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SELF-ACCEPTANCE AND ACCEPTANCE OF OTHERS
AMONG JORDANIAN ADOLESCENTS



By

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A Thesis
Submitted in Partial Fulfilment of the Requirements
for the Degree of Master Of Arts in the Department
of Education

American University of Beirut

November, 1966

ACKNOWLEDGEMENT

The writer wishes to express his gratitude to Professor Naim Atiyeh, the Chairman of his thesis committee, for his encouragement and valuable advice. Special thanks are due to Professor R. Young and Professor G. Hildreth, the members of the committee, for their guidance and valuable suggestions.

Thanks are also due to Professor L. Melikian for his illuminating remarks and to Professor G. Za'rour for his help in the statistical aspects of the research.

The writer wishes also to thank Jordanian Secondary School principals, teachers, and pupils who made this study possible.

ABSTRACT

Background

The present study stems from the theoretical propositions, clinical observations, and the findings of research studies made in Western cultures that there is a positive relationship between self-acceptance and acceptance of others.

On the theoretical level, a number of psychologists, such as William McDougall, Alfred Adler, and Harry Stack Sullivan, believe that there is a positive relationship between the level of self-regard and the degree of regard a person has for others.

Similarly, it has been assumed, as a result of new methods of psychotherapy based on clinical experience, that a real relationship exists between the way an individual views himself and the way he views the external world of persons. This notion is supported by the observations of psychotherapists such as Carl Rogers, Dorothy Stock, and Elizabeth Sheerer.

Numerous attempts have been made to find out the extent to which observations made by clinical psychologists hold true for a larger and more normal population. The findings of research studies made by E. Lakin Phillips, E.M. Berger, Ruth Wylie, and Katherine Omwake supported the hypothesis that there is a significant correlation between the way an individual judges himself and the way he judges others.

Problem

Definition of The Problem

The present study is a further investigation into the relationship between self-acceptance and acceptance of others. It is directed toward the study of the relationship between self-others acceptance among Jordanian pupils, who are 16 to 19 years old. The leading questions in this study are: What kind of relationship does exist between self-acceptance and acceptance of others among Jordanian youth? Are there sex differences with respect to self-acceptance and acceptance of others among Jordanian youth?

Assumptions

This study is based on the following assumptions:

1. Self-acceptance correlates positively with acceptance of others among Jordanian pupils who are 16 to 19 years old.
2. Self-acceptance among Jordanian males is stronger than among Jordanian females.
3. Acceptance-of-others among Jordanian females is stronger than among Jordanian males.

Hypotheses

The principal hypotheses under investigation are the followings:

1. In atypical population of Jordanian pupils, who are 16 to 19

years old, there is a positive correlation between self-acceptance and acceptance of others as measured by a 5-point self-rating scale.

2. In a typical population of Jordanian pupils, who are 16 to 19 years old, the mean score for males would be significantly higher than the mean score for females on self-acceptance as measured by a 5-point self-rating scale.

3. In a typical population of Jordanian pupils, who are 16 to 19 years old, the mean score for females would be significantly higher than the mean score for males on acceptance of others as measured by a 5-point self-rating scale.

Procedure

The final number of the subjects used in this study was 152. The subjects were 77 males and 75 females selected randomly from Jordanian Public schools on the basis of religion, urban and rural background, sex, and economic status. A 5-point self-rating scale devised to give a total score for self-acceptance and a total score for acceptance of others, was handed to each subjects. The scale consisted of 52 items, with 26 items referring to self-acceptance and 26 items referring to acceptance of others.

Results

A Pearson coefficient of correlation between self-acceptance and acceptance of others among Jordanian pupils, who were 16 to 19 years old,

was found to be $+0.83$ as measured by the 5-point self-rating scale used in the present study. This figure of correlation was found to be significant at the 1% level of confidence.

Also, the findings of this study gave an evidence that there is no significant difference between Jordanian males and females with respect to self-acceptance and acceptance of others.

Discussion

It is apparent from the results of this study that self-acceptance and acceptance of others among Jordanian pupils show a substantial relationship far above that expected by chance. While the findings show a high degree of correlation between self-others acceptance, yet they do not identify antecedents of self-acceptance and acceptance of others.

Also, a conclusive statement about the priority of either feelings about self or feelings about others probably cannot be made from the results of this study. However, further research should be carefully conducted in order to have straight answers to the following questions: Is it necessary for the individual who accepts himself to be acceptant of others? And if so, what are the variables that lead this person to accept others? Is it necessary for the person who accepts others to be acceptant of himself? If it is so, how can this be justified?

Also, the findings of this study correspond to those findings of research studies made in Western cultures. The question is: Is the positive relationship between self-others acceptance universal in man? Answers

to this question should be based upon findings of further research studies conducted in more different cultures.

The combined results of the present study gave evidence that Jordanian males and females have had no difference with respect to self-acceptance and acceptance of others. Carefully conducted research is needed to find out what are the variables that lead to these findings.

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tion; emotions of satisfaction or annoyance; failure and success; biological determinants, especially body characteristics and health; and maturity may be considered as factors that influence self-acceptance and acceptance of others. These are theoretical propositions and more research of developmental and longitudinal is needed to identify those factors which either increase or decrease self-acceptance and acceptance of others.

Implications and Recommendations

The present study bears out a number of implications for both education and research:

1. The instruments which have been used in researches on the relationship between self-acceptance and acceptance of others have tried to cover too much too soon. Further research must direct itself toward contributing more detailed information concerning such a relationship. Furthermore, individual researches should be part of a planned program so that they can be easily synthesized.

2. The inferred cause-effect relationship are presumed to be quite complex and they have not been completely specified, nor empirically explored. The full value of findings with respect to the relationship between self-others acceptance is attained only as the variables influencing this relationship are better understood.

3. Since there is a high positive relationship between self-acceptance and acceptance of others, teachers can use it in changing the

behavior of their pupils by proceeding along one or both of the following lines:

a. Teachers, by making their attitudes toward the pupil favorable, help him to have self-acceptance. Consequently, the pupil would accept himself as a result of the teachers' acceptance of him.

b. Teachers have to encourage the pupil to accept himself, and thus he would be expected to accept others as a result of his acceptance of himself.

CHAPTER I

INTRODUCTION

The psychological literature of the last three decades shows considerable interest in the self and the relationship between self-acceptance and acceptance of others. Psychological research in Western cultures indicates that a real relationship exists between self-acceptance and acceptance of others.

The present study is a further investigation into the relationship between self-acceptance and acceptance of others in a different culture, namely in Jordanian society. If there is a positive relationship between self-others acceptance among Jordanian pupils, then it would be of considerable value in educational guidance and counseling which is being introduced now as part of the educational program in Jordan. Teachers can use an understanding of this relationship in an attempt to change the behavior patterns of their pupils by proceeding along one or both of the following lines: first, teachers have to make their own attitudes toward the pupil favorable in order to help him have self-acceptance. Consequently, the pupil would accept himself as a result of the teachers' acceptance of him. Second, teachers have to encourage the pupil to accept himself, and thus he would be expected to accept others as a result of his acceptance of himself.

Background

In psychological discussions the word "self" has been used in many different ways. Two chief meanings emerge, however: (A) The self as subject or agent, and (B) The self as the individual who is revealed or known to himself.⁽¹⁾ It is with the second meaning of the self that the present study is concerned.

Also, when reviewing the psychological literature, we will find ourselves obliged to mention some terms such as self-attitudes, self-regard, self-esteem, self-satisfaction, self-favorability, self-respect, and self-acceptance as they are used by different psychologists and psychotherapists. These terms are not synonymous, even in the literary sense; although they have much in common. However, since the present study is concerned with the relationship between self-acceptance and acceptance of others, stress will be on the term "self-acceptance".

If the psychological literature is reviewed, an evidence that there is a positive relationship between self-acceptance and acceptance of others would be found. There is much evidence in the psychological literature that the person who accepts himself tends to accept other people, and that the individual who rejects himself tends to reject others. For support of this view we will turn now to certain theories, clinical data, and findings of research studies.

1. Theoretical Propositions:

On the theoretical level, a number of psychologists believe that

¹ English, H.B., & English, A.C., A Comprehensive Dictionary of Psychological and Psychoanalytical Terms (New York: Longmans, Green and Co., 1958), pp. 484-485.

there is a positive relationship between self-acceptance and acceptance a person has for others.

William McDougall⁽¹⁾ was one of the first to note that:

"The idea of the self and the self-regarding sentiment are essentially social products... their development is affected by constant interplay between personalities, between the self and society. For this reason, the complex conception of self thus attained implies constant reference to others and to society in general, and is, in fact, not merely a conception of self, but always of one's self in relation to other selves."

McDougall believed that if a person finds himself regarded as clever, or in any other light, he will tend to regard himself in the same way. As his knowledge increases and his powers develop, the individual begins to accept himself. Furthermore, the active sympathy of others, according to McDougall, impels the individual to bring his own feelings and emotions in harmony with those of other people.⁽²⁾

Murphy states that there is a positive relationship between self-attitudes and attitudes toward others.⁽³⁾ Alfred Adler, in 1926, observed that those who themselves feel inferior have a depreciation of other people.⁽⁴⁾ Karen Horney stated that the individual who does not love himself is incapable of loving other people.⁽⁵⁾

¹ William McDougall, Social Psychology (Boston: Luce, 1921), p. 185.

² Ibid. p. 206.

³ Gardner Murphy, Personality (New York: Harper & Brothers Publishers, 1947), p. 340.

⁴ Alfred Adler, The Neurotic Constitution, as cited by R.M. Suinn, "The Relationship Between Self-Acceptance and Acceptance of Others," J. Consult. Psychol., 63 (1961), p. 37.

