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AN EVALUATION OF
REACTION TO SPOKEN LANGUAGE AS AN
ATTITUDE MEASUREMENT TECHNIQUE

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ABSTRACT

This study was an attempt at evaluating reaction to spoken language as a technique for revealing private attitudes. Attitudes scores toward Armenians and Jews obtained through direct rating were compared with those obtained through reaction to spoken language. Negative attitudes toward Armenians were supposed to be more private and censored than attitudes toward Jews.

Less difference was expected between scores of Armenians and Jews on reaction to voice than on direct rating. Such difference was found only when male raters reacted to two out of the four speakers used in the study.

CHAPTER I

INTRODUCTION

Since attitudes are important determinants of human behavior, attitude measurement helps in understanding and predicting such behavior.

An attitude is "an organized and consistent manner of thinking, feeling, and reacting with regard to people, groups, social issues, or more generally, any event in one's environment." (15 p.50). Any attitude consists of two elements, an object toward which the attitude is held, and a component which includes beliefs, emotions, and reaction tendencies toward the object of the attitude. The contents of the component can differ in valence and multiplexity (12).

Under the topic of attitudes one can mention stereotypes which are attitudes held by a majority of

people (5). They are also defined as exaggerated beliefs associated with a category (4). Attitudes appear when their holder starts internalizing social norms and developing stereotypes toward out groups. (28)

Attitudes determine important areas of human behavior. Many studies show the effect of attitudes on judgement and perception of others (19, 29, 10), and on speed and efficiency of learning (9). Attitudes also determine the group one associates with, the job one chooses and the food one eats (5).

Attitude scales propose to meet important problems of attitude measurement like problems of reliability, complexity, and validity (15). Most of the familiar attitude scales do not suffer from problems of reliability (12). The semantic differential proposes to meet problems of complexity by tapping more than one dimension of attitudes (18). Validity remains the most crucial problem in attitude measurement. The problem is whether or not the person is revealing his attitudes when asked to do so, especially when the attitude violates group norms, or if it is not acceptable to ^{the} self concept (12). The importance of indirect or disguised techniques is recognized in order to meet this problem of validity.

The technique to be evaluated in this paper is classified under the indirect attitude scales. It consists

of asking people to react to any spoken language by describing the personality of its speaker. While doing so, the persons are assumed to be revealing their attitudes toward the group that uses the specified language.

Studies on the relation of voice to personality started in 1931 by Pear (11) who examined impressions of persons based on voice alone. He analyzed over 4000 reports from British radio listeners, and found that age and sex could be judged correctly from voice. Other characteristics like occupation showed consistently between judges thus suggesting that some voices provided a stereotype of certain occupations.

Other studies and reviews of research in this area (1, 21, 25, 11) reported results which suggested that some personality characteristics were expressed in the voice, and that listener-judges agreed better with one another than they did with the true personality characteristics of the person whose voice was judged. That is, some voices conveyed a stereotype of some personality traits.

Reaction to voice, or to spoken language by rating the personality of its speaker was recently used as a measure of attitudes, when reaction to language was employed as an attitude measurement technique, the voice of the same speaker was used for recording the languages employed.

This was done in order to control for individual voice characteristics that were not due to language.

In this chapter, a general idea about attitudes and problems in their measurement was given, and the technique to be evaluated in the present study was introduced.

CHAPTER II

THEORY AND RESEARCH

A. Theoretical Background

Research in the area of voice and personality suggested that some voices elicited some stereotyped personality characteristics. When reaction to language was used as an attitude measurement technique, those characteristics of voice that were not due to language were controlled by using the same voice for recording the languages used. So, most of the difference in reaction to the same voice could be attributed to the language used.

When the person is faced with a voice and asked to describe the personality of its speaker, the situation is quite ambiguous, and the person tries to restructure the situation by adding whatever cues he can add. The language of the speaker is one of the most important cues.

Spoken language is an identifying feature of members of a national or cultural group, and any listener's attitude toward members of a particular group should generalize to the

language they use. From this view point evaluational reactions to a spoken language should be similar to those prompted by interaction with individuals who are perceived as members of the group that uses it, but because the use of the language is one aspect of the behavior common to a variety of individuals, hearing the language is likely to arouse mainly generalized or stereotyped characteristics of the group. (16 p.44).

This is the main assumption underlying the technique. The assumption has its basis in two common principles. The principle of projection, and the principle of generalization.

Projection

Projection works in this technique as well as in all other indirect attitude measurement techniques, where the individual is presented with a relatively unstructured stimulus or situation in which the real purpose of the measurement is not revealed to him (20). Such a situation is provided when the person has to judge personality from voice. The only cue is that of language, as one is keeping the factor of voice constant in this situation. So, the judge supposedly projects whatever attitudes he has in order to structure the ambiguous situation.

Generalization

The principle of projection is not enough to explain the phenomenon. The person might project himself had the situation been completely ambiguous. But the presence of language limits this projection in such a way that language

as an identifying feature of members of a certain group will cause the attitude of the listener toward that group to generalize to language (2). In other words the language will elicit in the person those attitudes elicited while interacting with speakers of the language, and since the situation is relatively ambiguous these attitudes will act as anchoring cues, or will be projected in the rating process.

B. Previous Studies

Reaction to language as an attitude measurement technique started in 1960 by Lambert and his associates (14) who tried to evaluate the technique on French and English Canadians. The authors controlled for voice characteristics that were not due to language by having bilingual speakers read the passage in French and English. They also minimized the effect of the message by having the same passage read in both languages. With such control and in view of previous research that showed little reliability of personality evaluation based on voice, the authors predicted that differences in evaluating French and English speakers would reflect the raters' attitude towards his group and the other group rated. The authors obtained results that led them to suggest that the technique would be useful in revealing stereotypes and in the evaluation of one's own group in comparison to others.

The previous study was duplicated in 1964 (3) on French-Canadian children. The results contradicted what was found in the first study. French-Canadian children rated French speakers significantly more favorable on 14 out of 15 personality traits. While in the first study French-Canadians rated English-Canadians higher, thus accepting the stereotypes imposed by the group. This was also found in the second study. However, in relation to children such results were explained in terms of Allport's second stage of attitude development which was reflected in total rejection of all members of another group. Here the authors also mentioned that rating reflected stereotypes in that they exhibited a generalized negative reaction towards English which showed itself in all traits. They concluded that the technique is useful for examining stereotypes held by children. It also would be useful in tracing the development of prejudice or stereotypes.

