to this question can be found in this study. One piece of evidence concerns the definition of an established and legitimate authority: "those people...who are usually considered to have...authority over the behavior of others" (Altemeyer, 1988, p.4). This definition assumes that most people--regardless of their personality--recognize how much authority certain individuals have over other people. Therefore, participants' RWA scores should not be correlated with their perceptions of how much authority different individuals and groups have over others' (i.e., Ontario residents') attitudes towards the homosexual teacher and campus religious group issues. In the present study, only 1 out of 20 such correlations was significant (i.e., chance levels).

The other test of the authority legitimacy measure's construct validity involved correlations between participants' RWA scores and their perceptions of how much authority different people have over their own personal attitudes. Authoritarians were expected to report being more influenced by authorities than were nonauthoritarians. As described earlier concerning Hypothesis 2, this idea was supported in this study by the 12 positive and significant

RWA-authority legitimacy correlations out of 20 relevant correlations.

Therefore, the authority legitimacy measure seems to have some construct validity as well as good face validity. Future research examining other expected relationships with this measure is strongly recommended. Overall, however, these authority legitimacy ratings have been shown to be useful in concretely measuring the extent to which an authority is established and legitimate.

General Limitations of the Study

Several aspects of the present investigation limit the generalizability of its results. First, the present study involved only two issues. These issues may have had unique characteristics (e.g., both issues in this study were related to authoritarianism, were social in nature, and had a definite behavioural component) which influenced this study's results. One such "unique" characteristic concerned the issues' relative simplicity (i.e., participants were not encouraged to develop compromises between the positive and negative points of view on the issues). High RWAs, however, may be more sensitive to an authority legitimacy manipulation (i.e., more likely to heuristically process the message) concerning more complex issues (e.g., the governmental budget for a given year) which require more cognitive effort to systematically process relevant

information. Under these circumstances, the expected findings might have been observed.

A second limitation on the conclusions drawn from the present investigation concerns the extent to which the participants could imagine the hypothetical situations. When asked what the supposed authors of the persuasive messages actually believed concerning the issues, the participants thought that the authors were relatively neutral towards the issues; that is, many participants did not believe that the somewhat extreme persuasive messages reflected the supposed authors' actual views towards the issues. If the students did not attribute the attitudes expressed in the persuasive messages to the hypothetical authors, then they probably would not respond to the message according to its supposed author. Therefore, this experiment's failure to find an authority manipulation effect regarding Hypothesis 1 may be a result of the believability of the hypothetical scenarios.

Regarding the hypothetical nature of the "compliance" component of the study, Altemeyer has argued that participants may not respond to a hypothetical situation the same way they would react to a real situation. When discussing his students' responses to the homosexual teacher law (his first compliance study), he stated that "very likely [he] was collecting 'poses' here, statements of how the subjects believed they should act," (1988, p.278)

instead of how they would actually act. Therefore, the authoritarians' high rate of reported compliance in this study may not translate into a high rate of compliance towards a real counter-attitudinal law.

The final limitation to be discussed concerning the present research involves the participants' perceptions of the study's purpose. Although two-thirds of the high and low RWA participants mentioned that the study concerned their attitudes towards religious and social issues (i.e., the cover story), 37% of them mentioned that the experiment was designed to detect attitude change caused by the persuasive passages, or conversely, the lack of attitude change between the pre- and post-manipulation measures. Moreover, 20% of the highs and lows said that the focus of the study involved the attitude change caused by the author of the passages. It is possible that participants were sufficiently aware of the study's purpose such that they were influenced by subtle demand characteristics (Kaplan & Saccuzzo, 1989). For example, some participants may have perceived that the experimenter wanted to observe attitude consistency across the pre- and post-manipulation measures. Because they wanted to be "good" participants, they may have then, consciously or unconsciously, attempted to minimize their attitude change scores. The resulting minimal attitude change would make differences between high and low authorities and between high and low RWAs difficult to

detect.

Conclusions and Future Research

In summary, this study failed to find that authoritarians were more influenced by an authority manipulation (Hypothesis 1); nor were they more persuadable than nonauthoritarians. However, consistent with Altemeyer's compliance studies, high RWAs were reportedly more willing to obey a counter-attitudinal law than were low RWAs (Hypothesis 3). In addition, although authoritarians did not attribute their attitudes to the "expertise and authority" of the messages' sources, they did rate established and legitimate authorities as having more authority over their personal attitudes than did nonauthoritarians (Hypothesis 2).

One possible way to interpret this study's results is to say that authoritarians do not change their attitudes towards an issue according to what an established and legitimate authority says any more than do nonauthoritarians; that is, Hypothesis 1 is not valid, consistent with the present "null" findings regarding this hypothesis. Instead, authoritarians may only be more compliant than nonauthoritarians regarding commands delivered by an established and legitimate authority. In other words, high RWAs may do what an authority tells them to do, even though their personal attitudes are unaffected.

Altemeyer's research concerning the extent to which authoritarians' attitudes are influenced by established and legitimate authorities could be viewed as supporting this hypothesis. For instance, most of his high RWA students reported in his "Attis" study that their religious beliefs would probably not be affected by a monumental scientific discovery which directly conflicts with their religion (Altemeyer, 1988). Altemeyer interpreted these results as showing that authoritarians' core religious beliefs may be unalterable, but it may also demonstrate that authoritarians' attitudes are not as influenced by authorities as Altemeyer has suggested. In addition, his "60-second sermonette" study, where Altemeyer persuaded high RWAs to hold more pro-homosexual attitudes by delivering a brief message, did show some attitude change; however, this study had several methodological problems--one being that high RWAs were not compared to other groups of people regarding how persuadable they are.

Even if one assumes that Hypothesis 1 is false, this does not preclude the possibility that high RWAs' attitudes may be affected indirectly by authorities whose commands the high RWAs obey, since people's attitudes generally change to become more consistent with their behaviour (Festinger, 1957; Rajecki, 1990).

Although the above interpretation of the study's results is possible, it is more likely that Hypothesis 1 was

not supported in this investigation because of the study's methodological and sampling problems. That is, authoritarians probably are in fact more influenced by an authority legitimacy manipulation than are nonauthoritarians, but this study's sample or methodology contributed to the nonsignificant findings.

The present study may have failed to support the first hypothesis because (a) participants might have been encouraged to systematically--instead of heuristically--process the persuasive messages, (b) the "high" authority was not perceived as very authoritative by the participants, and (c) the attitude change procedure might have been transparent to the participants, such that participants were exposed to demand characteristics.

Therefore, it is quite possible that future researchers might find that authoritarians are more influenced by an authority legitimacy manipulation than are low RWAs if they heed the following recommendations:

1. To promote heuristic processing, one might use a very complex issue, such as the probable effect of a governmental budget on a country's economy, which will require a great deal of cognitive effort to systematically process.

2. To promote heuristic processing, one might use situational time pressure such that the participants would not be able to leisurely systematically process a given

persuasive message.

3. To avoid encouraging systematic processing, one should not instruct the participants to carefully read the persuasive passage.

4. The "high" authority utilized as part of the authority manipulation possibly should be an individual or group with which the participants have had personal contact (e.g., one's church pastor, or one's parents); these authorities obtained relatively high perceived legitimacy ratings in the present research.

5. The attitude change procedure should be made more obscure by lengthening the time interval between the pre- and post-manipulation attitude assessments, or by presenting the persuasive message in a different context from the one in which the attitudes are assessed (i.e., participants might not suspect that the persuasive message is part of the experiment).

Regardless of which overall interpretation of this study's results one accepts, the present investigation extends our understanding of authoritarianism and poses new questions for future research. For instance, the authority legitimacy ratings have been introduced into the authoritarianism literature as a way to concretely measure the amount of authority an individual or group reportedly has over other people's attitudes and behaviours. This measure could now be used to determine which authority

figures influence other people (especially authoritarians) the most. Moreover, these perceived legitimacy ratings could be utilized in the future to seek an appropriate authority manipulation for future studies which address whether high RWAs are more influenced than low RWAs by the extent to which an authority delivering a persuasive message is established and legitimate.

The present study also contributes to the authoritarianism literature by providing support for the notion that high RWAs report being more influenced by established and legitimate authorities than do low RWAs (i.e., the results of the Hypothesis 2 correlational analyses).

In addition, because the present RWA-compliance study's results were consistent with Altemeyer's past research, it now seems clear that high RWAs say that they would obey a law even if they do not agree with it. In future research, the generalizability of this "compliance effect" should be investigated. For instance, do authoritarians tend to obey "laws" imposed by other institutions in our society besides the government? That is, would authoritarians comply with counter-attitudinal commands given by religious (e.g., their church denomination), social (e.g., the host of a party), or occupational (e.g., their employer) authorities? Furthermore, studies should be completed which compare participants' intentions to comply and participants' actual

behavioural compliance with a law or request.

Since authoritarians may tend to comply with counter-attitudinal laws, it may be possible, for better or for worse, for a governmental leader to greatly influence the behaviours of authoritarians throughout her or his country by passing laws concerning social issues; nonauthoritarians, however, may not be so easily influenced by a government's policy changes. For instance, authoritarians have been shown to have relatively prejudicial attitudes against homosexuals and racial minorities compared to low RWAs (Altemeyer, 1988; Altemeyer & Hunsberger, 1992). Authoritarians might become more tolerant of these social groups if laws were passed which reinforced positive attitudes towards these groups. Therefore, the present line of research linking authoritarianism with the influence of established and legitimate authorities and with compliance is important and worthy of future study.

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Appendix A

Part A of Questionnaire

Key For "T2U" Version of Part A

1. Cover Page
2. Items 1-2: Buffer items
3. Items 3-23: "1990" Manitoba Prejudice Scale
4. Item 24: Buffer Item
5. Item 25: Heuristic Item
6. Items 26-28: Buffer Items
7. Items 29-30, 34-35, 37, 38, 40-43: Homosexual Teacher Scale (pre-manipulation attitude assessment)
Items 30-41: Attitudes Towards Homosexuals Scale
8. Items 44-45: Religious attitudes towards homosexuality
9. Items 46, 48-50, 52-53: Campus Religious Group Scale (pre-manipulation attitude assessment)
Items 47, 51: Unreliable CRG items
10. Items 54-73: Religious Orientation Scale
11. Item 74: Buffer Item
12. Items 75-109: Need For Cognition Scale
13. Background Information

Survey Number: _____

ATTITUDES SURVEY

This survey is being conducted as part of Bruce Parker's M.A. thesis in psychology, and is part of an investigation of people's opinions concerning a variety of social issues, religious attitudes, and background information. We are also interested in how people form their opinions. You will also be asked for your reaction to two hypothetical situations.

The content of some of the items is controversial, but it is important that we assess people's feelings about these issues. Your individual responses will be kept in the strictest confidence among the "Transition to University" research team. Your participation in this study is not required for continued participation in the "Transition to University" study. The information obtained will be analyzed on a group basis only, not on an individual basis.

You are free to withdraw from this study at any time, in which case none of your responses will be included in the analyses. You may also omit questions that you do not feel comfortable answering; however, it is important that you complete as many items as possible. Should you wish further information about the study, please contact one of the people listed below.

Thank you for your cooperation!!

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PART A: ATTITUDE SCALES

Below you will find a variety of statements related to different social and religious attitudes. You will probably find that you agree with some of the statements, and disagree with others, to varying extents. Please indicate your reaction to each statement by placing a number on the line next to each statement according to the following response scale:

Place the number **-4** on the adjacent line if you very strongly disagree with the statement.

-3 if you strongly disagree with the statement.

-2 if you moderately disagree with the statement.

-1 if you slightly disagree with the statement.

+1 if you slightly agree with the statement.

+2 if you moderately agree with the statement.

+3 if you strongly agree with the statement.

+4 if you very strongly agree with the statement.

If you feel precisely neutral about an item, place a "0" on the line next to the statement.

You may find that you sometimes have different reactions to different parts of a statement. For example, you might very strongly disagree ("-4") with one idea in a statement, but slightly agree (" +1") with another idea in the same item. When this happens, please combine your reactions, and write down how you feel "on balance" (that is, a "-3" in this example).

