

RELIGION, SOCIO-ECONOMIC STATUS, AND
WORK VALUE ORIENTATIONS OF
LENAWEE COUNTY ADOLESCENT MALES

Thesis for the Degree of M. A.
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Benjamin Hodgkins

1961



RELIGION, SOCIO-ECONOMIC STATUS, AND WORK VALUE
ORIENTATIONS OF LENAWEE COUNTY
ADOLESCENT MALES

By

BENJAMIN HODGKINS

AN ABSTRACT

Submitted to the College of Science and Arts of
Michigan State University of Agriculture and
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the requirements for the degree of

MASTER OF ARTS

Department of Sociology and Anthropology

1961

ABSTRACT

Since the publication of Max Weber's, "The Protestant Ethic and the Spirit of Capitalism," social scientists have been interested in the effects of religion upon mobility within the social structure. A specific area of this interest centers around the relationship of religious affiliation to work-related value orientations and aspirations. The problem of this study, therefore, is to determine if such a relationship exists in contemporary American society. The general hypothesis tested is: with socio-economic status controlled, Protestant male adolescents have significantly higher scores on instruments designed to measure work-related value orientations and aspirations than do Catholic male adolescents.

The location of the study was Lenawee County, Michigan, which is located in the southeastern corner of the state. Historically a rural Protestant area, its close proximity to Detroit and Toledo has resulted in a substantial influx of light industry and Catholic population in recent times. The sample used consisted of 394 seventeen year old male adolescents.

Instruments used in this study included the Occupational Aspiration Scale, designed to measure levels of occupational aspiration; the M.S.U. Work Beliefs Check List, designed to

measure six belief value areas identified by sociologists as necessary for occupational success in an urban environment; and a pre-tested questionnaire from which information was obtained relative to religious preference, socio-economic status, and educational aspiration.

The general hypothesis was tested indirectly by means of eight specific hypotheses. Briefly, these were:

1. Protestants tend to have higher occupational goals than Catholics.
2. Protestants tend to have higher educational goals than Catholics.
3. Protestants view work as an end in itself, while Catholics view work as instrumental to the end of physical existence.
4. Protestants prefer punctuality more than Catholics.
5. Protestants are more willing to relocate for better jobs than are Catholics.
6. Protestants view new experiences associated with occupational movement more positively than do Catholics.
7. Protestants have more confidence in the individual's ability to master his environment than do Catholics.
8. Protestants are more willing to defer gratification than are Catholics.

The hypotheses were tested with socio-economic status controlled. Analysis of the mean variances obtained by Protestants and Catholics on each of the dependent variables tested resulted in no significant differences. Therefore,

the general hypothesis was rejected.

Consideration was given to the possibility of other variables influencing the subject's responses, and the validity of the instruments used. The results obtained were discussed in light of other research performed in this area.

1. Weber, M. The Protestant Ethic and the Spirit of Capitalism (Translated by T. Parsons), New York: Charles Scribner's and Sons, 1930.
2. Haller, A.O. and I.W. Miller. The Occupational Aspiration Scale: Theory, Structure and Correlates of an Instrument Designed to Measure Differential Levels of Occupational Aspiration. A Report to the U.S. Office of Education, 1961.
3. Haller, A.O. The M.S.U. Work Beliefs Check List. Department of Sociology and Anthropology, Michigan State University, 1957.

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A. Haller

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CHAPTER I

THE PROBLEM

Introduction. Historically, social scientists have long maintained an active interest in the effects of religious orientation on social structure. One of the most noted sociological works on this subject was accomplished by Max Weber.¹

Weber presented the thesis that the development of a particular religious ethos on the part of the Protestant churches was highly instrumental in developing the capitalist socio-economic environment, which subsequently became the basis for Western economic development. It was the rational orientation of Protestantism which encouraged material advancement and hence upward mobility in the Bourgeoisie class who accepted the ethos, according to Weber, and the traditional orientation which discouraged Catholics from efforts toward material advancement. Weber noted the higher proportion of Protestants successful in business in Germany at that time as factual support of his hypothesis. Educationally also, Protestant youth predominated in the applied fields of

¹Max Weber. The Protestant Ethic and the Spirit of Capitalism (translated by T. Parsons) (C. Scribner's & Sons: New York, New York, 1930).

higher education.

Social scientists today, although disagreeing as to the extent of the effect religious orientation has upon Western socio-economic development, generally acknowledge it as a definite factor in the early development of Western capitalism. The question of its continuing influence on contemporary western society however has not been answered. While surveys show that a greater proportion of American Catholics than American Protestants are to be found in the lower socio-economic classes there seems to be many plausible reasons given for this difference. Recency of immigration, minority status, ethnic difference, and religious orientation are some of the reasons mentioned. It is with the last variable that this study is concerned.

The Problem. In a study conducted recently Lenski² adduced data showing that variations in mobility behaviors were significantly related to religious orientations. Using both questionnaires and trained interviewers, a survey was made in the Detroit Metropolitan area of Catholics, Protestants and Jews to discover if differences did exist in economic, social, political and community orientations. Germane to this thesis, his findings pointed to a much greater upward mobility behavior in his Protestant subjects than in the Catholics who participated as subjects in the research.

²G. Lenski, The Religious Factor (Garden City, New York: Doubleday & Co., Inc., 1961).

Included among his findings in this area are the following:

1. Individuals raised in devout Protestant families are more likely to become upwardly mobile in their adult years than are Catholics.³
2. Protestants have a more positive attitude toward work than do Catholics.⁴
3. Catholics have stronger community and kin ties than do Protestants and accordingly are less prone to leave these groups for economic opportunity.⁵
4. There is a tendency in some areas for Catholics to show less inclination toward deferring gratifications than Protestants.⁶
5. Catholics are less likely to achieve higher educational goals than are Protestants.⁷
6. Protestant families encourage independence in their children to a greater degree than do Catholics.⁸

³Ibid., p. 290.

⁴Ibid., p. 290.

⁵Ibid., p. 34.

⁶Ibid., p. 240.

⁷Ibid., p. 239.

⁸Ibid., p. 210.

7. Protestants tend toward more productive activities in their leisure time than do Catholics.⁹

Although the above findings are impressive, they are far from conclusive. Replications of his study are needed in other areas; and, while his data on religion and mobility seems adequate, his data on mobility orientations are crude. Nevertheless Lenski's success in measuring Protestant-Catholic mobility differences in modern Detroit points to the need for new evidence to test systematically the influence of religion on mobility and to determine the exact mechanism by which this occurs. A series of projects will need to be conducted in order to test, under a variety of conditions, a series of casual hypotheses. These need not be specified here but the overall framework should be noted. Generally, the literature in this area, notably McClelland,¹⁰ Strodbeck,¹¹ and Sewell, Haller, and Straus,¹² appears to use the following paradigm which treats the relationship of

⁹Ibid., p. 206.

¹⁰D.C. McClelland, "Some Social Consequences of Achievement Motivation," Nebraska Symposium on Motivation, 1955 (University of Nebraska Press, M.R. Jones, Ed.).

¹¹F.L. Strodbeck, D.C. McClelland, A.L. Baldwin and V. Bronfenbrenner, Talent and Society (Princeton, New Jersey: D. VanNostrand Co., Inc., 1958).

¹²W.H. Sewell, A.O. Haller and M.A. Straus, "Social Status and Educational and Occupational Aspiration," American Sociological Review, 1957, Vol. 22, No. 1, pp. 67-73.

of variables in a casual sequence.

Religious Group Membership Ethical Values	Child Training Practices	Youth Behavior Orientation	Adult Social Mobility Behavior
Protestant	More Training for Independence and Achievement	Conducive to Upward Mobility	Mobility
Catholic	Less Training for Independence and Achievement	Not Conducive to Upward Mobility	Non- Mobility

It is the purpose of this study to analyze one set of relationships in this paradigm, namely, religious group membership and its commitment to mobility related value orientations. The general hypothesis of this study will be: with socio-economic status controlled, Protestant male adolescents have significantly higher scores on instruments designed to measure work related value orientations and aspirations than do Catholic male adolescents.

The general hypothesis will be tested by the means of eight specific hypotheses. The data used was collected in an area composed of small urban, village, and farm communities. The specific hypotheses and area will be described more fully in a later chapter.

Significance of the Study. The value of this study lies in the fact that it will provide a relatively definite test of the hypothesis that religious differences produce differences in value orientations, presumably influencing

mobility behavior. Should the data support the hypothesis, the study will provide another link in the empirical data bearing on the overall hypothesis of Weber. If the data do not support the hypothesis, the study will suggest the need for further research and theory to determine if there truly is a significant psychological link between religion and social mobility in contemporary American society.

Scope of the Study. This study is restricted to the relationship of religious affiliation to work belief attitudes and aspirations associated with upward mobility in contemporary American society. Socio-economic status, religion, and age are the controlled variables.

The sample, consisting of seventeen year old male adolescents, was drawn from Lenawee County, located in the southeastern part of Michigan. These adolescents are representative of both rural and nonrural environments, and cover the entire range of the social classes present in that county.

Results obtained from this study must, of necessity, be evaluated in terms of this limitation. This is not to imply, however, that the results obtained are not of value. Socio-religious theory has never achieved the position of establishing general principles applicable to all people, in all places, at all times. It is only by numerous efforts such as this, in different locations and under controlled conditions, that an accurate appraisal of religion's role in

the social structure of a society can be made.

The results obtained in this study will be applicable to adolescent males in Lenawee County, a rural-urban mid-western area of contemporary America. Technically, their application to other parts of the society is not warranted, and any such generalization should be made with extreme caution.

Conclusion and Organization of the Thesis. This chapter has presented the problems to be studied, the significance of the study, and its scope. Chapter II will present the theoretical basis of the study and the hypothesis that is drawn from that basis regarding religious orientation and work beliefs, religious orientation and occupational aspiration, and religious orientation and educational aspiration. Chapter III will discuss the sample, the instruments used and the analysis of the data. Chapter IV will give the results obtained. Chapter V will summarize these results and suggest possible studies for future research.

CHAPTER II

THEORETICAL BASIS AND HYPOTHESES

Much modern socio-religious theory is derived from the work of Max Weber.¹ His establishment of a causal relationship between a particular religious orientation and the development of a specific socio-economic way of life in Western culture was instrumental in stimulating both theory and research in this area. In pointing out the latent psychological effects of the Protestant rational orientation upon the secular parts of Western society, Weber established a new perspective of religious influence upon society.

While it is not necessary for purposes of this thesis to discuss completely all of Weber's work on the subject, with its inevitable implications for socio-religious theory, it is important to develop certain basic points from which the theoretical basis of the hypothesis in this study is derived.

Recognizing the historical origins of Protestantism in early and medieval Christianity, Weber pointed out that capitalism in western civilization was not a likely development

¹Max Weber, op.cit.

prior to Protestantism for two reasons. These were, the value of "callings," determined by a religious orientation, placed acquisitive activities low on the list of approved occupations, and secondly, the traditional orientation of living in one's station in life and performing the tasks associated with it, was supported by the whole weight of religious pressure.² Protestantism, in times of Reformation, gave to its adherence a new ethical orientation based upon the rationality of God and nature. Rejecting the traditional orientation of the Medieval Church, Protestantism gave to the rising bourgeois class the ethical justification for material success in this world. The individual's responsibility for the active control of himself and his environment became the dominant theme of Protestant teaching.

This rational orientation of Protestantism evolved from the theological teachings by Calvin of the transcendental nature of God and man's predestination. Because man stood unto himself in God's judgment, right and wrong no longer could be defined by ecclesiastical authorities; hence, the irrational traditionalism based upon faith in the Church's teachings could no longer appeal to him as a means for salvation. His own conscience must define the criteria for evaluating his acts as pleasing to God. Predestination, with its emphasis on inevitable salvation or damnation, did

²Talcott Parsons, The Structure of Social Action (The Free Press, 1949) p. 517.

not long appeal to the masses, as was originally taught by Calvin, and soon became transformed into the belief in success in a worldly calling as a sign of God's favor. These two factors, man's need to determine his own spiritual guidance from a rational basis and recognition of material success as pleasing to God, formed the basis of the new Protestant ethic.³ Religious approval of systematic labor for the "greater glory of God" soon developed into systematic labor as an end in itself.

Two other tenets of this philosophy, which contributed heavily to the "rational" orientation of Protestantism, were the belief in the distinction between God and nature, and the belief in the definite order of the universe. These beliefs removed the veil of superstition, mysticism, and fear which earlier traditional teachings had inspired, and became instrumental in the rapid advances of science and education.⁴

In contrast, the ethical orientation of the Medieval Church, of which the modern Roman Catholic Church is a direct descendent, was steeped in traditionalism. From earlier Judaic-Christian origins, which stressed the social and economic inequality of the social structure and attempted to correct it through theocracy and natural law, the Early

³ Ibid., p. 523.

⁴ Robert K. Merton, Social Theory and Social Structure (Glencoe, Illinois: The Free Press, 1961 Edition) pp. 593-595.

Church gradually adopted an ethic which not only accepted the "status quo" and secularization of religious energies, but approved of it.⁵ The implications of this development for the individual are to be found in the acceptance of a "traditional" orientation toward life as most pleasing to God, the reward for which was eternal salvation. Since the pursuit of material wealth became occasion for sin, this was strongly discouraged. The ultimate goal of salvation could best be achieved by a humble and contemplative existence, and work was but a necessary evil, tolerated but disliked as interfering with the achievement of one's ultimate goal of salvation.

The secularization of religious activities found expression in institutionalized bureaucratic hierarchy of the church, which permeated all secular phases of the individual's life. By defining the moral and ethical validity of both spiritual and secular aspects of man's life, a dependency was created which gave the Medieval Christian a psychological security unknown to his Protestant descendants. Hence, it was not until the teachings of Calvin, Luther, Wesley, and others that Western man found need to secure for himself proof of God's blessing through material success.

Even if it is acknowledged that the Protestant ethic played a significant role in the birth of capitalism, the

⁵Ernest Troeltsch, The Social Teaching of the Christian Churches, Vol. 1 (New York, New York: The MacMillan Co., 1949) pp. 80-81.

question remains as to its effect upon a contemporary society vastly different from the societies of the 16th and 17th centuries. To properly answer this question, two points must be made. It is not "Protestantism" in a theological sense which influenced capitalistic growth, but rather the "attitude" engendered by the philosophy it espoused.⁶ Emphasizing an active attitude towards mastery of the secular world, it circumscribed previous contemplative and ritualistic ideas of man's role upon earth and in society. Such an attitude encouraged material success by one's own efforts as a sign of salvation from God, and not, as did previous teachings, belittle it as a sign of greed, avarious and probable damnation. There could be no greater glory for an individual on this earth than "doing a good job, according to the intrinsic requirements of the situation."⁷ Secondly, Protestant belief, as originally taught by Calvin and Wesley, did not in the least aspire to teach an ethic which would insure material success. It was only by the transformation of their teachings from an ascetic basis to a more worldly basis that the middle classes achieved a compatible orientation which joined their spiritual needs with their status desires. The seed for such a transformation had always been there, as it had in the whole of Christian-

⁶Robin Williams, American Society (New York, New York: A.A. Knopf, Inc., 1952) p. 312.

⁷Parsons, op.cit., p. 527.

ity, but its ultimate growth was directly related to its reinterpretation, and acceptance by the middle classes.⁸

Therefore, its relation to contemporary American society, which is capitalistic, middle class, and historically Protestant, lies in the inheritance of an attitude conducive to rational and industrious mastery of the secular world.

The effect of the Protestant ethic upon contemporary American society is, as yet, unresolved. A theoretical basis for this study may be established, however, from work accomplished by Lenski,⁹ Herberg,¹⁰ McClelland,¹¹ Strodbeck,¹² and others in this area.