In 1962 another study was carried out (2), the aim of which was to evaluate the technique on Jewish speakers who represent a different cultural group that can be distinguished by its style of speech, and about which many stereotypes are held.

In this study the persons recording the voice used either standard English, or English with a Hebrew

accent. The results showed that accented guises were devaluated by gentile and Jewish college students. However, gentile subjects devaluated them more. Another interesting finding in this study was the lack of relation between attitudes toward Jews and evaluation of the guises. The authors explained this discrepancy by saying that the technique was sensitive to stereotypes rather than attitudes.

The most recent study (13) was carried in Israel on Arab and Jewish high school students. In this study the rating of persons who spoke Arabic and two different dialects of Hebrew was compared with direct rating on seven out of the original 20 characteristics on which the speakers were rated. Sharp differences were found between direct and voice rating. Differences were explained in two ways:

1. Rating scales might have evoked stereotyped labels, while rating of the speaker's personality might have been affected more by personal attitudes towards the speakers.
2. This technique reflected stereotyped attitudes and perceptual reactions of a more private nature than did standard measures of attitude.

It seems that the first explanation contradicts what Lambert and his associates had mentioned previously.

In their first study they say that, "hearing the language is likely to arouse mainly generalized or stereotyped characteristics of the group." (14) These stereotypes and generalized characteristics are supposed to be the main determinants of rating voice.

This contradiction between the main assumption and the explanation of results leaves us with the second explanation, the evaluation of which will be the aim of the present study.

The question is whether reaction to voice as an indirect measurement technique will evoke some private attitudes or attitudes that are not admitted to ^{the} self concept. This is the question the present study attempts to answer.

CHAPTER III
AIM AND HYPOTHESIS

The aim of the present study is to test the hypothesis that reaction to spoken language reveals attitudes of a private nature. One way to test this hypothesis would be to compare direct attitude scores with scores obtained through reaction to spoken language for two groups; one toward which attitudes are socially accepted, and another toward which they are censored. The two groups chosen are Armenians and Jews.

After World War I, Armenians were driven from their homeland where they had been treated cruelly by the Ottomans. Thousands of them sought refuge in Syria, Lebanon, and Palestine (22).

Prothro and Melikian (1952) mention that Armenians, being in the country for almost half a century, "have been absorbed into the life and economy of the Arab States" (19 p.3). Armenians are even excelling in some areas in the economy of Lebanon. This success might itself create some antagonism

toward them. Lambert mentions (15) that sensitivity toward immigrants would be more evident in those who risk loosing their jobs to new competition. In the case of Armenians the competition is not new, but in a small country such as Lebanon where many immigrants come constantly from neighboring countries, such feelings would be renewed.

However, such antagonistic feelings are suppressed because Armenians have been living peacefully in the country for a long period of time, and because of the call for a national unity of all Lebanese regardless of religion or racial origin.

Jews have been strongly associated with the Palestine problem. The antagonistic feelings might have generalized to them as a religious group on a nationalistic ground. These feelings are less censored than in the case of Armenians.

Lebanese people do hold antagonistic attitudes towards Armenians and Jews as shown by research studies (7,19). One also has reason to believe that these attitudes are more private in the case of Armenians than in the case of Jews.

Design of the Study

Reaction to the Armenian and Hebrew language is to be compared with direct attitude rating of Armenians and Jews on a list of 18 personality characteristics. Since

antagonistic attitudes toward Jews are supposed to be less private than attitudes toward Armenians, the expectation is that less difference will appear between the two groups on indirect attitude measurement (reaction to voice) than in the direct rating of groups. Private antagonistic attitudes toward Armenians will appear in the case of indirect measurement, thus pushing their score nearer to that of Jews.

Hypothesis

The main hypothesis of this study reads as follows:

Less difference is expected between attitude scores toward Armenians and Jews in the case of indirect than in the case of direct measurement.

Some checks are needed in order to test this hypothesis:

A. Attitudes toward Armenians and Jews (Direct Measurement)

The hypothesis makes the assumption that negative attitudes are directed toward both Armenians and Jews, although they are more so in the case of Jews. To check on this assumption attitudes towards both groups are to be compared with attitudes toward three other groups: Japanese, Irish, and Italians. Also attitudes toward both groups will be compared together.

The reason for choosing Japanese, Irish, and

Italians in particular is that these are groups toward which Lebanese do not hold extreme attitudes, thus contrast effect (6) will be minimized when Armenians and Jews are rated along with these groups.

B. List of Traits as an Attitude Scale

Since the list of personality traits is to be used in assessment of reaction toward voices and groups in direct and indirect attitude measurement, a check is needed to see whether reaction to personality traits is a valid attitude scale. This will be checked by correlating scores on direct reaction to the traits with scores on the social distance scale. High correlation between the two scales for each of the five groups is expected.

C. Social Distance Scale:

Since the social distance scale is to be used to check on the traits, check on the validity of the social distance scale itself is needed. This will be done by standardizing the scale on the subjects of the present study.

D. Additional Groups (Direct Rating)

The reasons why we add Japanese, Irish, and Italians in direct attitude rating are:

1. To compare scores of Armenians and Jews with scores of these groups on direct attitude measurement.
2. To evaluate the list of traits by comparing

scores obtained on it with those obtained on the social distance scale for as many groups as possible.

3. To divert the attention of the subjects from concentrating upon Armenians and Jews in order to lessen awareness of ^{the} comparison between reaction to voice and direct rating.

The following chapter describes the method for testing the main hypothesis, as well as the tests for checking on some of the assumptions it makes.

CHAPTER IV
METHOD OF THE STUDY

A. Subjects

Twenty nine male and twenty two female Lebanese A.U.B. students whose ages ranged from 18 to 27 years, with a mean of 20.6 years, acted as subjects. Twenty nine of these subjects were Christians, twenty Moslems, and two were Druzes.

B. Material Preparation

1. Passages

An Armenian passage recorded by an Armenian boy; and a Hebrew passage recorded by a girl who had been studying Hebrew for three years, were used in the experiment. Each passage lasted for almost forty five seconds.

These two passages were then taught to four Syrian siblings, two males and two females. Each person learned the two passages by listening to the original recordings, and by reading an Arabic or French transliteration of them.

It was felt that by using siblings, some voice characteristics, central among which was accent, might be

similar for all guises. This might minimize the individual voice differences which were not due to language.