1. _____ Canada is the best place in the world to live for racial minority groups.
2. _____ I find that immigrants and Visa students do not get the good grades in university that Canadian citizens do.
3. _____ There are entirely too many people from the wrong sorts of places being admitted into Canada now.
4. _____ In general, Indians have gotten *less* than they deserve from our social and anti-poverty programs.
5. _____ Canada should open its doors to more immigration from the West Indies.
6. _____ Certain races of people clearly do NOT have the natural intelligence and "get up and go" of the white race.
7. _____ The Vietnamese and other Asians who have recently moved to Canada have proven themselves to be industrious citizens, and many more should be invited in.
8. _____ It's good to live in a country where there are so many minority groups present, such as blacks, Asians, and aboriginals.
9. _____ Arabs are too emotional and hateful, and they don't fit in well in our country.
10. _____ As a group, Indians and Metis are naturally lazy, promiscuous and irresponsible.
11. _____ Canada should open its doors to more immigration from Latin America.
12. _____ Black people as a rule are, by their nature, more violent than white people are.
13. _____ The people from India who have recently come to Canada have mainly brought disease, ignorance and crime with them.
14. _____ Jews can be trusted as much as everyone else.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

15. _____ It is a waste of time to train certain races for good jobs; they simply don't have the drive and determination it takes to learn a complicated skill.
16. _____ The public needs to become aware of the many ways blacks in Canada suffer prejudice.
17. _____ Every person we let into our country from overseas means either another Canadian won't be able to find a job, or another foreigner will go on welfare here.
18. _____ In the final analysis the established authorities, like parents and our national leaders, generally turn out to be right about things, and all the protestors don't know what they are talking about.
19. _____ Canada has much to fear from the Japanese, who are as cruel as they are industrious.
20. _____ There is nothing wrong with intermarriage among the races.
21. _____ Indians should keep on protesting and demonstrating until they get just treatment in our country.
22. _____ Many minorities are spoiled; if they really wanted to improve their lives, they would get jobs and get off welfare.
23. _____ Canada should guarantee that French language rights exist all across the country.
24. _____ Obedience is the most important virtue children should learn.
25. _____ Established and legitimate authorities are usually correct.
26. _____ I would not support a homosexual Prime Minister of Canada.
27. _____ There are many so-called "closet" homosexuals in our society.
28. _____ I would prefer that homosexuals stay away from me and my family.
29. _____ A homosexual candidate for a teaching position in my school district should be hired if he or she is the most qualified applicant.
30. _____ I won't associate with known homosexuals if I can help it.
31. _____ The sight of two men kissing does NOT particularly bother me.
32. _____ If two homosexuals want to get married, the law should let them.
33. _____ Homosexuals should be locked up to protect society.
34. _____ Homosexuals should never be given positions of trust in caring for children.
35. _____ I would join an organization even though I knew it had homosexuals in its membership.
36. _____ In many ways, the AIDS disease currently killing homosexuals is just what they deserve.
37. _____ Homosexuality is "an abomination in the sight of God."
38. _____ Homosexuals have a perfect right to their lifestyle, if that's the way they want to live.
39. _____ Homosexuals should be forced to take whatever treatments science can come up with to make them normal.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

40. _____ People should feel sympathetic and understanding of homosexuals, who are unfairly attacked in our society.
41. _____ I wouldn't mind being seen smiling and chatting with a known homosexual.
42. _____ A person cannot be both a good role model and a homosexual.
43. _____ I would object to a homosexual teaching my child, even if he or she is a good teacher.
44. _____ My minister/priest/rabbi is very open and accepting regarding homosexuality.
45. _____ My church teaches that homosexuality is wrong.

Please read the following paragraph about an aggressive religious group recruiting on university campuses, and then respond to the subsequent items.

Recently, a religious group (not a mainstream denomination) has begun to aggressively recruit students on Ontario university campuses. Students (especially those who are alone) are approached in university cafeterias, registration lines, libraries and bookstores. Although some students have had positive experiences with the group, others have not. A typical negative experience with this group might go something like this: A shy first-year student, intimidated by a large university, accepts a casual invitation from an acquaintance to a social function. The student very quickly makes friends with everyone in the group and feels accepted. Over the next few months, the student learns that this is really a religious group. When the student doubts the religious teachings, the group says she is "spiritually immature." Because the student's new friends expect her to spend a great deal of time with them, she does not talk as often with her family or friends outside the group, and she spends less time studying. When the student decides to leave the group, the group threatens to tell the student's parents about her confessed sins and continues to pressure her until she changes her phone number.

46. _____ I would not mind having this religious group on my university campus.
47. _____ Only mainstream religious groups in our society (i.e., not this group) should be allowed to recruit students on university campuses.
48. _____ Any organization recruiting students in this manner should be barred from university campuses.
49. _____ By the time students reach university, they are able to make up their own minds about religion, and do not need "protection" from this particular religious group.
50. _____ All groups (both religious and nonreligious) should be allowed to recruit members on university campuses if they wish to do so.
51. _____ University students have a right to join this particular religious group.
52. _____ The thought of this religious organization aggressively recruiting vulnerable university students scares me.
53. _____ Religion has no place on a university campus, and all religious groups should be banned from actively recruiting new members on campus property.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

The following items are not related to the passage about the university religious group. Simply indicate the extent of your agreement or disagreement concerning each statement using the +4 to -4 scale above (as you have throughout the questionnaire).

54. _____ What religion offers me most is comfort when sorrows and misfortune strike.
55. _____ One reason for my being a church member is that such membership helps to establish a person in the community.
56. _____ I try hard to carry my religion over into all my other dealings in life.
57. _____ The purpose of prayer is to secure a happy and peaceful life.
58. _____ Quite often I have been keenly aware of the presence of God or the Divine Being.
59. _____ My religious beliefs are what really lie behind my whole approach to life.
60. _____ It doesn't matter so much what I believe so long as I lead a moral life.
61. _____ Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.
62. _____ The church is most important as a place to formulate good social relationships.
63. _____ The prayers I say when I am alone carry as much meaning and personal emotion as those said by me during services.
64. _____ Although I believe in my religion, I feel there are many more important things in my life.
65. _____ If not prevented by unavoidable circumstances, I attend church.
66. _____ If I were to join a church group I would prefer to join a Bible study group rather than a social fellowship.
67. _____ I pray chiefly because I have been taught to pray.
68. _____ Religion is especially important to me because it answers many questions about the meaning of life.
69. _____ A primary reason for my interest in religion is that my church is a congenial social activity.
70. _____ Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.
71. _____ I read literature about my faith (or church).
72. _____ It is important for me to spend periods of time in private religious thought and meditation.
73. _____ The primary purpose of prayer is to gain relief and protection.
74. _____ I think about my religious beliefs for hours on end trying to understand why I am alive.
75. _____ Other people seem to think that I think too much.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

76. ____ I really enjoy a task that involves coming up with new solutions to problems.
77. ____ I would prefer a task that is intellectual, difficult and important to one that is somewhat important and does not require much thought.
78. ____ I tend to set goals that can be accomplished only by expending considerable mental effort.
79. ____ I am usually tempted to put more thought into a task than the job minimally requires.
80. ____ Learning new ways to think doesn't excite me very much.
81. ____ I am hesitant about making important decisions after thinking about them.
82. ____ I usually end up deliberating about issues even when they do not affect me personally.
83. ____ I prefer just to let things happen rather than try to understand why they turned out that way.
84. ____ I have difficulty thinking in new and unfamiliar situations.
85. ____ The idea of relying on thought to make my way to the top does not appeal to me.
86. ____ The notion of thinking abstractly is not appealing to me.
87. ____ I am an intellectual.
88. ____ I only think as hard as I have to.
89. ____ I don't reason well under pressure.
90. ____ I like tasks that require little thought once I've learned them.
91. ____ I prefer to think about small, daily projects to long-term ones.
92. ____ I would rather do something that requires little thought than something that is sure to challenge my thinking abilities.
93. ____ I find little satisfaction in deliberating hard and for long hours.
94. ____ I more often talk with other people about the reasons for and possible solutions to international problems than about gossip or tidbits of what famous people are doing.
95. ____ These days, I see little chance for performing well, even in "intellectual" jobs, unless one knows the right people.
96. ____ More often than not, more thinking just leads to more errors.
97. ____ I don't like to have responsibility of handling a situation that requires a lot of thinking.
98. ____ I appreciate opportunities to discover the strengths and weaknesses of my own reasoning.
99. ____ I feel relief rather than satisfaction after completing a task that required a lot of mental effort.
100. ____ Thinking is not my idea of fun.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

101. _____ I try to anticipate and avoid situations where there is a likely chance I will have to think in depth about something.
102. _____ I prefer watching educational to entertainment programs.
103. _____ I think best when those around me are very intelligent.
104. _____ I prefer my life to be filled with puzzles that I must solve.
105. _____ I would prefer complex to simple problems.
106. _____ Simply knowing the answer rather than understanding the reasons for the answer to a problem is fine with me.
107. _____ It's enough for me that something gets the job done; I don't care how or why it works.
108. _____ Ignorance is bliss.
109. _____ I enjoy thinking about an issue even when the results of my thought will have no effect on the outcome of the issue.

BACKGROUND INFORMATION

Please check (or write in) the appropriate answer in the space provided for each question.

1. What is your gender? Male _____ Female _____
2. What is your age? _____
3. What year of university are you in? _____
4. In which of the following religious groups were you raised?
 - _____ Protestant (Which denomination? _____)
 - _____ Catholic
 - _____ Some other religious group (Please specify: _____)
 - _____ No religion
5. With which religious group do you presently identify yourself or think of yourself as being?
 - _____ Protestant (Which denomination? _____)
 - _____ Catholic
 - _____ Some other religious group (Please specify: _____)
 - _____ Personal religion (no affiliation to any specific religious group)
 - _____ No religion
6. On average, how often do you attend church? (In this context, "going to church" means any time that you receive religious instruction with others in your religious group; i.e., Bible studies, church services, etc.)
I attend church about _____ times a year, or about _____ times a month (please use whichever time-frame is most convenient).

Key For The "Non-T2U" Version of Part A

1. Cover Page
2. Items 1: Buffer item
3. Items 2-31: Right-Wing Authoritarianism Scale
4. Item 32: Heuristic Item
5. Items 33-35: Buffer Items
6. Items 36-37, 41-42, 44-45, 47-50: Homosexual Teacher Scale (pre-manipulation attitude assessment)
Items 37-48: Attitudes Towards Homosexuals Scale
7. Items 51-52: Religious attitudes towards homosexuality
8. Items 53, 55-57, 59-60: Campus Religious Group Scale (pre-manipulation attitude assessment)
Items 54, 58: Unreliable CRG items
9. Items 61-81: Religious Fundamentalism Scale
10. Item 82: Buffer Item
11. Items 83-117: Need For Cognition Scale
12. Background Information

Survey Number: _____

ATTITUDES SURVEY

This survey is being conducted as part of Bruce Parker's M.A. thesis in psychology, and is part of an investigation of people's opinions concerning a variety of social issues, religious attitudes, and background information. We are also interested in how people form their opinions. You will also be asked for your reactions to two hypothetical situations.

The content of some of the items is controversial, but it is important that we assess people's feelings about these issues. Your individual responses will be kept in the strictest confidence. The information obtained will be analyzed on a group basis only, not on an individual basis.

You are free to withdraw from this study at any time, in which case none of your responses will be included in the analyses. You may also omit questions that you do not feel comfortable answering; however, it is important that you complete as many items as possible. Should you wish further information about the study, please contact one of the people listed below.

Thank you for your cooperation!!

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PART A: ATTITUDE SCALES

Below you will find a variety of statements related to different social and religious attitudes. You will probably find that you agree with some of the statements, and disagree with others, to varying extents. Please indicate your reaction to each statement by placing a number on the line next to each statement according to the following response scale:

Place the number **-4** on the adjacent line if you very strongly disagree with the statement.

-3 if you strongly disagree with the statement.

-2 if you moderately disagree with the statement.

-1 if you slightly disagree with the statement.

+1 if you slightly agree with the statement.

+2 if you moderately agree with the statement.

+3 if you strongly agree with the statement.

+4 if you very strongly agree with the statement.

If you feel precisely neutral about an item, place a "0" on the line next to the statement.

You may find that you sometimes have different reactions to different parts of a statement. For example, you might very strongly disagree ("-4") with one idea in a statement, but slightly agree (" +1") with another idea in the same item. When this happens, please combine your reactions, and write down how you feel "on balance" (that is, a "-3" in this example).

1. _____ The way things are going in this country, it's going to take a lot of "strong medicine" to straighten out the troublemakers, criminals and perverts.
2. _____ Our country will be great if we honour the ways of our forefathers, do what the authorities tell us to do, and get rid of the "rotten apples" who are ruining everything.
3. _____ It is wonderful that young people can protest anything they don't like, and act however they wish nowadays.
4. _____ It is always better to trust the judgment of the proper authorities in government and religion, than to listen to the noisy rabble-rousers in our society who are trying to create doubt in people's minds.
5. _____ People should pay less attention to the Bible and other old traditional forms of religious guidance, and instead develop their own personal standards of what is moral and immoral.
6. _____ What our country *really* needs, instead of more "civil rights," is a good stiff dose of law and order.
7. _____ Our country will be destroyed someday if we do not smash the perversions eating away at our moral fibre and traditional beliefs.
8. _____ The sooner we get rid of the traditional family structure, where the father is the head of the family and the children are taught to obey authority automatically, the better. The old-fashioned way has a lot wrong with it.
9. _____ There is nothing wrong with premarital sexual intercourse.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

10. _____ The facts on crime, sexual immorality, and the recent public disorders all show we have to crack down harder on deviant groups and troublemakers if we are going to save our moral standards and preserve law and order.
11. _____ There is nothing immoral or sick in somebody's being a homosexual.
12. _____ It is important to protect fully the rights of radicals and deviants.
13. _____ Obedience is the most important virtue children should learn.
14. _____ There is no "one right way" to live your life. Everybody has to create his own way.
15. _____ Once our government leaders condemn the dangerous elements in our society, it will be the duty of every patriotic citizen to help stomp out the rot that is poisoning our country from within.
16. _____ Government, judges and the police should never be allowed to censor books.
17. _____ Some of the worst people in our country nowadays are those who do not respect our flag, our leaders, and the normal way things are supposed to be done.
18. _____ In these troubled times laws have to be enforced without mercy, especially when dealing with the agitators and revolutionaries who are stirring things up.
19. _____ Atheists and others who have rebelled against the established religions are no doubt every bit as good and virtuous as those who attend church regularly.
20. _____ Some young people sometimes get rebellious ideas, but as they get older they ought to become more mature and forget about such things.
21. _____ There is nothing really wrong with a lot of the things some people call "sins."
22. _____ Everyone should have his own life-style, religious beliefs, and sexual preferences, even if it makes him different from everyone else.
23. _____ The situation in our country is getting so serious, the strongest methods would be justified if they eliminated the troublemakers and got us back to our true path.
24. _____ Authorities such as parents and our national leaders generally turn out to be right about things, and the radicals and protestors are almost always wrong.
25. _____ A lot of our rules regarding modesty and sexual behaviour are just customs which are not necessarily any better and holier than those which other people follow.
26. _____ There is absolutely nothing wrong with nudist camps.
27. _____ The real keys to the "good life" are obedience, discipline, and sticking to the straight and narrow.
28. _____ We should treat protestors and radicals with open arms and open minds, since new ideas are the lifeblood of progressive change.
29. _____ What our country really needs is a strong, determined leader who will crush evil, and take us back to our true path.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

