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ABSTRACT

AN ANALYTICAL COMPARISON OF SELECTED GERMAN ASSOCIATIONS IN REFERENCE TO THEIR BELIEF SYSTEMS, MEMBERSHIP ALIENATION AND RELATED SOCIAL CHARACTERISTICS

by

Rolf Heinz Kurt Schulze

The problem to which this thesis is addressed is the question of the influence of ideology on human behavior. More specifically, an attempt is made to answer one basic question: What is the nature of the relationship between ideology and alienation? Preliminary to an attempt to answer this question, a discussion of the relationship of social change, alienation and ideology in formal associations is presented.

The literature on social change, alienation, ideology and associations furnishes support for the assumption that some social change may be related to alienation, and that ideology in associations can function to provide meaning and reduce certain types of alienation.

The methodology required respondents representing a range of formal associations found in Germany. A sample of 441 "activists" was drawn from 14 different associations and groups, in five West German cities (including Berlin) and given a self-administering questionnaire. The questionnaire, among other things, contains items tapping degree of ideological commitment (the major independent variable), various types of alienation (meaninglessness, normlessness, powerlessness, isolation and self-estrangement -- the major dependent variables) and several demographic and personal background items, which served as control variables.

The findings indicate that any ideology, regardless of content (i.e., whether primarily religious or political), is capable of furnishing meaning and of producing high commitment. High commitment, in turn, is related to a lower degree of meaninglessness, normlessness, and self-estrangement-alienation. The inverse relationships obtained between ideological commitment and normlessness are shown to be influenced by religiosity and religious denominational preference, while inverse relationship between ideological commitment and isolation and self-estrangement-alienation is influenced by sex; that is, females are less isolated, but are more meaningless, normless, powerless and more self-estranged.

For the total sample, powerlessness vis-a-vis the membership association appears to be related not to ideological commitment, but to formal and informal social participation. Formal and informal social participation are also directly related to each other. Furthermore, formal social participation is shown to be inversely related to self-estrangement alienation.

The picture that emerges, has membership in formal associations, particularly in strong ideological associations, related to a lower degree of meaninglessness, normlessness and self-estrangement. In addition, such membership, especially if associated with a high degree of informal social participation, appears to be related to a lower degree of isolation and self-estrangement.

Ideology shows promise of being amenable to empirical research, particularly in regard to ideological commitment. It is also suggested that political as well as religious ideology is capable of generating high commitment, providing meaning, and reducing certain types of alienation.

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I. GENERAL INTRODUCTION

A. Central Focus of Dissertation.

The major aim of this dissertation is to learn more about the influence of ideology on human behavior and to gather more information on the relationship of alienation and ideology. More specifically, an attempt will be made to explore the social and social-psychological functions of ideology in a number of German associations and to ascertain whether the type and degree of alienation among the members of different associations varies with the type of association and ideology.

The general plan of this dissertation is to present a rather comprehensive overview of the literature which will serve to locate the present research within a larger theoretical context. This approach was chosen for several reasons. First, it soon became evident that many more questions arise in the course of analysis and interpretation than can be answered adequately in the course of a single dissertation. Second, although one must necessarily restrict oneself to a manageable task in collecting and analyzing empirical data, it was felt that the retention of a broad and comprehensive theoretical framework would clarify the place and contribution of the research findings presented here. It would show how the various findings fit into a larger theoretical framework.

B. Questions and Concerns.

It is indeed axiomatic that scientific investigations are launched due to the curiosity of a researcher about some phenomenon or set of phenomena; it is equally true that social research is born out of puzzlement and curiosity regarding social processes, the conceptual

components of these processes, and the inter-relationship among these components. The puzzling issues of the research which this dissertation reports are related to social change, alienation and the functions of belief systems or ideology in various associations.

Sociologists have long been aware of the constant processes of social change - which may vary from evolutionary, gradual and institutionalized change such as found in most Western nations to revolutionary, rapid and non-institutionalized and (and often violent) social change found in many non-Western and "less-developed" nations. That many other social scientists, historians and laymen are again becoming increasingly interested in the social change process is evidenced by the large number of studies on this subject in recent years.

Research on social change phenomena has frequently been related, directly or indirectly, to anomie and the associated phenomenon of individual alienation. These phenomena are held to be related in a functional way to the increasing rate of social change. Many scholars consider widespread anomie and alienation to be at the core of factors leading to the development of social movements and the related emergence of a wide variety of ideologies. These movements and their belief systems often find their clearest expression in the programs and pronouncements of formal voluntary associations such as political parties, labor unions and other change oriented associations.

C. Statement of the Problem.

A number of scholars have commented upon the increasing rate of social change, its causes and consequences. Although there is

much disagreement about the causes and the consequences of this increasing rate of social change, there is considerable consensus about the presence of this increase in the rate of social change. Among the scholars who have written about the phenomenon are Herbert Spencer, Daniel Bell, Frances Merrill, C. Wright Mills, William F. Ogburn, Warren Thompson, Pitirim Sorokin, Martin Trow, and Harold Walsby. They view the long range historical trend as indicating an increase in various types of social change, including social differentiation and specialization, political changes, population expansion, technological innovation and change, social structural changes, and normative changes.