Although the recorded passages might be far from perfect imitations of the original, the Armenian recordings of the passage was judged satisfactory by an Armenian girl, and the Hebrew recordings were judged by a man who had lived in Israel up to 1958. This judge indicated that the recordings sounded as Hebrew "should be read," and as it was read before the immigration of European and American Jews.

The passages were transferred to a new tape, and were arranged in two orders. Order I started with a boy speaking Armenian, order II started with a girl speaking Hebrew. The two recordings of each speaker were arranged the farthest possible apart on the tape. The eight voices were arranged in alternating male-female order. Approximately half of the subjects were assigned to order I and the other half to order II.

2. List of Traits

Eighteen out of 20 adjectives originally used by Lambert et al. (14) were adopted (see appendix II). These adjectives described personality traits. One adjective was omitted because it indicated a negative trait, namely nervousness, and the other was given as an illustrative example, Beside

each trait a seven-point scale was put. The subject had to check one of these seven positions for each trait. The positions ranged from (1) low to (7) high on any particular trait.

This list of traits was used for two purposes:

1. To estimate the personality of the speaker in each of the eight recordings.
2. To rate the five different ethnic groups.

3. Social Distance Scale

A social distance scale recently standardized by Triandis and Triandis (26), which consisted of 15 statements was adopted and used as a second measure of attitudes towards the ethnic groups. The 15 statements (see appendix VI) were first given to 12 A.U.B. students, in order to arrange them in terms of favorability. From this preliminary check 3 statements that showed a wide distribution over the scale were omitted. Then the mean rank-order of each statement was calculated, and again one more statement was omitted. The reason for omitting this statement was that its mean rank order did not coincide with its position on the scale.

The remaining 11 statements were used. The value of each of these statements was determined by standardizing the scale on the 51 subjects used in the experiment.

The test booklet consisted of 20 pages. The first page (see appendix I) contained the instructions and personal data sheet that included information about the age, sex, religion and class of the subject. The eight sheets following (see sample in appendix II) were used for rating the eight speakers. The following 10 sheets were used for rating each of five ethnic groups first on the list of traits (see appendix III) then on the social distance scale (appendix IV). The last sheet contained the eleven social distance items to be arranged in order of favorability (appendix V).

C. Procedure

The experiment could be split into three parts:

Part One

This part consisted of the rating of the eight guises. The written instructions were also explained orally by the experimenter. This part of the experiment was introduced to the subjects as a test that measured how well college students could estimate personality just by listening to its owner's voice. They were told that they were to hear recordings of eight persons each speaking one of two languages. After listening to each the subject indicated what language the speaker was using, then rated the speaker on the 18 traits.

Part Two

After rating each of the eight guises, the subject had to rate five ethnic groups:

1. On the list of traits used before to rate speakers.
2. On the social distance scale by checking the one statement that corresponded best to the level at which the subject would accept a person belonging to each of the five ethnic groups.

Part Three

This part consisted of asking the subject to rank-order the social distance statements in order of favorability, 1 representing the most favorable and 11 the most unfavorable.

The whole experiment took almost 25 minutes. It was given either in individual sessions, or in small group sessions (2 to 5 members).

When the subjects inquired about using the two particular languages, they were told that such languages were used to make sure that no one understood what the speaker said so as not to be affected by the content of the passage in judging personality.

CHAPTER V

ANALYSIS AND RESULTS

A. Preliminaries

1. Social Distance Scale

Seven out of the 51 subjects misinterpreted the instructions of rank ordering the statements in order of favorability. So, the results of the remaining 44 subjects were used to determine the mean rank order of each statement.

Figure 1 shows the distribution of each of the 10 statements by forty four subjects on the ten positions of the scale. Statement eleven as well as position eleven do not appear in the figure since the statement was correctly placed all the time. Statements three and four were the statements mostly misplaced.

Mean rank order for each statement was calculated. The eleven statements were almost equidistantly distributed on the scale. Table 1 shows the mean rank order of each statement according to our standardization, and the original value on a hundred-point scale given by