⁵ Karen Horney, New Ways in Psychoanalysis (New York: Norton, 1939), p. 100.

The notion of self as a reference point affecting interpersonal relations is also evident in Sullivanian theory. Harry Stack Sullivan emphasizes that the person does not find in other people that which is not in himself. In general, he judges other people as he judges himself.⁽¹⁾

But no one theory of these mentioned above has received a large amount of systematic empirical exploration. For this reason we need a much more thorough-going analysis of what might constitute meaningful findings, and, thus, it is necessary to turn to these observations of psychotherapy and findings of research studies.

2. Clinical Data:

Similarly, it has been assumed, as a result of new methods of psychotherapy based on clinical experience, that a real relationship exists between the way an individual views himself and the way he views the external world of persons.

Carl Rogers⁽²⁾ states that "When an individual accepts himself then he is necessarily more understanding and more accepting of others as separate individuals." According to Rogers and Dymond, the individual who perceives the behavior of others as potentially threatening may try to adjust to this situation by attempting to change or control others in such a way that the threat is minimized. This need to change or to control others, then, becomes the polar opposite of accepting others as they are.⁽³⁾

¹ Harry S. Sullivan, The Interpersonal Theory of Psychiatry (New York: W.W. Norton & Company, Inc., 1953), pp. 308-310.

² Carl Rogers, Client-Centered Therapy (Boston: Houghton Mifflin, 1951), pp. 487-492.

³ Carl Rogers and Rosalind F. Dymond, Psychotherapy and Personality Change (Chicago: The University of Chicago Press, 1954), p. 167.

Rogers, with two of his students, expressed the relationship between self-attitudes and attitudes toward others, through therapy, in terms of Pearson Product moment (r's) in the +.50's , +.60's.⁽¹⁾ This experiment is considered by Phillips⁽²⁾ as the first attempt in the literature to quantify the relationship between self-acceptance and acceptance of others.

Dorothy Stock⁽³⁾ investigated the interrelationships between self-acceptance and feelings directed toward other persons and groups in eight counseling cases. She found a correlation of +.95 between clients' feelings toward themselves and their feelings toward others. This figure of correlation was found to be significant at the 1% level of confidence. She also found that acceptance of others is significantly related to self-acceptance. Accordingly, self-acceptance may be conceived as a basis for acceptance of others.

Similarly, Elizabeth T. Sheerer⁽⁴⁾, by interviewing with ten clients, found that perceptions of others, feelings toward others, and acceptance of others are significantly related to the perceptions of self, feelings about the self, and acceptance of the self. She also found that the client who experienced successful client-centered therapy became more accepting of self, and this change was accompanied by an increase in accept-

¹ Carl Rogers, "A Coordination Research in Psychotherapy," J. Consult. Psychol., 13 (1949), pp. 149-153.

² E.L. Phillips, "Attitudes Toward Self and Others: A Brief Questionnaire Report," J. Consult. Psychol., 15 (1951), p. 70.

³ Dorothy Stock, "An Investigation Into Interrelations Between The Self-Concept and Feelings Directed Toward Other Persons and Groups," J. Consult. Psychol., 13 (1949), pp. 176-180.

⁴ E.T. Sheerer, "An Analysis of The Relationship Between Acceptance of and Respect for Self and Acceptance of and Respect for Others in Ten Counseling Cases," J. Consult. Psychol., 13 (1949), pp. 169-175.

ance of others.

The studies mentioned above show a significant correlation between feelings about the self and feelings about others, and indicate that self-acceptance correlates positively with acceptance of others.

3. Research Studies on The Self-Others Acceptance:

Several attempts have been made to find out the extent to which observations made by psychiatrists, clinical psychologists, and counselors, hold true for a large and more normal population.

One of these attempts was made by Phillips who converted Sheerer's description of self-others attitudes into a questionnaire. The questionnaire was then administered to 48 college students enrolled in a general psychology course at George Washington University in the United States. The questionnaire was next given to 77 younger students of high school. Positive correlations were found between self-attitudes and attitudes toward others along the dimension of acceptance-rejection. The correlation between self-others attitudes among university students was found to be +.74, while among high school students it was +.54. Thus Phillips⁽¹⁾ stated that "one can respect others only to the extent one respects himself. The person can love others only to the extent that one loves himself." Phillips' findings also supported the possibility of a positive correlation between age and self-others acceptance. The higher the age group, the higher the correlation between self-others acceptance.

A more carefully constructed questionnaire was developed independently by Berger⁽²⁾, whose findings supported the results of studies

¹ E.L. Phillips, "Attitudes Toward Self and Others," J. Consult. Psychol., 15 (1951), pp. 79-81.

² E.M. Berger, "The Relation Between Expressed Acceptance of Self and Expressed Acceptance of Others," J. Abnorm. Soc. Psychol., 47 (1952), pp. 778-782.

of Stock, Sheerer, and Phillips. Berger converted the description of self-others attitudes reported by Elizabeth Sheerer into simple statements to form a questionnaire of 50 items. Twenty-five items of this questionnaire referred to self-acceptance, and twenty-five items referred to acceptance of others. Berger administered his questionnaire to a group of both evening students and day students at the University of Minnesota. He found that among evening students the correlation between self-acceptance and acceptance of others was $+0.65$, while for day students it was $+0.36$. Evidence for a positive correlation between self-acceptance and acceptance of others is definitely supported and strengthened by these results.

Ruth Wylie⁽¹⁾ prepared a six-point scale for five traits (friendliness, likeability, generosity, intelligence, and sense of humor) and then administered it to a group of college students. The students were asked to rate themselves on these traits, and also to rate others on the same traits. Thus, every student had two scores, one for self-rating, and one for rating others. She found significant correlations between self-ratings and ratings attributed to others. According to Wylie's findings, people tend to judge others on the basis of self-evaluation.

Katherine T. Omwake⁽²⁾ administered the three instruments prepared by Berger, Phillips, and Bills to 113 college students at Agnes Scott College in U.S.A., and correlated self-acceptance scores from each instrument against acceptance of others scores from each other instrument. Omwake found that the three measures of self-acceptance agree closely,

¹ Ruth Wylie, The Self Concept (Nebraska: University of Nebraska Press, 1961), pp. 236-237.

² Katherine T. Omwake, "The Relationship Between Acceptance of Self and Acceptance of Others Shown by Three Personality Inventories," J. Consult. Psychol., 18 (1954), pp. 443-446

while those for acceptance of others agree less well. The correlations for acceptance of self vs. acceptance of self on the three measures were found to be $+0.49$, $+0.55$, and $+0.73$ (all of them are significant at the 1% level of confidence), while the correlations for acceptance of others vs. acceptance of others on the three measures were found to be $+0.13$, $+0.23$, and $+0.60$. The first correlation is not significant, the second is significant at the 5% level of confidence, and the third one is significant at the 1% level. The cross-instrument correlations were lower than correlations between self-acceptance scores and acceptance-of-others scores based on the same instrument. The results support the hypothesis in that there is a significant relationship between the way an individual views himself and the way he views others.

However, S.L. Zelen⁽¹⁾ obtained the only completely negative results in this area. Zelen gave three tests to 145 sixth-grade children. Self-acceptance was indexed by the California Test of Personality (CTP) and the Who-Are-You Test (W-A-Y). Neither of these measures correlated with acceptance of others (indexed by the Bonney Sociometric technique). Acceptance of others correlated $+0.08$ with the W-A-Y and $+0.10$ with the CTP scale. Neither of these proved significant. Zelen's findings do not confirm the hypothesized positive relationship between self-acceptance and acceptance of others. These negative findings may be interpreted in two ways: first, the instruments used by Zelen differ from those used in the other studies; second, the subjects were children rather than

¹ S.L. Zelen, "Acceptance and Acceptability: An Examination of Social Reciprocity," J. Consult. Psychol., 18 (1954), p. 316.

college students or younger adults. Inspection indicates that, in general, the lower the age group, the lower the correlation found between self-acceptance and acceptance of others.

The findings from all these theories, clinical practice, and research studies support the hypothesized correlation between acceptance of self and acceptance of others, and seem to justify the following conclusions:

- a. There is a positive relationship between self-acceptance whether judged by the person himself or inferred from his verbal expressions, and acceptance of others, inferred or related by the person himself.
- b. Changes in one's attitudes toward self are accompanied by changes in attitudes toward others in the same direction.
- c. The lower the age group, the lower the correlation between self-others acceptance is found.
- d. The greater the social interaction between an individual and others, the higher the correlation between his self-acceptance and acceptance of others.
- e. Variables which influence the relationship between self-acceptance and acceptance of others are presumed to be quite complex and they have not been completely specified by theorists, neither have they been empirically explored.

Problem

Although the hypothesis that self-acceptance correlates positively with acceptance of others still holds, yet the findings of the studies mentioned above show some contradictions. These contradicting findings of studies made in Western cultures lead us to the belief that the positive relationship between self-others acceptance is not universal in man. Thus we have to investigate the relationship between self-acceptance and acceptance of others in another culture, namely, the culture of Jordan. The findings of the cross-cultural studies on this relationship are of great importance in determining whether the findings in Jordanian culture are parallel to those found in the Western cultures or not.

The present study is a further investigation of the relationship between self-acceptance and acceptance of others in Jordanian culture. The leading question in this study is: What kind of relationship does exist between self-others acceptance among Jordanian youth? Another question is: Are there sex differences with respect to self-acceptance and acceptance of others among Jordanian youth? In answer to these questions a general hypothesis can be stated as follows: "Self-acceptance correlates positively with acceptance of others among Jordanians."