Many of these aspects of social change are often linked to the prevalence of societal anomie and individual alienation. It has been argued that various types of social change create wide-spread alienation. To use an example, the social structural change following a successful revolution usually brings a new group into governmental power, displacing a large group of incumbents of positions of power, and thus creating a relatively large and alienated group of former office holders (ex-incumbents of positions of power and authority). The ex-incumbents may now be "alienated" in more than one sense, and can furnish the (potential) base of a counter-revolutionary force. They can be expected to try to reduce their relative powerlessness and isolation (forms of alienation) by joining social movements and associations which through their ideologies promise another social change which will return them to power and in effect reduce their powerlessness and isolation alienation.

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The whole process outlined above can be viewed as an on-going cycle which begins and ends with social change.¹ Any social change in one or more aspects of culture or society may contribute toward power shifts among groups (with related wide-spread individual alienation), and may lead to the emergence of social movements and the formation of formal associations replete with explicit or implicit promises of relief from the conditions which gave rise to the alienation. These social movements and associations thus seek to institute the kind of social change which will alleviate the alienation of their membership. Therefore, in creating still other types of social changes in a given society, or by initiating social change in one sector of society (or culture), new conditions of the social milieu are created which again alienate certain groups within society. Thus the cycle of social change, alienation, ideologically motivated associations and alienation reduction through social changes, may start all over again.

The particular point of interest here is not the entire cycle of social change as outlined above, but rather certain selected aspects of a possible relationship between belief systems or ideology, ideological commitment and the prevalence of various types of alienation among the members of different types of associations.

The preceding concepts and their assumed relationship are worthy of investigation and thus gave rise to a number of more specific questions than those outlined earlier:

¹James J. Geschwender addresses himself to a related problem area in his dissertation, "Some Structural and Social Psychological Pre-Requisites of Social Movements Among Low Status Groups," unpublished Ph.D. dissertation, Michigan State University, 1962.

1. What are some of the effects of various ideologies on the behavior of men in associations?
2. What effect does formal social participation have on alienation?
3. Does membership in an association reduce alienation?
4. Do some ideological associations serve a latent function in reducing certain types of alienation among their members?
5. Do the degree and type of alienation vary with the kind of association?
6. Are members who are strongly committed to an ideology less alienated than those who are committed less strongly?
7. What effect does formal social participation have on ideological commitment?

We may not be able to answer every one of these questions, but this should not prevent us from asking them. The scientific effort should not be overly restricted by considerations of practicality; the necessary reduction of scope, and the inevitable restrictions of a methodological and technical kind, are imposed soon enough on the researcher.

In the subsequent sections attempts will be made to answer some of these questions by reference to the relevant literature. Later, some assumptions will be made based on this literature, and a number of hypotheses will be based on and derived from these theoretical assumptions. The test of these hypotheses by means of empirical data will compel us to provisionally accept or reject the hypotheses, at least until better answers, by means of stronger theory and empirical tests can be found.

Much of the work done in preparation of this dissertation is of an exploratory nature. The literature contains few reports of previous empirical work linking various types of alienation with ideological commitment or linking categories of alienation to certain types of "ideological" associations. Since little or no work has been published on several of the associations surveyed for this study, some descriptive material on these associations will also be included.

II. REVIEW OF THE LITERATURE, MAJOR CONCEPTS, DEFINITIONS VARIABLES AND ASSUMPTIONS

This chapter is an attempt to present some selected literature and to define the major concepts utilized in this dissertation. This chapter also contains a glossary of definitions of the central concepts used in the discussion to follow.

For reasons of clarity and convenience, the review of literature has been divided into four parts: (A) social change, (B) alienation, (C) belief systems, and (D) associations. This division roughly corresponds to the four major concepts treated in this dissertation. The work of a number of the authors is relevant throughout the review, while others will be discussed in only one of the following sections.

A. Social Change

1. Introduction

American sociological writings of the past few decades have exhibited a noticeable concern with stability, order, balance, integration, consensus and consistency, while virtually neglecting the topic of social change. This is in contrast with the writings of an earlier generation of sociologists.² Only in the past few years has there been a revival of interest in the area of social change, if we may take some recent writings of Cancian, Coser, Johnson, Loomis, Moore, Lipset, and Smelser, as evidence of revival.

²Alvin Boskoff, "Social Change: Major Problems in the Emergence of Theoretical and Research Foci," in Howard Becker and Alvin Boskoff, Modern Sociological Theory in Continuity and Change, New York: Dryden, 1957, pp. 260 ff.

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One of the reasons for the decline of interest in social change may have been the difficulty of developing adequate definitions of social change, of constructing adequate theoretical models of social change and the difficulty of measuring (in a quantitative way) social change. Yet it is a truism, expressed in the literature of every science, including sociology, that change is ubiquitous. Many scholars from antiquity to the present have commented upon the omnipresent fact of change in general and social change in particular. Karl Marx, as one example, spoke of the "seed of self-destruction" being contained within each society; Sorokin speaks of a "principle of immanent change." Other scholars have said much the same. They are in agreement about the pervasiveness of social change - but what constitutes the "elements and processes" of social change is a topic much debated and rarely agreed upon. Some theorists deal only in terms of a grand scheme or concept of social change which is much used but infrequently defined. Others specify in great detail what they consider to be social change, but the concept can then become so restrictive in application that its theoretical utility is drastically reduced. The need for a "middle range" concept and operational definition of various types of social change would seem to be great.