30. _____ Students must be taught to challenge their parents' ways, confront the authorities, and criticize the traditions of our society.
31. _____ One reason we have so many troublemakers in our society nowadays is that parents and other authorities have forgotten that good old-fashioned physical punishment is still one of the best ways to make people behave properly.
32. _____ Established and legitimate authorities are usually correct.
33. _____ I would not support a homosexual Prime Minister of Canada.
34. _____ There are many so-called "closet" homosexuals in our society.
35. _____ I would prefer that homosexuals stay away from me and my family.
36. _____ A homosexual candidate for a teaching position in my school district should be hired if he or she is the most qualified applicant.
37. _____ I won't associate with known homosexuals if I can help it.
38. _____ The sight of two men kissing does NOT particularly bother me.
39. _____ If two homosexuals want to get married, the law should let them.
40. _____ Homosexuals should be locked up to protect society.
41. _____ Homosexuals should never be given positions of trust in caring for children.
42. _____ I would join an organization even though I knew it had homosexuals in its membership.
43. _____ In many ways, the AIDS disease currently killing homosexuals is just what they deserve.
44. _____ Homosexuality is "an abomination in the sight of God."
45. _____ Homosexuals have a perfect right to their lifestyle, if that's the way they want to live.
46. _____ Homosexuals should be forced to take whatever treatments science can come up with to make them normal.
47. _____ People should feel sympathetic and understanding of homosexuals, who are unfairly attacked in our society.
48. _____ I wouldn't mind being seen smiling and chatting with a known homosexual.
49. _____ A person cannot be both a good role model and a homosexual.
50. _____ I would object to a homosexual teaching my child, even if he or she is a good teacher.
51. _____ My minister/priest/rabbi is very open and accepting regarding homosexuality.
52. _____ My church teaches that homosexuality is wrong.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

Please read the following paragraph about an aggressive religious group recruiting on university campuses, and then respond to the subsequent items.

Recently, a religious group (not a mainstream denomination) has begun to aggressively recruit students on Ontario university campuses. Students (especially those who are alone) are approached in university cafeterias, registration lines, libraries and bookstores. Although some students have had positive experiences with the group, others have not. A typical negative experience with this group might go something like this: A shy first-year student, intimidated by a large university, accepts a casual invitation from an acquaintance to a social function. The student very quickly makes friends with everyone in the group and feels accepted. Over the next few months, the student learns that this is really a religious group. When the student doubts the religious teachings, the group says she is "spiritually immature." Because the student's new friends expect her to spend a great deal of time with them, she does not talk as often with her family or friends outside the group, and she spends less time studying. When the student decides to leave the group, the group threatens to tell the student's parents about her confessed sins and continues to pressure her until she changes her phone number.

53. _____ I would not mind having this religious group on my university campus.
54. _____ Only mainstream religious groups in our society (i.e., not this group) should be allowed to recruit students on university campuses.
55. _____ Any organization recruiting students in this manner should be barred from university campuses.
56. _____ By the time students reach university, they are able to make up their own minds about religion, and do not need "protection" from this religious group.
57. _____ All groups (both religious and nonreligious) should be allowed to recruit members on university campuses if they wish to do so.
58. _____ University students have a right to join this religious group.
59. _____ The thought of a religious organization aggressively recruiting vulnerable university students scares me.
60. _____ Religion has no place on a university campus, and all religious groups should be banned from actively recruiting new members on campus property.

The following items are not related to the passage about the university religious group. Simply indicate the extent of your agreement or disagreement concerning each statement using the +4 to -4 scale above (as you have throughout the questionnaire).

61. _____ My religious beliefs are far too important to me to be jeopardized by a lot of scepticism and critical examination.
62. _____ God has given mankind a complete, unfailing guide to happiness and salvation, which must be totally followed.
63. _____ All of the religions in the world have flaws and wrong teachings.

-4 = very strongly disagree
 -3 = strongly disagree
 -2 = moderately disagree
 -1 = slightly disagree

+4 = very strongly agree
 +3 = strongly agree
 +2 = moderately agree
 +1 = slightly agree

0 = precisely neutral

64. _____ Of all the people on this earth, one group has a special relationship with God because it believes the most in His revealed truths and tries the hardest to follow His laws.
65. _____ The long-established traditions in religion show the best way to honour and serve God, and should never be compromised.
66. _____ Religion must admit all its past failings, and adapt to modern life if it is to benefit humanity.
67. _____ When you get right down to it, there are only two kinds of people in the world: the Righteous, who will be rewarded by God; and the rest, who will not.
68. _____ Different religions and philosophies have different versions of the truth, and may be equally right in their own way.
69. _____ The basic cause of evil in this world is Satan, who is still constantly and ferociously fighting against God.
70. _____ It is more important to be a good person than to believe in God and the right religion.
71. _____ No one religion is especially close to God, nor does God favour any particular group of believers.
72. _____ God will punish most severely those who abandon his true religion.
73. _____ No single book of religious writings contains all the important truths about life.
74. _____ It is silly to think people can be divided into "the Good" and "the Evil." Everyone does some good, and some bad things.
75. _____ God's true followers must remember that he requires them to *constantly* fight Satan and Satan's allies on this earth.
76. _____ Parents should encourage their children to study all religions without bias, then make up their own minds about what to believe.
77. _____ There *is* a religion on this earth that teaches, without error, God's truth.
78. _____ "Satan" is just the name people give to their own bad impulses. There really is *no such thing* as a diabolical "Prince of Darkness" who tempts us.
79. _____ Whenever science and sacred scripture conflict, science must be wrong.
80. _____ There is *no* body of teachings, or set of scriptures, which is completely without error.
81. _____ To lead the best, most meaningful life, one must belong to the one, true religion.
82. _____ I think about my religious beliefs for hours on end trying to understand why I am alive.
83. _____ Other people seem to think that I think too much.
84. _____ I really enjoy a task that involves coming up with new solutions to problems.
85. _____ I would prefer a task that is intellectual, difficult and important to one that is somewhat important and does not require much thought.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

86. _____ I tend to set goals that can be accomplished only by expending considerable mental effort.
87. _____ I am usually tempted to put more thought into a task than the job minimally requires.
88. _____ Learning new ways to think doesn't excite me very much.
89. _____ I am hesitant about making important decisions after thinking about them.
90. _____ I usually end up deliberating about issues even when they do not affect me personally.
91. _____ I prefer just to let things happen rather than try to understand why they turned out that way.
92. _____ I have difficulty thinking in new and unfamiliar situations.
93. _____ The idea of relying on thought to make my way to the top does not appeal to me.
94. _____ The notion of thinking abstractly is not appealing to me.
95. _____ I am an intellectual.
96. _____ I only think as hard as I have to.
97. _____ I don't reason well under pressure.
98. _____ I like tasks that require little thought once I've learned them.
99. _____ I prefer to think about small, daily projects to long-term ones.
100. _____ I would rather do something that requires little thought than something that is sure to challenge my thinking abilities.
101. _____ I find little satisfaction in deliberating hard and for long hours.
102. _____ I more often talk with other people about the reasons for and possible solutions to international problems than about gossip or tidbits of what famous people are doing.
103. _____ These days, I see little chance for performing well, even in "intellectual" jobs, unless one knows the right people.
104. _____ More often than not, more thinking just leads to more errors.
105. _____ I don't like to have responsibility of handling a situation that requires a lot of thinking.
106. _____ I appreciate opportunities to discover the strengths and weaknesses of my own reasoning.
107. _____ I feel relief rather than satisfaction after completing a task that required a lot of mental effort.
108. _____ Thinking is not my idea of fun.
109. _____ I try to anticipate and avoid situations where there is a likely chance I will have to think in depth about something.
110. _____ I prefer watching educational to entertainment programs.
111. _____ I think best when those around me are very intelligent.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

112. _____ I prefer my life to be filled with puzzles that I must solve.
113. _____ I would prefer complex to simple problems.
114. _____ Simply knowing the answer rather than understanding the reasons for the answer to a problem is fine with me.
115. _____ It's enough for me that something gets the job done, I don't care how or why it works.
116. _____ Ignorance is bliss.
117. _____ I enjoy thinking about an issue even when the results of my thought will have no effect on the outcome of the issue.

BACKGROUND INFORMATION

Please check (or write in) the appropriate answer in the space provided for each question.

1. What is your gender? Male _____ Female _____
2. What is your age? _____
3. What year of university are you in? _____
4. In which of the following religious groups were you raised?
 - _____ Protestant (Which denomination? _____)
 - _____ Catholic
 - _____ Some other religious group (Please specify: _____)
 - _____ No religion
5. With which religious group do you presently identify yourself or think of yourself as being?
 - _____ Protestant (Which denomination? _____)
 - _____ Catholic
 - _____ Some other religious group (Please specify: _____)
 - _____ Personal religion (no affiliation to any specific religious group)
 - _____ No religion
6. On average, how often do you attend church? (In this context, "going to church" means any time that you receive religious instruction with others in your religious group; i.e., Bible studies, church services, etc.)
 I attend church about _____ times a year, or about _____ times a month (please use whichever time-frame is most convenient).

Appendix B
Part B of Questionnaire

Key for Part B of Questionnaire

1. Part B Instructions
2. Homosexual Teacher Issue Passage
3. Items 1-10: Homosexual Teacher Scale (Post-Manipulation Attitude Assessment)
4. Item 11: Main Reasons for Homosexual Teacher Issue Attitude
5. Items 12-17: Background Information Concerning Participants' View of the Homosexual Teacher Issue
6. Item 18: Compliance With a Homosexual Teacher Law
7. Ratings of Several Authorities Regarding the Homosexual Teacher Issue
8. Campus Religious Group Passage
9. Items 1, 3-5, 7-8: Campus Religious Group Scale (Post-Manipulation Attitude Assessment)
Items 47, 51: Unreliable CRG items
10. Item 9: Main Reasons for Campus Religious Group Issue Attitude
11. Items 10-15: Background Information Concerning Participants' View of the Campus Religious Group Issue
12. Ratings of Several Authorities Regarding the Campus Religious Group Issue

Version 1:

Chief Justice of Canada (High Authority) opposes the
homosexual teacher issue.

A "Religious Issues" university class (Low Authority)
supports the specific campus religious group's
right to recruit students.

PART B

PART B INSTRUCTIONS: In this section of the survey, we are interested in your reactions to two issues. In order to get you thinking about each issue, another person's ideas about the issue are presented first. To ensure that you are prepared for the questions which follow, please read the person's point of view carefully. After reading the passage, turn the page and answer the several questions concerning the relevant issue.

The Issue: Should Canada Allow Homosexual Teachers?

Suppose that the Chief Justice of the Canadian Supreme Court wrote a report recommending that the Canadian government consider passing a law prohibiting homosexuals from becoming school teachers in Canada. Although current laws do not directly deal with this issue, the Chief Justice's report has been published in "*The Globe and Mail*" and has raised some interest among politicians. Within the report, the Chief Justice supported his proposal with the following three arguments (in condensed form).

First, all Canadians are entitled to equal rights. Unfortunately, this equality of rights is seldom, if ever, achieved. In the case of homosexual teachers, the rights of the homosexual wanting to teach in public schools must be weighed against the rights of the homosexual's students to a quality education taught by respectable individuals. The Chief Justice believes that the students' rights, because of the vulnerability of children, are more important than the homosexuals' rights under these circumstances.

Second, homosexuals are inappropriate role models for Canadian young people. The Chief Justice cited several studies showing some notable differences between homosexuals and heterosexuals outside of sexual preference, including some undesirable characteristics. As positive role models for our young people, therefore, homosexuals are not as good as heterosexuals.

Third, the Chief Justice discussed recent research in psychology and the medical sciences. Scientists have found that homosexuality may be partly caused by a series of experiences in a person's life (e.g., sexual abuse as a child). Since school teachers, in general, can significantly influence a student's experiences (such as when sexuality is discussed in Health classes), a child might even become a homosexual partly from having a homosexual school teacher. Therefore, the fear that homosexual teachers could influence children to become homosexuals themselves is a legitimate concern.

In light of these arguments, the Chief Justice believes that homosexual applicants for teaching positions should not be hired, regardless of whether or not they are the most qualified applicants.