Culturally, the individual, in Jordan, is important as an individual and as a member in the society. Moreover, the teachings of Christianity and Islam emphasize charity and social brotherhood which create a spiritual co-ordination between the member and the group. In Christianity a man is supposed to love even his enemies, and also it is emphasized

in Islam that man should love others as he loves himself. Since most of the social values and traditions in Jordan are culturally bound, therefore, the existence of a positive relationship between self-acceptance and acceptance of others among Jordanians is justified. Thus we can state a working hypothesis as follows:

"In a typical population of Jordanian pupils, who are 16 to 19 years old, there is a positive correlation between self-acceptance and acceptance of others as measured by a 5-point self-rating scale."

The ways by which the Jordanians treat their boys and girls imply that males are more important than females. Moreover, Jordanians expect males to be more competitive. And since the Jordanian youths make inferences about themselves (self-concept) from the way in which they are treated by their parents and other people and from society's expectations of each sex, and since the self-concept is an anchorage point influencing self-acceptance and self-rejection, therefore, it is expected to find that the Jordanian males have more self-acceptance than females. To be more specific, a working hypothesis can be stated as follows:

"In a typical population of Jordanian pupils, who are 16 to 19 years old, the mean score of males would be significantly higher than the mean score of females on self-acceptance as measured by a 5-point self-rating scale."

Logically, if self-acceptance is correlated positively with acceptance of others, and if females have slightly less self-acceptance, they might be expected to accept others less. But on the empirical level, the findings of some studies support the hypothesis that females have acceptance of others more than males. Zuckerman, Baer, and Monashkin

found that females scored higher than males in acceptance of others, when Buss's sixteen-adjective scales were the measure.⁽¹⁾ These findings are similar to those obtained by Berger who applied his own scales to college students and found that females scored higher than males on acceptance-of-others scores.⁽²⁾ It is expected that the same results will be found in Jordanian culture because of role differences. Males in Jordan are expected to be more competitive and aggressive than females. If males are too accepting of other people, or identify too closely with others, they may have difficulties in successfully carrying out this social role. Thus we can state a third working hypothesis as follows:

In a typical population of Jordanian pupils, who are 16 to 19 years old, the mean score of females would be significantly higher than the mean score of males on acceptance-of-others as measured by a 5-point self-rating scale.

¹ Zuckerman, M., Baer, M., & Monashkin, I., "Acceptance of Self, Parents, and People," J. Clin. Psychol., 12 (1956), pp. 327-332.

² E.M. Berger, "Relationship Among Acceptance of Self, Acceptance of Others, and MMPI Scores," J. Consult. Psychol., 2 (1955), pp. 279-284, as cited by Zuckerman, Baer, & Monashkin, "Acceptance of Self, Parents, and People," J. Clin. Psychol., 12 (1956), pp. 327-332.

CHAPTER II

METHOD OF THE STUDY

The method of the present study involves descriptions of the followings: (a) the sample group; (b) sources for selection of items on the scale for self-acceptance and acceptance of others, and the criteria for the construction of the test items; (c) administration of the test; (d) scoring the test items; (e) reliability and validity of the test responses.

The Study Group

This study was carried out on a sample group of 160 Jordanian pupils selected randomly from the Jordanian Public Schools. They were 82 males and 78 females. The actual number of the study group, however, was 77 males and 75 females because, as we will discuss later, responses of eight subjects were neglected.

The selection of these particular subjects was on the basis of religion, urban and rural backgrounds, sex, economic status of their parents, and the educational status of their fathers. Twenty-one pupils out of the whole group were Christians representing the Jordanian Christians who form about 10% of the whole population. The rest, 139 pupils, were Muslims. Seventy-six pupils came from rural areas and 84 came from urban areas. The subjects came from different economic classes. Parents of these pupils were of different types of education. The age of the

study group ranged from 16 to 19 years as it is shown below:

12 pupils were approximately 16 years of age;
31 pupils were approximately 17 years of age;
108 pupils were approximately 18 years of age;
9 pupils were approximately 19 years of age.

These subjects were selected randomly from the following public schools:

Hussin College - Amman;
Alih Secondary School - Amman;
Reshiedieh Secondary School - Jerusalem;
Ma'mounieh Secondary School - Jerusalem;
Boys' Secondary School - Irbid;
Girls' Secondary School - Irbid;
Salahieh Secondary School - Nablus;
Fatimieh Secondary School - Nablus;
Al-Hussin Ben Ali Secondary School - Hebron,
Girls' Secondary School - Hebron.

Sources For Selection of Items and Criteria

For The Construction of Test Items

The definitions of self-acceptance and acceptance of others as reported by Elizabeth T. Sheerer were used as a guide in selecting the scale items for self-acceptance and acceptance of others. These definitions were converted, with slight modification, into simple statements to form a scale of 52 items with 26 items revealing self-acceptance and 26 items revealing acceptance of others.

A group of psychologists were called upon to check the validity of the statements, in terms of their appropriateness to the various elements of the definitions of self-other acceptance. Care was also taken when constructing these statements on self-acceptance and acceptance of others so that they should reveal most aspects of an individual's self-

acceptance and his acceptance of others. Moreover, the statements were constructed on the basis that they should fall within the scope of the subjects' experience.

The criterion for language used in the construction of these statements is two fold: (a) The scale items were given to a group of Jordanian adults at the American University of Beirut to see whether it could be understood by the subjects. These adults suggested that some of the items require slight modification and reformulation. (b) In order to make the language simple, a pilot-study was conducted with 100 Jordanian pupils who were of the same age as those who eventually received the final draft of the test. Responses of the pilot-study group were analyzed. As a result of this analysis, words and phrases of some items were modified or changed to eliminate vagueness or confusion.

Also, another criterion applied to the formulation of the statements was to avoid the influence of identification with the opposite sex. No feminine or masculine names were mentioned in the statements, and the statements were established in a manner so that subjects would give their responses to every statement regardless of sex.

Below are the definitions of self-acceptance and acceptance of others as reported by Sheerer⁽¹⁾ and the items which were derived from these definitions:

¹ Elizabeth T. Sheerer, "An Analysis of The Relationship Between Acceptance of and Respect for Self and Acceptance of and Respect for Others, in Ten Counseling Cases," J. Consult. Psychol., 13 (1949) pp. 170-171.

A. Self-Acceptance:

The individual who expresses acceptance of and respect for self:

1. "Assumes responsibility for making his own decisions and accepts the consequences of his behavior." Items appropriate to this definition are the followings:
 - a. I depend on myself when I do something;
 - b. I feel comfortable when I behave according to my will;
 - c. I feel that I am responsible for my own decisions and ready to accept the consequences.
2. "Is not shy nor self-conscious." Items derived from this definition are the followings:
 - a. I feel shy when I try to express my opinions to others;
 - b. I am self-conscious if I get a grade which does not justify my work.
3. "Has faith in his capacity." Items appropriate to this definition are:
 - a. I still feel confident even if I failed in solving some problems facing me;
 - b. I still feel able to succeed even when I sometimes fail to succeed in some of my business.
4. "Does not feel guilty every time he spends money or time on pleasure and recreation." Items derived from this definition are:
 - a. I feel that I have the right to enjoy pleasure;
 - b. I feel guilty every time I spend money for recreation;
 - c. I feel satisfied when I spend some of my time in amusing myself.

5. "Does not attempt to deny or distort the existence of any feeling, limitations, abilities, or good qualities that he sees in himself, but rather accept them all." Items appropriate to this definition are the followings:
 - a. I am satisfied with my morals and behavior;
 - b. I accept all my own qualities and abilities and do not attempt to deny the existence of some of them.
6. "If he recognizes in himself a feeling, a pattern of behavior that he does not like, he sets about to change it instead of denying or disguising it." An item appropriate to this definition is:

If I recognize in myself a pattern of behavior that I dislike I set about to change it instead of denying it.
7. "Feels that his own ideas and phase are worthwhile." An item appropriate to this definition is the following:

I feel inclined to give up when somebody tries to dominate me.
9. "Does not deny the facts of his experiences nor try to overlook them." An item appropriate to this definition is the following:

I feel the need to deny my experiences and try to overlook them.
10. "Does not regard himself as "queer" and generally abnormal in his reactions." An item appropriate to this definition is the following:

I feel that I am not a queer person nor psychologically disturbed when I do not accept the opinions of others.
11. "Does not exhibit a need to make excuses for his behavior." An item

appropriate to this definition is the following:

I exhibit a need to make excuses for my behavior and apologise for it.

12. "Does not reject praise, recognition or a compliment out of fear that he does not merit it." An item appropriate to this definition is the following:

I reject a compliment out of fear that I do not merit it.

13. "When he fails in something he has attempted to do he does not think less well of himself as a person or become panicky or despairing." An item appropriate to this definition is:

If I cannot get what I want I become upset with it.

14. "Does not doubt that he is able to contribute to the welfare and satisfactions of others." An item appropriate to this definition is:

I feel that I will be able to contribute to the welfare of all.

15. "Does not expect others to reject him regardless of how he behaves." An item appropriate to this definition is the following:

I expect others accept me regardless of how I behave.

16. "Feels equal as a person to others; neither inferior nor superior." An item appropriate to this definition is the following:

I do not feel inferior to others.

17. "Does not question his worth as a person even if it seems to him that others question their worth as persons." An item appropriate to this definition is:

I am inclined to question my worth as a person when others question their worth as persons.

18. "If others pass judgement against him, he will not abandon his standards merely because someone else criticized him." An item appropriate to this definition is the following:

I do not abandon my values and ideas merely because someone else criticizes them.