Generally speaking, European and South American social scientists appear to be more interested in social change as a worthwhile topic of theory and research. Firth, Ginsberg and more particularly Dahrendorf, among others, have shown a strong interest in models of social change, conflict, coercion and strain. Among American scholars with a European background, such as Sorokin and Znaniecki,

the concern with social change is quite evident throughout their writings.

Znaniecki not only urges sociologists to discard the artificial antithesis of stability versus change, he also strives for a synthesis of these two theoretical elements.

We believe that this antithesis can be eliminated in various realms of cultural research by a different heuristic approach. Briefly and popularly speaking, this approach consists in combining studies of ideas with studies of actions, while consistently maintaining the distinctions between them.

Although these two categories of phenomena can be and have been investigated separately, yet in the historical world of cultural reality, they are inseparably connected; and the main task of all investigators is to discover and analyze their most important connections.

If this task is adequately performed, not only will the antithesis between cultural stability and cultural change be eliminated, but scientists will be able to overcome the present dualism of psychological typologies of human behavior, based on the study of actions apart from cultural products--neither capable of exact taxonomic and causal generalizations.

The connection between ideas and actions is, vaguely speaking, that of mutual influence.³

Although there has long been a great need for a unified theoretical model incorporating both the important contributions of the structural-functionalists and of the "change-oriented sociologists, such a model has not yet made its debut. Some of the most eminent social scientists, from Marx through Spencer, Durkheim, Weber, MacIver, Ward, Ross, Becker, Sorokin, Znaniecki, and finally Parsons, have wrestled with the problem of combining structure and process, but have not been able to develop the required grand schema. It may

³Florian Znaniecki, Cultural Sciences, Urbana: University of Illinois Press, 1952. A recent paper by Frederick Waisanen, "Stability, Alienation, and Change," which appeared in The Sociological Quarterly, Vol. 4, also attends to the problem discussed by Znaniecki.

very well be that such a grand model is as yet impossible to construct with our still inadequate knowledge. However, several very promising and useful, though less inclusive, "middle range" models incorporating elements of stability (structural-functional models) and processes of social change have been developed in recent years.

2. Review of the Literature

Among the recently appearing middle-range models is Loomis' Processually Articulated Structural Model (PASM)⁴ which specifies both elements and processes needed for the analysis of on-going social systems. The PAS model is a categorical device consisting of nine major processual and elemental classifications which go a long way in providing us with the necessary tools to disassemble the complex process of social change into more manageable separate components which thus become amenable to quantitative empirical research. In Loomis' words:

By linking the important elements of social structure to the processes crucial for the articulation of the structure through time, it is hoped that some contribution may be made to our knowledge of structural imperatives and knowledge of many processes of change. It is an effort to break through some of the difficulties imposed by the static aspects of the equilibrium model in the analysis of social change that this model (PASM) is presented.⁵

In addition to the nine processes and elements of the PAS model, Loomis has also concerned himself with what he terms comprehensive or master processes, namely, communication, boundary maintenance, systemic linkage, institutionalization, socialization and social control.

⁴Charles P. Loomis, Social Systems, Princeton: Van Nostrand, 1960, p. 8.

⁵Ibid., p. 10.

Although the major emphasis in this dissertation is upon the relationship of alienation and belief systems in associations, we shall see that two of the aforementioned master processes, namely boundary maintenance and systemic linkage, are related to social change through associations, and thus become of interest to us here.

Loomis defines boundary maintenance as:

the process whereby the identity of the social system is preserved and the characteristic interaction pattern maintained.⁶

It is then an important process in the preservation of the unity of an association and vital for the continuation of any social system (including associations). Boundary maintenance becomes most evident in times of stress, crisis or threat in the life of an association. But even in the absence of crisis or threat, boundary maintenance is practiced to a greater or lesser degree by all social groups or systems. Any association must keep some restrictions in force in order to exclude certain kinds of people from obtaining membership and perhaps disrupting the unity of, or even destroying the group or association. All associations therefore can be said to employ some degree of boundary maintenance in order to insure their continued existence.

Loomis hypothesizes that "the probability of applied boundary maintenance mechanisms increases with the level of solidarity of the social system and with the threat of encroachment."⁷ We would therefore expect associations (and their members) which are subjected

⁶Ibid., p. 31.

⁷Ibid., p. 31.

to some threat to emphasize ideological solidarity, affective solidarity and other boundary maintaining practices.

"Affective activity including ritualistic expression, which reaffirms common norms, sentiments and beliefs intensifies solidarity, and is boundary maintaining to the degree that it facilitates system identification and sustains the interaction pattern."⁸

It is evident that boundary maintaining practices cover a very broad range of activities. In order to derive some value from our investigation of this phenomena, we will have to restrict our approach to the test of a few specific hypotheses based on the available data collected for this study and dissertation. We shall thus test a few hypotheses derived from Loomis' discussion of boundary maintenance in reaction to threat and crisis. A later chapter will specify the underlying theory and the specific hypotheses to be tested.