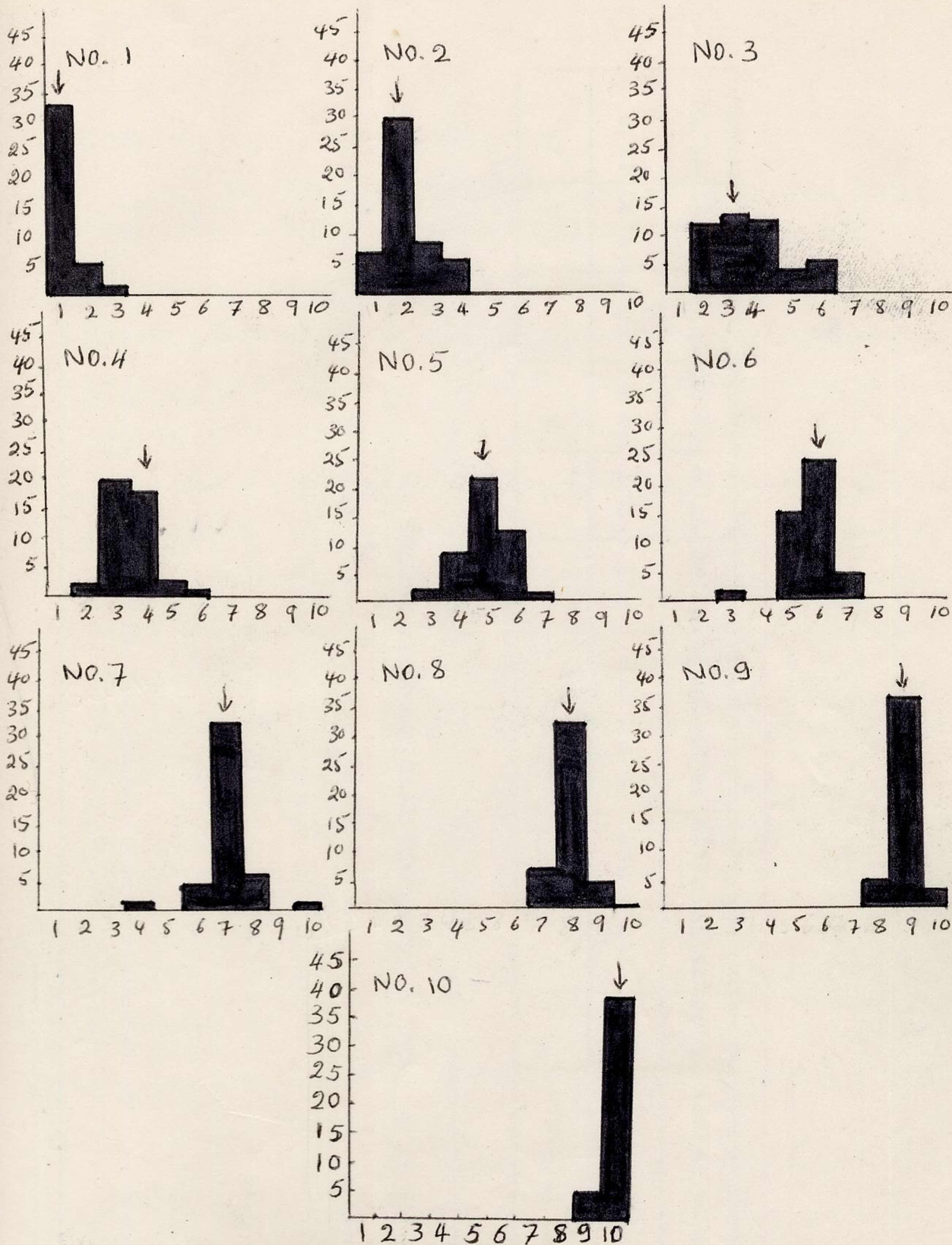


FIGURE I Distribution of 10 Social Distance Statements on 10 Positions of the Scale.

TABLE I
 MEAN RANK ORDER OF SOCIAL DISTANCE STATEMENTS
 COMPARED WITH TRIANDIS VALUES

No. of Statement	1	2	3	4	5	6	7	8	9	10	11
Mean Rank Order	1.2	2.3	3.5	3.7	5.0	5.7	7.3	8.0	9.0	9.9	11.0
Triandis Values	0.00	11.11	21.50	29.50	38.70	52.40	57.50	63.10	69.70	95.00	97.20

Triandis and Triandis (26).

2. Correlation between Traits and Social Distance Scale

For each of the five ethnic groups: Japanese, Armenians, Irish, Jews, and Italians, a Pearson Product Moment coefficient of correlation between the subjects scores on the social distance scale and the direct rating on the traits was calculated. The score on the social distance scale was determined by the value of the statement the subject had checked. Scores on the direct rating was obtained by summing the values of the checked positions in the seven-point scales for 18 traits. On the social distance scale 1.2 showed extreme acceptance, and 11 extreme rejection. On the list of traits 126 was the most favorable score and 18 the most unfavorable.

Table 2 shows the correlation between traits and social distance scores for each of the five groups. Significant but low negative correlations were obtained for both Jews and Italians. No significant correlations were found for Japanese, Armenians or Irish.

3. Attitudes toward Armenians and Jews (Direct Measurement).

Attitudes toward Armenians and Jews were measured by two direct scales, the social distance and direct rating on the list of traits. More rejection appeared toward Armenians and Jews than toward Japanese, Irish or Italians, as shown by the two direct attitude scales.

TABLE 2

PEARSON PRODUCT MOMENT COEFFICIENT of CORRELATION of
SOCIAL DISTANCE and DIRECT RATING for FIVE ETHNIC GROUPS

<u>Group</u>	<u>Correlation</u>	<u>Significance Level</u>
Japanese	-.08	not significant
Armenians	-.25	not significant
Irish	-.001	not significant
Jews	-.43	.01
Italians	-.31	.01

Table 3 shows the mean score of the subjects when rating the five groups on the social distance scale and on the list of traits.

Results of 51 subjects were used for the direct rating on the traits, while for the social distance scale one subject's results were neglected because he misunderstood the directions.

TABLE 3

MEAN SCORES on the SOCIAL DISTANCE SCALE and the
DIRECT RATING of the FIVE ETHNIC GROUPS

<u>Group</u>	<u>Mean for Social Distance</u>	<u>Mean for Direct Rating</u>
Japanese	4.15	86.9
Armenians	5.25	74.5
Irish	4.43	78.7
Jews	7.44	69.5
Italians	3.46	80.3

When attitudes towards Armenians and Jews were compared, both of the direct scales showed more negative attitudes towards Jews. In direct rating on the list of traits 2 out of the 51 subjects showed no difference in rating Jews and Armenians, 15 rated Jews higher, while all the rest rated Armenians higher. On the social distance scale 10 out of the 50 subjects showed no difference in accepting the two groups, 4 showed more rejection towards Armenians, while all the rest showed more rejection towards Jews.

Table 4 shows the mean scores of boys and girls separately towards Armenians and Jews on the social distance scale, and the direct rating on the traits.

TABLE 4

MEAN SCORES OF MALES AND FEMALES RATING
ARMENIANS AND JEWS ON THE
SOCIAL DISTANCE SCALE AND ON THE LIST OF TRAITS

	<u>Social Distance</u>		<u>Traits</u>	
	<u>Boys</u>	<u>Girls</u>	<u>Boys</u>	<u>Girls</u>
Armenians	5.25	5.25	73.43	78.24
Jews	7.48	7.38	63.10	77.05

It can be noticed from Table 4 that both males and females rated Armenians higher than Jews on the list of traits, and showed less rejection toward the former on the social distance scale. One exception was met when girls rated Jews on the traits, the rating was almost equal to that of Armenians by the same group.

Results of boys and girls were pooled and differences in reaction to Armenians and Jews were tested using the t - test for correlated samples. On trait rating, Armenians were given scores higher than those of Jews. On the social distance scale, Armenians were less rejected than Jews. Both differences were significant at the .001 level.

B. Main Hypothesis: Direct Versus Indirect Rating

To test the hypothesis that less difference was expected in attitude scores toward Armenians and Jews in the case of indirect measurement than in the case of direct measurement, analysis of variance was applied on the data.

Reaction to voice for each speaker at a time was necessary for three reasons:

1. In the analysis only results of those subjects who correctly identified both languages of the same speaker could be used. So, for each voice, the results of different subjects were used.
2. Some voices might elicit different characteristics, due to the voice itself and not to the language used, when speaking different languages. An Arabic speaker might sound more emotional when reading a passage in Arabic than when reading it in English.
3. Differences might arise in relation to whether a male or a female was doing the rating (5), and whether a male or a female was being rated (16).

Tables 5 to 12 show analyses of variance for the four persons rated by male and female subjects.