B. Acceptance-of-Others:

The individual who expresses acceptance of and respect for others:

1. "Does not reject, hate, dislike, or pass judgement against others when their behavior or values seem to him to be in contradiction to his own standards or values. He grants others the right to their own beliefs, values, and standards." Items which are derived from this definition are the followings:
 - a. I like others to be granted the right and opportunity to express their own opinions;
 - b. I feel others have the right to criticize our culture objectively;
 - c. I feel inclined to have friends from those whose religion is different from mine;
 - d. I feel inclined to degrade the worth of others who hold different morals from mine;
 - e. I dislike others whose ways of eating, dressing, and dwelling are different from mine;
 - f. I feel regret if others are not granted freedom to express their opinions;

- g. I feel inclined to blame others who spend some of their money for recreation;
 - h. I dislike others who hold values and standards which differ from mine;
 - i. I feel others have the right to enjoy pleasure.
2. "Is careful not to infringe on the rights of others." Items appropriate to this definition are:
- a. I try to regard the rights of others in the attempt to advance my own welfare;
 - b. When I ask the teacher to explain something to me, I try not to infringe on the rights of my classmates and waste their time.
3. "Thinks well of others and does not deny the worth of others or their equality (as persons) with him." Items appropriate to this definition are:
- a. I feel that others are inclined to help one other;
 - b. I feel others are greedy, selfish, and try to make use of friendship for their own benefits;
 - c. I feel others do not try to get more than their share of good things in life.
4. "Shows a desire not merely to avoid hurting others but also to serve them." Items appropriate to this definition are:
- a. I sympathize with others if I am aware that they are facing trouble;
 - b. I feel a desire not merely to avoid hurting others but to help them.

5. "Takes an active interest in others and make a positive effort to create mutually satisfying relationship with others." Items appropriate to this definition are:

- a. I try to listen to others while they are speaking as a sign of respecting them;
- b. I think others take an active interest and make a positive effort to create mutually satisfying relationships with one other;
- c. I feel others are good-hearted and it is easy to have them as friends.

6. "Does not try to dominate others, nor assume responsibility for them." Items appropriate to this definition are:

- a. I feel inclined to dominate others;
- b. I feel others are free to behave as they like and that I am not responsible for them.

7. "Does not condemn other or feel defensive when they react unfavorably toward him or other persons." An item appropriate to this definition is:

I hardly forgive others who hurt me or behave unfavorably toward me.

8. "Does not question the worth of others as persons, nor does he doubt their abilities to cope with problems that face them." Items appropriate to this definition are:

- a. I feel others are able to contribute to the benefit of all;
- b. I feel others have enough ability to cope with problems that confront them.

9. "Learns to accept the opinions of others without depending on them too much." An item appropriate to this definition is:

I feel others' opinions and ideas are worthwhile.

10. "Whatever is displeasing to him in another person or that person's behavior, he accepts him as he is." An item appropriate to this definition is:

I accept others as they are.

Statements revealing self-acceptance and those revealing acceptance of others were mixed together randomly in a 5-point self-rating scale.

Administration of The Test

Previous to administering the test, permission from the Jordanian Ministry of Education was obtained in order to facilitate visiting the schools and to administer the test.

The test was given to a population of 160 Jordanian pupils who were 82 males and 78 females and who were from 16 to 19 years old. Sixty-eight percent of these subjects were in the 18 year-old group.

The test was presented to the study-group by the writer himself. Previous to giving the test, it was explained to the students that the test was a part of a graduate thesis which would not be successful without their full co-operation. They were asked to give truthful responses on the test and it was emphasized that they need not write their names anywhere on the test, thereby encouraging them to answer as honestly as possible. However, they were asked to mention their age, sex, religion, and whether they

lived in urban or rural areas. The testees were also told that they had as much time as they wished to respond to the test. Additionally, they were told that they should give their reactions to all items of the test, otherwise, their responses would not be considered. Care was also taken not to suggest or influence the responses. Furthermore, they were informed that the test had no right or wrong answers. When the students received the test it was emphasized that they were to read carefully the instructions of how to mark the scale before giving their responses and to ask questions if necessary for clarifying the items of the test. The instructions read as follows:

In the following questionnaire, five steps are given after each statement. To give your reaction circle only one of the five numbers after each statement, showing your feeling towards that statement.

If the statement is "almost never true" for you, circle the number 1 only after the statement.

If the statement is "rarely true" for you, circle the number 2 only after the statement.

If the statement is "usually true" for you, circle the number 3 only after the statement.

If the statement is "very often true" for you, circle the number 4 after the statement.

If the statement is "true" for you "all the time", circle the number 5 only after the statement.

Remember: Circle only one number after each statement.

Scoring the Test

Two scores were obtained from the test for each subject, one measuring self-acceptance and one measuring acceptance of others. To test the hypotheses mentioned previously, each subject had a total score for self-acceptance and a total score for acceptance of others.

The individual's total score for self-acceptance was the total sum of his and/or her scores on the 26 items referring to self-acceptance. The subject's total score for acceptance of others is the total sum of his and/or her scores on the 26 items referring to acceptance of others. Thus, the higher the score of the pupil the more acceptance he has.

The definitions were the basis for determining which responses indicated acceptance and which responses indicated rejection. Thus, the statements of the questionnaire preceded by the numbers 7, 13, 16, 20, 21, 22, 25, 26, 28, 33, 35, 39, 43, 44, 47, 48, and 51 had a weighting system contradicting to the arbitrary weighting system since they represent rejection and contradicting definitions of self-acceptance and acceptance of others. Therefore, if the individual circled the number 1 following any one of these contradicting statements, his score in this statement would be 5, and if he circled the number 5 his score would be 1. If the person circled the number 2 after any one of the contradicting statements his score would be 4 and if he circled the number 4 his score would be 2. But if he circled the number 3 his score would be 3.

To minimize errors in scoring and recording the total scores, the answered forms of the questionnaire were corrected and recorded by the

writer and two graduate students from Psychology Department at A.U.B. using keys prepared for the purpose of obtaining the total score for self-acceptance and the total score for acceptance of others for each one of the subjects. The booklets moved from these checkers, who validated the scores of every other test, and then moved on to scorers who summarized the results. Again the booklets were sent to checkers who validated the addition of every two booklets. After going through raw-score converts (and their checkers), the booklets were moved on to recorders who placed the acceptance scores on the top left corner of the first page of the booklets.

Reliability of the Questionnaire Data

To evaluate himself, the subject will give responses which will be influenced by his physical condition, mental worries, moods, and other pre-test experiences. Keeping this in mind, the writer believed that the responses of the subjects might not represent their self-acceptance and acceptance of others accurately. Thus, to have faith in the consistency of the responses, it was necessary to be assured of a high degree of reliability.

There are at the present time a number of techniques used in computation of reliability coefficient. However, in this study the writer limited himself to a consideration of the most basic way which is the method of test-retest. Mouly⁽¹⁾ believes that the test-retest method is the only feasible approach to the establishment of the reliabi-

¹ George J. Mouly, The Science of Educational Research (New York: American Book Company, 1963) p. 254.

lity of the questionnaire. But there are various conditions which affect this technique and limit its effectiveness. The length of time between the two administrations of the test is important in determining the size of the reliability coefficient. Dowine and Heath state: "In general, the longer the time between the two administrations of the test, the lower the correlation. If the period is very short, such as the second test immediately following the first, individuals may remember their answers to the items from the first time and put the same responses down the second time without making any effort to react to the test items."⁽¹⁾

To minimize the effect of memory on the results of the test, the writer found it better to have an interval of two weeks between the test and the retest. This was built on the assumption that if the interval were more than two weeks it may happen that the individuals would change their attitudes toward themselves and other people, and if the interval was too short the subjects may remember their responses to the first test and this would affect the results of the retest.

The reliability of the self-others acceptance test was determined by the test-retest method, based on 26 subjects randomly selected from among the sample group who constitute the research. They were 13 males and 13 females representing Christian and Muslims, urban and rural students with an age ranging from 16 to 19 years old.

A Pearson Product moment coefficient of correlation was computed from the two sets of scores for self-acceptance on the test and re-

¹ N.W. Dowine and R.W. Heath, Basic Statistical Methods (New York: Harper & Row Publishers, 1959), p. 192.

test. Below is a table showing the scores of self acceptance on both test and retest:

TABLE 1
Self-Acceptance Scores of 26 Subjects
On Test-Retest

<u>Test</u>	<u>Retest</u>
93	95
104	107
115	109
99	100
74	74
95	100
126	124
61	64
120	118
117	110
64	66
89	90
120	120
105	107
118	116
98	100
98	103
60	60
64	62

<u>Test</u>	<u>Retest</u>
109	110
45	47
91	90
95	96
105	106
<u>123</u>	<u>122</u>

N = 26

r = +.93

A coefficient of correlation of +.93 was found which is significant. We are, therefore, justified in considering the self-acceptance test as reliable.

A Pearson Product moment coefficient of correlation was also computed between the two sets of scores for acceptance of others on the test and retest.

Below is a table showing the scores of acceptance of others on both tests:-

TABLE 2
Others-Acceptance Scores of 26 Subjects On
Test-Retest

<u>Test</u>	<u>Retest</u>
91	88
106	108
110	107
69	70
64	66

<u>Test</u>	<u>Retest</u>
70	72
124	122
101	100
114	114
106	113
112	110
56	58
87	86
119	119
83	85
125	120
100	100
98	96
90	90
82	81
106	100
47	49
89	90
105	105
110	108
<u>120</u>	<u>118</u>

N = 26

r = +.91

A coefficient of correlation of $+0.91$ was found which is significant. The writer is, therefore, justified in considering the others-acceptance test as reliable also.

Validity of The Test Responses

Problems of measuring self-acceptance and acceptance of others may be seen as essentially those of establishing validity. Numerous attempts have been made to establish the validity of the self-others acceptance test.