The second of the master processes which concerns us here is "systemic linkage." Loomis utilizes this concept to denote the activities related to the obverse of boundary maintenance. He defines systemic linkage

as the process whereby one or more of the elements of at least two social systems is articulated in such a manner that the two systems in some ways and on some occasions may be viewed as a single unit.⁹

It is evident that the two processes of boundary maintenance and systemic linkage are interrelated. They stand in an inverse relationship to each other. If systemic linkage to another social system is established, boundary maintenance toward that social system (or association) is necessarily lowered. Or, if boundary maintenance

⁸Ibid., pp. 31-32.

⁹Ibid., p. 32.

is high on the part of some association, for example, systemic linkage to other social systems is necessarily lower.

Whereas the process of boundary maintenance refers to the limits set upon intergroup contact, the process of systemic linkage refers to the organizational arrangements for group interdependencies.¹⁰

While recognizing the critical social systemic factors involved, acts of boundary maintenance and systemic linkage do occur on the individual level. Individual persons as members of groups engage in the various practices of boundary maintenance and systemic linkage, not the groups themselves. We must therefore seek evidence for our research on the level of individual group and association members. A later section will discuss the techniques employed to tap the various dimensions employed in this study on an individual (social-psychological) level.

Loomis continues his treatment of systemic linkage by saying that:

without boundary maintenance, social groups would be indistinguishable among a mass of individuals and interaction would be haphazard; without systemic linkage an unthinkable parochialism would deny to groups any form of contact outside their own boundaries. While neither extreme actually exists, Gesellschaft-like groups tend to place a higher evaluation on systemic linkage and relatively lower evaluation on boundary maintenance than do Gemeinschaft-like groups.¹¹

In an earlier monograph, Loomis and Beegle dealt at length with social change in rural areas. Here too, we find that social change is treated in its specific and manageable aspects rather than as a grand theoretical concept. In the monograph, Rural Sociology,

¹⁰Ibid., p. 32-33.

¹¹Ibid., p. 33.

the Strategy of Change, the authors focused on the introduction and acceptance of new farm practices (among other things) which is facilitated by convincing the opinion leaders in the rural community (social system) to accept a new practice in order to lead the rest of the community toward its acceptance. By viewing social change as a series of relatively small, particular and specifiable changes initiated through systemic linkage on the part of "change agents," Loomis and Beegle manage to handle social change empirically. "To understand social change it is necessary to understand how agents of change link themselves to the target systems which are changed."¹²

Although many authors use the term social change, their use is anything but uniform. Almost any type of "social" change is included in the sociological literature, and often without benefit of an adequate definition. The kinds of phenomena which are labeled social change range from the relatively broad and generalized "structural change" (such as changes in the political structure, changes in the institutions of government, i.e., the form of government) to the rather detailed type of social change involved in the acceptance of new farm practices among rural groups.

Some scholars have attempted to resolve the dilemma of differentiating between large and small scale types of social change by categorizing various types of social change. Judging from the lack of uniform acceptance of these categories and their labels in the literature, few of these attempts have been very successful. One of the main reasons for the elusiveness of the social change concept

¹²Ibid., p. 34.

is the inability (up to now) to derive acceptable empirical indices or measures for the majority of change types. In view of the lack of indices to measure this change, it is not surprising that there is a great deal of disagreement among sociologists as to the terminology of social change.

Raymond Firth, for example, differentiates between "organizational" and "structural" social change. The former type of social change is smaller in scope and effect, it is quantifiable (at least in theory, but not demonstrated by Firth), and not always lasting, i.e., organizational change is reversible. In contrast to organizational change, structural change is large in scope, pervasive in effect, qualitative rather than quantitative, long lasting and mostly non-reversible.

Firth, who developed his terminology of social change in order to manage the data he found upon his second visit to a much changed Tikopian society and culture, thought of organizational change as including such small scale and repetitive changes as "social replacement" or "intergenerational replacement" of members of a social system through the ongoing process of births and deaths, or "social multiplication," the process of dividing lineages into sub-lineages. Neither of these processes entails any lasting structural changes in the institutions and/or norms of the society.

Structural change, on the other hand, is viewed by Firth as consisting of three main types of change; a change in the structure of ideals, that is of the ideal norms and values, a change in the structure of expectations, i.e., of the predicted behavior, and last, a change in the structure of action, that is, a change in

the actual observed behavior.¹³

Before moving on to other considerations, it may be noted that Firth considers a change in the "ideal structure," the structure of norms, values and belief systems, as a type of social change. This connection between social change and belief systems will be explored further in a later chapter.

Among those who accept the assumption that the rate of social change is increasing, is Francis Merrill. In discussing the role of values and belief systems, he writes:

The myth is a dynamic concept, in the sense that it changes with the basic forms of the social structure. The great myths of antiquity and the Middle Ages (for example, the polytheistic and feudal myths) seemed timeless and unchanging in their day, since nobody lived long enough to see these beliefs go through their life cycle. Social change occurs more rapidly today and the life cycle of the myth is correspondingly shorter. Living men have seen the rise, decline, and fall of entire myth structures (for example, Fascism); this would have been impossible in an earlier day. In a dynamic society, myths have a shorter life cycle than in past centuries when life was more leisurely.¹⁴

Merrill considers a change in the norms, values and "myths," or belief-systems to be not only a type of social change in itself, but also to have an influence on changes in other sectors of society. To Merrill, the "social myth is the ideological foundation for social action."¹⁵ It is the primary motive force in social movements, and always incorporates the potential for social change.