QUESTIONS ON THE "HOMOSEXUAL TEACHER" ISSUE

After reading about the Chief Justice's report, please indicate your personal opinions below by using the following attitude scale to respond to the subsequent items.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

1. ___ A homosexual candidate for a teaching position in my school district should be hired if he or she is the most qualified applicant.
2. ___ I won't associate with known homosexuals if I can help it.
3. ___ Homosexuals should never be given positions of trust in caring for children.
4. ___ I would join an organization even though I knew it had homosexuals in its membership.
5. ___ Homosexuality is "an abomination in the sight of God."
6. ___ Homosexuals have a perfect right to their lifestyle, if that's the way they want to live.
7. ___ People should feel sympathetic and understanding of homosexuals, who are unfairly attacked in our society.
8. ___ I wouldn't mind being seen smiling and chatting with a known homosexual.
9. ___ A person cannot be both a good role model and a homosexual.
10. ___ I would object to a homosexual teaching my child, even if he or she is a good teacher.
11. Please indicate the main reason(s) why you have your current attitude towards homosexual teachers by checking one or more of the following reasons (check all that apply):
 - ___ I agree with hiring homosexual teachers if they are the most qualified teacher, since one should always hire the most qualified applicant.
 - ___ I agree with hiring homosexual teachers because I feel the Bible teaches this.
 - ___ I disagree with hiring homosexual teachers because I feel the Bible teaches this.
 - ___ I disagree with hiring homosexual teachers because of the Chief Justice's arguments that I just read concerning the issue.
 - ___ I disagree with hiring homosexual teachers because I accept the authority and expertise of the Chief Justice on this issue.

Other reasons? _____

Now, suppose that the Chief Justice's proposal obtained support from the Canadian government and the law prohibiting homosexuals from becoming school teachers in Canada has, in fact, been passed. That is, the law now says that one cannot hire a homosexual even if he or she is the most qualified teaching candidate. Meanwhile, suppose you have become a district superintendent responsible for hiring teachers for the school district with your child's school in it. In other words, your job is to approve or reject applicants wanting to become teachers in that district. While investigating the most qualified candidate for a teacher position, you discover by accident that he is a homosexual.

18. Within this different legal situation, which of the following behaviours would you (as district superintendent) most probably do if you were in this hypothetical situation?
(Check only one)

I would gladly refuse the homosexual candidate the job, since I agree with such a law.

Although I would hate doing so, I would refuse the homosexual candidate the job because laws must be obeyed whether one thinks they are right or wrong.

I would reluctantly refuse the homosexual candidate the job, because I could be caught and punished by the authorities if I did not refuse his/her application.

I would offer the homosexual candidate the job. If accused of breaking the law, I would deny knowing he/she was a homosexual (therefore I could not take this information into consideration).

I would offer the homosexual candidate the job. If accused of breaking the law, I would admit I had disobeyed the law because I did not agree with it.

I would offer the homosexual candidate the job and announce that I had consciously decided to hire a homosexual. I am willing to take the consequences of breaking this law.

Other reason? Please specify: _____

**Rating of Several Authorities
Regarding the Homosexual Teacher Issue**

Please consider each of the individuals or groups listed below with respect to the issue of homosexual school teachers. Indicate in the spaces provided on the left side of the page **the extent to which each individual or group has a general legal or moral authority over the attitudes of Ontario residents concerning this issue**. On the right side of the page, indicate the extent to which each individual or group has a general legal or moral authority over our personal attitudes concerning this issue. Please use the following scale for your ratings:

- | | | | | | | | | |
|-----------------|---|-------------------|---|-----------------------|---|---------------------|---|--------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| no
authority | | some
authority | | moderate
authority | | strong
authority | | very strong
authority |

Authority Over
Ontario Residents'
Attitudes

Authority Over
Your Personal
Attitudes

- | | | |
|-------|--|-------|
| _____ | Premier Bob Rae (the Premier of Ontario) | _____ |
| _____ | Pope John-Paul II (current Roman Catholic Pope) | _____ |
| _____ | Jim Baker (former television evangelist found guilty of fraud) | _____ |
| _____ | Billy Graham (world evangelist of Christianity) | _____ |
| _____ | a third-year Sociology student at McMaster University | _____ |
| _____ | one's parents | _____ |
| _____ | the government of Canada | _____ |
| _____ | one's church minister/pastor | _____ |
| _____ | the Chief Justice of Canada (leader of the Canadian Supreme Court) | _____ |
| _____ | a first-year law student at Osgoode Hall (University of Toronto) | _____ |

**The Issue: Should This Religious Groups Recruit
on Canadian University Campuses?**

Earlier in this survey, you read a paragraph about a religious group on university campuses. To refresh your memory about the passage, here is the passage again. Please read it again.

Recently, a religious group (not a mainstream denomination) has begun to aggressively recruit students on Ontario university campuses. Students (especially those who are alone) are approached in university cafeterias, registration lines, libraries and bookstores. Although some students have had positive experiences with the group, others have not. A typical negative experience with this group might go something like this: A shy first-year student, intimidated by a large university, accepts a casual invitation from an acquaintance to a social function. The student very quickly makes friends with everyone in the group and feels accepted. Over the next few months, the student learns that this is really a religious group. When the student doubts the religious teachings, the group says she is "spiritually immature." Because the student's new friends expect her to spend a great deal of time with them, she does not talk as often with her family or friends outside the group, and she spends less time studying. When the student decides to leave the group, the group threatens to tell the student's parents about her confessed sins and continues to pressure her until she changes her phone number.

Suppose that the "Religious Issues" class at WLU (a group consisting of 20 first-year Religion and Culture students, which includes representatives from most Protestant denominations, as well as from the Roman Catholic and Jewish traditions) has completed a group project concerning the issue of whether or not this particular religious group should be allowed to recruit students on Canadian university campuses. Within their statement, the class used the following arguments to support their view that the religious group does indeed have a right to recruit students on Canadian university campuses (again, the arguments are condensed here):

First, university students are over the age of 18, which is the accepted age of maturity in our society. Therefore, the Religious Issues class believes that the student's decision to enter this religious group was that student's own responsibility.

Second, the "Freedom of Speech" and "Freedom of Religion" components of the Canadian constitution clearly state that no persons can be stopped from sharing religious beliefs with others. The Religious Issues class emphasizes how crucial it is that we preserve these freedoms on our university campuses, as well as elsewhere in our society.

Third, many students feel there is nothing wrong with this religious organization. In fact, some members of the group think that this religious group was the "best thing" that happened to them at university. Since many students are having positive experiences with the group, the Religious Issues class believes that this religious group has been recruiting students in a responsible manner in most cases.

In conclusion, the Religious Issues class believes that the religious group in question should be allowed to recruit students on Canadian university campuses.

QUESTIONS ON THE "CAMPUS RELIGIOUS GROUP" ISSUE

After reading about the Religious Issues class's statement, please indicate your personal opinions below by using the following attitude scale to respond to the subsequent items.

-4 = very strongly disagree	+4 = very strongly agree
-3 = strongly disagree	+3 = strongly agree
-2 = moderately disagree	+2 = moderately agree
-1 = slightly disagree	+1 = slightly agree
0 = precisely neutral	

1. ___ I would not mind having this religious group on my university campus.
2. ___ Only mainstream religious groups in our society (i.e., not this group) should be allowed to recruit students on university campuses.
3. ___ Any organization recruiting students in this manner should be barred from university campuses.
4. ___ By the time students reach university, they are able to make up their own minds about religion, and do not need "protection" from this religious group.
5. ___ All groups (both religious and nonreligious) should be allowed to recruit members on university campuses if they wish to do so.
6. ___ University students have a right to join this religious group.
7. ___ The thought of this religious organization aggressively recruiting vulnerable university students scares me.
8. ___ Religion has no place on a university campus, and all religious groups should be banned from actively recruiting new members on campus property.
9. Please indicate the main reason(s) why you hold your current attitude towards this campus religious group by checking one or more of the following reasons (check all that apply):

___ I disagree with this religious group recruiting on university campuses because the group is harrassing their followers.

___ I agree with this religious group recruiting on university campuses because everyone should have the right to share religious ideas using their own recruiting methods.

___ I agree with this religious group recruiting on university campuses because of the Religious Issues class's arguments that I just read concerning the issue.

___ I agree with this religious group recruiting on university campuses because I accept the authority and expertise of the Religious Issues class on this issue.

Other reasons? _____

For the following items, please indicate your response by circling the appropriate numbers.

10. How knowledgeable were you about the issue of campus religious groups before you read this passage?

1	2	3	4	5	6	7	8	9
Not at all			Moderately			Very		
Knowledgeable			Knowledgeable			Knowledgeable		

11. How important is this (campus religious group) issue for you personally?

1	2	3	4	5	6	7	8	9
Not at all			Moderately			Very		
Important			Important			Important		

12. How reasonable were the arguments made in the passage you just read?

1	2	3	4	5	6	7	8	9
Not at all			Moderately			Very		
Reasonable			Reasonable			Reasonable		

13. In actual fact, to what extent do you personally agree or disagree with the arguments presented in this passage?

1	2	3	4	5	6	7	8	9
Strongly				Neutral	Strongly			
Disagree					Agree			

14. To what extent do your personal religious values influence your thinking on this issue?

1	2	3	4	5	6	7	8	9
Not at all				Somewhat			A great deal	

15. To what extent do you believe that a "Religious Issues" class at WLU actually thinks (in real life) that this religious group should or should not be allowed to recruit members on university campuses? I think that the class would be:

1	2	3	4	5	6	7	8	9
Strongly				Neutral	Strongly			
<u>Opposed</u> to				on this issue	in <u>favour</u> of			
this religious					this religious			
group being on					group being on			
university campuses					university campuses			

A Final Note and Question:

You have now completed the main body of the questionnaire. Congratulations!! Thank you for your part in helping me complete my thesis project.

I have one last question for you, however. You have now answered many questions throughout this questionnaire. What do you think I was looking for in this study?

Finally, I would just like to remind you of a couple things. First, the passages concerning both of the issues were hypothetical. The arguments presented do not represent the views of the persons mentioned. In fact, we do not know what their views on these issues really are. We simply wanted to get your reactions to some hypothetical arguments concerning these issues.

Thanks again for your participation. I will be posting some information about the study's results on the "Participant Feedback" bulletin board in a few weeks. Please do not discuss this survey with anyone until February 1, 1994.

Sincerely,

Bruce Parker

Version 2:

Chief Justice of Canada (High Authority)
approves of homosexual teachers.

A "Religious Issues" university class (Low Authority)
opposes the campus religious group's recruiting of students.

PART B

PART B INSTRUCTIONS: In this section of the survey, we are interested in your reactions to two issues. In order to get you thinking about each issue, another person's ideas about the issue are presented first. To ensure that you are prepared for the questions which follow, please read the person's point of view carefully. After reading the passage, turn the page and answer the several questions concerning the issue.

The Issue: Should Canada Allow Homosexual Teachers?

Suppose that the Chief Justice of the Canadian Supreme Court wrote a report recommending that the Canadian government consider passing a law prohibiting discrimination against homosexual candidates applying to become school teachers in Canada. Although current laws do not directly deal with this issue, the Chief Justice's report has been published in "*The Globe and Mail*" and has raised some interest among politicians. Within the report, the Chief Justice supported his proposal with the following three arguments (in condensed form).

First, all Canadians are entitled to equal rights. Unfortunately, this equality of rights is seldom, if ever, achieved. In the case of homosexual teachers, homosexuals have the right to teach and should be hired if they are the most qualified applicants for the job. The Chief Justice believes that the homosexuals' rights, especially because of their history of being discriminated against, are very important under these circumstances.

Second, homosexuals are perfectly acceptable role models for Canadian young people. The Chief Justice cited several studies showing no notable differences between homosexuals and heterosexuals outside of sexual preference, regarding undesirable characteristics. As positive role models for young people, therefore, homosexuals are just as good as heterosexuals.

Third, the Chief Justice discussed recent research in psychology and the medical sciences. Scientists have found that homosexuality may have a genetic basis. Since genetic traits, in general, cannot be significantly influenced by experiences (such as when sexuality is discussed in Health classes), a child would not become a homosexual due to having a homosexual school teacher. Therefore, the fear that homosexual teachers could influence children to become homosexuals themselves is unfounded.

In light of these arguments, the Chief Justice believes that homosexual applicants for teaching positions should be hired, whenever they are the most qualified applicants.

QUESTIONS ON THE "HOMOSEXUAL TEACHER" ISSUE

After reading about the Chief Justice's report, please indicate your personal opinions below by using the following attitude scale to respond to the subsequent items.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

1. ___ A homosexual candidate for a teaching position in my school district should be hired if he or she is the most qualified applicant.
2. ___ I won't associate with known homosexuals if I can help it.
3. ___ Homosexuals should never be given positions of trust in caring for children.
4. ___ I would join an organization even though I knew it had homosexuals in its membership.
5. ___ Homosexuality is "an abomination in the sight of God."
6. ___ Homosexuals have a perfect right to their lifestyle, if that's the way they want to live.
7. ___ People should feel sympathetic and understanding of homosexuals, who are unfairly attacked in our society.
8. ___ I wouldn't mind being seen smiling and chatting with a known homosexual.
9. ___ A person cannot be both a good role model and a homosexual.
10. ___ I would object to a homosexual teaching my child, even if he or she is a good teacher.
11. Please indicate the main reason(s) why you have your current attitude towards homosexual teachers by checking one or more of the following reasons (check all that apply):

- ___ I disagree with hiring homosexual teachers because I feel the Bible teaches this.
- ___ I agree with hiring homosexual teachers because I feel the Bible teaches this.
- ___ I agree with hiring homosexual teachers if they are the most qualified teacher, since one should always hire the most qualified applicant.
- ___ I agree with hiring homosexual teachers because of the Chief Justice's arguments that I just read concerning the issue.
- ___ I agree with hiring homosexual teachers because I accept the authority and expertise of the Chief Justice on this issue.

Other reasons? _____

Now, suppose that the Chief Justice's proposal obtained support from the Canadian government and the law prohibiting discrimination against homosexual candidates applying to become school teachers in Canada has, in fact, been passed. That is, the law now says that one must hire a homosexual if he or she is the most qualified teaching candidate. Meanwhile, suppose you have become a district superintendent responsible for hiring teachers for the school district with your child's school in it. In other words, your job is to approve or reject applicants wanting to become teachers in that district. While investigating the most qualified candidate for a teacher position, you discover by accident that he is a homosexual.