One of the methods used in establishing this validity is the self-rating questionnaire. But the self-rating questionnaires are prevented by their very nature from measuring those layers of personality which the testee is unwilling or unable to evaluate. Also, most people are so defensive about admitting many of the truths they know about themselves, that self-evaluations can be used only indirectly and cannot be taken at face value. The individual's phenomenal fields are private and beyond the direct measurement of testing procedures.

No matter how sincere the testee and how honest his answers, the fact remains that his self-evaluations must be superficial and incomplete because they must necessarily confine themselves essentially to the areas of which he is consciously aware. These conscious self-evaluations are often the least significant ones in an individual personality. Because projective devices interpret a testee's answers as behavioral reflections rather than as a self-rating of his personality they often tell

more about the individual than he knows himself. Unfortunately, the various attempts to develop group projective devices have not produced techniques which are sufficiently practical to replace questionnaires for group testing as well.

Despite the inadequacies of self-rating questionnaires, they are by far the most used instruments for group testing. Theoretical considerations suggest that self-rating questionnaires can be improved in validity by interpreting the test answers as reflections rather than as direct measures of personality.

Some psychologists, such as Sheerer, Stock, Phillips, and others, have validated self-acceptance tests by interviewing an individual and correlating the findings of interviews with the results obtained from the test. This technique seems to be reliable but it is too time-consuming for the present study which is not designed with the single purpose of validating a self-rating test.

Another technique for establishing test-validity for self-acceptance and acceptance of others is through clinical work. This method demands a lengthy duration of time and experts in the field. For this reason it is not so practical although it is the most reliable technique for establishing self-evaluative test-validity.

It seems that there remains only the "face-validity" technique which demands a common agreement of psychologists. Thus, a group of psychologists at the American University of Beirut were called upon to check the validity of the test items in the present study, in terms of their appropriateness to the various elements that made up the definitions

of self-acceptance and acceptance of others, and their suitability to measure some aspects of personality. The items of the test used in this study are those which met a unanimous agreement of these psychologists.

However, we know that it would be naive to take the responses of the subjects for granted, since it is obvious that such responses may be influenced by:

- a. The subject's intent to select what he wishes to reveal to others;
- b. The subject's intent to show that he has attitudes or perceptions or feelings which he does not have;
- c. According to Warters⁽¹⁾ the individual may be influenced, when responding to the test, by his physical condition, mood, anxieties and other pre-test experiences.

Consequently, the subject's responses may not represent his real attitudes toward himself and toward others. However, there were two remedies suggested for this lack of validity. These remedies are the following:

1. To be assured of a high degree of reliability computed by the test-retest technique in order to have faith in the consistency of the responses of the subjects. A high degree of reliability is valuable in throwing light on the rational validity and in supporting it. A high degree of reliability was found in the present study.
2. To have more faith in the test responses obtained, some "fool-catching" items were implemented in the test to be assured that sub-

¹ Jane Warters, Technique of Counseling (New York: McGraw-Hill Book Company, 1964), p. 125.

jects were describing their real feelings toward themselves and toward others while responding to the test. These fool-catching items are the followings:

A. 1. I like others to be granted the right and opportunity for their opinions;

2. I feel regret if others are not granted their freedom to express their opinions.

B. 1. I feel others do not try to get more than their share of good things in life (opposite to the next item);

2. I feel others are greedy, selfish, and try to make use of friendship for their own benefits.

C. 1. I still feel confident even if I failed in solving some problems facing me;

2. I do not depreciate my potentialities and ability when I sometimes fail to succeed in some of my business.

D. 1. I try to regard the rights of others in the attempt to advance my own welfare;

2. I try not to infringe on the rights of my class mates and waste their time when I ask the teacher to explain something to me.

Thus, we are justified in considering the test for self-acceptance and acceptance of others which was used in the present study as having considerable validity for the purposes of this study.

CHAPTER III

RESULTS

The subjects used in the present study were 160 Jordanian pupils. However, responses of eight subjects were excluded on the basis of the "fool-catching" items implemented in the test. These eight pupils were found, when responding to the test, to be contradicting themselves and not describing their real feelings about themselves and about others. Thus, the actual number of the subjects in this study is 152. They were 77 males and 75 females.

Hypothesis I

In a typical population of Jordanian pupils, who are 16 to 19 years old, there is a positive correlation between self-acceptance and acceptance of others as measured by a 5-point self-rating scale.

To test this hypothesis, a Pearson coefficient of correlation between self-acceptance and acceptance of others should be found. In order to find the Pearson coefficient of correlation a total score for self-acceptance and a total score for acceptance of others for each one of the 152 subjects was found. These total scores for self-acceptance and for acceptance of others are shown in Table 3.

TABLE 3

Scores Of 152 Jordanian Pupils On Self-Acceptance
And Acceptance Of Others As Measured By
A 5-Point Self-Rating Scale

Self-Acceptance Scores	Acceptance of Others Scores	Self-Acceptance Scores	Acceptance of Others Scores
93	76	117	117
117	100	100	98
114	110	90	92
93	91	115	118
105	105	102	105
118	116	99	94
85	84	86	85
95	93	71	69
99	69	65	62
50	52	122	124
112	113	109	107
104	106	115	113
116	116	75	74
88	68	65	60
122	112	114	115
98	90	100	102
120	118	110	108
118	100	118	120

Self-Acceptance Scores	Acceptance of Others Scores	Self-Acceptance Scores	Acceptance of Others Scores
118	115	84	83
100	97	113	114
78	77	119	121
114	113	91	90
80	79	114	108
50	48	110	109
70	70	109	102
111	113	100	94
119	122	92	97
114	116	78	90
92	90	120	117
115	115	112	120
110	112	100	104
120	125	52	57
108	106	113	107
54	48	77	83
112	113	124	128
100	106	82	75
120	119	66	70
83	105	113	109
118	125	101	99
98	100	95	95
60	90	105	100

Self-Acceptance Scores	Acceptance of Others Scores	Self-Acceptance Scores	Acceptance of Others Scores
64	82	115	114
109	106	106	105
91	89	69	60
45	47	116	117
95	105	110	114
105	110	95	70
123	120	61	101
98	98	117	106
82	91	103	101
67	80	64	56
110	116	100	108
98	105	94	92
80	87	114	114
118	122	76	88
109	106	115	107
112	111	82	74
89	87	109	112
115	110	102	81
126	124	86	64
120	114	72	76
113	112	123	114
106	107	106	102
117	114	116	117

Self-Acceptance Scores	Acceptance-of-Others Scores	Self-Acceptance Scores	Acceptance-of-Others Scores
118	113	78	70
82	81	100	95
106	113	115	93
102	104	86	78
128	125	96	101
115	113	110	111
125	81	84	92
85	98	73	70
96	100	108	112
62	58	109	115
92	78	86	84
117	103		

To find out the Pearson (r) for the two sets of scores based upon 152 cases the following formula was used:

$$r = \frac{N \sum XY - (\sum X)(\sum Y)}{\sqrt{[N \sum X^2 - (\sum X)^2][N \sum Y^2 - (\sum Y)^2]}} \quad (1)$$

The Pearson (r) for the two sets of self-acceptance scores and acceptance-of-others scores was found to be (+.83); which is significant at the 1% level of confidence. Thus, it is evident that self-acceptance

¹ Quinn McNemar, Psychological Statistics (New York: John Wiley and Sons, Inc., 1962), p. 112.

correlates significantly with acceptance of others among Jordanian pupils who are 16 to 19 years old.

Hypothesis II

In a typical population of Jordanian pupils, who are 16 to 19 years old, the mean score for males is significantly higher than the mean score for females on self-acceptance as measured by a 5-point self-rating scale.

The subjects used to test this hypothesis were 77 males and 75 females. Self-acceptance scores for these subjects are shown in Table 4.

To find out whether there is a significant difference between the mean score for males and the mean score for females on self-acceptance, the "t" test was used. Previous to using the "t" test, the mean score for males and the mean score for females on self-acceptance were found to be (101) and (97) respectively. Also, the standard deviations of scores for males and females were found to be (17.03) and (19.32) respectively. To obtain the value of "t", the following formula was used:

$$t = \frac{M_1 - M_2}{\sqrt{\frac{S_1^2}{N_1} + \frac{S_2^2}{N_2}}} \quad (1)$$

The value of "t" was found to be 1.35. To be significant at the 5% level, t should be 1.98. Thus, the obtained value of "t" is insignificant.

¹ Op.Cit. P. 103.

TABLE 4

Self-Acceptance Scores For Males And Females As
Measured By A 5-Point Self-Rating Scale

Males' Self-Acceptance Scores				Females' Self-Acceptance Scores			
93	80	114	96	86	75	108	98
114	50	118	62	96	65	54	80
93	113	109	117	110	114	112	109
105	117	112	76	84	100	100	120
118	85	89	115	73	110	120	92
95	101	115	82	108	118	83	78
99	95	126	109	109	84	118	100
50	105	120	102	86	113	98	112
112	115	113	86	117	119	60	100
104	106	106	72	100	91	64	52
116	69	117	123	90	114	109	113
88	116	118	106	115	110	45	77
122	110	82	110	102	70	91	124
98	95	96	78	99	111	95	82
120	61	106	100	86	119	105	66
118	117	102	115	71	114	123	
118	103	128	92	65	92	98	
100	64	115		122	115	82	
78	100	125		109	110	67	
114	94	85		115	120	110	

$N_1 = 77$

$N_2 = 75$

$\bar{X}_1 = 101$

$\bar{X}_2 = 97$

The null hypothesis of no difference between the mean score for males and the mean score for females on self-acceptance is accepted. This means that the observed difference between the mean score for males and the mean score for females on self-acceptance is no greater than would have arisen by chance.