In its most concrete sense, social change means that large numbers of persons are engaging in activities that differ

¹³Raymond Firth, Social Change in Tikopia, New York: MacMillan, 1959.

¹⁴Francis Merrill, Society and Culture, Englewood Cliffs: Prentice-Hall, 1952, p. 505.

¹⁵Ibid., p. 505.

from those in which they, or their parents, engaged some time before Society is a complex network of patterned relationships in which all the members participate in varying degrees. These relationships change and behavior changes at the same time. Men and women are faced with new situations to which they must respond.¹⁶

Merrill is one of the few writers on the subject who proposes some practical means to measure social change. Since he considers social change to be primarily structural change, he proposes to measure certain of these structural changes over time.

Social change has basic implications for a dynamic society. Hence it is important to know the extent of the changes in structure. Status and role are among the structural considerations that can be measured. Among the measurable changes in status are: place of residence, marital status, employment, fertility, educational attainment, occupation, level of income, and home ownership. A society in which large numbers of persons change these and other aspects of status is thus by definition one in which social change is comparatively rapid. Whatever the time interval - whether we are thinking in years, decades, or generations - the United States is in this sense perhaps the most rapidly changing society the world has ever seen.¹⁷

One of the best known theories of social change is William F. Ogburn's cultural lag theory. In essence, this theory postulates that a "cultural lag" develops between the material culture of a society and the social institutions and norms, because certain aspects of the material culture, namely technology (due to the almost constant flow of new inventions, innovations, methods and techniques of production), changes much faster than the majority of the social norms and institutions. The discrepancy between the new aspects of technology and the adaptations which the technology demands of its users and the social norms fitted to an older and past technology, is what Ogburn terms cultural lag.

¹⁶Ibid., p. 470.

¹⁷Ibid., p. 471.

. . . the source of most modern social changes today is the material culture. These material-culture changes force changes in other parts of culture such as social organization and customs, but these latter parts of culture do not change as quickly. They lag behind the material-culture changes, hence we are living in a period of maladjustment.¹⁸

What Ogburn chooses to call "maladjustment" touches closely on what others have termed anomie. It can be argued that certain changes in the material culture contribute significantly to an increase in anomie and individual alienation. For example, the broad diffusion and relatively easy availability of the automobile to American teenagers has helped to create a host of new dating and mating patterns and norms, but not without great disturbances in our society. Alienation on the part of many teenagers as the result of differing norms (regarding the use of an automobile) between teenager and parents, between teenager and police, school, church, and government officials, can without a doubt be quickly ascertained and demonstrated. The older generation which did not have the ready availability of an automobile does not always sympathize with the teenager who uses the family car, or his own car, for purposes as yet unacceptable to his parents and other "superiors." Until new norms evolve, norms acceptable to both teenager and parents (and other superiors), alienation between teenager and parent, and others, will persist.

Unlike Merrill and others who have used indexes of social change, Ogburn has chosen to concentrate his attention on the field of technology, or better, on the area of technological changes as the catalyst for other social changes. One of the reasons given for his

¹⁸William F. Ogburn, Social Change, New York: B. W. Huebsch, Inc., 1923, p. 195-196.

choice of this aspect was the lack of space and time, but it appears that the ease of obtaining data on a variety of technological changes also contributed to this choice of emphasis.

Material culture appears to grow by means of inventions which are seldom lost but which accumulate. Thus the material culture grows larger and larger. As the material culture grows larger more inventions are, on the average, made. The extent of the material culture base is a factor in the frequency of inventions. Thus material culture tends to accumulate more rapidly. The result is more rapid social change, increased specialization and differentiation. In very early times, material culture was small in amount and changed slowly. Such was the condition for a long time. Recently the material culture has grown to a vast amount and is changing very rapidly.¹⁹

Although Ogburn focused extensively on the contribution of the material culture to changes in the "adaptive culture," he does not rule out other sources of social change. Rather than to say little on a vast number of possible sources of social change, Ogburn has chosen to focus on one important aspect of it.

Ogburn's classic monograph was published in 1923, yet his comments on the nature and sources of social change (such as those which follow,) have a remarkably current ring.