According to the main hypothesis significant mean differences were expected in the interaction between language

and type of measurement (direct or indirect). The term treatment in the tables referred to type of measurement. Less difference in attitude scores toward Armenians and Jews was expected in the case of indirect than in the case of direct measurement.

Results in line with the hypothesis appeared three times (Figure 2). When male subjects rated one of the male and one of the female speakers (voice 2 and 4). Mean differences were found to be significant at the .02 and .01 levels respectively (Tables 6 and 8), also when female subjects rated one of the male speakers (voice 2), but the difference in this case was not significant (Table 10).

The results obtained in this section could be summarized in the followings:

1. Differences in line with the main hypothesis were significant two out of three times. Such differences did not appear in five out of the eight cases (Figure 2).
2. Tests that checked some of the assumptions behind the main hypothesis could be summarized in the following points:
 - a. Social distance scale was rescaled on forty four of the subjects.
 - b. Scores on the traits were correlated with those on the social distance scale as a

check on the former's validity. Significant but low correlations were found only for Jews and Italians. No correlation was found for Japanese, Armenians, or Irish.

c. Negative attitudes toward Armenians and Jews appeared. Antagonism was more extreme in the case of Jews.

TABLE 5
 ANALYSIS OF VARIANCE FOR
 14 MALES RATING VOICE I (MALE)

Source of Variance	Sum of Squares	d.f	Mean Square	F	Significance Level
Between Subjects	602.59	13	464.81	-	-
Within Subjects					
1. Language	1125	1	1125	5.48	.02
2. Treatment	54	1	54	<1	not sig.
3. Interaction(1x2)	58.05	1	58.08	<1	not sig.
4. Residual	8007.2	39	205.31		
Total	15286.84	55			

TABLE 6
 ANALYSIS OF VARIANCE FOR
 22 BOYS RATING VOICE 2 (MALE)

Source of Variance	Sum of Squares	d.f	Mean Square	F	Significance Level
Between Subjects	10239.6	21	487.6	-	-
Within Subjects					
1. Language	454.5	1	454.55	<1	not sig.
2. Treatment	22	1	22	<1	not sig.
3. Interaction(1x2)	665	1	665.5	5.85	.02
4. Residual	7163.75	63	113.71		
Total	19525.6	87			

TABLE 7
 ANALYSIS OF VARIANCE FOR
 18 BOYS RATING VOICE 3 (GIRL)

Source of Variance	Sum of Squares	d.f	Mean Square	F	Significance Level
Between Subjects	8003	17	-	-	-
Within Subjects					
1. Language	2738	1	2738	17.98	.001
2. Treatment	533.5	1	533.5	3.50	not sig.
3. Interaction(1x2)	5.6	1	5.6	<1	not sig.
4. Residual	7764	51	152.24		
Total	19044	71			

TABLE 8

ANALYSIS OF VARIANCE FOR
18 BOYS RATING VOICE 4 (GIRL)

Source of Variance	Sum of Squares	d.f	Mean Square	F	Significance Level
Between Subjects	6997.61	17	-	-	-
Within Subjects					
1. Language	548.39	1	548.39	<1	not sig.
2. Treatment	420.5	1	420.5	<1	not sig.
3. Interaction(1x2)	1221.5	1	1221.5	7.30	.01
4. Residual	8532.61	51	167.31		
Total	18720.61	71			

TABLE 9

ANALYSIS OF VARIANCE FOR
14 GIRLS RATING VOICE 1 (MALE)

Source of Variance	Sum of Squares	d.f	Mean Square	F	Significance Level
Between Subjects	4707.25	13	-	-	-
Within Subjects					
1. Language	58	1	58	<1	not sig.
2. Treatment	27	1	27	<1	not sig.
3. Interaction(1x2)	27.50	1	27.50	<1	not sig.
4. Residual	5883.22	39	147.08		
Total	10703	55			

TABLE 10
 ANALYSIS OF VARIANCE FOR
 14 GIRLS RATING VOICE 2 (MALE)

Source of Variance	Sum of Squares	d.f	Mean Square	F	Significance Level
Between Subjects	6459.09	13	-	-	-
Within Subjects					
1. Language	228	1	228	1.75	not sig.
2. Treatment	189.44	1	189.44	1.45	not sig.
3. Interaction(1x2)	145	1	145	1.11	not sig.
4. Residual	5103.75	39	130.08		
Total	12124.84	55			

TABLE 11

ANALYSIS OF VARIANCE FOR
13 GIRLS RATING VOICE 3 (GIRL)

Source of Variance	Sum of Squares	d.f	Mean Square	F	Significance Level
Between Subjects	4972.58	12	-	-	-
Within Subjects					
1. Language	999.5	1	999.5	6.8	.02
2. Treatment	637	1	637	4.34	.05
3. Interaction(1x2)	523.43	1	523.43	3.56	not sig.
4. Residual	5288.57	36	146.9		
Total	11421.08	51			

TABLE 12

ANALYSIS OF VARIANCE FOR
13 GIRLS RATING VOICE 4 (GIRL)

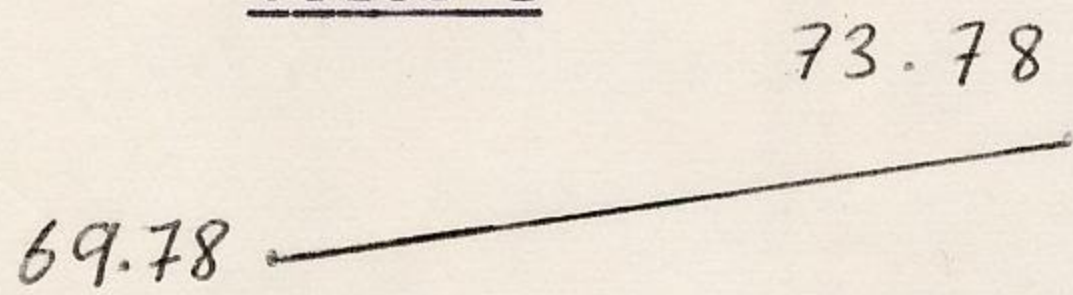
Source of Variance	Sum of Squares	d.f	Mean Square	F	Significance Level
Between Subjects	2959.19	12	-	-	-
Within Subjects					
1. Language	173.56	1	173.56	1.45	not sig.
2. Treatment	263.25	1	263.25	2.21	not sig.
3. Interaction(1x2)	66.94	1	66.94	< 1	not sig.
4. Residual	4288.5	36	119.13		
Total	7751.5	51			