An integral part of Weber's hypothesis was that the rational logic of Protestantism encouraged material success as a sign of God's favor. This orientation ultimately became transformed into the view of material success as an end in itself. In contemporary American society, Lenski reports findings that Protestantism is conducive to more positive attitudes toward those positions in society which are more demanding (and also more rewarding), while Catholicism is

⁸Merton, op.cit., p. 383.

⁹Lenski, op.cit.

¹⁰Will Herberg, Protestant-Catholic-Jew (Garden City, New York: Doubleday & Co., Inc., 1952).

¹¹McClelland, op.cit.

¹²Stredtbeck, op.cit.

conducive to more positive attitudes toward the less demanding (and hence less rewarding) positions.¹³

Such findings have highly significant implications in a society in which social status is closely identified with occupational position in the economic structure. Surveys which find a disproportionate number of Catholics in the lower classes may well be a reflection of this difference in American society.

Closely associated with occupational achievement in American society is the need for higher education. Always held in high esteem in American culture, education has played an increasingly important role in social mobility for all classes. While education at one time was sought as an end in itself, the popular concept of it has become increasingly instrumental as an effective means for upward mobility in the social structure. It is logical, therefore, to assume that Protestants, particularly of lower and middle class origins, would view education as much more desirable to upward mobility than Catholics. Indeed, work by Cooper,¹⁴ Knapp and Goodrich,¹⁵ and others show a decided preponderance of Protestant scientists in America.

¹³Lenski, op.cit., p. 86.

¹⁴J.M. Cooper, "Catholics and Scientific Research," Commonweal, 1945, Vol 42, pp. 147-149.

¹⁵R.H. Knapp and H.B. Goodrich, Origins of American Scientists (Chicago, Illinois: University of Chicago Press, 1952).

Lenski's results show, also, that Catholic "drop outs" are proportionally higher than Protestants. Although there is ample reason to suspect part of the differential is due to class differences, it remains to be proven whether or not this is the primary factor in this situation.

An important element in any study of the effects of religion on contemporary social structure is the degree of secularization which seems to be permeating the religions themselves. Herberg feels that the secularization process has advanced to such a point that religions in contemporary America are simply,

"variant forms of expression of American spirituality...resulting in a civic religion that is the religious validation of the social patterns and cultural values associated with the American way of life." ¹⁶

This secularization trend has caused notable concern to both scholars and churchmen. Niebuhr,¹⁷ Abell,¹⁸ Schneider and Dornbusch,¹⁹ as well as Lenski,²⁰ submit evidence to support Herberg's position. Concurrent with this

¹⁶ Herberg, op.cit., p. 272.

¹⁷ H.R. Niebuhr, The Social Sources of Denominationalism (Henry Holt & Co., Inc., 1929).

¹⁸ A.I. Abell, "What American Stands For: The Religious Aspect," The Review of Politics, Vol 21, No. 1, pp. 24-52.

¹⁹ L. Schneider and S. Dornbusch, "Inspirational Religions Literature: From Latent to Manifest Functions of Religion," American Journal of Sociology, Vol 62, No. 5, pp. 476-481.

²⁰ Lenski, op.cit., p. 314.

development has come the "compartmentalization" of religion along class and status lines. This phenomena is not foreign to American religion, but its increase has been of recent origin. Lenski points out, however, that such a development is the natural result of the need for communal group identification, by men in a society where increased urban living and the breaking up of immigrant ethnic groups have left few institutions in the social structure with which they can identify.²¹ Robin Williams in his analysis of religion in America best evaluates these tendencies when he comments that:

"A religious organization never represents only a purely religious set of values and ideas -- the latter appear to be a phenomena of personal experience that are not fully compatible with the inevitable compromises of a continuing organization. We can make the imprecise, but valuable generalization that where religious liberty prevails, the orientation of an organized religious body can be predicted by looking at the realistic social positions of its constituency." ²²

There is, then, general recognition of the effects of status upon religious affiliation. Any study attempting to analyze religious effect upon a given social structure must set up controls for these variables.

Generally speaking, the higher the social class to which an individual belongs the greater the requirement for self-discipline in the deferment of immediate gratification

²¹ Ibid., pp. 326-327.

²² R. Williams, op.cit., p. 339.

for long-range gains. Lysgaard²³ supports this position. Distinguishing two capacities for the deferment of gratification, namely motivation and opportunity, Lysgaard found that the choice of deferment is a situational one to which an individual reacts. His "class of self-identification" determines his motivation to defer gratification, while his "occupational class" determines his actual opportunity to defer. Higher class subjects, occupationally or by self identification, tend to show greater willingness to defer than do lower class subjects.

Relating these findings to those of Lenski's,²⁴ that Protestants as a whole show more of a willingness for deferment, it is highly feasible to associate the higher rate of upward mobility of Protestants to their willingness to "sacrifice" for higher status.

Many facets of American socio-economic life are perhaps unique to that system. The willingness to forego the relative stability and security of close communal ties to obtain economic wealth is one of these facets. As previously reported, Lenski's²⁵ results show much greater community and family ties on the part of Catholics than exhibited by Protestants. Such a condition would tend to place Catholics at

²³S. Lysgaard, Transaction of the Second World Congress of Sociology, Vol. II (London, England: International Sociological Association, 1954) pp. 364-377.

²⁴Lenski, op.cit., p. 240.

²⁵Ibid., p. 311.

a decided disadvantage in their efforts to rise in the social structure for, as one advances in the occupational hierarchy, more and greater demands are placed upon the individual to relocate frequently. The resulting conflict facing Catholics between the desire for advancement and the close communal and family ties would be a conflict of much stronger intensity, as a rule, than that faced by Protestants.

In relating socialization processes to achievement in American society, a definite relationship between the type of socialization and an individual's ultimate achievement in society has been established. Among other things it has been found that independence training in childhood is positively related to achievement in later life.²⁶ And further, that Protestants as a group receive much earlier, more intensive independence training than do Catholics. Herberg,²⁷ and Lenski²⁸ both find significant differences between the two groups in this area of socialization. Such results tend to support Weber's contention that the Protestants, by virtue of their individualistic orientation to achieve, must of necessity develop rational and independent attitudes toward the secular world. This development is highly reinforced by the socialization process in later life for American Prot-

²⁶ McClelland, op.cit.

²⁷ Herberg, op.cit., pp. 130-131.

²⁸ Lenski, op.cit., p. 210.

estants who find the value structure of contemporary secular society highly congruent with their previous training.

To summarize, it can be said that while the specific role that religious orientation plays in contemporary society has not yet been clearly defined, sufficient analysis has been made to establish a theoretical basis for the hypothesis to be tested. The elements of this base are:

1. Protestants tend to be more job oriented in contemporary American society than do Catholics.
2. Academically Protestants achieve a higher level of education than do Catholics.
3. American churches, to a great extent, are representative of a specific class within the social structure.
4. Protestants show a higher tendency for deferment of gratification associated with occupational advancement than do Catholics.
5. Catholics, as a group, have much greater family and community ties than do Protestants and hence, are less inclined to accept positions entailing separation of those ties.
6. Independence training, positively associated with upward mobility, is more common to Protestant families than it is to Catholic families.

From the preceding discussion the following hypothesis is made:

Hypothesis. With socio-economic status controlled, Protestant male adolescents have significantly higher scores on instruments designed to measure work value related orientations and aspirations than do Catholic male adolescents.

Rationale. If, as the literature cited stated, the Protestant ethic remains a significant factor in social mobility in contemporary American society, there should be a significant difference between Protestant and Catholic male adolescent scores achieved on instruments designed to measure attitudes toward work and aspirations for occupational and educational achievement taken as a whole.

Specific Hypotheses. The general hypothesis will be tested indirectly by means of eight specific hypotheses.

These are:

I. Protestant responses to questions measuring the level of occupational aspirations will tend to be higher than will Catholic responses.

Rationale. Since one of the surest methods of attaining higher social status in American society lies in occupational achievement, it is logical to assume that the rationally oriented Protestant subjects would display higher occupational aspirations than would their Catholic counterparts. Furthermore, the greater willingness of Protestants

to defer immediate gratification, as reported by Lenski,²⁹ should result in significant differences in the scores obtained.

II. Protestant responses will tend to favor higher educational goals more often than will Catholic responses.

Rationale. Lenski's findings show that twice as many Protestant working class subjects in his study favored a college education than did Catholic working class subjects.³⁰ In conjunction with Hypothesis I, educational achievement greatly enhances one's opportunity for occupational advancement and, therefore, Protestant responses should logically be higher in this area than Catholic responses.

III. Protestants will tend to give responses indicative of viewing work as an end in itself and Catholics will tend to give responses indicative of an instrumental view toward work.

Rationale. The transformation of the teaching of predestination into a view toward work, as an end in itself, was one of the main points of Weber's hypothesis.³¹ In contrast the traditional Catholic view of work, as no more than necessary for the maintenance of life, left the individual Catholic with an instrumental viewpoint towards work itself.

²⁹ Lenski, op.cit.

³⁰ Ibid., p. 239.

³¹ Weber, op.cit., pp. 121-122.

It became no more than a means to an end. If this distinction still persists in contemporary society, there should continue to be a significant difference between Protestant and Catholic attitudes toward work.

IV. Protestants will show significantly more preference for punctuality than will Catholics.

Rationale. A group highly motivated to upward mobility, constructive use of leisure time and high productivity, will be keenly aware of the time element. Weber cites a saying by Benjamin Franklin, that "time is money"³² as an excellent example of the effects of the Protestant ethic upon work orientation. Hence, it is logical to assume that punctuality would be a virtue under such an orientation, and significant differences should exist between Catholic and Protestant.

V. Protestants are significantly more receptive to geographic relocation associated with occupational advancement than are Catholics.

Rationale. With the need in American society to relocate for occupational advancement increasingly great, as one moves up the occupational ladder, Protestants' greater desire for upward mobility should enhance their receptivity towards moving to achieve their ends. Catholics, not viewing work as anything more than a necessity, should be some-

³²Ibid., p. 48.

what more reluctant to move for another job, even though it may mean advancement. The closer family and community ties of Catholics, in addition, should act to discourage their receptivity to relocation. Therefore, we would anticipate that Protestants' scores will be significantly different from Catholic scores in the area.

VI. Protestant receptivity to new experiences associated with occupational movement will be more favorable than will Catholic responses.

Rationale. Closely associated with Hypothesis V is the willingness to accept new experiences as well as relocation. As in the previous rationale, the desire by Protestants for upward mobility exceeding that of the Catholic should increase their willingness to accept new experiences. Additionally, the Protestant's greater degree of independence training should increase his positive attitude toward these experiences.

Conversely, the close family and communal ties of the Catholic, plus his traditional orientation, should result in a much greater reluctance to accept new experiences.

VII. Protestant responses will tend to show more confidence in the individual's ability to master his external environment than will Catholic responses.

Rationale. The transformation of religious asceticism into worldly activity in conjunction with the individual Protestant's supervision of his own state of grace, says

Weber, contribute to a methodical rationalization of one's life and to a faith in the individual's ability to succeed, based upon his own efforts as one of God's elect.³³ The dependence of the Catholic upon the institutionalized, non-rational support of the Catholic hierarchy in contrast fosters a dependency upon forces other than oneself to achieve both material and spiritual success. This attitude engenders a more fatalistic attitude toward one's own ability to control his own fate.

VIII. Protestants will tend to give responses more favorable to deferred gratification than those responses given by Catholics.

Rationale. The greater Protestant willingness to defer gratification, as previously mentioned, should result in significantly different scores between Protestants and Catholics. With social class controlled for this hypothesis, as well as the previous seven, Lysgaard's findings of class differences in the capacity to defer gratification will be taken into account.

Conclusion. This chapter has presented the theoretical basis from which the hypotheses for this study were drawn. Starting from Weber's original presentation of the effect of the Protestant ethic upon the development of capitalism in Western culture, a conceptual framework was

³³ Ibid., p. 109.

established using more current studies to substantiate the position taken. From this position hypotheses were advanced, along with rationals for their support.

The next chapter will describe the sample used in this study, the instruments used, and the method of analysis performed.

CHAPTER III

SAMPLE, INSTRUMENTS, AND METHOD OF ANALYSIS

Sample. The data to be analyzed were collected in the spring and summer of 1957 under the direction of Dr. A. O. Haller. The site of the study, Lenawee County, is situated in the southeastern corner of Michigan, making it satisfactory for purposes of this study in several respects. Historically, Lenawee County has been a wealthy farming area with a predominately rural Protestant ethical orientation. At the present time, while still favoring these ethnographic characteristics, the area has a considerable amount of light industry and urban population. With improved communication and transportation facilities, the proximity to the large metropolitan centers of Detroit and Toledo has encouraged the migration of both people and industry to the area. One result of this influx has been the increased proportion of Catholic population in the county. Another favorable aspect of this site is the availability of several large universities, both public and private, to the population, which minimizes the cost of higher education for those who desire it. This, together with the increased job opportunities afforded by industrial growth, presents to the residents of the area a highly diversified selection of occupations to choose from.

The population consists of 442 seventeen year old adolescents, constituting approximately 88% of the total population of seventeen year old male adolescents living in the county at the time the data was collected. Of the 12% not included, because they no longer attended school, approximately 80% were sons of farmers. While it is possible that the omission of this group from the population could bias the results obtained, it is believed that the effects are slight for two reasons:

1. The area, as previously mentioned, presents a highly diversified choice of occupations to young males entering the labor market. Since both farming and non-farming children attend the same schools and often live in close proximity to each other, their exposure to the occupational alternatives is probably quite similar.

2. Previous analysis using the same basic data have shown that, for the population in question, differences in educational and occupational aspirations of farm and non-farm subjects are not significant when the variable, "planning to farm", is controlled in the farm group.¹ Since the large majority not included in this population were farm youths who had left school, it is logical to assume that they had turned to farming, hence lowering the proportion of farm youth in the population tested who planned to farm and more nearly equalizing rural-urban differences in this area. The

¹A.O.Haller, "Research Problems on the Occupational Achievement Levels of Farm-Reared People," Rural Sociology, 1958, Vol. 23, No. 4, pp. 355-362.

absence of a true rural-urban control, however, must be kept in mind when appraising the results obtained.

Of the 442 subjects available, 48 subjects were deleted because of incomplete answers given on the instruments administered, leaving a total of 394 subjects available for analysis. To determine the possibility of a sample bias concerning status, and religion on mobility orientations, resulting from the deletion of subjects, a review of the material available on the deleted subjects was made. Ten of the subjects lacked adequate material for any type of appraisal. The remaining 38 subjects were deleted because of the lack of information on their religious preference. Of these 38, 32 were from the lower status group. A comparison of the mean scores, of this lower status deleted group, on each of the 8 dependent variables tested, with the mean scores of the lower status group used, showed substantial differences in 5 areas. These were; educational aspiration, expressive vs. instrumental attitude toward work, preference for punctuality, confidence in the individual, and deferred gratification. In all five cases the deleted group's mean score was lower than the mean score of the group used. Although the remaining six higher status deletions showed some differences, because of the small number involved, it is doubtful whether their effect would have been significant. The implication of these observations is that there is a distinct possibility of a lower status bias existing in the sample used, resulting in a reduction of any mean difference

between lower and higher status groups on the variables being tested. While this does not apparently affect religious differences for purposes of this study, it does suggest the need for future research in the area of religious affiliation and status. The preponderance of lower status subjects showing no religious preference suggests the existence of a causal relationship between status and religious affiliation.