That this is an age of change is an expression frequently heard today. Never before in the history of mankind have so many and so frequent changes occurred. These changes, it should be observed, are in the cultural conditions. The climate is changing no more rapidly, and the geological processes affecting land and water distribution and altitude are going on with their usual slowness. Nor apparently is the biological nature of man undergoing more rapid changes than formerly. We know that biological man changes through mutations which occur very rarely indeed and we have no biological evidence to show and little reason to think that mutations in mental or physical man are occurring more frequently now than in the past. These changes that we see taking place all about us are in that

¹⁹Ibid., pp. 140-141.

great cultural accumulation which is man's social heritage. It has already been shown that these cultural changes were in early times rather infrequent, but that in modern times they have been occurring faster and faster until today mankind is almost bewildered in his effort to keep adjusted to these ever-increasing social changes. This rapidity of social change may be due to the increase in inventions which in turn is made possible by the accumulative nature of material culture. These conclusions follow from the preceeding analyses.²⁰

One of the more interesting and speculative sections of Ogburn's book deals with very rapid social change, i.e., revolution. He reasons that if the material culture continues to grow and accumulate at the ever-increasing rate postulated (by Ogburn), then the accompanying cultural lag will create more and more maladjustments in the social structure until only a rapid revolutionary change can seem to promise relief. According to Ogburn's analysis,

. . . the growth of material culture was shown to become faster and faster. If the material culture should continue to accumulate and change with increasing rapidity, it would seem that the cultural lags will pile up even more than at the present time. Such a development creates quite a task for those who would direct the course of social progress, the task of eliminating these maladjustments by making the adjustments to material changes more rapid. It is thinkable that the piling up of these cultural lags may reach such a point that they may be changed in a somewhat wholesale fashion. In such a case, the word revolution probably describes what happens.²¹

Another social scientist who was influenced by the Marxian frame of reference is Thorstein Veblen, who according to Vine, "agreed with Marx that the economic institution is the key to a society and that technology is an important part of that institution."²² This led

²⁰Ibid., pp. 199-200.

²¹Ibid., pp. 279-280.

²²Vine, Margaret W., An Introduction to Sociological Theory, New York: Longmans, Green and Co., 1959, p. 209.

Veblen to the conclusion, similar to Ogburn's proposition, that changes in the technology of a given society would have important consequences in other societal institutions.

C. Wright Mills, while attacking many of the hallowed institutions and men in the field of sociology, also writes that . . . "never before within the limits of a single generation have men been so fully exposed at so fast a rate to such earthquakes of change."²³

Kingsley Davis is one of the few dissenting voices who does not endorse the notion of the increasing rate of social change. Even though he does not deny that some societies, or parts thereof, may undergo a more rapid rate of social change than other societies or parts of societies, at least for a time, he still contends:

It is extremely difficult if not impossible to prove that in fact the rate of change in a particular part of culture is faster than the rate in other parts. On logical grounds we suspect that any such diversity of rate, if it occurs at all, occurs for a very limited time. The notion of "lag" implies that in order to have an "adjusted society" all parts of culture must eventually "catch up" with the most rapidly changing parts; and since a society must be fairly well "adjusted" in order to keep going, the size of the lag cannot grow continually larger. If there were a permanent difference in the rate of change, no matter how small, it would eventually produce a gap that would be intolerably wide. This reasoning suggests that over a long period the rate of change in two different parts of culture cannot be very different. We must conclude, therefore, that comparisons of rates of change between different parts of social organization have at best a dubious validity, and that comparisons between different whole societies, though difficult, may have a better claim to validity.²⁴

Obviously, Davis is here referring to Ogburn's cultural lag theory; but he seems to have missed one of the points Ogburn made, namely that

²³C. Wright Mills, The Sociological Imagination, New York: Oxford University Press, 1959, p. 166.

²⁴Kingsley Davis, Human Society, New York: The MacMillan Company, 1948, p. 627.

if the lags "pile up" and maladjustments become very great, the process of social change does not stop, but as Ogburn suggests, a revolutionary change may result. Ogburn could be interpreted as suggesting, that if gradual evolutionary change does not take place (is not allowed to take place by "conservative" groups in the society), relatively rapid revolutionary change may take its place.²⁵ Thus the revolutionary mechanism could be viewed as an attempt to remove the piled-up maladjustments in a relatively short period of time in order to bring the lagging elements into better articulation.

Revolutionary change could presumably have two outcomes. It could bring the normative structure into line with the demands of the technological culture, or it could hold back or even reverse those technological trends which gave rise to the lag. Or a combination of slowing down technological change coupled with a speeding-up of normative-structural changes might be the outcome of revolutionary change.

It is interesting to note that despite the general agreement among social scientists about the phenomenon of the increasing rate of social change, the case in favor of this view appears to rest primarily on very impressionistic and hypothetical evidence. Adequate empirical evidence for the support of this contention would be difficult but not impossible to collect. Such studies would have to be longitudinal, extending over a considerable period of time, perhaps longer than the lifetime of any one individual scientist. But this type of study has been undertaken in other fields of science and could be done in the social sciences as well.

²⁵It was Marx who said that "Revolution ist die ruckartige Nachholung verhaltener Entwicklung," freely translated as: revolution is the sudden completion of impeded development (or evolution).

One such possible technique is outlined in chapter III, section B, which proposes to utilize existing demographic indices for past years, decades or even centuries as a base line against which one could measure the rate of social change to date. Population data as well as a variety of other types of census data (from public and private sources) could be utilized in such an undertaking.²⁶

To sum up this section dealing with social change, it may be stated that the consensus among a variety of scholars appears to be that the rate of social change is indeed increasing. Although Davis raises some doubts about the validity of some particular notions regarding social change, he is in a distinct minority among those social scientists who have concerned themselves with social change. In addition to the authors discussed in the preceding pages, the following scholars have expressed themselves in support of the notion of an increasing rate of social change (especially in the Western hemisphere): Daniel Bell, C. Wright Mills, Joseph Roucek, Sahlins and Service, Pitirim Sorokin, Warren Thompson and other demographers; Martin Trow, Harold Walsby and still others.