To be more certain that there is no relationship between sex and self-acceptance scores, the chi-square test was also used. The median for self-acceptance scores for males and females all together was found to be (102.5). This figure of median was the cutting-point in distinguishing high self-acceptance from low self-acceptance. The number of males and females who had high self-acceptance was found to be (42) and (34) respectively, while the number of males and females who had low self-acceptance was found to be (35) and (41) respectively. To find if there is a relationship between sex and self-acceptance scores the following 2 by 2 table was used:

TABLE 5

Obtained Frequencies Of Jordanian Males And Females
With High And Low Self-Acceptance As
Measured By A 5-Point Self-Rating Scale

	Boys	Girls	Total
High Self-Acceptance	42	34	76
Low Self-Acceptance	35	41	76
	77	75	

To compute the value of X^2 , the following formula was applied:

$$X^2 = \frac{N(bc - ad)^2}{(a + b)(c + d)(a + c)(b + d)} \quad (1)$$

The value of X^2 was found to be (1.29), which is too short of the value of (3.84) required for significant at the 5% level. Hence, there is no evidence that there is a relationship between sex and scores on self-acceptance. Consequently, there is no evidence that a significant difference exists between Jordanian males and females with respect to self-acceptance scores.

Hypothesis III

In a typical population of Jordanian pupils, who are 16 to 19 years old, the mean score for females is significantly higher than the mean score for males on acceptance of others as measured by a 5-point self-rating scale.

The subjects used to test this hypothesis were 75 females and 77 males. The scores for these subjects on acceptance of others are shown in Table 6.

The "t" test was used to see if there is a significant difference between the mean score for females and the mean score for males on acceptance of others. The mean score for females on acceptance of others was found to be (99), while for males it was (97). Also, the standard deviations of scores for females and males on acceptance of others were found to be (18.4) and (18.9) respectively. The "t" value was obtained by using the

¹ Op.Cit. P. 221.

TABLE 6

Acceptance-Of-Others Scores For Males And Females
As Measured By A 5-Point Self-Rating Scale

Acceptance-Of-Others Scores For Females				Acceptance-Of-Others Scores For Males			
78	118	90	107	76	116	110	113
101	105	106	113	110	68	113	79
111	94	110	74	91	112	104	48
92	85	91	60	105	90	81	109
70	69	105	115	116	118	58	99
112	108	94	109	84	100	88	95
115	113	117	122	93	115	112	100
84	90	57	115	69	97	76	114
117	125	128	106	52	106	117	105
98	113	62	119	113	111	93	101
92	105	124	125	106	87	77	124
82	102	112	90	112	70	108	100
89	108	48	104	114	120	92	103
120	120	106	83	94	60	114	74
80	83	100	70	125	117	122	64
87	114	47		113	114	114	102
97	121	105		78	70	107	95
120	90	98		107	101	113	81
107	70	116		106	81	114	56
75	116	102		98			

$$N_1 = 75$$

$$\bar{X}_1 = 99$$

$$S_1 = 18.4$$

$$N_2 = 77$$

$$\bar{X}_2 = 97$$

$$S_2 = 18.9$$

same formula quoted earlier on page 39 , and was found to be (.66).

To be significant at the 5% level, "t" should be (1.98). Thus, the obtained value of "t" is insignificant. The null hypothesis of no difference between the mean score for females and the mean score for males on acceptance of others is accepted. This means that the observed difference between the mean score for females and the mean score for males on acceptance of others can be attributed to chance, or random errors of sampling.

To be more certain that there is no relationship between sex and acceptance of others scores, the chi-square test was also used. The median for acceptance of others scores for males and females all together was found to be (103.5). The median was the cutting-point in finding how many males and females had high scores on acceptance of others and how many males and females had low scores on acceptance of others. It has been found that (37) males and (39) females had high scores on acceptance of others, while (40) males and (36) females had low scores on acceptance of others. To find out whether there is a relationship between sex and acceptance of others scores, the following 2 by 2 table was used:

TABLE 7

Obtained Frequencies Of Jordanian Males And Females With High And Low Acceptance Of Others As Measured By A 5-Point Self-Rating Scale

	Boys	Girls	Total
High Acceptance of Others	37	39	76
Low Acceptance of Others	40	36	76
	77	75	

The value of X^2 was obtained by using the same formula quoted earlier on page 42 , and was found to be (.23), which is very much below the value of (3.84) required for 5 per cent level of significance with one degree of freedom. Hence, there is no evidence that there is a relationship between sex and scores on acceptance of others. Consequently, there is no evidence that a significant difference exists between Jordanian females and males with respect to acceptance of others scores.

Discussion

The specific aims of the present study were set forth in terms of the following questions:

1. Does a positive correlation exist between the feelings a Jordanian pupil holds about himself and the feelings he holds about others?
2. Is self-acceptance among Jordanian males stronger than among Jordanian females?
3. Is acceptance of others stronger among Jordanian females than among Jordanian males?

A correlation between self-acceptance and acceptance of others as measured by a 5-point self-rating scale was found to be $+0.83$ among Jordanian pupils, who were 16 to 19 years old. This figure of correlation which was found to be significant indicates a high degree of general relationship between the feelings a Jordanian pupil holds about himself and the feelings he holds about others.

Some questions may be raised here: Is it necessary for the individual who accepts himself to be acceptant of others; and if so, what are the variables that lead this person to accept others? Is it necessary, also, for the person who accepts others to be acceptant of himself? If so, how can this be justified? Probably, no straight answers may be presented until further research is carefully conducted and directed toward this aim. Psychologically, there are no final answers for these questions.

The person who rejects himself, for example, and feels inferior to other people may reject these people or may accept them and appreciate their abilities. Also, the person who has strong acceptance of himself may actually feel superior to others and may not accept them.

However, the significant correlation between self-acceptance and acceptance of others among Jordanian pupils may be justified on a cultural basis. The Jordanian culture emphasizes the importance of the individual as an individual and as a member of the group. This notion is emphasized additionally in the educational curriculum. Social brotherhood which creates a spiritual coordination between the member and the group is also emphasized by Jordanian culture. Teachings of Christianity demand that the person should love even his enemies. It is also emphasized in Islam that a man should love others as he loves himself.⁽¹⁾

The correlation between self-others acceptance obtained by Stock, for example, was found to be +.95, while it was +.83 in the present study. The question, now, is: Why was the correlation between self-acceptance and acceptance of others found to be greater among Stock's abnormal subjects than among the non-clinical sample group used in the present study? In order to have the right answer to this question further research should direct itself toward this aim. However, some possible answers to this question may be presented. One of these possible answers is that the subjects of Stock were abnormal, while the subjects of the present study were non-clinical persons. Also, Stock used a small number of counseling cases to obtain her findings, while the number of the study-

¹ مسلم بن الحجاج ، صحيح مسلم ، الجزء الاول (القاهرة : مطبعة محمد علي صبيح واولاده ، ١٩٦٣) ص ٦٥ ، ٧١ ، ٨٢ .

group used in the present study was much larger than that used by Stock. Therefore, it is expected that either Stock's sample group or the sample group used in the present study is lacking representation of the whole population and this leads to different findings with respect to the degree of correlation between self-others acceptance. Furthermore, the procedures used in Stock's study and in the present study are not the same. The subjects of the present study were asked to rate their feelings about themselves and about others on a 5-point self-rating scale. But Stock inferred from the verbal expressions of her subjects to discover the relationship between their feelings about themselves and feelings about others. This difference in procedures used by Stock and in the present study may be the variable that influence the degree of correlation.

Moreover, the findings of psychotherapists and clinicians, such as Sheerer and Stock show that as an individual's feelings about himself change from negative to positive or from positive to negative, his feelings about others change in the same direction. Questions that may be raised here, and which need further research are: Does the normal individual whose feelings about himself change from negative to positive or from positive to negative tend to change his feelings about others in the same direction? Does a causal relationship exist between self-acceptance and acceptance of others? In terms of the present study, can change in one or the other of these two variables be shown to take place characteristically and consistently before change in the other?

The findings of the present study, also, correspond to those

findings of research studies made in Western cultures in that there is a substantial relationship between self-others acceptance. The correlation obtained in the present study correspond to those findings of Berger and Phillips, for example. The question is: Why is the correlation obtained in the present study nearly the same as Berger's? Possible answers may be as follows: The scales used by Berger and in the present study were based on the same definitions of self-acceptance and acceptance of others as reported by Sheerer. These definitions were converted in both studies into simple statements to form a test which would measure self-acceptance and acceptance of others. Also, the age of the study group used by Berger is approximately the same age as the group used in the present study. Since the findings in Jordanian culture with respect to the relationship between self-others acceptance were found to be corresponding to those findings of Western cultures, another question emerges: Is the positive relationship between self-acceptance and acceptance of others universal in man? Further research in different cultures is needed to give answers to this question.

The combined results of the present study gave evidence that there is no difference between Jordanian males and females with respect to self-acceptance and acceptance of others. The question is: What are the variables that influence Jordanian female pupils and male pupils to have the same degree of self-acceptance and the same level of acceptance of others? This question needs further research in order to obtain more precise information. The way in which Jordanians treat their boys and

girls, which implies that males are more important than females, seems to have no influence on self-acceptance in making it stronger among males than among females. Nor do the role expectancies held for Jordanian males as being more competitive than females show any significant differences between males and females with respect to acceptance of self and acceptance of others. Probably, contradicting findings may be found among illiterate Jordanian males and females. But this needs further research to have more accurate information. However, Jordanian male pupils and female pupils have had equal opportunities. Both have the same opportunity to go to school. Compulsory education is aimed at being applied to both males and females. Furthermore, the same school subjects and curriculum are given to both Jordanian males and females. Equality of males and females is emphasized by Jordanian schools. Moreover, females obtained their rights to have jobs in Jordan just as males do. Thus, having no apparent differences between Jordanian male pupils and female pupils with respect to self-acceptance and acceptance of others may justify the above mentioned bases.