It is of importance to note certain similarities and differences between the population used in this study and the population used by Lenski, since Lenski's study constitutes the most extensive research done recently in the area of religious orientation and social mobility. Lenski's population was made up of adults who were essentially established in occupations, and had undoubtedly been exposed to the necessity of making choices in which conflicting value orientations had been tested. Hence it is reasonable to assume that they would have more realistic expectations and aspirations based upon their particular value structure than would an adolescent group who had never experienced a work situation in which latent conflicts, perhaps based upon diametrically opposed values, would have to be resolved. A second difference is that Lenski's population consisted of urban or suburban subjects. The effect of a rural-urban environment upon a population in terms of its effect upon their work orientation has never been studied. Also whether a relatively transitional stage of area economic development

sufficiently differentiates the population in that area from a population located in a comparatively stable economic area in terms of value orientation is a problem that has yet to be resolved.

The main similarity between the two groups is their close proximity to each other. Because of this both have approximately equal access to the same occupational and educational alternatives. Additionally both are exposed to the same conditioning factors such as physical environment and mass media. Both populations are equally exposed to closely similar educational systems and hence to the same value orientation. The effect of these variables upon the results obtained will be discussed in greater detail in Chapter IV.

Instruments: Occupational Aspiration Scale. Designed to measure the level of occupation to which a respondent aspires, this instrument was used to test Hypothesis I.

Developed from the 1947 NORC study of the prestige of occupation,² it is a multiple question, forced choice type of instrument in which the subject must choose the occupation he prefers from among ten presented. A total of eight questions make up the OAS from which a score of 0 to 72 can be made by any one respondent. Its reliability has been reported as .77 in a test re-test situation and .80 split-

²National Opinion Research Center, "Jobs & Occupations A Popular Evaluation," Opinion News, Vol. 9, pp. 3-13.

half.³ While no direct measure of validity for the instrument exists because of its recency, a correlation of .62 with another instrument shown to be fairly valid has been reported.⁴

Occupational Plans for Michigan Youth Questionnaire. A questionnaire, designed to obtain information on the respondent's educational aspiration, religious affiliation and the socio-economic status of his parents, was used to test Hypothesis II, as well as furnish the necessary information to establish the status and religious controls used. That portion of the questionnaire pertaining to educational aspiration consists of four questions relative to college education. It was possible for the subject to score from 0 to 8 points on the index. A modified form of Sewell's socio-economic status scale was used in the questionnaire as the indice of socio-economic status. This scale is a multiple item index which determines socio-economic status from the amount and type of material goods owned.

M.S.U. Work Beliefs Check List.⁵ Designed to evaluate basic beliefs toward work, this instrument was used to test Hypotheses III through VIII. Constructed around six areas of belief which have been hypothesized by sociologists as affecting one's ability to succeed in the conditions of urban-

³A.O. Haller and I.W. Miller, "The Occupational Aspiration Scale: Theory, Structure and Correlates of an Instrument Designed to Measure Differential Levels of Occupational Aspiration," A Report to the U.S. Office of Education, February 28, 1961, p. 100.

⁴Ibid., p. 102.

⁵A.O. Haller, "The M.S.U. Work Beliefs Check List," (Department of Sociology and Anthropology, Michigan State University, East Lansing, Michigan, 1957).

industrial life, its statements, with which a subject must either agree or disagree, fall within the conceptual framework of either the rational or traditional orientations. The assumption, in the design of this instrument, is that those subjects who agree with questions, identified as reflecting the proper work attitude for successful economic advancement in urban life, will have much higher probability of success in a given urban work situation. It must be stated, however, that this assumption of relationship extends only to an adolescent population and is not necessarily true for adult groups. Hence, any results obtained in the usage of this instrument must be evaluated within this context, and not generally viewed as appropriate to the entire population of a given society.

Since there have been no previous reliability studies conducted on this instrument an item analysis was conducted to determine the internal consistency of the instrument. The method of "trace line analysis" was used on the six Belief Value Areas in the manner described by Copp.⁶ The theoretical basis of this method is that, on an instrument designed along conceptually valid lines to measure a specific latent variable, the proportion of subjects endorsing a specific item will increase monotonically as the strength of the latent variable being measured increases. Graphs 1 through 6 show the item plots obtained on each of the six

⁶J.H. Copp, "Trace Line Analysis, An Improved Method of Item Analysis," A paper read at the annual meeting of the Rural Sociological Society (Penn. State University, 1960).

BVAs. The ordinates of these graphs represent the "percent of subject endorsement," and the abscissas represent the "adjusted raw scores of the subjects." These scores were adjusted to remove the built-in correlation of each item to the total raw score for each BVA. The analyses of these graphs are made by visually comparing the item trace lines to ideal trace lines which have been computed mathematically and for ease of analysis presented in Copp's paper. The closer the item trace lines approach the ideal trace lines the greater the probability of acceptance.

Applying this procedure to the following graphs, the results obtained for the six Belief Value Areas are as follows:

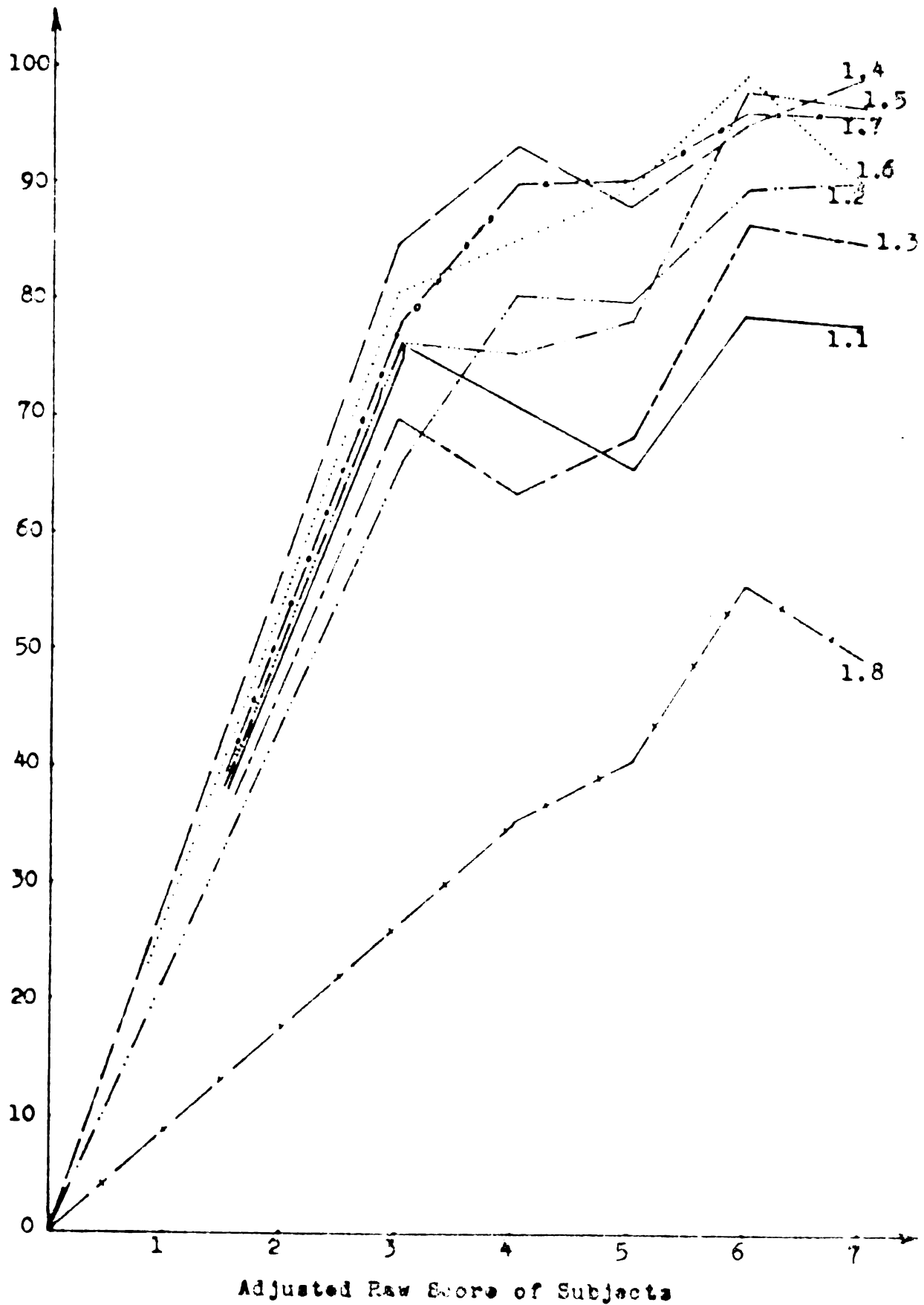
BVA-1: (See Graph 1) Items 1.2, 1.4, 1.5, 1.6, and 1.7 show a high consistency and probability of response as indicated by the monotonically increasing curvature of the item plots. Items 1.1, 1.3, and 1.8 show the necessary monotonic increase to a lesser extent than do the former items, but still can be considered as acceptable and by visual analysis assumed to be measuring the same latent variable.

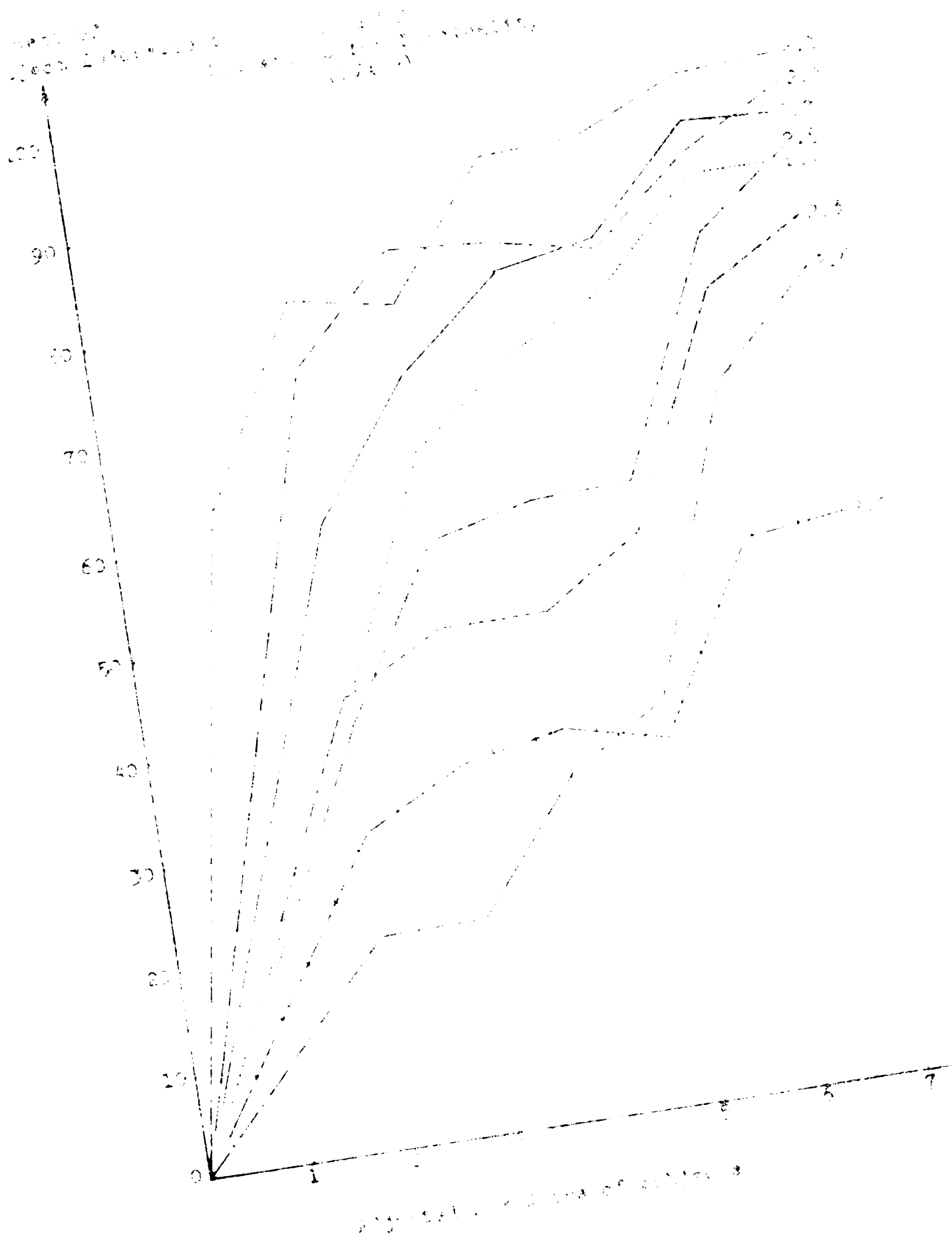
BVA-2: (See Graph 2) Items 2.1, 2.4, 2.6, 2.7, and 2.8 show high internal consistency as indicated by the monotonically increasing item plots. Items 2.2, 2.3, and 2.5, also display this function, although to a lesser degree, and can be accepted as measuring the same latent variable.

BVA-3: (See Graph 3) Items 3.1, 3.2, 3.3, 3.4, and 3.5, show an acceptable amount of monotonic increase, although the probability of a subject's response being indic-

Percent
of Subject
Endorsement

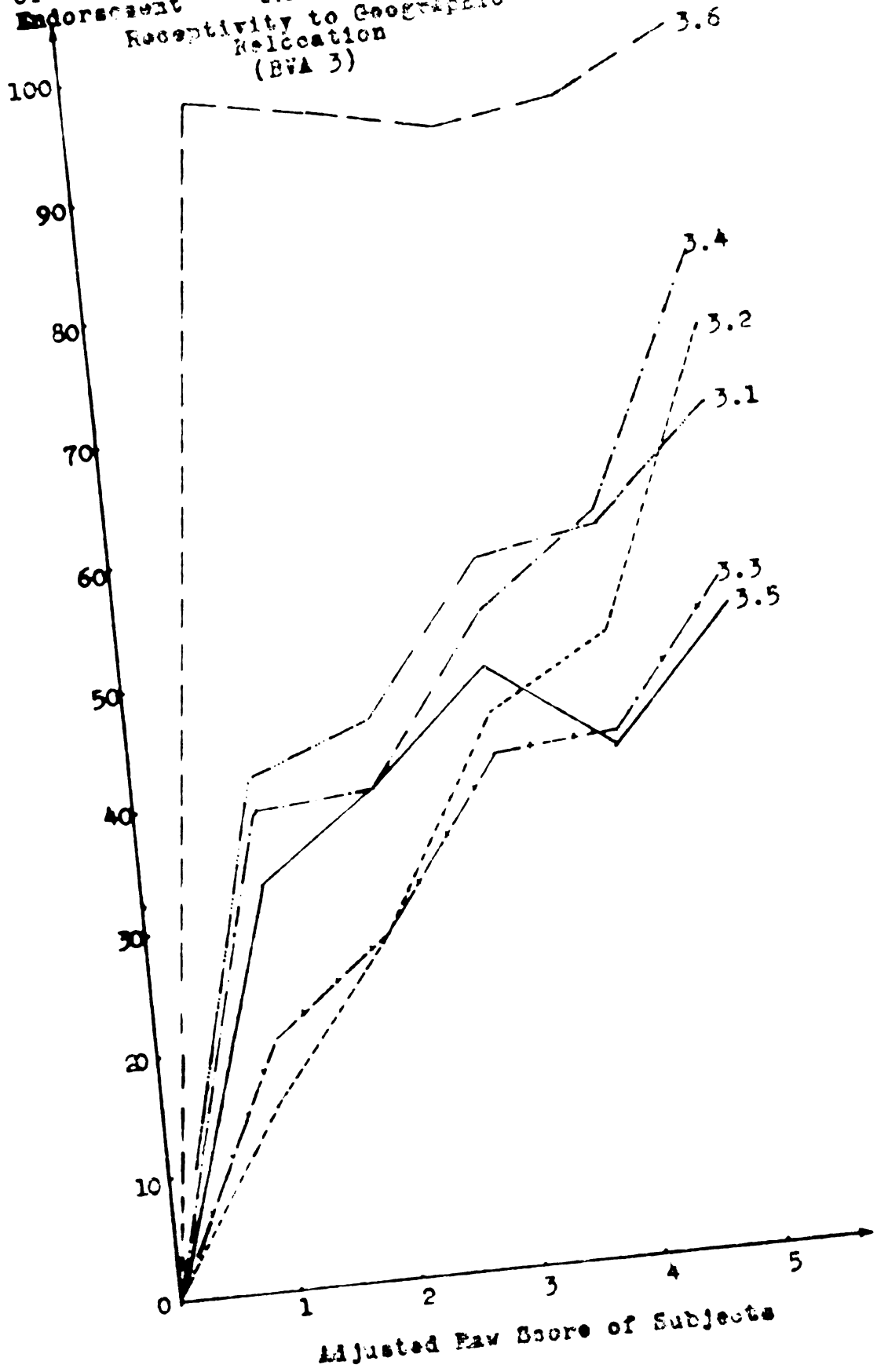
GRAPH 1
Attitude Towards Work
(BVA 1)





Percent of
Subject Endorsement

GRAPH 3
Receptivity to Geographic
Relocation
(BVA 3)



ative of his adjusted raw score is somewhat less than those items in the preceding BVA's. Item 3.6 shows a plot of such high probability that its value as a discriminating item in BVA-3 is questionable and in future research it should be discarded. Since it was answered affirmatively by virtually the entire population used in this instance it would neither add to, nor detract from the reliability of the instrument.