Reaction of Males

Direct

Indirect

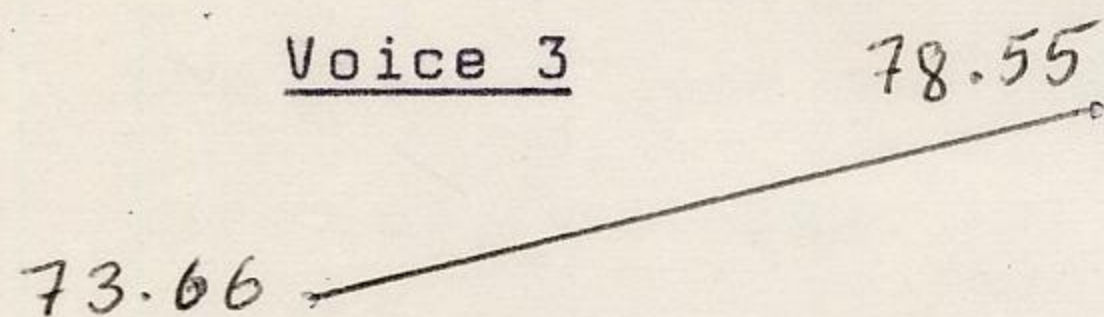
Voice 1



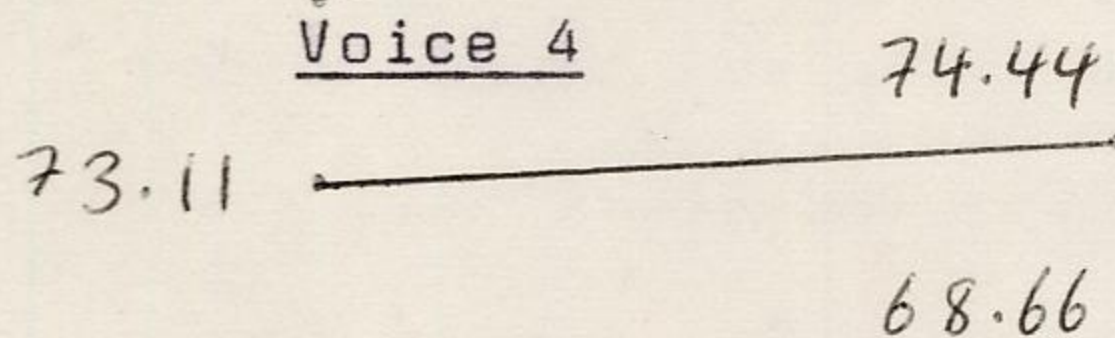
Voice 2



Voice 3



Voice 4

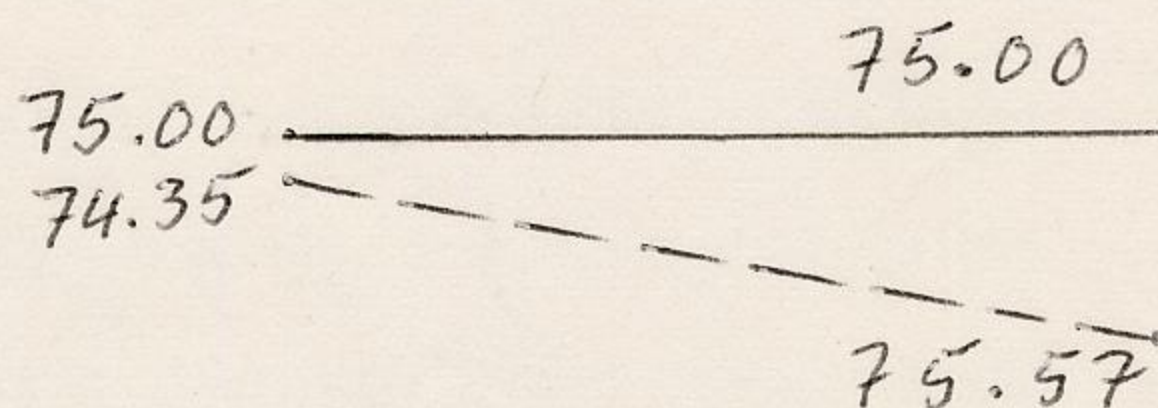


Reaction of Females

Direct

Indirect

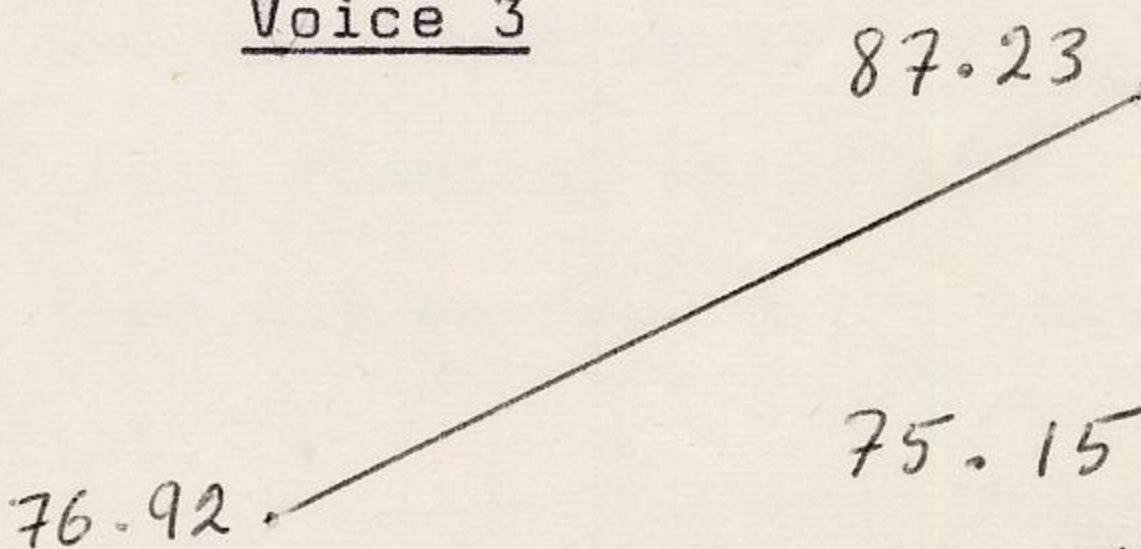
Voice 1



Voice 2



Voice 3



Voice 4

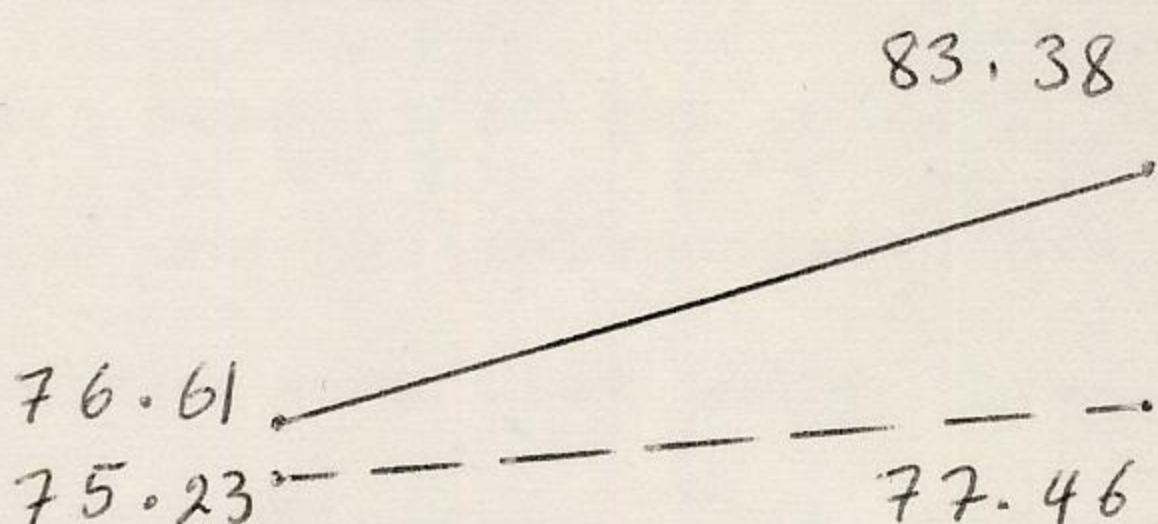


FIGURE 2

Mean Scores of Males and Females Reacting to the Four Voices as Compared with Direct Rating of the Speaker Group.

Armenians ————
 Jews -----

CHAPTER VI

DISCUSSION

In this chapter results related to the main hypothesis, and to tests that checked its assumptions will be discussed.

Correlation between scores obtained on the social distance scale and the list of traits was significant in the case of Jews and Italians, and not significant for Japanese, Armenians and Irish. This finding, which did not follow expectation all the time may be due to the nature of the traits employed in the list.

Some groups may be rated high on some of the characteristics not because of positive attitudes the rater holds toward the rated group, but because of personal characteristics the rater thinks members of the rated group possess. A Lebanese person who has antagonistic attitudes toward Armenians may at the same time think that Armenians are very rich, and very ambitious. This stereotype may not affect his rejection of Armenians on the

social distance scale, but it may positively change his rating of Armenians on the list of personality traits.

The fact that correlations were found for some groups and not for others may be due to the presence of traits that create a conflict between negative attitudes and positive stereotypes for some groups and not for others. However, one needs to study these traits before drawing such a conclusion.

Projection might also explain why no correlation appeared in the case of some groups. Projection in the process of rating might have played an important role, especially when the rated group was not quite known by the rater. This fact could explain the lack of correlation in the case of Irish since most of the subjects were not familiar with them. But projection in this context could not explain absence of correlation for Japanese and Armenians.

However, when results obtained through direct rating of Armenians and Jews were compared, significant differences similar to those reflected by the social distance scale were obtained.

Armenians and Jews were rated lower than the three other groups on both direct scales, thus supporting the assumption that Lebanese held negative attitudes toward both

groups.

When attitudes toward Armenians and Jews were compared on two of the direct scales, difference was found in both cases. The difference was in line of the assumption that more negative attitudes were directed toward Jews than toward Armenians.