Although majority opinion (even among scholars) cannot be considered sufficient evidence to verify the assumption of an increasing rate of social change, the thesis may at least be adopted tentatively as a "working hypothesis." The second assumption advanced here, namely that alienation is causally connected to social change, has also received general support by the authors cited throughout the preceding discussion. In addition to the

²⁶Sorokin has demonstrated that such historical research is feasible in the social sciences. Of his study of wars and revolution in Social and Cultural Dynamics.

scholars quoted and discussed, the following writers have supported the assumption that alienation is an outgrowth of social change in general, or of specific social changes: Gordon W. Allport, Fritz Pappenheim, Philip Selznick, and lastly Emile Durkheim.

This is not to say that social change is held to be the only or even the primary causal determinant of alienation, but rather that social changes in certain parts of a social system may result in relatively widespread individual alienation. The extent and intensity of alienation is measurable using available techniques and scales developed in the social sciences (primarily social psychology but also sociology).

3. Some Definitions of Social Change.

Most definitions of social change include some reference to social structure. Davis, for example, defines social change as follows:

By "social change" is meant only such alterations as occur in social organization - that is, the structure and functions of society. Social change thus forms only a part of what is essentially a broader category called "cultural change." The latter embraces all changes occurring in any branch of culture, including art, science, technology, philosophy, etc., as well as changes in the forms and rules of social organization.²⁷

At a later point Davis reinforces his position by writing that ". . . changes in the structure . . . alone comprise social change."²⁸ He thus would seem to agree with Firth, Dahrendorf, Ginsberg and most other sociologists who have written on the subject.

Dahrendorf also treats social change primarily in terms of

²⁷Op. Cit., p. 622.

²⁸Ibid., p. 623.

structural change. However, he presents a more specific definition of structural social change as being "changes involving the personnel of positions of domination in imperatively coordinated associations."²⁹ By this he means the exchange and replacement of incumbents of positions of authority in formal associations. Dahrendorf arrived at this less inclusive definition of social change (structural change) in the course of his efforts to evolve an empirically useful theory of social change, constraint, coercion and conflict.

In order to understand how Dahrendorf developed this view of social change, we should trace his notions regarding the classic problem of "order." Dahrendorf begins with a critique of Marx' theory of social change and subsequently develops his own model of social change. This theory postulates that inequality among men is based on the varying situations in which they find themselves (accentuated by differences in knowledge and facilities available to them). These differential positions cause individuals to see the same phenomena in different ways, and thus leads to different answers to the same problem or phenomenon.³⁰ Aside from these differences in interpretation, there is the constant problem of "uncertainty" (the lack of secure knowledge) which plagues men and leads to different answers on the part of different people faced with the "same" situation. Dahrendorf then assumes that those persons who occupy positions of authority (and power) will impose their answers on their subordinates

²⁹Ralf Dahrendorf, Class and Class Conflict in Industrial Society, Stamford: Stamford University Press, 1959.

³⁰Social psychology has long insisted that "meaning is in people," not in things or situations - it is in how we "define the situation" that the answer to different interpretations may be sought.

regardless of the "objective truth" of their answers. These incumbents of positions of authority may, and often do, use force, coercion and constraint to impose their particular answers onto whatever problem confronts the system. The ruling group (or class to use Dahrendorf's label) thus coerces the subordinate group to accept their decisions, their norms, values and belief systems. However, there are often subgroups (or classes) of men among the subordinates who may initiate conflict in an attempt to gain ascendancy. If they prevail and permanently displace the incumbents of authority positions, new answers and a new class of authority figures enforce compliancy. This exchange of the personnel of authority positions is what Dahrendorf terms structural (social) change.

Another European sociologist who has concerned himself a great deal with the topic of social change is Morris Ginsberg. Although Ginsberg employs a definition of social change similar to Dahrendorf's, his conception also includes a specific reference to attitudes or beliefs, which in the present writer's usage is akin to referring to ideology. Ginsberg writes,

By social change, I understand a change in social structure, e.g., the size of a society, the composition or balance of its parts or the type of its organization . . . The term social change must also include changes in attitudes or beliefs in so far as they sustain institutions and change with them.³¹

One could also define social change as changes in the various institutions of a society. By "institutions" are meant not only the usual broad areas of human endeavor and norms such as the economy, the polity, the educational sphere, the religious sphere, arts and

³¹Morris Ginsberg, "Social Change," British Journal of Sociology, Vol. 9 (1958), p. 205.

science, but also the attitudes and beliefs which support them. These institutionalized beliefs or belief systems should be examined in any attempt to deal with social change. Institutions and the norms, and the attitudes and beliefs that sustain them should be viewed as a totality. Consequently, a change in norms underlying an institution would imply a change in the institution itself. Consequently, we regard an institution as more of a body of norms and beliefs than a set of personnel or material artifacts associated with the institution.