BVA-4: (See Graph 4) Items 4.1, 4.3, 4.4, and 4.6 and 4.7 show high consistency as evidenced by the curvature of the item plots and their monotonic increase. Item 4.5 is acceptable, although monotonically it does not display the same consistency as the former items. Item 4.2 is definitely inconsistent as indicated by the large dip in its plot and in future research should be discarded. Its effect upon the results obtained in this analysis is not thought to be significant, however, since the remaining items are all considered acceptable.

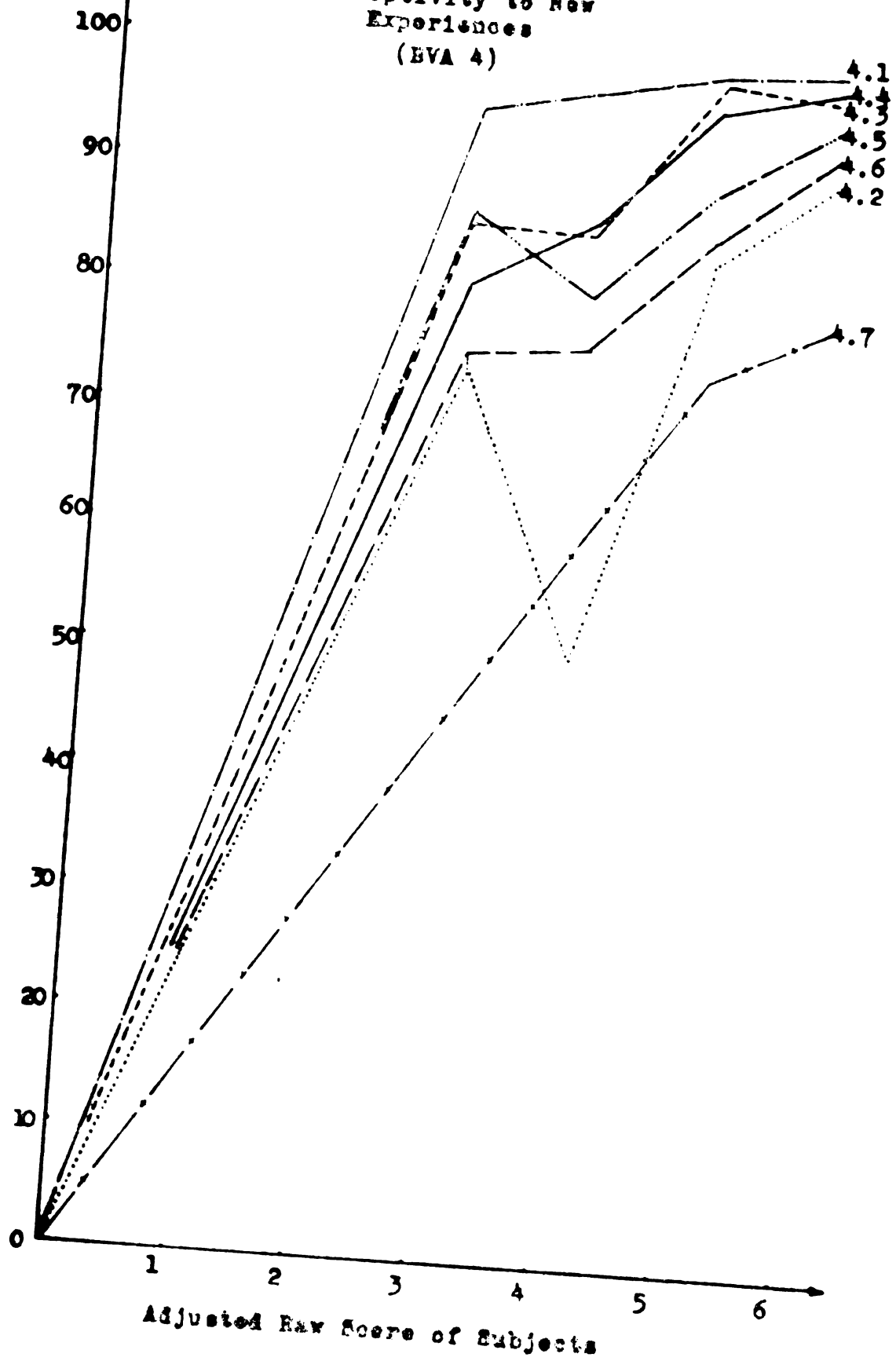
BVA-5: (See Graph 5) Items 5.2, 5.4, and 5.7 show high consistency and good probability. Items 5.1, and 5.6 show less probability, but acceptable monotonic increase. Items 5.3 and 5.5 are acceptable items, although their monotonic functions do not approach as desirable a level as do the former items.

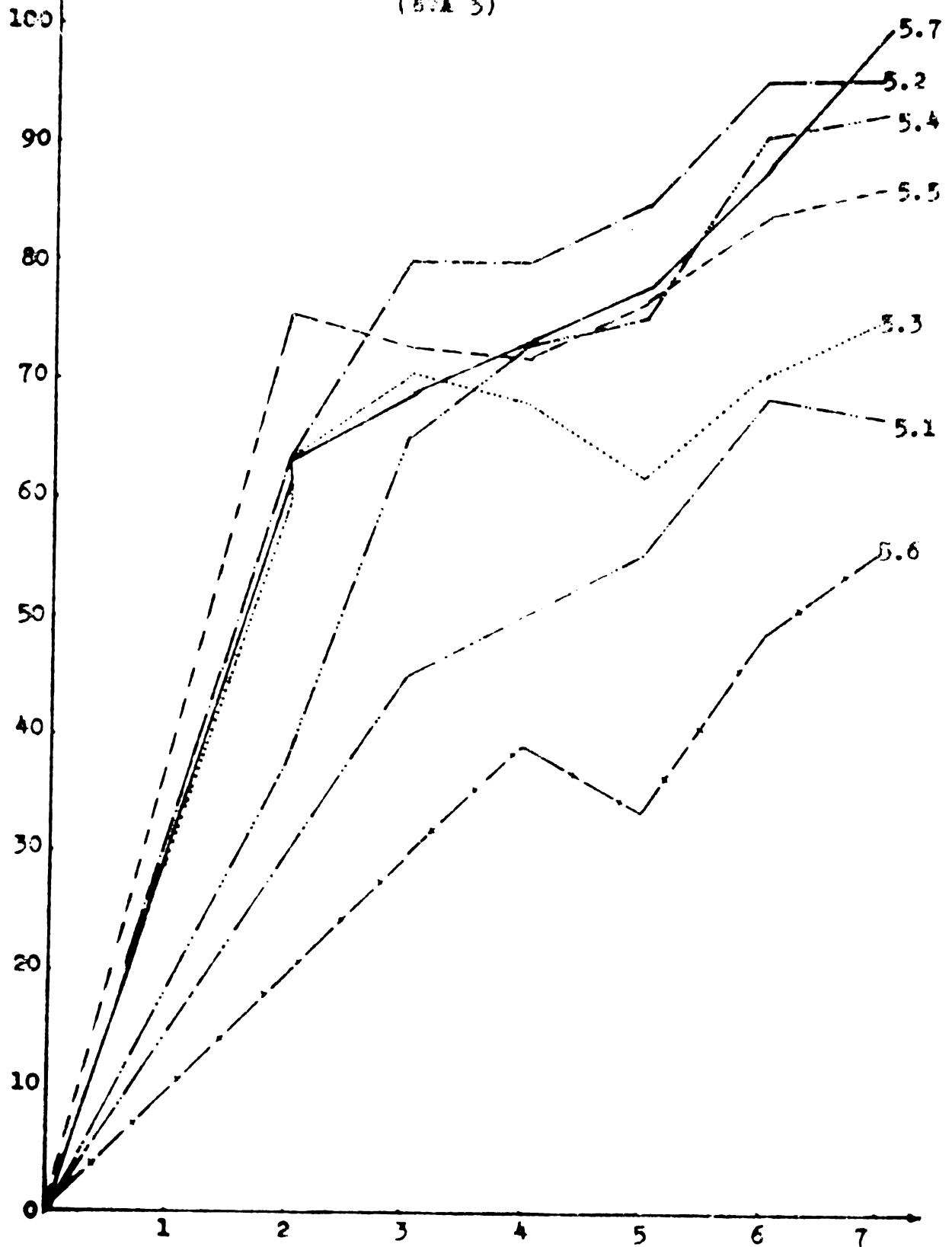
BVA-6: (See Graph 6) Items 6.3, 6.4, 6.5, and 6.6 show a high consistency as evidenced by their item plots. Items 6.1, 6.2, and 6.7, while not having the probability of the preceding items, do show the necessary monotonic increase

Percent of
Subject Endorsement

'38

GRAPH 4
Receptivity to New
Experiences
(EVA 4)



Percent of
Subject EndorsementGRAPH 5
Confidence in the Individual
(BVA 5)

Adjusted Raw Score of Subjects



Sketch of the profile of the mountain

and, therefore, would be considered acceptable.

To summarize, a visual analysis of the items in this instrument indicates for the most part a high degree of internal consistency. Two items were found to deviate sufficiently from this pattern to warrant discarding them in future studies. It is reasonable to assume therefore that, short of predictive validity which is not available on this instrument, the M.S.U. Work Beliefs Check List has been shown to have sufficient conceptual validity and internal consistency to warrant its use as an acceptable instrument in this study.

Method of Analysis. For purposes of analysis all scores of the subjects will be converted to T-scores. Using the population mean score of 50.74 obtained on the "Sewell Socio-Economic Status Scale," the population will be divided into higher and lower status groups. The two status groups will then be sub-divided into Protestants and Catholics, based upon their response to the question, "My Church Preference Is _____," found in the "Occupational Plans for Michigan Youth Questionnaire." The analysis will then proceed with the four sub-populations identified as Higher Status Protestants (n=157), Lower Status Protestants (n=168), Higher Status Catholics (n=40), and Lower Status Catholics (n=29).

To test Lenski's contention that socio-religious groups are rapidly developing, "as the basic units in the system of

• The first step in the process of the development of the new system is the identification of the problem. This is done by the management of the organization, who are responsible for the overall direction of the organization. They will identify the problem and then they will assign a task to a specific person or group of people. This person or group will then be responsible for the development of the new system. The next step is the design of the new system. This is done by the management of the organization, who will determine the requirements of the new system. They will then assign a task to a specific person or group of people. This person or group will then be responsible for the design of the new system. The third step is the implementation of the new system. This is done by the management of the organization, who will determine the resources needed for the implementation of the new system. They will then assign a task to a specific person or group of people. This person or group will then be responsible for the implementation of the new system. The final step is the evaluation of the new system. This is done by the management of the organization, who will determine the effectiveness of the new system. They will then assign a task to a specific person or group of people. This person or group will then be responsible for the evaluation of the new system.

• The second step in the process of the development of the new system is the design of the new system. This is done by the management of the organization, who will determine the requirements of the new system. They will then assign a task to a specific person or group of people. This person or group will then be responsible for the design of the new system. The third step is the implementation of the new system. This is done by the management of the organization, who will determine the resources needed for the implementation of the new system. They will then assign a task to a specific person or group of people. This person or group will then be responsible for the implementation of the new system. The final step is the evaluation of the new system. This is done by the management of the organization, who will determine the effectiveness of the new system. They will then assign a task to a specific person or group of people. This person or group will then be responsible for the evaluation of the new system.

• The third step in the process of the development of the new system is the implementation of the new system. This is done by the management of the organization, who will determine the resources needed for the implementation of the new system. They will then assign a task to a specific person or group of people. This person or group will then be responsible for the implementation of the new system.

status groups in American society,"⁷ a simple X^2 will be computed to determine whether a status difference does exist in religious preference.

To test the eight specific hypotheses, an analysis of the mean variance of the scores obtained by each of the groups will be computed.⁸ Using a 2 x 2 table this analysis will be repeated for each of the eight hypotheses. Since it is necessary to establish a criterion for the acceptance or rejection of the hypotheses, the .05 percent level of significance will be arbitrarily chosen. The one-tailed test is appropriate in this instance because of the directional nature of the hypotheses tested. If all the specific hypotheses are accepted, then the general hypothesis will be accepted on the basis of the indirect evidence of the specific hypotheses. Should all the specific hypotheses be rejected then the general hypothesis would be rejected as untenable based upon the results obtained with the specific hypotheses. If two or more of the specific hypotheses are rejected, the general hypothesis would be rejected based upon insufficient evidence to support it.

Conclusion. This chapter has presented information on the sample used in this study, the instruments employed and the type of analysis to be made. The next chapter will present the results obtained in this study.

⁷Lenski, op.cit., p. 327.

⁸Henry Scheffe, The Analysis of Variance (New York, New York: John Wiley and Sons, Inc., 1959) p. 362.

CHAPTER IV

RESULTS

The purpose of this chapter is to report the results of the statistical analysis of the data and to evaluate those results in light of other studies performed in this area.

The result obtained in computing X^2 for status differences in religious preference was not significant, as shown in Table 1 below.

TABLE 1.- X^2 of Status Differences in Religious Preference

Socio-Economic Status	Religious Preference Protestant	Catholic	Total
Higher (50 or more)	157	40	197
Lower (50 or less)	168	29	197
TOTAL	325	69	394

$$x_o^2 = 2.13 < x_{t(.05)}^2 = 3.84$$

It may be concluded, therefore, that for this population of male adolescents in Lenawee County, status differences do not affect religious choice. Generally, such a finding is contradictory to the position taken by Lenski,¹

¹Lenski, op.cit., p. 314.

and Williams² regarding the trend toward socio-religious compartmentalization in contemporary American society. To conclude, however, that such findings are applicable to more than the population tested would be in error. The implication can be made that the trend in the direction of compartmentalization may not be as strong in contemporary society as previous research would lead one to believe, and therefore a need is present for more research in this area than has been accomplished up to the present time.

The effect of this finding on the analysis to be made is beneficial in that, while not affecting the possibility of relationships existing between either of these variables, i.e. status and religious preference, and the dependent variables to be tested, it does offer a more complete insight into the results obtained. Whether the hypotheses to be tested are accepted or rejected, it is reasonable to conclude that, for this population, a selective process which favors either religious group in terms of status position is not the casual factor. This point will be discussed more fully after the results obtained are reported.