To test the main hypothesis of this study, results obtained from rating voices of Jewish and Armenian guises were compared with direct rating of these groups on the same list of traits. More difference was expected between attitude scores toward Armenians and Jews in the case of direct rating than in the case of indirect rating. This was true only in the case of male raters. The analysis of variance showed only two such differences to be significant. However the rating of females was in the opposite expected direction for three speakers (Figure 2 p.39). Girls in general rated both Jews and Armenians higher when the rating was done for voices than when it was direct. One boy was rated higher when he spoke Armenian than when he spoke Hebrew. The other was rated lower when he spoke Armenian than when he spoke Hebrew. When girls rated female voices, their rating was higher than direct rating for both Armenians and Jews, although it was more so in the case of Armenians.

The finding that girls rated female voices always higher than they rated either Armenians or Jews as a group could be explained according to two factors:

1. Leniency effect: "tendency to rate others and one self high in favorable and low in unfavorable traits" (18a p.135). This tendency is thought to be more present in the case of girls when they are rating individual persons, because they are taught to be nice to people and to suppress negative attitudes when interacting with them, especially on a personal level. That may be the cause for girls rating other females higher than when rating the group as a whole.

Also, in an ambiguous situation^{such} as that of judging personality from listening to voice, girls might have projected those characteristics they would like to attribute to themselves. This would work more in the case of rating female voices because of the similarity between the rater and the rated. This leads us to the second factor.

2. Principle of assumed similarity. This principle has grown up from Roger's self concept and from research by Fiedler (242). It is proposed that some people assume that others are similar to them, and thus attribute to them

those characteristics they would give to themselves. It is natural that in the case of girls such assumed similarity would play more when they judge females who are more similar to them. Doing so, more positive characteristics that one usually attributes to oneself change the voice rating toward a more positive direction than what is usually attributed to either Armenians or Jews.

In summing up this discussion, one would say that scores on the list of traits did not always correlate with those obtained by the social distance scale. One could not decide which of the two techniques was more valid since the list of traits was compared with another direct technique; the validity of which was already suspected.

However when comparing direct and indirect reactions on the same list of traits some significant differences in line with the main hypothesis were found only when males were doing the ratings. Differences in the opposite direction were found mostly in the case of female raters.

In conclusion one can say that the technique might be useful in tapping private attitudes in the case of male subjects. However, these results hold true only if the main assumption concerning negative attitudes toward

Armenians present but repressed in direct rating. For future research, one would advise the testing of this assumption in order to be sure that the present technique is reflecting negative attitudes that are present but otherwise censored in direct rating.