18. Within this different legal situation, which of the following behaviours would you (as district superintendent) most probably do if you were in this hypothetical situation?
(Check only one)

I would gladly offer the homosexual candidate the job, since I agree with such a law.

Although I would hate doing so, I would offer the homosexual candidate the job because laws must be obeyed whether one thinks they are right or wrong.

I would reluctantly offer the homosexual candidate the job, because I could be caught and punished by the authorities if I did not accept his/her application.

I would refuse the homosexual candidate the job. If accused of breaking the law, I would deny knowing he/she was a homosexual (therefore I could not have discriminated against him/her).

I would refuse the homosexual candidate the job. If accused of breaking the law, I would admit I had disobeyed the law because I did not agree with it.

I would refuse the homosexual candidate the job and announce that I had consciously decided not to hire a homosexual. I am willing to take the consequences of breaking this law.

Other reason? Please specify: _____

**Rating of Several Authorities
Regarding the Homosexual Teacher Issue**

Please consider each of the individuals or groups listed below with respect to the issue of homosexual school teachers. Indicate in the spaces provided on the left side of the page the extent to which each individual or group has a general legal or moral authority over the attitudes of Ontario residents concerning this issue. On the right side of the page, indicate the extent to which each individual or group has a general legal or moral authority over your personal attitudes concerning this issue. Please use the following scale for your ratings:

- | | | | | | | | | |
|-----------------|---|-------------------|---|-----------------------|---|---------------------|---|--------------------------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| no
authority | | some
authority | | moderate
authority | | strong
authority | | very strong
authority |

Authority Over
Ontario Residents'
Attitudes

Authority Over
Your Personal
Attitudes

_____	Premier Bob Rae (the Premier of Ontario)	_____
_____	Pope John-Paul II (current Roman Catholic Pope)	_____
_____	Jim Baker (former television evangelist found guilty of fraud)	_____
_____	Billy Graham (world evangelist of Christianity)	_____
_____	a third-year Sociology student at McMaster University	_____
_____	one's parents	_____
_____	the government of Canada	_____
_____	one's church minister/pastor	_____
_____	the Chief Justice of Canada (leader of the Canadian Supreme Court)	_____
_____	a first-year law student at Osgoode Hall (University of Toronto)	_____

**The Issue: Should This Religious Groups Recruit
on Canadian University Campuses?**

Earlier in this survey, you read a paragraph about a religious group on university campuses. To refresh your memory about the passage, here is the passage again. Please read it again.

Recently, a religious group (not a mainstream denomination) has begun to aggressively recruit students on Ontario university campuses. Students (especially those who are alone) are approached in university cafeterias, registration lines, libraries and bookstores. Although some students have had positive experiences with the group, others have not. A typical negative experience with this group might go something like this: A shy first-year student, intimidated by a large university, accepts a casual invitation from an acquaintance to a social function. The student very quickly makes friends with everyone in the group and feels accepted. Over the next few months, the student learns that this is really a religious group. When the student doubts the religious teachings, the group says she is "spiritually immature." Because the student's new friends expect her to spend a great deal of time with them, she does not talk as often with her family or friends outside the group, and she spends less time studying. When the student decides to leave the group, the group threatens to tell the student's parents about her confessed sins and continues to pressure her until she changes her phone number.

Suppose that the "Religious Issues" class at WLU (a group consisting of 20 first-year Religion and Culture students, which includes representatives from most Protestant denominations, as well as from the Roman Catholic and Jewish traditions) has completed a group project concerning the issue of whether or not this particular religious group should be allowed to recruit students on Canadian university campuses. Within their paper, the class used the following arguments to support their view that the religious group does not have a right to recruit students on Canadian university campuses (again, the arguments are condensed here):

First, university students are in a particularly vulnerable period of their lives, in which they move away from home and try to "find themselves." Therefore, the Religious Issues class believes that students can be more easily drawn into this religious group against their will.

Second, the "Freedom of Speech" and "Freedom of Religion" components of the Canadian constitution clearly state that no persons can deceive others in order to convince them to join a religious organization. The Religious Issues class emphasizes how crucial it is that we preserve these rights on our university campuses, as well as elsewhere in our society.

Third, many students are disillusioned with this religious organization. In fact, some former members of the group think that the religious group was the "worst thing" that happened to them at university. Since many students in the group are having negative experiences, the Religious Issues class believes that this religious group has been recruiting students in an irresponsible manner in most cases.

In conclusion, the Religious Issues class believes that the religious group in question should not be allowed to recruit students on Canadian university campuses.

QUESTIONS ON THE "CAMPUS RELIGIOUS GROUP" ISSUE

After reading about the Religious Issues class's statement, please indicate your personal opinions below by using the following attitude scale to respond to the subsequent items.

-4 = very strongly disagree	+4 = very strongly agree
-3 = strongly disagree	+3 = strongly agree
-2 = moderately disagree	+2 = moderately agree
-1 = slightly disagree	+1 = slightly agree
0 = precisely neutral	

1. ___ I would not mind having this religious group on my university campus.
2. ___ Only mainstream religious groups in our society (i.e., not this group) should be allowed to recruit students on university campuses.
3. ___ Any organization recruiting students in this manner should be barred from university campuses.
4. ___ By the time students reach university, they are able to make up their own minds about religion, and do not need "protection" from this religious group.
5. ___ All groups (both religious and nonreligious) should be allowed to recruit members on university campuses if they wish to do so.
6. ___ University students have a right to join this religious group.
7. ___ The thought of this religious organization aggressively recruiting vulnerable university students scares me.
8. ___ Religion has no place on a university campus, and all religious groups should be banned from actively recruiting new members on campus property.
9. Please indicate the main reason(s) why you hold your current attitude towards this campus religious group by checking one or more of the following reasons (check all that apply):
 - ___ I agree with this religious group recruiting on university campuses because everyone should have the right to share religious ideas using their own recruiting methods.
 - ___ I disagree with this religious group recruiting on university campuses because the group is harrassing their followers.
 - ___ I disagree with this religious group recruiting on university campuses because of the Religious Issues class's arguments that I just read concerning the issue.
 - ___ I disagree with this religious group recruiting on university campuses because I accept the authority and expertise of the Religious Issues class on this issue.

Other reasons? _____

**Rating of Several Authorities
Regarding the Campus Religious Group Issue**

Please consider each of the individuals or groups listed below with respect to the campus religious group issue. Indicate in the spaces provided on the left side of the page the extent to which each individual or group has a general legal or moral authority over the attitudes of Ontario residents concerning this issue. On the right side of the page, indicate the extent to which each individual or group has a general legal or moral authority over your personal attitudes concerning this issue. Please use the following scale for your ratings:

	1	2	3	4	5	6	7	8	9
	no authority		some authority		moderate authority		strong authority		very strong authority
<u>Authority Over Ontario Residents' Attitudes</u>									<u>Authority Over Your Personal Attitudes</u>
_____	Premier Bob Rae (the Premier of Ontario)								_____
_____	Pope John-Paul II (current Roman Catholic Pope)								_____
_____	Jim Baker (former television evangelist found guilty of fraud)								_____
_____	Billy Graham (world evangelist of Christianity)								_____
_____	a third-year Sociology student at McMaster University								_____
_____	one's parents								_____
_____	the government of Canada								_____
_____	one's church minister/pastor								_____
_____	the Canadian Council of Churches (interdenominational committee that speaks to Canadian religious issues)								_____
_____	a "Religious Issues" Religion and Culture class at WLU								_____

A Final Note and Question:

You have now completed the main body of the questionnaire. Congratulations!! Thank you for your part in helping me complete my thesis project.

I have one last question for you, however. You have now answered many questions throughout this questionnaire. What do you think I was looking for in this study?

Finally, I would just like to remind you of a couple things. First, the passages concerning both of the issues were hypothetical. The arguments presented do not represent the views of the persons mentioned. In fact, we do not know what their views on these issues really are. We simply wanted to get your reactions to some hypothetical arguments concerning these issues.

Thanks again for your participation. I will be posting some information about the study's results on the "Participant Feedback" bulletin board in a few weeks. Please do not discuss this survey with anyone until February 1, 1994.

Sincerely,

Bruce Parker

Version 3:

A first-year law student (Low Authority)
opposes homosexuals becoming teachers.

The Canadian Council of Churches (High Authority)
supports the campus religious group's
right to recruit students.

PART B

PART B INSTRUCTIONS: In this section of the survey, we are interested in your reactions to two issues. In order to get you thinking about each issue, another person's ideas about the issue are presented first. To ensure that you are prepared for the questions which follow, please read the person's point of view carefully. After reading the passage, turn the page and answer the several questions concerning the issue.

The Issue: Should Canada Allow Homosexual Teachers?

Suppose that a first-year law student at Osgoode Hall (University of Toronto) wrote a report recommending that the Canadian government consider passing a law prohibiting homosexuals from becoming school teachers in Canada. Although current laws do not directly deal with this issue, the student's report has been published in "*The Globe and Mail*" and has raised some interest among politicians. Within the report, the Osgoode law student supported his proposal with the following three arguments (in condensed form).

First, all Canadians are entitled to equal rights. Unfortunately, this equality of rights is seldom, if ever, achieved. In the case of homosexual teachers, the rights of the homosexual wanting to teach in public schools must be weighed against the rights of the homosexual's students to a quality education taught by respectable individuals. The Osgoode law student believes that the students' rights, because of the vulnerability of children, are more important than the homosexuals' rights under these circumstances.

Second, homosexuals are inappropriate role models for Canadian young people. The Osgoode law student cited several studies showing some notable differences between homosexuals and heterosexuals outside of sexual preference, including some undesirable characteristics. As positive role models for our young people, therefore, homosexuals are not as good as heterosexuals.

Third, the Osgoode law student discussed recent research in psychology and the medical sciences. Scientists have found that homosexuality may be partly caused by a series of experiences in a person's life (e.g., sexual abuse as a child). Since school teachers, in general, can significantly influence a student's experiences (such as when sexuality is discussed in Health classes), a child might even become a homosexual partly from having a homosexual school teacher. Therefore, the fear that homosexual teachers could influence children to become homosexuals themselves is a legitimate concern.

In light of these arguments, the Osgoode law student believes that homosexual applicants for teaching positions should not be hired, regardless of whether or not they are the most qualified applicants.

QUESTIONS ON THE "HOMOSEXUAL TEACHER" ISSUE

After reading about the Osgoode law student's report, please indicate your personal opinions below by using the following attitude scale to respond to the subsequent items.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

1. ___ A homosexual candidate for a teaching position in my school district should be hired if he or she is the most qualified applicant.
2. ___ I won't associate with known homosexuals if I can help it.
3. ___ Homosexuals should never be given positions of trust in caring for children.
4. ___ I would join an organization even though I knew it had homosexuals in its membership.
5. ___ Homosexuality is "an abomination in the sight of God."
6. ___ Homosexuals have a perfect right to their lifestyle, if that's the way they want to live.
7. ___ People should feel sympathetic and understanding of homosexuals, who are unfairly attacked in our society.
8. ___ I wouldn't mind being seen smiling and chatting with a known homosexual.
9. ___ A person cannot be both a good role model and a homosexual.
10. ___ I would object to a homosexual teaching my child, even if he or she is a good teacher.
11. Please indicate the main reason(s) why you have your current attitude towards homosexual teachers by checking one or more of the following reasons (check all that apply):

___ I agree with hiring homosexual teachers if they are the most qualified teacher, since one should always hire the most qualified applicant.

___ I agree with hiring homosexual teachers because I feel the Bible teaches this.

___ I disagree with hiring homosexual teachers because I feel the Bible teaches this.

___ I disagree with hiring homosexual teachers because of the Osgoode law student's arguments that I just read concerning the issue.

___ I disagree with hiring homosexual teachers because I accept the authority and expertise of the Osgoode law student on this issue.

Other reasons? _____

Now, suppose that the Osgoode law student's proposal obtained support from the Canadian government and the law prohibiting homosexuals from becoming school teachers in Canada has, in fact, been passed. That is, the law now says that one cannot hire a homosexual even if he or she is the most qualified teaching candidate. Meanwhile, suppose you have become a district superintendent responsible for hiring teachers for the school district with your child's school in it. In other words, your job is to approve or reject applicants wanting to become teachers in that district. While investigating the most qualified candidate for a teacher position, you discover by accident that he is a homosexual.

18. Within this different legal situation, which of the following behaviours would you (as district superintendent) most probably do if you were in this hypothetical situation? (Check only one)

I would gladly refuse the homosexual candidate the job, since I agree with such a law.

Although I would hate doing so, I would refuse the homosexual candidate the job because laws must be obeyed whether one thinks they are right or wrong.

I would reluctantly refuse the homosexual candidate the job, because I could be caught and punished by the authorities if I did not refuse his/her application.

I would offer the homosexual candidate the job. If accused of breaking the law, I would deny knowing he/she was a homosexual (therefore I could not take this information into consideration).

I would offer the homosexual candidate the job. If accused of breaking the law, I would admit I had disobeyed the law because I did not agree with it.

I would offer the homosexual candidate the job and announce that I had consciously decided to hire a homosexual. I am willing to take the consequences of breaking this law.