The data on the hypotheses tested will be presented individually for each hypothesis, after which the overall results will be treated collectively in terms of their effect upon the acceptance or rejection of the general hypothesis.

²Williams, op.cit., p. 339.

Specific Hypotheses

I. Protestant response to questions measuring the level of occupational aspiration will tend to be higher than will Catholic response.

TABLE 2.-Mean Occupational Aspiration Scale T-Scores by Religious Preference, Socio-Economic Status Controlled

Socio-Economic Status	Religious Preference	
	Protestant	Catholic
Higher (50 or more)	53.8344	53.2000
Lower (50 or less)	47.8452	46.4829

Mean of total -- 50.68

Standard deviation of total -- 9.8315

Analysis of Mean Variance (one tailed test)

Status	$F_{o(1,\infty)} = 25.4176 > F_{t.05(1,\infty)} = 2.71$
Religious	$F_{o(1,\infty)} = .6278 < F_{t.05(1,\infty)} = 2.71$
<u>Preference</u> <u>Interaction</u>	$F_{o(1,\infty)} = .0834 < F_{t.05(1,\infty)} = 2.71$

The results obtained do not support Hypothesis I and, therefore, it must be rejected. It is of interest to note, however, that status differences are significant, which supports previous research findings in the area of status and occupational aspiration.³ Interaction of status and religious preference, as reported in Table 2, is not sig-

³Sewell, Haller and Straus, op.cit. Note: This find-

nificant enough to result in group differences for occupational aspiration.

ing has already been reported for the present data by Haller and Wolff in, "Personality Orientations of Farm, Village, and Urban Boys," to appear in Rural Sociology. Other findings regarding status are consistent with their report except as noted on pages 49 and 52.

II. Protestant responses will tend to favor higher educational goals more often than will Catholic responses.

TABLE 3.-Mean Educational Aspiration Scale T-Scores by Religious Preference, Socio-Economic Status Controlled

Socio-Economic Status	Religious Preference	
	Protestant	Catholic
Higher (50 or more)	54.2997	52.1250
Lower 50 or less)	48.2917	47.5517

Mean of total - 51.06

Standard Deviation of total - 8.2381

Analysis of Mean Variance (one tailed test)

Status $F_{o(1,\infty)} = 26.2997 > F_{t.05(1,\infty)} = 2.71$

Religious
Preference $F_{o(1,\infty)} = 2.0568 < F_{t.05(1,\infty)} = 2.71$

Interaction $F_{o(1,\infty)} = .5208 < F_{t.05(1,\infty)} = 2.71$

The results obtained do not support Hypothesis II and, therefore, it must be rejected. As in the preceding analysis status differences are significant, but the interaction of status and religious preference was not.

III. Protestants will tend to give responses indicative of viewing work as an end in itself and Catholics will tend to give responses indicative of an instrumental view toward work.

TABLE 4.-Mean Attitude Toward Work Belief Value Area T-Scores by Religious Preference, Socio-Economic Status Controlled

Socio-Economic Status	Religious Preference	
	Protestant	Catholic
Higher (50 or more)	52.2675	50.8250
Lower (50 or less)	49.6964	52.2069

Mean of total - 51.02

Standard deviation of total - 9.0662

Analysis of Mean Variance (one tailed test)

Status $F_o(1,\infty) = .2360 < F_{t.05}(1,\infty) = 2.71$

Religious
Preference $F_o(1,\infty) = .1905 < F_{t.05}(1,\infty) = 2.71$

Interaction $F_o(1,\infty) = 2.6090 < F_{t.05}(1,\infty) = 2.71$

The results obtained do not support Hypothesis III and, therefore, it must be rejected. Status and interaction also failed to reach the level necessary to be accepted as significant.

IV. Protestants will show significantly more preference for punctuality than will Catholics.

TABLE 5.-Mean Preference for Punctuality Belief Value Area T-Scores by Religious Preference, Socio-Economic Status Controlled

Socio-Economic Status	Religious Preference	
	Protestant	Catholic
Higher (50 or more)	50.4013	51.7750
Lower (50 or less)	49.0417	51.6862

Mean of total - 50.05

Standard Deviation of total - 9.4348

Analysis of Mean Variance (one tailed test)

Status $F_{o(1,\infty)} = .3743 < F_{t.05(1,\infty)} = 2.71$

Religious Preference $F_{o(1,\infty)} = 2.3969 < F_{t.05(1,\infty)} = 2.71$

Interaction $F_{o(1,\infty)} = .2140 < F_{t.05(1,\infty)} = 2.71$

The results obtained do not support Hypothesis IV, based upon the .05 level of significance previously determined, and therefore it must be rejected. Neither status, nor interaction are significant.

V. Protestants are significantly more receptive to geographic relocation associated with occupational advancement than are Catholics.

TABLE 6.-Mean Receptivity to Geographic Relocation
Belief Value Area T-Scores by Religious Preference,
Socio-Economic Status Controlled

Socio-Economic Status	Religious Preference	
	Protestant	Catholic
Higher (50 or more)	50.2357	50.4500
Lower (50 or less)	49.9167	46.6552

Mean of total - 49.86

Standard deviation of total - 9.2789

Analysis of Mean Variance (one tailed test)

Status $F_o(1,\infty) = 2.7372 > F_{t.05}(1,\infty) = 2.71$

Religious
Preference $F_o(1,\infty) = 1.5018 < F_{t.05}(1,\infty) = 2.71$

Interaction $F_o(1,\infty) = 1.9539 < F_{t.05}(1,\infty) = 2.71$

The results do not substantiate Hypothesis V and, therefore, it must be rejected. This finding is in direct contradiction to Lenski's findings that Catholics are much more closely attached to the family and community than are Protestants and, therefore, much more reluctant to relocate.⁴ Status differences once again are significant, although interaction is not.

⁴Lenski, op.cit., p. 34.

VI. Protestant receptivity to new experiences associated with occupational movement will be more favorable than will Catholic receptivity.

TABLE 7.-Mean Receptivity to New Experiences Belief Value Area T-Scores by Religious Preference, Socio-Economic Status Controlled

Socio-Economic Status	Religious Preference	
	Protestant	Catholic
Higher (50 or more)	49.1974	51.2750
Lower (50 or less)	49.6012	50.3448

Mean of total - 49.67

Standard deviation of total - 7.7778

Analysis of Mean Variance (one tailed test)

Status $F_{o(1,\infty)} = .0634 < F_{t.05(1,\infty)} = 2.71$

Religious Preference $F_{o(1,\infty)} = 1.8203 < F_{t.05(1,\infty)} = 2.71$

Interaction $F_{o(1,\infty)} = .4069 < F_{t.05(1,\infty)} = 2.71$

The results obtained do not substantiate Hypothesis VII and, therefore, it must be rejected. As in Hypothesis V, based upon Lenski's findings, significant differences would have been anticipated. The fact that such differences were not found suggests several possibilities which will be explored at another point in this chapter. Neither status nor interaction is significant for this hypothesis.

VII. Protestant responses will tend to show more confidence in the individual's ability to master his external environment than will Catholic responses.

TABLE 8.-Mean Confidence in the Individual's Ability to Master His External Environment Belief Value Area T-Scores by Religious Preference, Socio-Economic Status Controlled

Socio-Economic Status	Religious Preference	
	Protestant	Catholic
Higher (50 or more)	51.6943	50.6000
Lower (50 or less)	49.5119	46.5862

Mean of total - 50.28

Standard deviation of total - 9.2404

Analysis of Mean Variance (one tailed test)

Status $F_{o(1,\infty)} = 6.3346 > F_{t.05(1,\infty)} = 2.71$

Religious
Preference $F_{o(1,\infty)} = 2.6663 < F_{t.05(1,\infty)} = 2.71$

Interaction $F_{o(1,\infty)} = .9264 < F_{t.05(1,\infty)} = 2.71$

The results obtained did not substantiate Hypothesis VII and, therefore, it must be rejected. Status differences were significant, supporting Hyman's position that higher status subjects generally display more faith in the individual's ability to rise in the social structure.⁵ Interaction between religious preference and status was not significant.

⁵Hyman, "The Value Systems of Different Classes: A Social Psychological Contribution to the Analysis of Stratification," In Class, Status, and Power: A Reader in Social Stratification (Glencoe, Illinois: The Free Press, 1953, R. Bendix and S. Lipset, Editors) pp. 426-442.

VIII. Protestants will tend to give responses more favorable to deferred gratifications than those responses given by Catholics.

TABLE 9.-Mean Deferred Gratification Belief Value Area T-Scores by Religious Preference, Socio-Economic Status Controlled

Socio-Economic Status	Religious Preference	
	Protestant	Catholic
Higher (50 or more)	50.6369	50.3000
Lower (50 or less)	47.5774	48.8965

Mean of total - 49.18

Standard deviation of total - 9.4127

Analysis of mean variance (one tailed test)

Status $F_{o(1,\infty)} = 3.1949 > F_{t.05(1,\infty)} = 2.71$

Religious Preference $F_{o(1,\infty)} = .1548 < F_{t.05(1,\infty)} = 2.71$

Interaction $F_{o(1,\infty)} = .4398 < F_{t.05(1,\infty)} = 2.71$

The results do not support Hypothesis VIII and, therefore, it must be rejected. Status differences again were found to be significant. Since this study was concerned with the willingness to defer, which is one expression of the motivation for deferment, these findings support Lysgaard's conclusions that "there seems to be genuine motivational differences between social strata in this regard."⁶ As in the previous hypotheses interaction between religious preference and status was not significant.

⁶Lysgaard, op.cit., p. 375.

Based upon the reported results for all eight specific hypotheses tested, the general hypothesis that, with socio-economic status controlled, Protestant male adolescents will score significantly higher on instruments designed to measure work-related value orientation, educational aspiration and occupational aspiration than will Catholic male adolescents, must be rejected.

Evaluation of Results. Using instruments designed to measure work value orientation, occupational aspirations and educational aspirations it has been found that in a rural-urban population of adolescent males there was no significant difference in scores obtained by Protestants and Catholics. This finding, contradictory to that reported by Lenski, would tend to support the conclusions of Lipset and Bendix,⁷ and the findings of Mack, Murphy, and Yellin,⁸ that there is no real differences in aspirations of Protestants and Catholics. Before such a conclusion can be accepted, however, it is necessary to ascertain possible reasons for the difference in results obtained in this study and those obtained by Lenski. Some of these are:

1. Variables not previously considered are influencing

⁷S.M. Lipset and R. Bendix, Social Mobility in Industrial Society (Berkeley, California: University of California Press, 1959).

⁸R.W. Mack, R.J. Murphy and S. Yellin, "The Protestant Ethic, Level of Aspiration and Social Mobility: An Empirical Test," American Sociological Review, 1956, Vol. 22, No. 3 pp. 295-300.

the results obtained. All of the population in Lenski's study were adults well established in chosen occupations, thus having had exposure in some degree to a competitive work situation. With such an exposure it may well be that work orientations and aspirations, latent previously, become manifest in terms of actual upward mobility. Conversely the adolescent's seeming uniformity of responses could be no more than a reflection of American middle class value orientation generally taught in American secondary schools and not an expression of his true latent value orientation.

The difference in environment is a factor that must be considered. Lenski's population consisted of urban and suburban subjects. This study was conducted in a rural-urban setting. Rural populations have consistently shown lower occupational achievement than their urban counterparts, and since a substantial number of Protestant subjects were from a rural environment it is possible that the lack of significant findings could be accounted for by the rural-urban variable. This may be especially true for the M.S.U. Work Beliefs Check List. As previously mentioned this instrument was constructed with the thought of measuring those work beliefs most necessary for success in an "urban" environment. It is reasonable to assume that Protestant "rural" subjects would not do well on such a questionnaire and thus lower the mean score of the Protestant population.

Another aspect of rural-urban differences that must be considered is the difference in degree of religious influ-

ence for rural and urban populations. Ford reports that agreement with religious beliefs is less for urban subjects than rural subjects in a study made of fundamentalist Protestant groups located in Western North Carolina.⁹ Implicit in such a finding should be the parallel lessening of religious influence for the urban population. The application of these results to Lenawee County, however, is of dubious value. Ford's study was made up of samples of urban and rural populations that for the most part were religiously homogeneous. The fact that this homogeneity was expressed in fundamentalist faiths precluded a formal religious education for most, if not all, of his sample. Also the study was done in a "industrially retarded" area which would tend to lower the effects of industrialization on the work orientation of the inhabitants. In contrast, Lenawee County, although still mainly rural, is situated in a highly industrial area, and is religiously heterogeneous. Urban Catholics, in this geographic area, attend parochial schools to a much greater extent than their rural counterparts, which would result in closer agreement with their religious beliefs, and accordingly religious influence would be much greater. The existence of such a relationship would be completely contrary to that reported by Ford. It is possible that by controlling the formal education of the young, the Catholic Church in Detroit has more influence on value orien-

⁹T.R. Ford, "Status, Residence and Fundamentalist Religious Beliefs in the Southern Appalachians, Social Forces, 1960, Vol. 39, No. 1, pp. 41-48.

tations than does the Catholic Church in Lenawee County. It is also possible that some Detroit Protestant churches, especially those which have parochial schools, may have more control over the beliefs of their members than do their Lenawee County counterparts.

A third variable to be considered is that of denominationalism. Max Weber's essay on the Protestant ethic carefully distinguishes between the Protestantism of Calvinist origins and that of Lutheranism.¹⁰ It was not the Lutheran teachings which formed the basis of capitalism, but rather the Calvinist teachings. Although Luther removed the concept of the "calling" from the narrow confines of the clergy, he did not break away from the "traditionalism" of Catholicism. It is rather in the evolution of the rational orientation of Calvinism, says Weber, that an environment was established conducive to the development of capitalism. Such a distinction is borne out in the field of educational achievement, where Lutherans show approximately the same percentage of non-high school graduates (56.3%) as do Catholics (57%). Both groups fall far short of Episcopalians (35.3%) and Presbyterians (37.1%). A contradictory finding is that Baptists show even a higher percentage of non-high school graduates (64.6%) than any of the former groups.¹¹ It may well be, therefore, that to hypothesize Protestant-Catholic differences in social mobility is only erroneous to

¹⁰Weber, op.cit., pp. 125-128.

¹¹Herberg, op.cit., p. 229.

the extent that controls are not established for specific denominations. In any given study of Protestant-Catholic differences, the results obtained may well be influenced by the proportion of a specific denomination found in the Protestant element of the total sample.

2. A second possible reason for the failure to find significant differences between Protestants and Catholics is that the techniques used did not elicit the proper stimulus to call forth that response indicative of the subject's true work beliefs and aspirations. The fact that the major part of the sample used were high school juniors and seniors, with a relatively high degree of test sophistication, makes an accurate appraisal of the instruments used extremely difficult. Additionally, the problem of the validity of the instruments themselves must be considered.

The Occupational Aspiration Scale, while showing high reliability, has been validated only indirectly. Although it is true that this validation has been made against probably what was the best instrument of occupational aspiration measurement recently developed,¹² it cannot be considered as a "proven" instrument because it has not yet been used for the kind of behavior it was designed to predict. The M.S.U. Work Beliefs Check List has been accepted as conceptually valid. In constructing what is essentially an instrument that differentiates a Gemeinschaft from a Gesellschaft orientation its author has done a good job of separating the

¹²Haller, op.cit., p. 102.