Results obtained in this study suggested that the list of traits used may not be a valid attitude measure for some groups. One would advise the use of a semantic differential type of scale (20) instead of the list of traits.

The use of such a scale might help in two ways:

1. It may be more efficient in reflecting attitudes than the personality characteristics used in this study.
2. It is possible to get scores on more than one dimension of an attitude by using adjectives high on the three dimensions of the semantic differential.

Although the present technique has the potentialities of a good indirect attitude scale, more research is needed in order to determine what exactly is affecting reaction to spoken language.

SUMMARY

The present study attempted the investigation of an hypothesis suggested by Lambert et al. (13) that reaction to spoken language taps private or censored attitudes. To test this hypothesis comparison was made between attitude scores obtained through direct rating, with reaction to voices speaking the languages of two groups Armenians and Jews.

It was hypothesized that more difference would appear between the two groups in the case of direct rating than in the case of voice or indirect ratings, assuming that negative attitudes are more censored or private in the case of Armenians.

The results showed tendency to support the hypothesis when male subjects were doing the rating, while results in the opposite direction were found in the case of female raters, attempts were made to account for these results in terms of leniency effect, projection and assumed similarity in the case of female raters.

APPENDICES



APPENDIX I

I N S T R U C T I O N S

The purpose of this study is to see how well one can judge personality just by listening to its owner's voice. According to studies done in the past people differ in this ability. Here we will see how well college students can do.

You will listen now to recordings of eight persons. After listening to each you will rate the person as explained below.

Beside each trait there is a seven point scale ranging from the lowest (1) to the highest (7) you check the point that corresponds to your idea about the person e.g.

Height 1 - - - - - 7 if the person is very tall
1 - - - - - 7 if he is very short
1 - - - - - - 7 if he is medium
1 - - - - - - 7 if he is rather tall

Please give the needed information below:

Age

Sex

Class

Religion

APPENDIX II

RATING OF VOICES*

No.

What language is the speaker using? _____

How do you rate _____ on these characteristics:

1. Good looks	1 - - - - - 7
2. Leadership	1 - - - - - 7
3. Sense of humour	1 - - - - - 7
4. Intelligence	1 - - - - - 7
5. Honesty	1 - - - - - 7
6. Self Confidence	1 - - - - - 7
7. Friendliness	1 - - - - - 7
8. Generosity	1 - - - - - 7
9. Entertainingness	1 - - - - - 7
10. Good Heartedness	1 - - - - - 7
11. Reliability	1 - - - - - 7
12. Ambition	1 - - - - - 7
13. Stability	1 - - - - - 7
14. Good Character	1 - - - - - 7
15. Likeability	1 - - - - - 7
16. Wealth	1 - - - - - 7
17. Cleverness	1 - - - - - 7
18. Prestige	1 - - - - - 7

* This sheet was used to rate each of the 8 guises.

APPENDIX III

DIRECT RATING OF GROUPS*

How do you rate _____ on these characteristics:

- | | |
|----------------------|---------------|
| 1. Good looks | 1 - - - - - 7 |
| 2. Leadership | 1 - - - - - 7 |
| 3. Sense of humour | 1 - - - - - 7 |
| 4. Intelligence | 1 - - - - - 7 |
| 5. Honesty | 1 - - - - - 7 |
| 6. Self Confidence | 1 - - - - - 7 |
| 7. Friendliness | 1 - - - - - 7 |
| 8. Generosity | 1 - - - - - 7 |
| 9. Entertainingness | 1 - - - - - 7 |
| 10. Good Heartedness | 1 - - - - - 7 |
| 11. Reliability | 1 - - - - - 7 |
| 12. Ambition | 1 - - - - - 7 |
| 13. Stability | 1 - - - - - 7 |
| 14. Good Character | 1 - - - - - 7 |
| 15. Likeability | 1 - - - - - 7 |
| 16. Wealth | 1 - - - - - 7 |
| 17. Cleverness | 1 - - - - - 7 |
| 18. Prestige | 1 - - - - - 7 |

* The blank was filled by one of the five groups: Japanese, Armenians, Irish, Jews and Italians.

APPENDIX IV

SOCIAL DISTANCE SCALE

Check the statement that applies best to the level at which you will accept a person from the above mentioned group.

1. I would marry this person.
2. I would accept this person as an intimate friend.
3. I would accept this person as a close kin by marriage.
4. I would accept this person as a room-mate, or I would date this person.
5. I would accept this person as a neighbor.
6. I would accept this person as one of my speaking companions.
7. I would rent property from this person.
8. I would give asylum to this person, if he were a refugee, but I would not grant him citizenship.
9. I would not permit this person to live in my neighborhood.
10. I would exclude this person from my country.
11. I would be willing to participate in the lynching of this person.

APPENDIX V

RANKING THE STATEMENTS

I would marry this person.

I would accept this person as an intimate friend.

I would accept this person as a close kin by marriage.

I would accept this person as a room-mate, or I would date this person.

I would accept this person as a neighbour.

I would accept this person as one of my speaking companions.

I would rent property from this person.

I would give asylum to this person, if he were a refugee, but I would not grant him citizenship.

I would not permit this person to live in my neighborhood.

I would exclude this person from my country.

I would be willing to participate in the lynching of this person.

APPENDIX VI

SOCIAL DISTANCE STATEMENTS USED BY TRIANDIS AND TRIANDIS
AND THEIR VALUE ON A 100-POINT SCALE

<u>Statement</u>	<u>Statement Value</u>
1. I would marry this person.	0.00
2. I would accept this person as an intimate friend.	11.11
3. I would accept this person as a close kin by marriage.	21.50
4. I would accept this person as a room-mate, or I would date this person.	29.50
* 5. I would accept this person as a personal chum in my club.	31.50
6. I would accept this person as a neighbour.	38.70
* 7. I would accept this person as my husband's or wife friend.	40.90
* 8. I would live in the same apartment house with this person.	49.40
9. I would accept this person as one of my speaking acquaintances.	52.40
10. I would rent property from this person.	57.50
11. I would give asylum to this person if he were a refugee, but I would not grant him citizenship.	63.10
12. I would not permit this person to live in my neighborhood.	69.70
*13. I would not permit this person's attendance of our universities.	81.00
14. I would exclude this person from my country.	95.00
15. I would be willing to participate in the lynching of this person.	97.20
* Statements not used in the present scale.	

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