The total results of this study indicate that a substantial relationship exists between the way an individual feels about himself and the way he feels about others among Jordanian pupils who are 16 to 19 years old. It is evidence also that there is no difference between Jordanian male pupils and female pupils with respect to self-acceptance and acceptance of others. It is impossible from the results of this study to state which one of self-acceptance and acceptance of others is prior to the other, nor can variables, which influence the relationship between self-others accept-

ance, be specified. Thus, further research should direct itself toward these objectives.

Implications and Recommendations

The present study bears out a number of implications for research:

1. The first implication involves the requirements for adequate measurement and research design. There appears to be little doubt that self-acceptance correlates positively with acceptance of others. However, the instruments which have been applied in researches on the relationship between self-acceptance and acceptance of others have tried to cover too much soon. Further research must direct itself toward contributing more detailed information concerning such a relationship. For this reason it is believed that the most meaningful methodological approach lies in greater specificity. Little attempt has been made to specify the variables leading to such correlation between self-acceptance and acceptance of others. Further research should offer the subject a series of specific objects to describe rather than the usual indefinite average-other-person, and offer a theoretical formulation that will predict the nature of these new correlations. More systematic and analytical designs are also very necessary, and individual research should be part of a planned research program so that they can be easily synthesized.

2. Another implication applies to theory. Some psychologists, psychotherapists, and researchers believe that the level of self-regard

correlates positively with the degree of regard a person has for others. However, the inferred cause-effect relationships were presumed by all these psychologists, psychotherapists, and researchers to be quite complex and they have not been completely specified. Also, they have not been empirically explored. Given that a positive relationship exists between self-acceptance and acceptance of others, the full value of such a finding is attained only as the variables influencing this relationship are better understood. The question, now, is: Can variables that influence the relationship between self-others acceptance be well controlled and better understood? Answers to this question, probably, may not be provided without carefully conducted research directed toward this end.

APPENDIX I

THE ARABIC FORM OF THE TEST

سنة شهر طالب طالبة الاسلام المسيحية
العمر : الجنس : الدين :
مدينة قرية
اصل السكن :

في الفحوص والاختبارات العادية اما ان تكون الاجابات صحيحة او خاطئة . اما الاختبار الموجود بين يديك فهو لا يتضمن اجابات خاطئة او صحيحة . والمطلوب منك هو ان تتأكد من انك تصف حقيقة شعورك تجاه ما تتضمنه كل عبارة .

ان اسمك كما تلاحظ غير مذكور في اى مكان من هذا الاستبيان . لذا فان احدا لن يستطيع تمييز اجابتك من اجابات الآخرين .

التعليقات

اجب عن كل عبارة بان تضع دائرة حول واحد فقط من الاعداد الخمسة الموجودة في نهاية العبارة . والاعداد الخمسة مرتبة ترتيبا تصاعديا لتقيس درجة شعورك تجاه ما تتضمنه كل عبارة .

اذا كنت لا تشعر ابدا بما تتضمنه العبارة ، ضع دائرة حول العدد ١ فقط في نهاية العبارة
اذا كنت تشعر نادرا بما تتضمنه العبارة ، ضع دائرة حول العدد ٢ فقط في نهاية العبارة
اذا كنت تشعر عادة بما تتضمنه العبارة ، ضع دائرة حول العدد ٣ فقط في نهاية العبارة
اذا كنت في اغلب الاوقات تشعر بما تتضمنه العبارة ، ضع دائرة حول العدد ٤ فقط في نهاية العبارة .

اذا كنت تشعر دائما وابدا بما تتضمنه العبارة ، ضع دائرة حول العدد ٥ فقط في نهاية العبارة

ملاحظة :

تذكر ان تضع دائرة حول واحد فقط من الاعداد الموجودة في نهاية كل عبارة .

- ١- اشعر انني سوف اكون قادرا على الاسهام في تحسين المصلحة العامة ١ ٢ ٣ ٤ ٥
- ٢- اشعر بالرغبة في ان يمنح الآخرون الفرصة في تكوين معتقداتهم وآرائهم الخاصة ١ ٢ ٣ ٤ ٥
- ٣- اشعر ان لي الحق في التمتع بمباهج الحياة ١ ٢ ٣ ٤ ٥
- ٤- اشعر بالاتياع عندما اتصرف حسب مشيئتي وارادتي ١ ٢ ٣ ٤ ٥
- ٥- اشعر بان الآخريين لا يحاولون الحصول على اكثر من نصيبهم من الاشياء المفيدة في الحياة ١ ٢ ٣ ٤ ٥
- ٦- اشعر بان الآخريين يميلون لمساعدة ومعاونة بعضهم بعضا ١ ٢ ٣ ٤ ٥
- ٧- اشعر بالرغبة في السيطرة على الآخريين ١ ٢ ٣ ٤ ٥
- ٨- اشعر بانني احافظ على ثقتي بنفسي حتى وان فشلت احيانا في حل بعض المشاكل التي تواجهني ١ ٢ ٣ ٤ ٥
- ٩- لا اشعر بالنقص حين اقارن نفسي بالآخريين ١ ٢ ٣ ٤ ٥
- ١٠- اتوقع ان يتقبلني الآخرون بغض النظر عن كيفية السلوك الذي انتهجه ١ ٢ ٣ ٤ ٥
- ١١- اذا لمست لدى شعورا او سلوكا لا يعجبني فاني احاول تبديله وتغييره بدلا من الاغتيال منه والتنكر له ١ ٢ ٣ ٤ ٥
- ١٢- اشعر بان الآخريين لهم الحق في ان ينتقدوا الآداب المدنية نقدا موضوعيا بناء ١ ٢ ٣ ٤ ٥
- ١٣- اشعر بالميل للتقليل من شأن الآخريين الذين تختلف اخلاقهم عن اخلاقي ١ ٢ ٣ ٤ ٥
- ١٤- اشعر بان الآخريين لهم الكفاءة على الاسهام في تحسين المصلحة العامة ١ ٢ ٣ ٤ ٥
- ١٥- اشعر بان آرائي وافكارى قيمة ١ ٢ ٣ ٤ ٥
- ١٦- عندما يثنى على فاني ارفض هذا الثناء لشعورى بانى لا استحقه ١ ٢ ٣ ٤ ٥
- ١٧- عندما يتحدث الآخرون فاني احاول الاصغاء احتراما لهم وتقديرا لآرائهم ١ ٢ ٣ ٤ ٥
- ١٨- اشعر بانني راض عن اخلاقي ١ ٢ ٣ ٤ ٥
- ١٩- عندما اقوم بمسعى لتحقيق مصالحى وتحسين اغراضى ، احرص ألا يكون ذلك على حساب مصالح الآخريين ١ ٢ ٣ ٤ ٥

- ٢٠- اشعر بالكراهية تجاه الآخرين الذين يختلفون عني في ماكلهم وملبسهم ١ ٢ ٣ ٤ ٥
ومسكنهم .
- ٢١- اشعر بانى مذنب كلما صرفت بعض نقودى على وسائل رفاهيتى ١ ٢ ٣ ٤ ٥
- ٢٢- اشعر بحاجة للتكر لتجارى فى الحياة ورفضها ١ ٢ ٣ ٤ ٥
- ٢٣- اشعر بانى لست غريب الاطوار او مشوشا فى نفسيتى حين لا استطيع ١ ٢ ٣ ٤ ٥
تقبل آراء الآخرين
- ٢٤- اشعر مع الآخرين واشاركهم همومهم اذا وجدتهم فى مأزق ١ ٢ ٣ ٤ ٥
- ٢٥- اشعر بالخجل عندما احاول التعبير عن آرائى للآخرين ١ ٢ ٣ ٤ ٥
- ٢٦- اشعر بالميل للاستسلام عندما يحاول البعض السيطرة على ١ ٢ ٣ ٤ ٥
- ٢٧- اتقبل الآخرين كما هم عليه ١ ٢ ٣ ٤ ٥
- ٢٨- اشعر بان الآخرين جشعون مانانيون ، ولا يصادقون الا لمنفعة ١ ٢ ٣ ٤ ٥
او كسب
- ٢٩- اشعر بالقدرة على النجاح حتى وان اخفقت فى بعض اعمالى ١ ٢ ٣ ٤ ٥
- ٣٠- اشعر بان الآخرين لهم الحق فى التمتع بمباهج الحياة ١ ٢ ٣ ٤ ٥
- ٣١- لا اتخلى عن قيمى وافكارى لمجرد ان اناسا قد انتقدوها ١ ٢ ٣ ٤ ٥
- ٣٢- اشعر بانى قادر على ان اتحمل مسؤولية القرارات التى اتخذها وان ١ ٢ ٣ ٤ ٥
اتقبب العواقب التى تنتج عنها .
- ٣٣- اشعر بصعوبة فى ان اغفر للاشخاص الذين يسيئون الى او يتصرفون ١ ٢ ٣ ٤ ٥
تجاهى بطريقة غير محببة
- ٣٤- عندما اقوم بعمل من الاعمال فانى اقوم به معتمدا على نفسى ١ ٢ ٣ ٤ ٥
- ٣٥- اشعر بالكراهية للذين تختلف قيمهم وعاداتهم عن قيمى وعاداتى ١ ٢ ٣ ٤ ٥
- ٣٦- اشعر بالميل لمساعدة الآخرين وتجنب الحاق الاذى بهم ١ ٢ ٣ ٤ ٥
- ٣٧- عندما اطلب ايضاحا من المعلم فانى احاول ألا يكون ذلك على حساب ١ ٢ ٣ ٤ ٥
وقت زملاي
- ٣٨- اشعر بان الآخرين يهتمون بايجاد علاقات ذات احترام متبادل ١ ٢ ٣ ٤ ٥