"rational" from the "traditional" orientation. A review by the reader of the copy of the M.S.U. Work Beliefs Check List in Appendix A will reveal many items closely related to those points made by Weber in his thesis. Additionally, as previously shown in Chapter III, the internal reliability of the instrument has been established. With all of this, however, predictive validity of the instrument is lacking, and this factor must be considered when evaluating the results obtained. Other information on religion, educational aspiration, and social status was obtained by questionnaire, the validity of which for the most part could be easily verified by the researchers. The exception to this generality is in the area of educational aspiration. A review of questions asked in Appendix A will show that the questions on education were fairly direct and easily answered by the respondents. Hence, the assignment of scores to the answers given, while having heuristic value for purposes of analysis, did little to detract from what is essentially a factual statement of the subject's personal recognition of his educational desires.

While recognizing the limitations of the instruments used in this study it is well to note that, even allowing for such limitations, the techniques used still show a much greater degree of sophistication than those used by previous researchers. Lenski's data on aspiration and mobility apparently rested upon one five-item ranking and two questions, all of which were asked in an interview.¹³ The valid-

¹³Lenski, op.cit., pp. 83-85.

ity or reliability of these items is not mentioned. Mack, Murphy, and Yellin relied on a "Personal History" questionnaire, of which the answers to two questions supplied the data used for analysis of occupational aspiration.¹⁴

A study by Collins, Dalton and Roy, conducted in an industrial environment, also reflects this lack of adequate instrumentation.¹⁵

In concluding this point it may be stated, that while the instrumentation used falls short of that desirable, and hence could affect the results obtained, it still presents a significant step forward over techniques used in previous studies. In any case the instruments were valid enough to detect a number of differences between the higher and lower status groups.

3. A third explanation could be that there is in fact no difference between Protestants and Catholics in these areas, regardless of socio-economic status, and the findings reported in this study accurately reflect the relationship of religion to work attitudes, occupational aspiration and educational aspiration. Such a conclusion finds reasonable support in the literature available. Mack, Murphy, and Yellin conclude that "whatever influence these two religious sub-cultures have upon their adherents in our society, so far as the Weberian hypothesis is concerned, is overridden

¹⁴Mack, et al., op.cit., p. 297.

¹⁵Orvis Collins, Melville Dalton, and Donald Roy, "Restriction of Output and Social Cleavage in Industry," Applied Anthropology, Vol. 5, 1946, pp. 1-31.

by the general ethos."¹⁶ Two factors must be noted in viewing these results however: (1) The authors themselves point to the weakness of using only "middle class" subjects. As Hyman points out, the desire for upward mobility varies with the social class level.¹⁷ (2) Lenski, in his review of the study, rightly points out that a proper analysis of the data would have shown findings of significant differences between Catholics and Protestants in actual mobility.¹⁸ It is interesting to note, however, that no mention was made by Lenski of the fact that Mack et al., found no significant differences in work attitudes and aspirations between Protestants and Catholics. A re-calculation of their data, as done by Lenski on their mobility data, shows that the original conclusion of no significant differences reported by the authors for work attitudes and aspirations is correct. As previously mentioned, Lenski's reliance on crude techniques for his findings on work attitudes and aspirations leaves much to be desired. His citation of a study by Dalton,¹⁹ in which a small sample and questionable controls were used, does not seem to justify his conclusions.

¹⁶Mack, et al., op.cit., p. 300.

¹⁷Hyman, op.cit.

¹⁸Lenski, op.cit., pp. 76-77.

¹⁹Melville Dalton, "Worker Response and Social Background," The Journal of Political Economics, Vol. 55, 1947, pp. 323-332.

Herberg finds many more similarities than differences in contemporary American religion. All American religious groups characteristically teach faith in faith, peace of mind, the conquest of insecurity and anxiety, and the expectation of a kind of spiritual euphoria. He further believes that the "other worldly" aspects of the Judiac-Christian faith, although still subscribed to theologically, are not in fact accepted by the vast majority of "religious" Americans.²⁰ Neibuhr also finds a convergence of religious practice in contemporary society. Three factors which he feels are contributing to this "American Christianity" are; the absence of a state church, the desire of new immigrant groups to become acculturated, and frontier life, which forced a pragmatic approach to the practice of religion.²¹

Both Herberg and Neibuhr feel the greatest trend in contemporary American religion today is one of secularization. A study by Schneider and Dornbursch on 75 years of religious literature reports that the trend towards secularization is quite noticeable in religious literature.²² Salisbury reports findings that "Secular Values are Taking Precedence Over Sacred Values Among the Adherents of the Major American Faiths."²³ The implications of this "secular

²⁰Herberg, op.cit., pp. 281-284.

²¹Neibuhr, op.cit., pp. 200-207.

²²Schneider and Dornbursch, op.cit., pp. 476-481.

²³W. Seward Salisbury, "Religion and Secularization," Social Forces, Vol. 36, No. 3, 1958, pp. 197-205.

convergence" for the findings of this study are simply that such a "secularization" of all religious value orientations would tend to negate religious orientation differences and thus confirm the results reported herein. While the findings reported suggest that, at least in the area of work attitudes and aspirations, convergence has occurred to an appreciable extent, there is sufficient contradictory evidence such as that presented by Lenski to warrant further investigation. Should this explanation be true, however, new theories would have to be developed to adequately explain the effect of religion upon the contemporary social structure.

Consideration must be given at this point to two items of significance, that have not been commented upon here to fore. It will be remembered that Hypotheses I, II, V, VII, and VIII, showed significant status differences. These findings become more meaningful when consideration is given to the fact, reported in Chapter III, that there is reason to believe that the sample used was biased in such a manner as to minimize status mean differences between the lower and higher status groups. Thus, on the whole the secular factor of status seems to have a great deal of influence on mobility orientation, but the religious factor (denomination) seems to have little significant influence. The logical conclusion could be made that a overriding secular ethic is indeed eliminating religious differences in contemporary society, at least for Lenawee County. Of course, this gen-

eralization is not warranted solely on the basis of the results reported herein, but it does present a logical basis upon which future studies in this area can be made. If the theoretical position of those authors previously mentioned as endorsing a rising secular trend in American society is adopted, the results reported in this study become highly meaningful. It remains for future research, however, to establish the validity of such a conclusion.

Conclusion. In this chapter the results obtained were reported indicating that no differences were found in selected work-related value orientations, occupational aspirations and educational aspirations between Protestant and Catholic male adolescents in a rural-urban environment.

The study was evaluated in terms of factors which may have influenced the results obtained. Consideration was given to the influence of variables other than those originally considered, the validity of the techniques employed in gathering the data, and the possibility that the results obtained accurately reflect the true work values and aspirations of the population tested.

It is the purpose of Chapter V to summarize the study, point out limitations involved that must be considered when appraising the results, and suggest possibilities for further research in the area of religious influence on work attitudes and aspirations.

CHAPTER V

SUMMARY AND SUGGESTIONS FOR FURTHER RESEARCH

Purpose of the Chapter. It is intended in this chapter to summarize this study, to point out its limitations, and to suggest possibilities for further research in the area of religion and mobility.

Summary. An analysis of 394 seventeen-year old male high school seniors reveals that (with socio-economic status controlled) there is no significant difference between Protestants and Catholics in their response to questions on instruments designed to measure work orientation and occupational aspirations. The specific hypotheses tested and rejected were briefly:

1. Protestants tend to have higher occupational goals than do Catholics.
2. Protestants tend to have higher educational goals than do Catholics.
3. Protestants view work as an end in itself, while Catholics view it as instrumental to the end of existence.
4. Protestants prefer punctuality more than Catholics.
5. Protestants are more willing to relocate for better jobs than are Catholics.

6. Protestants view new experiences associated with occupational movement more positively than do Catholics.

7. Protestants have more confidence in the individual's ability to master his environment than have Catholics.

8. Protestants are more willing to defer gratification than are Catholics.

From the results obtained the general hypothesis that, with socio-economic status controlled, Protestant male adolescents have significantly higher scores on instruments designed to measure work value orientation and aspirations than do Catholic male adolescents, must be rejected.

An analysis of these results brought out the fact that there is reason to believe that variables other than those measured might well have influenced the subject's responses. Age, environment, and inter-denominational differences were discussed in terms of their possible effect upon the results obtained. Consideration was also given to the validity of the techniques used. The feasibility of the results obtained were considered in light of other research performed in this area.

It is hoped that this study will constitute a significant contribution to the social psychological literature on the relationship of religious preference to social mobility in at least two respects. First, as previously mentioned, while there is much speculative writing available on re-

ligion's role in contemporary American society, there is surprisingly little data testing it. This study has attempted to isolate specific variables pertinent to the dynamics of social mobility and measure the effects of one of them, namely religious preference, upon the individual's performance in this area. In doing so, a piece of empirical data has been made available upon which future research can be founded. Its failure to report significant differences between Catholics and Protestants does not negate its importance as far as supplying tested data in an area where such data has been conspicuous in its absence. Secondly, it is believed that value can be derived from the results reported. Since there seems to be little empirical evidence available on the relationship of religious orientation to upward mobility, and that which is available is contradictory in nature, it is reasonable to assume that, if hypotheses based upon much sociological theory and some empirical evidence are not supported under conditions reasonably controlled, a close reappraisal of both the theory and the evidence is warranted. This, in the writer's opinion, would constitute a highly significant contribution to the sociology of religion and to the study of social mobility.

Limitations of the Study. Implied in the preceding pages are several limitations to this study which should be specified. These are:

1. The instruments used may or may not measure those

variables with which this study is concerned. While it is maintained that these instruments are the most sophisticated used to date in the measurement of these particular variables, both theoretically and in application, the predictive ability of the instruments has not yet been determined. Accordingly, any evaluation of the results obtained must be made with this fact in mind.

2. The population used restricts our conclusions to a particular segment of society, namely adolescent males attending school, showing a religious preference and living in a rural-urban setting. Any attempt to apply these findings generally to other segments of the society, or to the society as a whole, would be erroneous.

3. Only tentative conclusions can be drawn from the results obtained in this study because of the lack of sufficiently stringent controls. Ideally, such a study would control such variables as rural-urban environment, length of residence in the community, extent of religious participation, denominational differences, ethnic differences, etc. The fact that these controls were not present restricts the conclusions to be drawn to those that are tentative in nature.

These limitations, while not considered as completely crippling to the study, do point to the weaknesses inherent in its design and emphasize the strong need for development of a more systematic and effective methodology in the area.

Suggestions for Further Research. The study, as presented in the preceding pages, has implied numerous areas for additional research in the study of religion and mobility. These are:

1. There is a definite need for further methodological research to develop more accurate techniques for the identification of religious orientation and the measurement of its effect upon mobility in the contemporary structure. Implicit in this need is the requirement to develop more adequate controls for the multiplicity of the variables involved.

2. A repetition of this study should be made upon an adult sample in the same geographic area to determine whether or not the results obtained are unique to the particular age and sex group studied or can be applied generally to an entire population living under the same socio-economic conditions.

3. Since Weber distinguishes between the effects of Calvinism and Lutheranism on capitalistic growth, a study should be made similar to that reported in this analysis with controls for denominational differences. It is highly conceivable that the rational orientation of the Protestant is to a greater degree peculiar to Calvinists than it is to Lutherans, and the combining of the two groups in a comparative analysis with Roman Catholics effectively dissipates whatever differences that exist.

4. With the exception of Ford's study,¹ which is of

¹Ford, op.cit.

limited value in an industrial society, the effect of a rural-urban environment upon religious orientation is unknown. While theoretically it would appear that the effect of a rural or urban environment upon an individual's religious beliefs would be significant, and indeed historically rural America has been associated with the more fundamentalist faiths, no empirical research has been forthcoming to measure its effect upon work beliefs, aspirations and actual social mobility. Therefore, it would be highly desirable for such a study to be conducted.

5. It is apparent from the evidence presented in this thesis that longitudinal research is vitally needed in this area for at least two reasons; (a) To determine the relative consistency of religious influence upon an individual's secular performance over a long span of time. (b) To identify beyond any doubt the actual factors which play a major role in determining an individual's final position in the social structure. Too often studies are done using criteria which are as much a result as a cause of a particular individual being in a given stratum of the society. Until valid relationships can be established between specific variables and particular mobility patterns many problems will prove insurmountable. One manner of accomplishing this is by the use of longitudinal research.

6. Lenski distinguishes two types of religious orientation which may influence mobility patterns to a greater extent than Protestant-Catholic differences. These are

doctrinal orthodoxy and devotionism. He defines the former as "that orientation which stresses intellectual assent to prescribed doctrines."² Devotionism is defined as, "that orientation which emphasizes the importance of private, or personal, communion with God."³ His findings suggest that the farther up the socio-economic scale a person is, the greater is his devotionism orientation.⁴ The implications of this for studies on social mobility unfortunately were not followed up in Lenski's work, and thus offer fruitful material for research. His findings that Catholics are more commonly "orthodox" than Protestants (47% to 29%)⁵ suggests religious differences from a perspective not previously considered, and offers a different theoretical basis for the study of religious influence on social mobility.

7. The increase of secularism in American religion undoubtedly plays a major role in the convergence of American religious beliefs into one "American religion." It would be highly desirable, therefore, if a historical analysis of the sociological and psychological development of the various American churches could be accomplished. A great deal is known of the theological and organizational composition of these churches but little is known of their

²G. Lenski, op.cit., p. 23.

³Ibid., p. 23.

⁴Ibid., p. 53.

⁵Ibid., p. 52.

sociological and psychological adjustment to American society. Yinger points out that all religions, as they pass from sect to church status, effect compromises with the secular institutions of the society.⁶ To what degree has this compromise been achieved in American society, and what effect it has had on religion's role in that society, are questions the answer to which would do much to increase social science's understanding of the religious factor in contemporary America.

Conclusion. This chapter has presented a summarization of the study, an appraisal of its limitations, and some suggestions for further research evolving out of the study and its results. In general, the study found no differences in work-related value orientations and aspirations.

It is hoped that this study will contribute to the advancement of knowledge of the relationship of religious orientation to social mobility in contemporary American society. The dearth of such knowledge at the present time encourages the writer to feel that such hopes are justified.

⁶J.M. Yinger, op.cit., pp. 26-28.

APPENDIX A

Copyright 1957
By Archie O. Haller

YOUR NAME _____

OCCUPATIONAL ASPIRATION SCALE

THIS SET OF QUESTIONS CONCERNS YOUR INTEREST IN DIFFERENT KINDS OF JOBS. THERE ARE EIGHT QUESTIONS. EACH ONE ASKS YOU TO CHOOSE ONE JOB OUT OF TEN PRESENTED.

BE SURE YOUR NAME IS ON THE TOP OF THIS PAGE.

READ EACH QUESTION CAREFULLY. THEY ARE ALL DIFFERENT.

ANSWER EACH ONE THE BEST YOU CAN. DON'T OMIT ANY.

Question 1. Of the jobs listed in this question, which is the BEST ONE you are REALLY SURE YOU CAN GET when your SCHOOLING IS OVER?

- 1.1 _____ Lawyer
- 1.2 _____ Welfare worker for a city government
- 1.3 _____ United States representative in Congress
- 1.4 _____ Corporal in the Army
- 1.5 _____ United States Supreme Court Justice
- 1.6 _____ Night watchman
- 1.7 _____ Sociologist
- 1.8 _____ Policeman
- 1.9 _____ County agricultural agent
- 1.10 _____ Filling station attendant

Question 2. Of the jobs listed in this question, which ONE would you choose if you were FREE TO CHOOSE ANY of them you wished when your SCHOOLING IS OVER?

- 2.1_____ Member of the board of directors of a large corporation
- 2.2_____ Undertaker
- 2.3_____ Banker
- 2.4_____ Machine operator in a factory
- 2.5_____ Physician (doctor)
- 2.6_____ Clothes presser in a laundry
- 2.7_____ Accountant for a large business
- 2.8_____ Railroad conductor
- 2.9_____ Railroad engineer
- 2.10_____ Singer in a night club

Question 3. Of the jobs listed in this question which is the BEST ONE you are REALLY SURE YOU CAN GET when your SCHOOLING IS OVER?