Other reason? Please specify: _____

**Rating of Several Authorities
Regarding the Homosexual Teacher Issue**

Please consider each of the individuals or groups listed below with respect to the issue of homosexual school teachers. Indicate in the spaces provided on the left side of the page **the extent to which each individual or group has a general legal or moral authority over the attitudes of Ontario residents concerning this issue**. On the right side of the page, indicate the extent to which each individual or group has a general legal or moral authority over your personal attitudes concerning this issue. Please use the following scale for your ratings:

1	2	3	4	5	6	7	8	9
no authority		some authority		moderate authority		strong authority		very strong authority
<u>Authority Over Ontario Residents' Attitudes</u>					<u>Authority Over Your Personal Attitudes</u>			
_____				Premier Bob Rae (the Premier of Ontario)				_____
_____				Pope John-Paul II (current Roman Catholic Pope)				_____
_____				Jim Baker (former television evangelist found guilty of fraud)				_____
_____				Billy Graham (world evangelist of Christianity)				_____
_____				a third-year Sociology student at McMaster University				_____
_____				one's parents				_____
_____				the government of Canada				_____
_____				one's church minister/pastor				_____
_____				the Chief Justice of Canada (leader of the Canadian Supreme Court)				_____
_____				a first-year law student at Osgoode Hall (University of Toronto)				_____

**The Issue: Should This Religious Groups Recruit
on Canadian University Campuses?**

Earlier in this survey, you read a paragraph about a religious group on university campuses. To refresh your memory about the passage, here is the passage again. Please read it again.

Recently, a religious group (not a mainstream denomination) has begun to aggressively recruit students on Ontario university campuses. Students (especially those who are alone) are approached in university cafeterias, registration lines, libraries and bookstores. Although some students have had positive experiences with the group, others have not. A typical negative experience with this group might go something like this: A shy first-year student, intimidated by a large university, accepts a casual invitation from an acquaintance to a social function. The student very quickly makes friends with everyone in the group and feels accepted. Over the next few months, the student learns that this is really a religious group. When the student doubts the religious teachings, the group says she is "spiritually immature." Because the student's new friends expect her to spend a great deal of time with them, she does not talk as often with her family or friends outside the group, and she spends less time studying. When the student decides to leave the group, the group threatens to tell the student's parents about her confessed sins and continues to pressure her until she changes her phone number.

Suppose that the Canadian Council of Churches (a committee consisting of 20 high-ranking representatives from most Protestant denominations, as well as from the Roman Catholic and Jewish traditions) has issued a statement concerning the issue of whether or not this particular religious group should be allowed to recruit students on Canadian university campuses. Within their statement, the Council used the following arguments to support their view that the religious group does indeed have a right to recruit students on Canadian university campuses (again, the arguments are condensed here):

First, university students are over the age of 18, which is the accepted age of maturity in our society. Therefore, the Canadian Council of Churches believes that the student's decision to enter this religious group was that student's own responsibility.

Second, the "Freedom of Speech" and "Freedom of Religion" components of the Canadian constitution clearly state that no persons can be stopped from sharing religious beliefs with others. The Canadian Council of Churches emphasizes how crucial it is that we preserve these freedoms on our university campuses, as well as elsewhere in our society.

Third, many students feel there is nothing wrong with this religious organization. In fact, some members of the group think that this religious group was the "best thing" that happened to them at university. Since many students are having positive experiences with the group, the Canadian Council of Churches believes that this religious group has been recruiting students in a responsible manner in most cases.

In conclusion, the Canadian Council of Churches believes that the religious group in question should be allowed to recruit students on Canadian university campuses.

QUESTIONS ON THE "CAMPUS RELIGIOUS GROUP" ISSUE

After reading about the Canadian Council of Churches' statement, please indicate your personal opinions below by using the following attitude scale to respond to the subsequent items.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

1. ___ I would not mind having this religious group on my university campus.
2. ___ Only mainstream religious groups in our society (i.e., not this group) should be allowed to recruit students on university campuses.
3. ___ Any organization recruiting students in this manner should be barred from university campuses.
4. ___ By the time students reach university, they are able to make up their own minds about religion, and do not need "protection" from this religious group.
5. ___ All groups (both religious and nonreligious) should be allowed to recruit members on university campuses if they wish to do so.
6. ___ University students have a right to join this religious group.
7. ___ The thought of this religious organization aggressively recruiting vulnerable university students scares me.
8. ___ Religion has no place on a university campus, and all religious groups should be banned from actively recruiting new members on campus property.
9. Please indicate the main reason(s) why you hold your current attitude towards this campus religious group by checking one or more of the following reasons (check all that apply):
 - ___ I disagree with this religious group recruiting on university campuses because the group is harrassing their followers.
 - ___ I agree with this religious group recruiting on university campuses because everyone should have the right to share religious ideas using their own recruiting methods.
 - ___ I agree with this religious group recruiting on university campuses because of the Canadian Council of Churches' arguments that I just read concerning the issue.
 - ___ I agree with this religious group recruiting on university campuses because I accept the authority and expertise of the Canadian Council of Churches on this issue.

Other reasons? _____

**Rating of Several Authorities
Regarding the Campus Religious Group Issue**

Please consider each of the individuals or groups listed below with respect to the campus religious group issue. Indicate in the spaces provided on the left side of the page the extent to which each individual or group has a general legal or moral authority over the attitudes of Ontario residents concerning this issue. On the right side of the page, indicate the extent to which each individual or group has a general legal or moral authority over your personal attitudes concerning this issue. Please use the following scale for your ratings:

1 no authority	2	3 some authority	4	5 moderate authority	6	7 strong authority	8	9 very strong authority
<u>Authority Over Ontario Residents' Attitudes</u>								<u>Authority Over Your Personal Attitudes</u>
_____		Premier Bob Rae (the Premier of Ontario)						_____
_____		Pope John-Paul II (current Roman Catholic Pope)						_____
_____		Jim Baker (former television evangelist found guilty of fraud)						_____
_____		Billy Graham (world evangelist of Christianity)						_____
_____		a third-year Sociology student at McMaster University						_____
_____		one's parents						_____
_____		the government of Canada						_____
_____		one's church minister/pastor						_____
_____		the Canadian Council of Churches (interdenominational committee that speaks to Canadian religious issues)						_____
_____		a "Religious Issues" Religion and Culture class at WLU						_____

A Final Note and Question:

You have now completed the main body of the questionnaire. Congratulations!! Thank you for your part in helping me complete my thesis project.

I have one last question for you, however. You have now answered many questions throughout this questionnaire. What do you think I was looking for in this study?

Finally, I would just like to remind you of a couple things. First, the passages concerning both of the issues were hypothetical. The arguments presented do not represent the views of the persons mentioned. In fact, we do not know what their views on these issues really are. We simply wanted to get your reactions to some hypothetical arguments concerning these issues.

Thanks again for your participation. I will be posting some information about the study's results on the "Participant Feedback" bulletin board in a few weeks. Please do not discuss this survey with anyone until February 1, 1994.

Sincerely,

Bruce Parker

Version 4:

A first-year law student (Low Authority)
approves of homosexuals becoming teachers

The Canadian Council of Churches (High Authority)
opposes the campus religious group's recruiting of students.

PART B

PART B INSTRUCTIONS: In this section of the survey, we are interested in your reactions to two issues. In order to get you thinking about each issue, another person's ideas about the issue are presented first. To ensure that you are prepared for the questions which follow, please read the person's point of view carefully. After reading the passage, turn the page and answer the several questions concerning the issue.

The Issue: Should Canada Allow Homosexual Teachers?

Suppose that a first-year law student at Osgoode Hall (University of Toronto) wrote a report recommending that the Canadian government consider passing a law prohibiting discrimination against homosexual candidates applying to become school teachers in Canada. Although current laws do not directly deal with this issue, the student's report has been published in "*The Globe and Mail*" and has raised some interest among politicians. Within the report, the law student supported his proposal with the following three arguments (in condensed form).

First, all Canadians are entitled to equal rights. Unfortunately, this equality of rights is seldom, if ever, achieved. In the case of homosexual teachers, homosexuals have the right to teach and should be hired if they are the most qualified applicants for the job. The Osgoode law student believes that the homosexuals' rights, especially because of their history of being discriminated against, are very important under these circumstances.

Second, homosexuals are perfectly acceptable role models for Canadian young people. The Osgoode law student cited several studies showing no notable differences between homosexuals and heterosexuals outside of sexual preference, regarding undesirable characteristics. As positive role models for young people, therefore, homosexuals are just as good as heterosexuals.

Third, the Osgoode law student discussed recent research in psychology and the medical sciences. Scientists have found that homosexuality may have a genetic basis. Since genetic traits, in general, cannot be significantly influenced by experiences (such as when sexuality is discussed in Health classes), a child would not become a homosexual due to having a homosexual school teacher. Therefore, the fear that homosexual teachers could influence children to become homosexuals themselves is unfounded.

In light of these arguments, the Osgoode law student believes that homosexual applicants for teaching positions should be hired, whenever they are the most qualified applicants.

QUESTIONS ON THE "HOMOSEXUAL TEACHER" ISSUE

After reading about the Osgoode law student's report, please indicate your personal opinions below by using the following attitude scale to respond to the subsequent items.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

1. ___ A homosexual candidate for a teaching position in my school district should be hired if he or she is the most qualified applicant.
2. ___ I won't associate with known homosexuals if I can help it.
3. ___ Homosexuals should never be given positions of trust in caring for children.
4. ___ I would join an organization even though I knew it had homosexuals in its membership.
5. ___ Homosexuality is "an abomination in the sight of God."
6. ___ Homosexuals have a perfect right to their lifestyle, if that's the way they want to live.
7. ___ People should feel sympathetic and understanding of homosexuals, who are unfairly attacked in our society.
8. ___ I wouldn't mind being seen smiling and chatting with a known homosexual.
9. ___ A person cannot be both a good role model and a homosexual.
10. ___ I would object to a homosexual teaching my child, even if he or she is a good teacher.
11. Please indicate the main reason(s) why you have your current attitude towards homosexual teachers by checking one or more of the following reasons (check all that apply):
 - ___ I disagree with hiring homosexual teachers because I feel the Bible teaches this.
 - ___ I agree with hiring homosexual teachers because I feel the Bible teaches this.
 - ___ I agree with hiring homosexual teachers if they are the most qualified teacher, since one should always hire the most qualified applicant.
 - ___ I agree with hiring homosexual teachers because of the Osgoode law student's arguments that I just read concerning the issue.
 - ___ I agree with hiring homosexual teachers because I accept the authority and expertise of the Osgoode law student on this issue.

Other reasons? _____

Now, suppose that the Osgoode law student's proposal obtained support from the Canadian government and the law prohibiting discrimination against homosexual candidates applying to become school teachers in Canada has, in fact, been passed. That is, the law now says that one must hire a homosexual teacher if he or she is the most qualified teaching candidate. Meanwhile, suppose you have become a district superintendent responsible for hiring teachers for the school district with your child's school in it. In other words, your job is to approve or reject applicants wanting to become teachers in that district. While investigating the most qualified candidate for a teacher position, you discover by accident that he is a homosexual.

18. Within this different legal situation, which of the following behaviours would you (as district superintendent) most probably do if you were in this hypothetical situation?
(Check only one)

I would gladly offer the homosexual candidate the job, since I agree with such a law.

Although I would hate doing so, I would offer the homosexual candidate the job because laws must be obeyed whether one thinks they are right or wrong.

I would reluctantly offer the homosexual candidate the job, because I could be caught and punished by the authorities if I did not accept his/her application.

I would refuse the homosexual candidate the job. If accused of breaking the law, I would deny knowing he/she was a homosexual (therefore I could not have discriminated against him/her).

I would refuse the homosexual candidate the job. If accused of breaking the law, I would admit I had disobeyed the law because I did not agree with it.

I would refuse the homosexual candidate the job and announce that I had consciously decided not to hire a homosexual. I am willing to take the consequences of breaking this law.

Other reason? Please specify: _____

**Rating of Several Authorities
Regarding the Homosexual Teacher Issue**

Please consider each of the individuals or groups listed below with respect to the issue of homosexual school teachers. Indicate in the spaces provided on the left side of the page the extent to which each individual or group has a general legal or moral authority over the attitudes of Ontario residents concerning this issue. On the right side of the page, indicate the extent to which each individual or group has a general legal or moral authority over your personal attitudes concerning this issue. Please use the following scale for your ratings:

1	2	3	4	5	6	7	8	9
no authority		some authority		moderate authority		strong authority		very strong authority
<u>Authority Over Ontario Residents' Attitudes</u>							<u>Authority Over Your Personal Attitudes</u>	
_____		Premier Bob Rae (the Premier of Ontario)					_____	
_____		Pope John-Paul II (current Roman Catholic Pope)					_____	
_____		Jim Baker (former television evangelist found guilty of fraud)					_____	
_____		Billy Graham (world evangelist of Christianity)					_____	
_____		a third-year Sociology student at McMaster University					_____	
_____		one's parents					_____	
_____		the government of Canada					_____	
_____		one's church minister/pastor					_____	
_____		the Chief Justice of Canada (leader of the Canadian Supreme Court)					_____	
_____		a first-year law student at Osgoode Hall (University of Toronto)					_____	

**The Issue: Should This Religious Groups Recruit
on Canadian University Campuses?**

Earlier in this survey, you read a paragraph about a religious group on university campuses. To refresh your memory about the passage, here is the passage again. Please read it again.