- ٣٩- اشعر بالشك في قيمتي كشخص حين يشك الآخرون في قيمتهم كأشخاص ١ ٢ ٣ ٤ ٥
- ٤٠- اشعر بالأسف اذا وجدت ان الآخريين لم يمنحوا الحرية في التعبير ١ ٢ ٣ ٤ ٥
- عن آرائهم
- ٤١- اشعر بان الآخريين احرار في سلوكهم وانني لست مسوءولا عنهم ١ ٢ ٣ ٤ ٥
- ٤٢- اتقبل امكانيات ونواحي القصور التي اراها في نفسي دون ان احاول ١ ٢ ٣ ٤ ٥
- التنكر لبعضها او اظهارها بغير مظهرها
- ٤٣- اشعر ان صفوى يتعكر ومزاجي ينقلب كلما اخفقت في الحصول على ما ١ ٢ ٣ ٤ ٥
- اريد
- ٤٤- اشعر بميل للوم الآخريين الذين يصرفون بعض نقودهم للترفيه والتفكها ١ ٢ ٣ ٤ ٥
- ٤٥- اشعر بان الآخريين لهم القدرة الكافية على مجابهة المشاكل التي ١ ٢ ٣ ٤ ٥
- تعترضهم
- ٤٦- اشعر بان الآخريين ذوو نفوس طيبة ومن السهل اتخاذهم كاصدقاء ١ ٢ ٣ ٤ ٥
- ٤٧- اشعر بالحاجة في تبرير سلوكي والاعتذار عنه ١ ٢ ٣ ٤ ٥
- ٤٨- اشعر بالقلق اذا حصلت احيانا على علامة لا تساوى جهدى ١ ٢ ٣ ٤ ٥
- ٤٩- اشعر بان آراء الآخريين قيمة وتستحق التقدير ١ ٢ ٣ ٤ ٥
- ٥٠- اشعر بالارتياح اذا قضيت بعض اوقاتي في وسائل التسلية ١ ٢ ٣ ٤ ٥
- ٥١- اشعر بالميل لتجنب مصادقة الآخريين الذين تختلف ديانتهم عن ١ ٢ ٣ ٤ ٥
- ديانتي
- ٥٢- اشعر بان الحياة تعطيني بقدر ما استحق وما يكفي لاسعادى ١ ٢ ٣ ٤ ٥

ملحوظة :

تأكد من انك قد اجبت على جميع العبارات .

APPENDIX II

THE ENGLISH FORM OF THE TEST

Year Month Sex: Boy Girl Muslim Christian
Age: Religion:

City Village
Residence:

Answers in typical tests may be right or wrong. But the present test is different because it has no wrong or right answers. You are required to give your response to all items as true as possible, describing your feeling and attitude toward each one.

Your name is not shown in any place of the test. So you do not have to worry about people knowing your answers, because they will not be able to distinguish yours from the answers of others.

Instructions

In the following questionnaire, five steps are given after each statement. To give your reaction circle only one of the five numbers after each item, showing your feeling toward that statement.

If the statement is almost never true for you, circle the number 1 only after the statement.

If the statement is rarely true for you, circle the number 2 only after the statement.

If the statement is usually true for you, circle the number 3

only after the statement.

If the statement is very often true for you, circle the number 4 after the statement.

If the statement is true for you all the time, circle the number 5 only after the statement.

Remember: Circle only one number after each statement.

1. I feel that I will be able to contribute to the welfare of all. 1 2 3 4 5
2. I like others to be granted the right and opportunity to their opinions. 1 2 3 4 5
3. I feel that I have the right to enjoy pleasure 1 2 3 4 5
4. I feel comfortable when I behave according to my will. 1 2 3 4 5
5. I feel others do not try to get more than their share of good things in life. 1 2 3 4 5
6. I feel that others are inclined to help each other 1 2 3 4 5
7. I feel inclined to dominate others 1 2 3 4 5
8. I still feel confident even if I failed in solving some problems facing me. 1 2 3 4 5
9. I do not feel inferior to others. 1 2 3 4 5
10. I expect others accept me regardless of how I behave. 1 2 3 4 5
11. If I recognize in myself a feeling or a pattern of behavior that I dislike I set about to change it instead of denying or disguising it. 1 2 3 4 5

- | | | | | | | |
|-----|--|---|---|---|---|---|
| 12. | I feel others have the right to criticize our culture objectively. | 1 | 2 | 3 | 4 | 5 |
| 13. | I feel inclined to degrade the worth of others who hold different morals from mine. | 1 | 2 | 3 | 4 | 5 |
| 14. | I feel others are able to contribute to the benefit of all. | 1 | 2 | 3 | 4 | 5 |
| 15. | I feel that my own ideas and opinions are worthwhile. | 1 | 2 | 3 | 4 | 5 |
| 16. | I reject a compliment out of fear that I do not merit it. | 1 | 2 | 3 | 4 | 5 |
| 17. | I try to listen to others while they are speaking as a sign of respecting them. | 1 | 2 | 3 | 4 | 5 |
| 18. | I am satisfied with my morals and behaviors | 1 | 2 | 3 | 4 | 5 |
| 19. | I try to regard the rights of others in the attempt to advance my own welfare. | 1 | 2 | 3 | 4 | 5 |
| 20. | I dislike others whose ways of eating, dressing, and dwelling are different from mine. | 1 | 2 | 3 | 4 | 5 |
| 21. | I feel guilty every time I spend money for recreation. | 1 | 2 | 3 | 4 | 5 |
| 22. | I feel the need to deny my experiences and try to overlook them. | 1 | 2 | 3 | 4 | 5 |
| 23. | I feel that I am not a queer person nor psychologically disturbed when I do not accept opinions of others. | 1 | 2 | 3 | 4 | 5 |
| 24. | I sympathize with others if I am aware that they are facing trouble. | 1 | 2 | 3 | 4 | 5 |
| 25. | I feel shy when I try to express my opinions to others. | 1 | 2 | 3 | 4 | 5 |

- | | | | | | |
|--|---|---|---|---|---|
| 26. I feel inclined to give up when somebody tries to dominate me. | 1 | 2 | 3 | 4 | 5 |
| 27. I accept others as they are. | 1 | 2 | 3 | 4 | 5 |
| 28. I feel others are greedy, selfish, and try to make use of friendship for their own benefits | 1 | 2 | 3 | 4 | 5 |
| 29. I Still feel able to succeed even when I sometimes fail to succeed in some of my business. | 1 | 2 | 3 | 4 | 5 |
| 30. I feel others have the right to enjoy pleasure | 1 | 2 | 3 | 4 | 5 |
| 31. I do not abandon my values and opinions merely because some one else criticizes them. | 1 | 2 | 3 | 4 | 5 |
| 32. I feel that I am responsible for my own decisions and ready to accept the consequences. | 1 | 2 | 3 | 4 | 5 |
| 33. I hardly forgive others who hurt me or behave unfavorably towards me. | 1 | 2 | 3 | 4 | 5 |
| 34. I depend on myself when I do something. | 1 | 2 | 3 | 4 | 5 |
| 35. I dislike others who hold values and standards which differ from mine. | 1 | 2 | 3 | 4 | 5 |
| 36. I feel a desire not merely to avoid hurting others but to help them. | 1 | 2 | 3 | 4 | 5 |
| 37. When I ask the teacher to explain something to me, I try not to infringe on the rights of my class-mates and loose their time. | 1 | 2 | 3 | 4 | 5 |
| 38. I think others take an active interest and make a positive effort to create mutually satisfying relationship with each other. | 1 | 2 | 3 | 4 | 5 |
| 39. I am inclined to question my wrth as a person when others question their worth as persons. | 1 | 2 | 3 | 4 | 5 |
| 40. I feel regret if others are not granted their freedom to express their opinions. | 1 | 2 | 3 | 4 | 5 |

- | | | | | | |
|---|---|---|---|---|---|
| 41. I feel others are free to behave as they like and that I am not responsible for them. | 1 | 2 | 3 | 4 | 5 |
| 42. I accept all my own qualities and abilities and do not attempt to deny the existence of some of them. | 1 | 2 | 3 | 4 | 5 |
| 43. If I can not get what I want I become upset with it. | 1 | 2 | 3 | 4 | 5 |
| 44. I feel inclined to blame others who spend some of their money for recreation. | 1 | 2 | 3 | 4 | 5 |
| 45. I feel others have enough ability to cope with problems that confront them. | 1 | 2 | 3 | 4 | 5 |
| 46. I feel others are good-hearted and it is easy to have them as friends. | 1 | 2 | 3 | 4 | 5 |
| 47. I exhibit a need to make excuses for my behavior, and apologize for it. | 1 | 2 | 3 | 4 | 5 |
| 48. I am self-conscious if I get a grade which does not justify my work. | 1 | 2 | 3 | 4 | 5 |
| 49. I feel others' opinions and ideas are worthwhile. | 1 | 2 | 3 | 4 | 5 |
| 50. I feel satisfied when I spend some of my time in amusing myself. | 1 | 2 | 3 | 4 | 5 |
| 51. I feel inclined not to have friends from those whose religion is different from mine. | 1 | 2 | 3 | 4 | 5 |
| 52. I feel that life gives me what I deserve and supports me with what is sufficient for happiness. | 1 | 2 | 3 | 4 | 5 |

Notice:- Be sure that you have reacted about every statement, in the present questionnaire.

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