- 3.1_____ Nuclear physicist
- 3.2_____ Reporter for a daily newspaper
- 3.3_____ County judge
- 3.4_____ Barber
- 3.5_____ State governor
- 3.6_____ Soda fountain clerk
- 3.7_____ Biologist
- 3.8_____ Mail carrier
- 3.9_____ Official of an international labor union
- 3.10_____ Farm Hand

Question 4. Of the jobs listed in this question, which ~~ONE would you choose if~~ you were FREE TO CHOOSE ANY of them you wished when your SCHOOLING IS OVER?

- 4.1_____ Psychologist
- 4.2_____ Manager of a small store in a city
- 4.3_____ Head of a department in state government
- 4.4_____ Clerk in a store
- 4.5_____ Cabinet member in the federal government
- 4.6_____ Janitor
- 4.7_____ Musician in a symphony orchestra
- 4.8_____ Carpenter
- 4.9_____ Radio announcer
- 4.10_____ Coal miner

Question 5. Of the jobs listed in this question, which is the BEST ONE you are ~~REALLY SURE YOU CAN HAVE by the time you are 30 YEARS OLD?~~

- 5.1_____ Civil engineer
- 5.2_____ Bookkeeper
- 5.3_____ Minister or Priest
- 5.4_____ Streetcar motorman or city bus driver
- 5.5_____ Diplomat in the United States Foreign Service
- 5.6_____ Share cropper (one who owns no livestock or farm machinery, and does not manage the farm)
- 5.7_____ Author of novels
- 5.8_____ Plumber
- 5.9_____ Newspaper columnist
- 5.10_____ Taxi driver

Question 6. Of the jobs listed in this question, which ONE would you choose to have when you are 30 YEARS OLD, if you were FREE TO HAVE ANY of them you wished?

- 6.1_____ Airline pilot
- 6.2_____ Insurance agent
- 6.3_____ Architect
- 6.4_____ Milk route man
- 6.5_____ Mayor of a large city
- 6.6_____ Garbage collector
- 6.7_____ Captain in the army
- 6.8_____ Garage mechanic
- 6.9_____ Owner-operator of a printing shop
- 6.10_____ Railroad section hand

Question 7. Of the jobs listed in this question, which is the BEST ONE you are REALLY SURE YOU CAN HAVE by the time you are 30 YEARS OLD?

- 7.1_____ Artist who paints pictures that are exhibited in galleries
- 7.2_____ Traveling salesman for a wholesale concern
- 7.3_____ Chemist
- 7.4_____ Truck driver
- 7.5_____ College professor
- 7.6_____ Street sweeper
- 7.7_____ Building contractor
- 7.8_____ Local official of a labor union
- 7.9_____ Electrician
- 7.10_____ Restaurant waiter

Question 8. Of the jobs listed in this question, which ONE would you choose to have when you are 30 YEARS OLD, if you were FREE TO HAVE ANY of them you wished?

8.1 _____ Owner of a factory that employs about 100 people

8.2 _____ Playground director

8.3 _____ Dentist

8.4 _____ Lumberjack

8.5 _____ Scientist

8.6 _____ Shoeshiner

8.7 _____ Public school teacher

8.8 _____ Owner-operator of a lunch stand

8.9 _____ Trained machinist

8.10 _____ Dock worker

THE OCCUPATIONAL PLANS OF MICHIGAN YOUTH

Dear Student:

This survey is an attempt to get a better picture of the problems you young people face in choosing your life's occupation, and the attitudes you have towards these problems. By carefully filling out this questionnaire you will help us to gain a better understanding of how these problems look from where you stand. This information will be of great value in developing counseling programs for high school youth. For this reason we are anxious to have you answer the questions on this form to the best of your ability.

PLEASE FOLLOW THE DIRECTIONS:

1. Read each item carefully. Answer to the best of your knowledge.
 2. Be sure to answer each question. Where there are brackets, fill in an "X". Be sure that your "X" is squarely in the proper bracket before your choice. Where only a space is left, enter the word or figures called for. If you cannot answer the question, write "I do not know."
 3. There are several questions which refer to your parents. If for any reason you are not living with your parents, answer for the person who acts as your parent or guardian.
 4. If you have any comment to make, if you did not understand any item, if your attitudes differ from those given, or if you have problems which we failed to mention, write about them on the margin close to the items near them in meaning.
-

I. ABOUT MYSELF

1. MY NAME IS _____.
2. MY ADDRESS IS: _____.
3. MY AGE (to nearest birthday) IS: _____.
4. THE DATE OF MY BIRTH WAS _____.
Month Day Year
4. MY SEX IS: () male () female
5. I AM A: () junior () senior
6. I MAKE MY REGULAR HOME WITH:
() my own parents.
() a parent and a step-parent.
() one parent only.
() my grandparents.
() an uncle or aunt.
() other (specify) _____.

7. MY CHURCH PREFERENCE IS:_____.

Member: () yes () no.

8. THE NAME OF MY HIGH SCHOOL IS:_____.

9. THE NUMBER OF YEARS I HAVE ATTENDED THIS HIGH SCHOOL IS:_____.

10. THE KINDS OF EXTRA CURRICULAR ACTIVITIES IN WHICH I PARTICIPATE ARE:

(Check the ones in which you participate regularly, and add to the list if necessary.)

- | | |
|---------------------|-------------------------|
| () athletics. | () annual. |
| () band-orchestra. | () student government. |
| () chorus-vocal. | () hobby club. |
| () dramatics. | () other _____. |
| () debates. | () _____. |
| () 4-H or FFA. | () _____. |
| () school paper. | () _____. |

11. COMPARED TO MOST STUDENTS IN MY HIGH SCHOOL, MY LEADERSHIP ACTIVITIES ARE:

- () greater than average.
() about average.
() less than average.

12. I LIVE:

- () on a farm.
() in the open country but not on a farm.
() in a village under 2,500.
() in a town of 2,500 - 10,000.
() in a city over 10,000.

13. AS TO WORKING WHILE I AM IN HIGH SCHOOL:

- () I have a fairly regular job outside my family and home.
() I sometimes work outside my family and home.
() I do not work outside my family and home.

14. OF ALL THE MEN I KNOW WELL, THE ONES I ADMIRE MOST ARE:

<u>Their names</u>	<u>Their exact occupations (their job titles, not the company they work for)</u>	<u>Their relationship to me (Friend, relative, teacher, minister, etc.)</u>
1. _____	_____	_____
2. _____	_____	_____
3. _____	_____	_____
4. _____	_____	_____
5. _____	_____	_____

15. THE NAMES OF MY BEST FRIENDS ARE:

1. _____
2. _____
3. _____
4. _____
5. _____

II. ABOUT MY CHOICE OF A LIFE'S OCCUPATION

1. THE OCCUPATIONS WHICH I HAVE THOUGHT ABOUT GOING INTO ARE:

1. _____ 2. _____
3. _____ 4. _____

2. THE OCCUPATION THAT I PLAN TO FOLLOW IS: _____

(Indicate particular type of job.)

3. IN REGARD TO MY CHOICE OF MY OCCUPATION:

- ☐ I feel sure that my mind is made up.
☐ I'm not too sure, but I think my mind is made up.
☐ I'm not sure that my mind is made up.

4. IN REGARD TO MY CHOICE OF AN OCCUPATION:

- ☐ I have given the matter a great deal of thought.
☐ I have given the matter some thought.
☐ I have given the matter little thought.

5. AS TO MY KNOWLEDGE OF THE WORK I INTEND TO ENTER:

- ☐ I have good knowledge because I have worked at it.
☐ I have good knowledge because I have relatives or friends who work at it.
☐ I have a general knowledge, but don't know much about the details of it.
☐ I don't know much about it yet, but will find out by experience on the job.
☐ I don't know much about it yet, but will find out when I go on to school.
☐ I don't know because I have not yet made a choice.

6. FOR THE OCCUPATION I HAVE CHOSEN I THINK MY ABILITY IS:

- ☐ very much above average.
☐ somewhat above average.
☐ just average.
☐ somewhat below average.
☐ very much below average.
☐ I don't know because I have not yet made a choice.

7. COMPARED WITH MY FRIENDS, I THINK MY CHANCES FOR GETTING AHEAD IN THE OCCUPATION OF MY CHOICE ARE:
- ☐ very much above average.
 - ☐ somewhat above average.
 - ☐ just average.
 - ☐ somewhat below average.
 - ☐ very much below average.
8. IN THE OCCUPATION I HAVE CHOSEN I CAN EXPECT HELP IN GETTING STARTED:
- ☐ from my father or mother who is in this type of work.
 - ☐ from relatives who are in this type of work.
 - ☐ from friends who are in this type of work.
 - ☐ from no one.
- ☐ I don't know because I have not made my choice yet.
9. AS TO FOLLOWING HIS OCCUPATION, (FOR BOYS ONLY) MY FATHER HAS:
- ☐ tried to encourage me.
 - ☐ neither tried to encourage or discourage me.
 - ☐ tried to discourage me.
10. IN THIS QUESTION EACH LINE PRESENTS TWO FACTS PEOPLE CONSIDER WHEN THEY CHOOSE A JOB. YOU ARE TO UNDERLINE THE FACT YOU BELIEVE TO BE THE MORE IMPORTANT OF THE TWO IN CHOOSING YOUR JOB.
- 1. Fact 1: The money you can make.
Fact 2: The difficulty in getting the required education.
 - 2. Fact 1: The working hours.
Fact 2: The social standing of the occupation.
 - 3. Fact 1: The good you can do
Fact 2: The difficulty in getting the required education.
 - 4. Fact 1: The good you can do
Fact 2: The social standing of the occupation
 - 5. Fact 1: The working hours
Fact 2: The money you can make
 - 6. Fact 1: The money you can make
Fact 2: The good you can do
 - 7. Fact 1: The social standing of the occupation
Fact 2: The money you can make
 - 8. Fact 1: The good you can do
Fact 2: The working hours
 - 9. Fact 1: The working hours
Fact 2: The difficulty in getting the required education
 - 10. Fact 1: The difficulty in getting the required education
Fact 2: The social standing of the occupation
11. IF I WERE ABSOLUTELY FREE TO GO INTO ANY KIND OF WORK I WANTED, MY CHOICE WOULD BE: _____.
12. THE TYPE OF WORK I WOULD LIKE TO BE DOING WHEN I AM 30 YEARS OLD IS:

- 5 -

13. REGARDING MY PLANS FOR EDUCATION AFTER I LEAVE HIGH SCHOOL
☐ I plan to get more education after high school
☐ I do not plan to get more education after high school

IF PLANNING TO GET MORE EDUCATION:

1. THE NUMBER OF YEARS OF FURTHER EDUCATION I PLAN TO GET IS:
☐ two years or less
☐ three or four years
☐ five or six years
☐ seven or more years

2. THE NAMES AND LOCATIONS OF THE SCHOOLS I AM THINKING ABOUT ATTENDING ARE:

	Name of School	Location of School
(1)	_____	_____
(2)	_____	_____
(3)	_____	_____

3. THE COURSES OF STUDY I AM THINKING ABOUT TAKING ARE:

- (1) _____
 (2) _____
 (3) _____

4. AS FAR AS I KNOW NOW, THE HIGHEST DEGREE I HOPE TO EARN IS:

- ☐ none
☐ bachelor's degree
☐ master's degree
☐ doctor's degree
☐ other degree

IF OTHER DEGREE

THE DEGREE I HOPE TO GET IS:

III. ABOUT MY PARENTS

1. MY PARENTS ARE:

- ☐ both living together.
- ☐ both dead.
- ☐ father is dead.
- ☐ mother is dead.
- ☐ divorced.
- ☐ separated.

1A. MY FATHER'S FULL NAME IS: _____

1B. MY MOTHER'S FULL NAME IS: _____

2. MY MOTHER:

- ☐ has no job outside the home.
- ☐ has a part-time job outside the home.
- ☐ has a full-time job outside the home.

3. MY FATHER'S OCCUPATION IS: (or was, if dead or retired) (Specify the kind of work he does and not where he works.) _____

IF FATHER IS A FARMER

MY FATHER IS: ☐ owner ☐ renter ☐ laborer

THE NUMBER OF ACRES MY FATHER OPERATES IS: _____.

4. MY FATHER CONSIDERS HIS OCCUPATION TO BE:

- ☐ completely satisfactory.
- ☐ fairly satisfactory.
- ☐ good enough.
- ☐ not very good.
- ☐ very poor.

5. MY MOTHER CONSIDERS MY FATHER'S OCCUPATION TO BE:

- ☐ completely satisfactory.
- ☐ fairly satisfactory.
- ☐ good enough.
- ☐ not very good.
- ☐ very poor.

6. THE OCCUPATION OF MY FATHER'S FATHER WAS: _____.

7. THE OCCUPATION OF MY MOTHER'S FATHER WAS: _____.

8. THE COUNTRY OF BIRTH OF MY FATHER WAS: _____.

9. THE COUNTRY OF BIRTH OF MY MOTHER WAS: _____.

10. THE COUNTRY OF BIRTH OF MY FATHER'S FATHER WAS: _____.

11. THE COUNTRY OF BIRTH OF MY MOTHER'S FATHER WAS: _____.

12. MY FATHER'S EDUCATION CONSISTED OF:

- ☐ less than 8 grades.
- ☐ 8 grades.
- ☐ 9-11 grades.
- ☐ 12 grades.
- ☐ some college.
- ☐ college degree.

13. MY MOTHER'S EDUCATION CONSISTED OF:

- ☐ less than 8 grades.
- ☐ 8 grades.
- ☐ 9 - 11 grades.
- ☐ 12 grades.
- ☐ some college.
- ☐ college degree.

14. I BELIEVE MY FATHER'S EDUCATION IS:

- ☐ completely satisfactory.
- ☐ fairly satisfactory.
- ☐ good enough.
- ☐ not very good.
- ☐ very poor.

15. MY FATHER THINKS THAT THE EDUCATION HE OBTAINED IS:

- ☐ completely satisfactory.
- ☐ fairly satisfactory.
- ☐ good enough.
- ☐ not very good.
- ☐ very poor.

16. IN COMPARISON TO THE INCOME OF THE PARENTS OF OTHER STUDENTS IN THE HIGH SCHOOL THE INCOME OF MY PARENTS IS:

- ☐ one of the highest incomes.
- ☐ higher than average.
- ☐ just average.
- ☐ less than average.
- ☐ one of the lowest incomes.

17. MY PARENTS ARE CONSIDERED BY MOST PEOPLE IN THE COMMUNITY TO BE:

- ☐ very important people.
- ☐ rather important people.
- ☐ just average people.
- ☐ of less than average importance.
- ☐ not at all important

IV. ABOUT ME AND MY PARENTS

1. AS TO CONTINUING MY EDUCATION BEYOND HIGH SCHOOL MY FATHER:

- ☐ has strongly encouraged me to continue.
- ☐ has given me some encouragement to continue.
- ☐ has never said much about it.
- ☐ feels that I would be better off going to work after high school.
- ☐ feels that I should quit high school and go to work.

2. AS TO CONTINUING MY EDUCATION BEYOND HIGH SCHOOL MY MOTHER:

- ☐ has strongly encouraged me to continue.
- ☐ has given me some encouragement to continue.
- ☐ has never said much about it.
- ☐ feels that I would be better off going to work after high school.
- ☐ feels that I should quit high school and go to work.

3. AS TO ANY FURTHER HELP FROM MY FOLKS IN GETTING A START OR IN CONTINUING MY SCHOOLING AFTER HIGH SCHOOL, MY PARENTS WOULD BE:

- ☐ financially able to help me a great deal.
- ☐ financially able to give me some help.
- ☐ financially able to give me no help.