Recently, a religious group (not a mainstream denomination) has begun to aggressively recruit students on Ontario university campuses. Students (especially those who are alone) are approached in university cafeterias, registration lines, libraries and bookstores. Although some students have had positive experiences with the group, others have not. A typical negative experience with this group might go something like this: A shy first-year student, intimidated by a large university, accepts a casual invitation from an acquaintance to a social function. The student very quickly makes friends with everyone in the group and feels accepted. Over the next few months, the student learns that this is really a religious group. When the student doubts the religious teachings, the group says she is "spiritually immature." Because the student's new friends expect her to spend a great deal of time with them, she does not talk as often with her family or friends outside the group, and she spends less time studying. When the student decides to leave the group, the group threatens to tell the student's parents about her confessed sins and continues to pressure her until she changes her phone number.

Suppose that a spokesperson for the Canadian Council of Churches (a committee consisting of 20 high-ranking representatives from most Protestant denominations, as well as from the Roman Catholic and Jewish traditions) has issued a statement concerning the issue of whether or not this particular religious group should be allowed to recruit students on Canadian university campuses. Within their statement, the Council used the following arguments to support their view that the religious group does not have a right to recruit students on Canadian university campuses (again, the arguments are condensed here):

First, university students are in a particularly vulnerable period of their lives, in which they move away from home and try to "find themselves." Therefore, the Canadian Council of Churches believes that students can be more easily drawn into this religious group against their will.

Second, the "Freedom of Speech" and "Freedom of Religion" components of the Canadian constitution clearly state that no persons can deceive others in order to convince them to join a religious organization. The Canadian Council of Churches emphasizes how crucial it is that we preserve these rights on our university campuses, as well as elsewhere in our society.

Third, many students are disillusioned with this religious organization. In fact, some former members of the group think that the religious group was the "worst thing" that happened to them at university. Since many students are having negative experiences with the group, the Canadian Council of Churches believes that this religious group has been recruiting students in an irresponsible manner in most cases.

In conclusion, the Canadian Council of Churches believes that this religious group in question should not be allowed to recruit students on Canadian university campuses.

QUESTIONS ON THE "CAMPUS RELIGIOUS GROUP" ISSUE

After reading about the Canadian Council of Churches' statement, please indicate your personal opinions below by using the following attitude scale to respond to the subsequent items.

- | | |
|-----------------------------|--------------------------|
| -4 = very strongly disagree | +4 = very strongly agree |
| -3 = strongly disagree | +3 = strongly agree |
| -2 = moderately disagree | +2 = moderately agree |
| -1 = slightly disagree | +1 = slightly agree |
| 0 = precisely neutral | |

1. ___ I would not mind having this religious group on my university campus.
2. ___ Only mainstream religious groups in our society (i.e., not this group) should be allowed to recruit students on university campuses.
3. ___ Any organization recruiting students in this manner should be barred from university campuses.
4. ___ By the time students reach university, they are able to make up their own minds about religion, and do not need "protection" from this religious group.
5. ___ All groups (both religious and nonreligious) should be allowed to recruit members on university campuses if they wish to do so.
6. ___ University students have a right to join this religious group.
7. ___ The thought of this religious organization aggressively recruiting vulnerable university students scares me.
8. ___ Religion has no place on a university campus, and all religious groups should be banned from actively recruiting new members on campus property.
9. Please indicate the main reason(s) why you hold your current attitude towards this campus religious group by checking one or more of the following reasons (check all that apply):

- ___ I agree with this religious group recruiting on university campuses because everyone should have the right to share religious ideas using their own recruiting methods.
- ___ I disagree with this religious group recruiting on university campuses because the group is harrassing their followers.
- ___ I disagree with this religious group recruiting on university campuses because of the Canadian Council of Churches' arguments that I just read concerning the issue.
- ___ I disagree with this religious group recruiting on university campuses because I accept the authority and expertise of the Canadian Council of Churches on this issue.

Other reasons? _____

For the following items, please indicate your response by circling the appropriate numbers.

10. How knowledgeable were you about the issue of campus religious groups before you read this passage?

1	2	3	4	5	6	7	8	9
Not at all Knowledgeable			Moderately Knowledgeable			Very Knowledgeable		

11. How important is this (campus religious group) issue for you personally?

1	2	3	4	5	6	7	8	9
Not at all Important			Moderately Important			Very Important		

12. How reasonable were the arguments made in the passage you just read?

1	2	3	4	5	6	7	8	9
Not at all Reasonable			Moderately Reasonable			Very Reasonable		

13. In actual fact, to what extent do you personally agree or disagree with the arguments presented in this passage?

1	2	3	4	5	6	7	8	9
Strongly Disagree			Neutral			Strongly Agree		

14. To what extent do your personal religious values influence your thinking on this issue?

1	2	3	4	5	6	7	8	9
Not at all			Somewhat			A great deal		

15. To what extent do you believe that the Canadian Council of Churches actually thinks (in real life) that this religious group should or should not be allowed to recruit members on university campuses? I think that the Council is:

1	2	3	4	5	6	7	8	9
Strongly <u>Opposed</u> to this religious group being on university campuses			Neutral on this issue			Strongly <u>in favour</u> of this religious group being on university campuses		

**Rating of Several Authorities
Regarding the Campus Religious Group Issue**

Please consider each of the individuals or groups listed below with respect to the campus religious group issue. Indicate in the spaces provided on the left side of the page the extent to which each individual or group has a general legal or moral authority over the attitudes of Ontario residents concerning this issue. On the right side of the page, indicate the extent to which each individual or group has a general legal or moral authority over your personal attitudes concerning this issue. Please use the following scale for your ratings:

1 no authority	2	3 some authority	4	5 moderate authority	6	7 strong authority	8	9 very strong authority
<u>Authority Over Ontario Residents' Attitudes</u>								<u>Authority Over Your Personal Attitudes</u>
_____		Premier Bob Rae (the Premier of Ontario)						_____
_____		Pope John-Paul II (current Roman Catholic Pope)						_____
_____		Jim Baker (former television evangelist found guilty of fraud)						_____
_____		Billy Graham (world evangelist of Christianity)						_____
_____		a third-year Sociology student at McMaster University						_____
_____		one's parents						_____
_____		the government of Canada						_____
_____		one's church minister/pastor						_____
_____		the Canadian Council of Churches (interdenominational committee that speaks to Canadian religious issues)						_____
_____		a "Religious Issues" Religion and Culture class at V/LU						_____

A Final Note and Question:

You have now completed the main body of the questionnaire. Congratulations!! Thank you for your part in helping me complete my thesis project.

I have one last question for you, however. You have now answered many questions throughout this questionnaire. What do you think I was looking for in this study?

Finally, I would just like to remind you of a couple things. First, the passages concerning both of the issues were hypothetical. The arguments presented do not represent the views of the persons mentioned. In fact, we do not know what their views on these issues really are. We simply wanted to get your reactions to some hypothetical arguments concerning these issues.

Thanks again for your participation. I will be posting some information about the study's results on the "Participant Feedback" bulletin board in a few weeks. Please do not discuss this survey with anyone until February 1, 1994.

Sincerely,

Bruce Parker

Appendix C

Tables and ANOVA Results Concerning
Participants' Views of the Homosexual Teacher Issue

Index For Appendix C

Each "data" table listed below records participants' mean responses to the question in a 2 (high vs. low RWA) X 2 (passage written by high vs. low authority) X 2 (passage positive vs. negative towards the issue) format. An ANOVA table follows each of these data tables.

Table C1a: Mean Self-Reported Knowledge Concerning the Homosexual Teacher Issue.

Table C2a: Mean Self-Reported Personal Importance of the Homosexual Teacher Issue.

Table C3a: Mean Perceived Reasonableness of the Homosexual Teacher Passage's Arguments.

Table C4a: Mean Agreement With the Homosexual Teacher Issue Passage Arguments.

Table C5a: Mean Participant Perception of the Source's Actual Attitude Towards the Homosexual Teacher Issue.

Table C1a:
Mean Self-Reported Knowledge Concerning the
Homosexual Teacher Issue*

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Chief Justice of Canada (High Authority)	3.81 (16)	4.25 (16)	4.57 (14)	3.69 (13)
Osgoode Law Student (Low Authority)	4.08 (13)	4.10 (10)	4.18 (11)	4.53 (15)

Note. Numbers in parentheses denote the number of cases within each condition.

*Participants were asked "How knowledgeable were you about the issue of homosexual teachers before you read this passage?" to elicit these self-reports. Ratings ranged from 1 (Not at all knowledgeable) to 9 (Very knowledgeable).

Refer to Item 12 of the Homosexual Teacher Issue questions in Appendix B.

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PM-1 3½"x4" PHOTOGRAPHIC MICROCOPY TARGET
NBS 1010a ANSI/ISO #2 EQUIVALENT

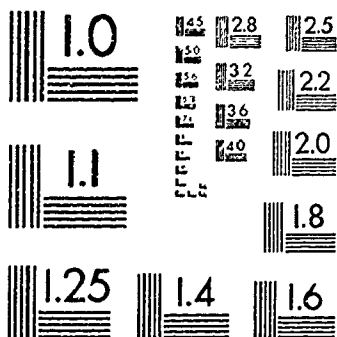


Table C1b:

2 (High vs. Low RWA) X 2 (High vs. Low Authority)
X 2 (Positive vs. Negative Message) ANOVA Involving
Participants' Self-Reported Knowledge Concerning the
Homosexual Teacher Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	0.33	.568
Positive vs. Negative Message	1	0.00	.985
High vs. Low Authority	1	0.16	.693
2-Way Interactions			
RWA X Message	1	0.61	.435
RWA X Authority	1	0.05	.827
Message X Authority	1	0.30	.588
3-Way Interaction			
RWA X Message X Authority	1	1.23	.269
Residual	<u>100</u>		
Total	107		

Table C2a:
Mean Self-Reported Personal Importance of the
Homosexual Teacher Issue^a

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Chief Justice of Canada (High Authority)	4.63 (16)	4.69 (16)	4.43 (14)	4.00 (13)
Osgoode Law Student (Low Authority)	4.62 (12)	4.90 (10)	4.82 (11)	4.20 (15)

Note. Numbers in parentheses denote the number of cases within each condition.

^aParticipants were asked "How important is this (homosexual teacher) issue for you personally?" to elicit these self-reports. Ratings ranged from 1 (Not at all Important) to 9 (Very Important). Refer to Item 13 of the Homosexual Teacher Issue questions in Appendix B.

Table C2b:

RWA X Message X Authority ANOVA for Self-Reported
Personal Importance of the Homosexual Teacher Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	0.77	.391
Positive vs. Negative Message	1	0.17	.679
High vs. Low Authority	1	0.17	.686
2-Way Interactions			
RWA X Message	1	0.71	.403
RWA X Authority	1	0.06	.810
Message X Authority	1	0.00	.983
3-Way Interaction			
RWA X Message X Authority	1	0.07	.800
Residual	<u>100</u>		
Total	107		

Table C3a:
Mean Perceived Reasonableness
of the Homosexual Teacher Passage's Arguments^a

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Chief Justice of Canada (High Authority)	6.63 (16)	5.81 (16)	7.57 (14)	2.92 (13)
Osgoode Law Student (Low Authority)	6.00 (13)	4.80 (10)	7.18 (11)	2.53 (15)

Note. Numbers in parentheses denote the number of cases within each condition.

^aParticipants were asked "How reasonable were the arguments made in the passage you just read?" to elicit these responses. Ratings ranged from 1 (Not at all Reasonable) to 9 (Very Reasonable). Refer to Item 14 of the Homosexual Teacher Issue questions in Appendix B.

Table C3b:

RWA X Message X Authority ANOVA for the Perceived
Reasonableness of the Homosexual Teacher Passage's Arguments

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	8.91	.004
Positive vs. Negative Message	1	70.30	.000
High vs. Low Authority	1	5.05	.027
2-Way Interactions			
RWA X Message	1	30.37	.000
RWA X Authority	1	0.41	.523
Message X Authority	1	0.09	.771
3-Way Interaction			
RWA X Message X Authority	1	0.09	.772
Residual	<u>100</u>		
Total	107		

Table C4a:
Mean Agreement With the
Homosexual Teacher Issue Passage Arguments^a

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Chief Justice of Canada (High Authority)	5.63 (16)	5.53 (16)	7.93 (14)	3.31 (13)
Osgoode Law Student (Low Authority)	6.08 (13)	4.20 (10)	7.64 (11)	1.93 (15)

Note. Numbers in parentheses denote the number of cases within each condition.

^aParticipants were asked "In actual fact, to what extent do you personally agree or disagree with the arguments presented in this passage?" to elicit these responses. Ratings ranged from 1 (Strongly Disagree) to 9 (Strongly Agree). Refer to Item 15 of the Homosexual Teacher Issue questions in Appendix B.

Table C4b:

RWA X Message X Authority ANOVA for the Agreement With the
Homosexual Teacher Issue Passage Arguments

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	1.22	.271
Positive vs. Negative Message	1	65.16	.000
High vs. Low Authority	1	4.55	.035
2-Way Interactions			
RWA X Message	1	32.21	.000
RWA X Authority	1	0.28	.597
Message X Authority	1	3.70	.057
3-Way Interaction			
RWA X Message X Authority	1	0.22	.639
Residual	<u>100</u>		
Total	107		

Table C5a:

Mean Participant Perception of the Source's
Actual Attitude Towards the Homosexual Teacher Issue*

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Chief Justice of Canada (High Authority)	6.19 (16)	3.13 (16)	6.64 (14)	3.69 (13)
Osgoode Law Student (Low Authority)	6.58 (12)	5.20 (10)	6.45 (11)	4.15 (13)

Note. Numbers in parentheses denote the number of cases within each condition.

*Participants were asked "To what extent do you believe that [the Chief Justice of Canada/a first-year Osgoode law student would] actually [thinks/think] (in real life) that homosexual teachers should be hired in Canada?" to elicit these responses. Ratings ranged from 1 ("Strongly Opposed to homosexual teachers") to 9 ("Strongly in favour of homosexual teachers"). Refer to Item 17 of the Homosexual Teacher Issue questions in Appendix B.

Table C5b:

RWA X Message X Authority ANOVA for the Participant
Perception of the Source's Actual Attitude
Towards the Homosexual Teacher Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	0.01	.931
Positive vs. Negative Message	1	51.79	.000
High vs. Low Authority	1	3.53	.063
2-Way Interactions			
RWA X Message	1	0.23	.633
RWA X Authority	1	2.35	.128
Message X Authority	1	2.70	.103
3-Way Interaction			
RWA X Message X Authority	1	0.52	.472
Residual	<u>97</u>		
Total	104		

Appendix D

Tables and ANOVA Results Concerning
Participants' Views of the Campus Religious Group Issue

Index For Appendix D

Each "data" table listed below records participants' mean responses to the question in a 2 (high vs. low RWA) X 2 (passage written by high vs. low authority) X 2 (passage positive vs. negative towards the issue) format. An ANOVA table follows each of these data tables.

Table D1a: Mean Self-Reported Knowledge Concerning the Campus Religious Group Issue.

Table D2a: Mean Self-Reported Personal Importance of the Campus Religious Group Issue.

Table D3a: Mean Perceived Reasonableness of the Campus Religious Group Passage's Arguments.

Table D4a: Mean Agreement With the Campus Religious Group Issue Passage Arguments.

Table D5a: Mean Participant Perception of the Source's Actual Attitude Towards the Homosexual Teacher Issue.

Table D1a:
Mean Self-Reported Knowledge Concerning the
Campus Religious Group Issue^a

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Canadian Council of Churches (High Authority)	4.10 (10)	3.54 (13)	2.40 (15)	2.00 (11)
"Religious Issues" Class (Low Authority)	3.31 (16)	3.31 (16)	3.69 (13)	3.43 (14)

Note. Numbers in parentheses denote the number of cases within each condition.

^aParticipants were asked "How knowledgeable were you about the issue of campus religious groups before you read this passage?" to elicit these self-reports. Ratings ranged from 1 (Not at all knowledgeable) to 9 (Very knowledgeable).

Refer to Item 10 of the Campus Religious Group Issue questions in Appendix B.

Table D1b:

2 (High vs. Low RWA) X 2 (High vs. Low Authority)
X 2 (Positive vs. Negative Message) ANOVA Involving
Participants' Self-Reported Knowledge Concerning the
Campus Religious Group Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	2.38	.126
Positive vs. Negative Message	1	0.26	.609
High vs. Low Authority	1	1.17	.282
2-Way Interactions			
RWA X Message	1	0.01	.927
RWA X Authority	1	5.55	.020
Message X Authority	1	0.20	.659
3-Way Interaction			
RWA X Message X Authority	1	0.07	.789
Residual	<u>100</u>		
Total	107		

Table D2a:
Mean Self-Reported Personal Importance of the
Campus Religious Group Issue^a

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Canadian Council of Churches (High Authority)	4.30 (10)	5.23 (13)	2.80 (15)	3.36 (11)
"Religious Issues" Class (Low Authority)	3.94 (16)	4.63 (16)	3.23 (13)	3.86 (14)

Note. Numbers in parentheses denote the number of cases within each condition.

^aParticipants were asked "How important is this (campus religious group) issue for you personally?" to elicit these self-reports. Ratings ranged from 1 (Not at all Important) to 9 (Very Important). Refer to Item 11 of the Campus Religious Group Issue questions in Appendix B.

Table D2b:

RWA X Message X Authority ANOVA for Self-Reported
Personal Importance of the Campus Religious Group Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	7.34	.008
Positive vs. Negative Message	1	2.69	.104
High vs. Low Authority	1	0.00	.952
2-Way Interactions			
RWA X Message	1	0.05	.825
RWA X Authority	1	1.10	.296
Message X Authority	1	0.01	.920
3-Way Interaction			
RWA X Message X Authority	1	0.03	.866
Residual	<u>100</u>		
Total	107		

Table D3a:
Mean Perceived Reasonableness
of the Campus Religious Group Passage's Arguments*

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Canadian Council of Churches (High Authority)	4.80 (10)	6.77 (13)	5.40 (15)	6.18 (11)
"Religious Issues" Class (Low Authority)	5.44 (16)	6.63 (16)	4.23 (13)	7.07 (14)

Note. Numbers in parentheses denote the number of cases within each condition.

*Participants were asked "How reasonable were the arguments made in the passage you just read?" to elicit these responses. Ratings ranged from 1 (Not at all Reasonable) to 9 (Very Reasonable). Refer to Item 12 of the Campus Religious Group Issue questions in Appendix B.

Table D3b:
RWA X Message X Authority ANOVA
for the Perceived Reasonableness
of the Campus Religious Group Passage's Arguments

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	0.73	.396
Positive vs. Negative Message	1	28.42	.000
High vs. Low Authority	1	0.01	.945
2-Way Interactions			
RWA X Message	1	0.36	.549
RWA X Authority	1	0.36	.551
Message X Authority	1	1.00	.319
3-Way Interaction			
RWA X Message X Authority	1	0.09	.026
Residual	<u>100</u>		
Total	107		

Table D4a:
Mean Agreement With the
Campus Religious Group Issue Passage Arguments*

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Canadian Council of Churches (High Authority)	5.10 (10)	6.46 (13)	4.47 (15)	6.91 (11)
"Religious Issues" Class (Low Authority)	4.50 (16)	6.88 (16)	3.00 (13)	7.21 (14)

Note. Numbers in parentheses denote the number of cases within each condition.

*Participants were asked "In actual fact, to what extent do you personally agree or disagree with the arguments presented in this passage?" to elicit these responses.

Ratings ranged from 1 (Strongly Disagree) to 9 (Strongly Agree). Refer to Item 13 of the Campus Religious Group Issue questions in Appendix B.

Table D4b:

RWA X Message X Authority ANOVA for the Agreement With the
Campus Religious Group Issue Passage Arguments

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	1.89	.172
Positive vs. Negative Message	1	71.61	.000
High vs. Low Authority	1	0.85	.358
2-Way Interactions			
RWA X Message	1	5.81	.018
RWA X Authority	1	0.60	.440
Message X Authority	1	4.95	.028
3-Way Interaction			
RWA X Message X Authority	1	0.37	.545
Residual	<u>100</u>		
Total	107		

Table D5a:

Mean Participant Perception of the Source's
Actual Attitude Towards the Homosexual Teacher Issue*

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Canadian Council of Churches (High Authority)	3.60 (10)	3.00 (13)	4.73 (15)	3.64 (11)
"Religious Issues" Class (Low Authority)	4.84 (16)	3.75 (16)	2.92 (13)	3.36 (14)

Note. Numbers in parentheses denote the number of cases within each condition.

*Participants were asked "To what extent do you believe that [the Canadian Council of Churches/a 'Religious Issues' university class would] actually [thinks/think] (in real life) that this religious group should or should not be allowed to recruit members on university campuses?" to elicit these responses. Ratings ranged from 1 ("Strongly Opposed to this religious group being on university campuses") to 9 ("Strongly in favour of this religious group being on university campuses"). Refer to Item 15 of the Campus Religious Group Issue questions in Appendix B.

Table D5b:
RWA X Message X Authority ANOVA
for the Participant's Perception
of the Source's Actual Attitude
Towards the Campus Religious Group Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	0.19	.667
Positive vs. Negative Message	1	3.20	.077
High vs. Low Authority	1	0.02	.945
2-Way Interactions			
RWA X Message	1	0.64	.426
RWA X Authority	1	6.86	.010
Message X Authority	1	0.44	.511
3-Way Interaction			
RWA X Message X Authority	1	1.70	.195
Residual	<u>100</u>		
Total	107		

Appendix E

Tables and ANOVA Results Concerning
Participants' Ratings of the Individuals/Groups
Used in the Authority Manipulations

Table E1a:
The Chief Justice of Canada's
Mean Perceived Authority Over
Participants' Personal Attitudes
Concerning the Homosexual Teacher Issue

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Chief Justice of Canada (High Authority)	4.06 (16)	3.94 (16)	3.29 (14)	2.92 (13)
Osgoode Law Student (Low Authority)	2.15 (13)	3.56 (9)	2.00 (11)	2.27 (15)

Note. Numbers in parentheses denote the number of cases within each condition.

Table E1b:

RWA X Message X Authority ANOVA
for the Chief Justice of Canada's
Perceived Authority Over Participants' Personal Attitudes
Concerning the Homosexual Teacher Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	2.81	.097
Positive vs. Negative Message	1	0.26	.609
High vs. Low Authority	1	6.94	.010
2-Way Interactions			
RWA X Message	1	0.50	.482
RWA X Authority	1	0.04	.838
Message X Authority	1	1.41	.238
3-Way Interaction			
RWA X Message X Authority	1	0.25	.621
Residual	<u>99</u>		
Total	106		

Table E2a:
The Osgoode Law Student's
Mean Perceived Authority
Over Participants' Personal Attitudes
Concerning the Homosexual Teacher Issue

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Chief Justice of Canada (High Authority)	1.19 (16)	1.47 (15)	1.64 (14)	1.08 (13)
Osgoode Law Student (Low Authority)	2.08 (13)	1.78 (9)	1.64 (11)	1.20 (15)

Note. Numbers in parentheses denote the number of cases within each condition.

Table E2b:

RWA X Message X Authority ANOVA
for the Osgoode Law Student's
Perceived Authority Over Participants' Personal Attitudes
Concerning the Homosexual Teacher Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	1.08	.300
Positive vs. Negative Message	1	1.31	.256
High vs. Low Authority	1	1.83	.180
2-Way Interactions			
RWA X Message	1	1.40	.240
RWA X Authority	1	1.51	.222
Message X Authority	1	0.23	.630
3-Way Interaction			
RWA X Message X Authority	1	0.62	.434
Residual	<u>98</u>		
Total	105		

Table E3a:
The Canadian Council of Churches'
Mean Perceived Authority
Over Participants' Personal Attitudes
Concerning the Campus Religious Group Issue

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Canadian Council of Churches (High Authority)	4.22 (9)	3.92 (13)	2.07 (15)	3.27 (11)
"Religious Issues" Class (Low Authority)	3.38 (16)	4.00 (16)	2.08 (13)	2.08 (13)

Note. Numbers in parentheses denote the number of cases within each condition.

Table E3b:

RWA X Message X Authority ANOVA
the Canadian Council of Churches'
Perceived Authority Over Participants' Personal Attitudes
Concerning the Campus Religious Group Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	11.71	.001
Positive vs. Negative Message	1	0.89	.347
High vs. Low Authority	1	0.92	.340
2-Way Interactions			
RWA X Message	1	0.13	.715
RWA X Authority	1	0.06	.802
Message X Authority	1	0.03	.873
3-Way Interaction			
RWA X Message X Authority	1	1.41	.237
Residual	<u>98</u>		
Total	105		

Table E4a:
The "Religious Issues" Class's
Mean Perceived Authority
Over Participants' Personal Attitudes
Concerning the Campus Religious Group Issue

Authority	High RWA		Low RWA	
	Positive Message	Negative Message	Positive Message	Negative Message
Canadian Council of Churches (High Authority)	2.78 (9)	2.69 (13)	2.07 (15)	2.36 (11)
"Religious Issues" Class (Low Authority)	2.44 (16)	1.88 (16)	2.54 (13)	2.15 (13)

Note. Numbers in parentheses denote the number of cases within each condition.

Table E4b:

RWA X Message X Authority ANOVA for the "Religious Issues"
Class's Perceived Authority
Over Participants' Personal Attitudes
Concerning the Campus Religious Group Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	0.11	.740
Positive vs. Negative Message	1	0.25	.619
High vs. Low Authority	1	0.34	.564
2-Way Interactions			
RWA X Message	1	0.14	.712
RWA X Authority	1	0.94	.336
Message X Authority	1	0.63	.430
3-Way Interaction			
RWA X Message X Authority	1	0.02	.889
Residual	<u>98</u>		
Total	105		

Appendix F

ANOVA Results Concerning
Participants Attitude Change Scores

Table F1:
RWA X Message X Authority ANOVA
for the Attitude Change Results
Concerning the Homosexual Teacher Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	1.68	.199
Positive vs. Negative Message	1	4.15	.044
High vs. Low Authority	1	0.34	.561
2-Way Interactions			
RWA X Message	1	0.00	.960
RWA X Authority	1	0.05	.824
Message X Authority	1	0.01	.925
3-Way Interaction			
RWA X Message X Authority	1	0.03	.860
Residual	<u>99</u>		
Total	106		

Table F2:

RWA X Message X Authority ANOVA
for the Attitude Change Results
Concerning the Campus Religious Group Issue

<u>Source of Variation</u>	<u>df</u>	<u>F</u>	<u>Significance</u>
Main Effects			
High vs. Low RWA	1	1.52	.221
Positive vs. Negative Message	1	17.62	.000
High vs. Low Authority	1	2.08	.153
2-Way Interactions			
RWA X Message	1	0.01	.944
RWA X Authority	1	0.01	.941
Message X Authority	1	0.01	.919
3-Way Interaction			
RWA X Message X Authority	1	0.42	.521
Residual	<u>99</u>		
Total	106		