4. AS TO FURTHER HELP FROM MY PARENTS AFTER I FINISH HIGH SCHOOL, MY PARENTS WOULD BE:

- ☐ willing to help me a great deal.
- ☐ willing to give me some help.
- ☐ willing to give me no help.

5. AS TO THE KIND OF JOB I GO INTO, MY FATHER:

- ☐ wants me to have a very important job.
- ☐ wants me to have a job that is quite a bit better than most jobs around here.
- ☐ wants me to have a job that is a little bit better than most jobs around here.
- ☐ feels that the job I take should be as good as most jobs around here.
- ☐ does not care how good the job I go into is.

6. AS TO THE KIND OF JOB I GO INTO, MY MOTHER:

- ☐ wants me to have a very important job.
- ☐ wants me to have a job that is quite a bit better than most jobs around here.
- ☐ wants me to have a job that is a little bit better than most jobs around here.
- ☐ feels that the job I take should be as good as most jobs around here.
- ☐ does not care how good the job I go into is.

7. MY FAMILY IS TOO POOR TO BUY THE KIND OF THINGS I NEED:

() Yes () No

8. THE GIRLS I WOULD LIKE TO DATE PREFER TO GO OUT WITH BOYS WHOSE FAMILIES ARE MORE IMPORTANT THAN MINE.

() Yes () No

9. I OFTEN WISH MY FATHER (OR MOTHER OR GUARDIAN) HAD A BETTER JOB.

() yes () No

10. I OFTEN WISH MY FATHER WAS A MORE IMPORTANT MAN IN THE COMMUNITY. THAN HE IS.

() Yes () No

V. ABOUT MY BROTHERS AND SISTERS

(Write "0" if your answer is "none".)

1. THE NUMBER OF OLDER BROTHERS I HAVE IS: _____.

2. THE NUMBER OF YOUNGER BROTHERS I HAVE IS: _____.

3. THE NUMBER OF OLDER SISTERS I HAVE IS: _____.

4. THE NUMBER OF YOUNGER SISTERS I HAVE IS: _____.

5. THE NUMBER OF MY OLDER BROTHERS AND SISTERS THAT GRADUATED FROM HIGH SCHOOL IS: _____.

6. THE NUMBER THAT QUIT SCHOOL BEFORE GRADUATING FROM HIGH SCHOOL IS: _____.

7. THE NUMBER THAT HAVE ATTENDED OR ARE ATTENDING COLLEGE IS: _____.

- 10 -

8. BELOW IS THE NAME, SEX, AGE, OCCUPATION AND PLACE OF RESIDENCE OF EACH OF MY BROTHERS AND SISTERS: (Start with the oldest brother or sister and include all brothers and sisters. If in school, put "student." If sister is married and not working outside the home, put "housewife.")

Name	Male or Female	Age	Occupation	Place of Residence (town and state)
1.				
2.				
3.				
4.				
5.				
6.				

IF YOU HAVE A BROTHER OR SISTER. (or more)

9. COMPARED TO MOST OF MY BROTHERS AND SISTERS, I BELIEVE MY FATHER WAS:

- ☐ much more interested in what I did.
- ☐ a little more interested in what I did.
- ☐ just about equally interested in what each of us did.
- ☐ a little less interested in what I did.
- ☐ much less interested in what I did.

10. COMPARED TO MOST OF MY BROTHERS, I BELIEVE MY MOTHER WAS:

- ☐ much more interested in what I did.
- ☐ a little more interested in what I did.
- ☐ just about equally interested in what each of us did.
- ☐ a little less interested in what I did.
- ☐ much less interested in what I did.

11. COMPARED TO MOST OF MY BROTHERS AND SISTERS, I BELIEVE MY FATHER WAS:

- ☐ much kinder to me.
- ☐ a little kinder to me.
- ☐ about equally kind to each of us.
- ☐ a little less kind to me.
- ☐ much less kind to me.

12. COMPARED TO MOST OF MY BROTHERS AND SISTERS, I BELIEVE MY MOTHER WAS:

- ☐ much kinder to me.
- ☐ a little kinder to me.
- ☐ about equally kind to each of us.
- ☐ a little less kind to me.
- ☐ much less kind to me.

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13. COMPARED TO MOST OF MY BROTHERS AND SISTERS, I BELIEVE MY FATHER WAS:

- ☐ much more attentive to me.
- ☐ a little more attentive to me.
- ☐ about equally attentive to each of us.
- ☐ a little less attentive to me.
- ☐ much less attentive to me.

14. COMPARED TO MOST OF MY BROTHERS AND SISTERS, I BELIEVE MY MOTHER WAS:

- ☐ much more attentive to me.
- ☐ a little more attentive to me.
- ☐ about equally attentive to each of us.
- ☐ a little less attentive to me.
- ☐ much less attentive to me.

15. USUALLY I WAS:

- ☐ much more interested in most of my brothers and sisters than they were in me.
- ☐ a little more interested in most of my brothers and sisters than they were in me.
- ☐ about as interested in my brothers and sisters as they were in me.
- ☐ a little less interested in most of my brothers and sisters than they were in me.
- ☐ much less interested in most of my brothers and sisters than they were in me.

VI. ABOUT MY HOUSE

1. OUR HOME IS: ☐ owned ☐ rented.

2. THE NUMBER OF PERSONS WHO LIVE AT OUR HOUSE IS: _____.

3. THE NUMBER OF ROOMS IN OUR HOUSE IS: _____.
(Do not include basements, bathrooms, porches, closets, halls.)

4. THE CONSTRUCTION OF OUR HOUSE IS:

- ☐ brick.
- ☐ unpainted frame.
- ☐ painted frame.
- ☐ other (specify) _____.

5. THE LIGHTING IN OUR HOUSE IS:

- ☐ oil lamps.
- ☐ electric.
- ☐ gas, mantle, or pressure lamps.
- ☐ other or none.

6. THE KIND OF REFRIGERATOR WE HAVE IS:

- ☐ ice.
- ☐ mechanical (gas or electric).
- ☐ other or none.

7. WE HAVE A DEEP FREEZE LOCKER AT OUR HOME: ☐ yes ☐ no.

8. WE HAVE RUNNING WATER IN OUR HOUSE: ☐ yes ☐ no.

9. WE TAKE A DAILY NEWSPAPER: ☐ yes ☐ no.

10. WE HAVE A POWER WASHING MACHINE: ☐ yes ☐ no.

11. WE HAVE A RADIO: ☐ yes ☐ no.

12. WE HAVE A CAR (other than truck): ☐ yes ☐ no.

13. WE HAVE A TELEPHONE: ☐ yes ☐ no.

14. MY FATHER GOES TO CHURCH AT LEAST ONCE A MONTH: ☐ yes ☐ no.

15. MY MOTHER GOES TO CHURCH AT LEAST ONCE A MONTH: ☐ yes ☐ no.

(GO BACK AND CHECK TO SEE IF YOU HAVE ANSWERED EVERY QUESTION.)

THANK YOU.

YOUR NAME _____

THE MSU WORK BELIEFS CHECK-LIST

Instructions:

This check-list is made up of statements people often say they believe.

You will probably find that you agree with some and disagree with others.

If you agree with a statement, circle Agree; if you disagree with a statement, circle Disagree. Do not omit any.

Be sure your name is on the top of this sheet.

1.1	The only purpose of working is to make money.	Agree	Disagree
1.2	I believe a man needs to work in order to feel that he has a real place in the world	Agree	Disagree
1.3	I feel sorry for people whose jobs require that they take orders from others.	Agree	Disagree
1.4	Every man should have a job that gives him a steady income.	Agree	Disagree
1.5	The happiest men are those who work only when they need money.	Agree	Disagree
1.6	Doing a good job day in and day out is one of the most satisfying experiences a man can have.	Agree	Disagree
1.7	A regular job is good for one.	Agree	Disagree
1.8	I feel sorry for rich people who never learn how good it is to have a steady job.	Agree	Disagree
2.1	I don't like people who are always right on time for every appointment they have.	Agree	Disagree
2.2	I feel sorry for people who have to do the same thing every day at the same time.	Agree	Disagree
2.3	I don't like to have to make appointments.	Agree	Disagree
2.4	I believe that promptness is a virtue.	Agree	Disagree
2.5	I usually schedule my activities.	Agree	Disagree
2.6	I'd rather let things happen in their own way rather than scheduling them by a clock.	Agree	Disagree
2.7	It makes me feel bad to be late for an appointment.	Agree	Disagree
2.8	I expect people who have appointments with me to be right on time.	Agree	Disagree
3.1	I would be unhappy living away from my relatives.	Agree	Disagree
3.2	I hope to move away from here within the next few years.	Agree	Disagree
3.3	People who can't leave their hometowns are hard for me to understand.	Agree	Disagree
3.4	A man's first loyalty should be to his home community.	Agree	Disagree
3.5	When a boy becomes a man, he should leave home.	Agree	Disagree
3.6	I like to see new things and meet new people.	Agree	Disagree

4.1	I like to try new things.	Agree	Disagree
4.2	On the whole, the old ways of doing things are the best.	Agree	Disagree
4.3	Life would be boring without new experiences.	Agree	Disagree
4.4	I like people who are willing to change.	Agree	Disagree
4.5	On the whole, most changes make things worse.	Agree	Disagree
4.6	The happiest people are those who do things the way their parents did.	Agree	Disagree
4.7	New things are usually better than old things.	Agree	Disagree
5.1	I believe that a person can get anything he wants if he's willing to work for it.	Agree	Disagree
5.2	Man should not work too hard, for his fortune is in the hands of God.	Agree	Disagree
5.3	A man shouldn't work too hard because it won't do him any good unless luck is with him.	Agree	Disagree
5.4	With a little luck I believe I can do almost anything I really want to do.	Agree	Disagree
5.5	A person shouldn't hope for much in this life.	Agree	Disagree
5.6	If a man can't better himself it's his own fault.	Agree	Disagree
5.7	Practically everything I try to do turns out well for me.	Agree	Disagree
5.8	I usually fail when I try something important.	Agree	Disagree
6.1	I would rather work than go to school.	Agree	Disagree
6.2	Money is made to spend, not to save.	Agree	Disagree
6.3	I think there's something wrong with people who go to school for years when they could be out earning a living.	Agree	Disagree
6.4	One gains more in the long run if he studies than if he gets a job.	Agree	Disagree
6.5	The more school a person gets the better off he is.	Agree	Disagree
6.6	Generally speaking, things one works hard for are the best.	Agree	Disagree
6.7	When I get a little extra money I usually spend it.	Agree	Disagree

SCORING KEY (Tentative) 1957-1960

MSU Work Beliefs Check List

1. Underlined responses are scored one point; all others are scored zero points.
2. There is a score for each sub-area, six scores in all.
 - 1.1 The only purpose of working is to make money. Agree Disagree
 - 1.2 I believe a man needs to work in order to feel that he has a real place in the world. Agree Disagree
 - 1.3 I feel sorry for people whose jobs require that they take orders from others. Agree Disagree
 - 1.4 Every man should have a job that gives him a steady income. Agree Disagree
 - 1.5 The happiest men are those who work only when they need money. Agree Disagree
 - 1.6 Doing a good job day in and day out is one of the most satisfying experiences a man can have. Agree Disagree
 - 1.7 A regular job is good for one. Agree Disagree
 - 1.8 I feel sorry for rich people who never learn how good it is to have a steady job. Agree Disagree
 - 2.1 I don't like people who are always right on time for every appointment they have. Agree Disagree
 - 2.2 I feel sorry for people who have to do the same thing every day at the same time. Agree Disagree
 - 2.3 I don't like to have to make appointments. Agree Disagree
 - 2.4 I believe that promptness is a virtue. Agree Disagree
 - 2.5 I usually schedule my activities. Agree Disagree

2.6	I'd rather let things happen in their own way rather than scheduling them by a clock.	Agree	<u>Disagree</u>
2.7	It makes me feel bad to be late for an appointment.	<u>Agree</u>	Disagree
2.8	I expect people who have appointments with me to be right on time.	<u>Agree</u>	Disagree
3.1	I would be unhappy living away from my relatives.	Agree	<u>Disagree</u>
3.2	I hope to move away from here within the next few years.	<u>Agree</u>	Disagree
3.3	People who can't leave their hometowns are hard for me to understand.	<u>Agree</u>	Disagree
3.4	A man's first loyalty should be to his home community.	Agree	<u>Disagree</u>
3.5	When a boy becomes a man, he should leave home.	<u>Agree</u>	Disagree
3.6	I like to see new things and meet new people.	<u>Agree</u>	Disagree
4.1	I like to try new things	<u>Agree</u>	Disagree
4.2	On the whole, the old ways of doing things are the best.	Agree	<u>Disagree</u>
4.3	Life would be boring without new experiences.	<u>Agree</u>	Disagree
4.4	I like people who are willing to change.	<u>Agree</u>	Disagree
4.5	On the whole, most changes make things worse.	Agree	<u>Disagree</u>
4.6	The happiest people are those who do things the way their parents did.	Agree	<u>Disagree</u>
4.7	New things are usually better than old things.	<u>Agree</u>	Disagree
5.1	I believe that a person can get anything he wants if he's willing to work for it.	<u>Agree</u>	Disagree

5.2	Man should not work too hard, for his fortune is in the hands of God.	Agree	<u>Disagree</u>
5.3	A man shouldn't work too hard because it won't do him any good unless luck is with him.	Agree	<u>Disagree</u>
5.4	With a little luck I believe I can do almost anything I really want to do.	<u>Agree</u>	Disagree
5.5	A person shouldn't hope for much in this life.	Agree	<u>Disagree</u>
5.6	If a man can't better himself it's his own fault.	<u>Agree</u>	Disagree
5.7	Practically everything I try to do turns out well for me.	<u>Agree</u>	Disagree
5.8	I usually fail when I try something important.	Agree	<u>Disagree</u>
6.1	I would rather work than go to school	Agree	<u>Disagree</u>
6.2	Money is made to spend, not to save.	Agree	<u>Disagree</u>
6.3	I think there's something wrong with people who go to school for years when they could be out earning a living	Agree	<u>Disagree</u>
6.4	One gains more in the long run if he studies than if he gets a job.	<u>Agree</u>	Disagree
6.5	The more school a person gets the better off he is.	<u>Agree</u>	Disagree
6.6	Generally speaking, things one works hard for are the best.	<u>Agree</u>	Disagree
6.7	When I get a little extra money I usually spend it.	Agree	<u>Disagree</u>

Scoring Instructions

Michigan Occupational Aspiration Scale

All eight questions are scored the same.

There are ten alternatives for each question, and only one alternative may be checked.

The scores for each alternative are as follows:

<u>Alternative</u>	<u>Score</u>
1	7
2	4
3	8
4	2
5	9
6	0
7	6
8	3
9	5
10	1

The total score is the sum of the scores for each of the eight questions.

Mathematical Induction

• Mathematical Induction: The Principle

Let $P(n)$ be a statement involving the natural number n .

1. $P(1)$ is true. (Base Case)

2. If $P(k)$ is true, then $P(k+1)$ is true. (Inductive Step)

Then $P(n)$ is true for all natural numbers n .

Example: Prove that $1 + 2 + \dots + n = \frac{n(n+1)}{2}$.

Base Case: $n=1$. $1 = \frac{1(1+1)}{2} = 1$. True.

Inductive Step: Assume $1 + 2 + \dots + k = \frac{k(k+1)}{2}$.

Then $1 + 2 + \dots + k + (k+1) = \frac{k(k+1)}{2} + (k+1)$.

$= \frac{k(k+1) + 2(k+1)}{2} = \frac{(k+1)(k+2)}{2}$.

Thus, $P(k+1)$ is true. By induction, $P(n)$ is true for all n .

Q.E.D. (Quod Erat Demonstrandum)

• Mathematical Induction: Applications

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