This latter view will form the basis of the preliminary conceptual definition advanced here; namely that social change is the ascertainable process leading to relatively permanent alterations in the norms, attitudes and belief systems (and consequently in the personnel and the material artifacts) associated with an institution, a group of institutions, or a society.³²

B. Alienation

1. Introduction

One of the central topics of recent sociological literature is alienation (and anomie). From Karl Marx, Emile Durkheim, and Max Weber, to a host of more recent writers such as Howard Becker, Daniel Bell, John Clark, Richard Cloward, Dwight Dean, Nathan Glazer, Eric Hoffer, C. Wright Mills, Robert Merton, Gwynn Nettler, Fritz

³²This definition is in part based on and related to the following definition of social change advanced by Boskoff:

....the intelligible process in which we can discover significant alterations in the structure and functioning of determinate social systems.

Op. Cit., p. 263.

Pappenheim, David Riesman, Melvin Seeman, Philip Selznick, Leo Srole, and others, the theoretical and empirical contribution to the concept of alienation and its synonyms is considerable. Although a great deal has been written on the concept of alienation, or perhaps because of it, a uniform definition of the concept of alienation is still eluding us. The third portion of this section will be devoted to an examination of a number of definitions and to an attempt to extract a theoretical and an operationalizable definition of alienation from the literature.

2. Review of the Literature

Much of the reasoning underlying the voluminous literature on "mass" society, "Vergesellschaftung," urbanization, right wing or left wing extremism, and even political "voting" apathy, can be traced back to the belief that modern societies contain some built-in structural feature which tends to create large-scale alienation among individuals within these increasingly complex and differentiated societies. For example, Mills writes:

One of the great 19th century theses of social science is that in the evolution of modern capitalism people are moved by structural changes into a condition of powerlessness, and that simultaneously they become insurgent and demanding in psychological ways.³³

The Marxian influence on Mills, which is also apparent in the preceding citation, pervades much of his work. Marx's specific usage of alienation as the estrangement of industrial workers from the means of production, is evident in the following:

³³Op. Cit., fn. 8, p. 95.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

It is true, as psychoanalysts continually point out, that people do often have 'the increasing sense of being moved by obscure forces within themselves which they are unable to define.' But it is not true, as Ernest Jones asserted, that 'man's chief enemy and danger is his own unruly nature and the dark forces pent up within him.' On the contrary: 'Man's chief danger' today lies in the unruly forces of contemporary society itself, with its alienating methods of production, its enveloping techniques of political domination, its international anarchy - in a word, its pervasive transformations of the very 'nature' of man and the conditions and aims of his life.³⁴

In this assertion of Marx we can perceive Mills' concern with the loss of individuality engendered by the social structure of modern society. Much of the writings of C. Wright Mills, Hannah Arendt, Erich Fromm, Paul Tillich, Karl Jaspers, Emil Lederer (perhaps also Dennis Wrong), and others, can be thought of as a protest against what these writers interpret as the undesirable consequences of "mass society." They apparently react against the prevailing view expressed in much of the sociological literature, that man is almost exclusively a "social" animal, that he is rather completely a product of his social environment with very little choice of independent or individual action. These writers seem to rebel against the view that man is "other-directed" and without much "free will." They want to preserve for man the autonomy of decision and individual choice, without denying the principle that social behavior is largely regular and regulated. However, as students of society, they also accept the axiom that human behavior does follow certain regular, understandable and predictable lines. Indeed, if the social scientist could not be certain about the regularity of social behavior, he would then no longer be able to justify his scientific

³⁴Ibid., p. 13.

efforts at uncovering the principles, theories and laws of human social behavior. Thus it would seem that man may realize the ideal of freedom and autonomy only within the narrow boundaries of norms which impose restrictions and regularity on his social behavior.

Aside from those writers who ascribe much of the alienation of modern man to the effects of mass society or social changes in specific structural parts of the social system there are those scholars who assign alienating power to the normative structure itself. Rather than to concern themselves with the limiting effects of the social norms on the freedom of man, they are interested in the differential effects of the normative structure for minority group members in terms of alienation. Thus from a consideration of normative limits and the consequent loss of individual freedom we move to a discussion of more specific normative restrictions on sub-groups within our society.

As Merton has pointed out, the norms of the majority may also function to alienate certain groups. In his classic chapter on "Social Structure and Anomie," Merton illustrates how a minority group, e.g., the Negro minority, is expected to accept the prevailing norms about what constitutes success in our society, namely, the amassing of monetary wealth through educational and occupational achievement. At the same time our social structure prevents that minority from achieving those goals by normatively restricting the avenues of approach toward that universal goal. According to Merton, this results in a "strain towards anomie," or alienation on the individual level.³⁵

³⁵Robert K. Merton, Social Theory and Social Structure, Glencoe: Free Press, 1957, esp. ch. IV, "Social Structure and Anomie," pp. 131-160.

Fritz Pappenheim, in his monograph, The Alienation of Modern Man, argues "that alienation is manifest in all realms of modern life, that its existence is not just the result of certain accidents of recent history but exemplifies one of the basic trends of our age."³⁶ Pappenheim utilizes a combination of Marx's theory of the alienation of man from the means of production and Tönnies' hypothesis of the trend from Gemeinschaft to Gesellschaft as support for his contention of the alienation of modern man. He further suggests that there has been an increase in the quantity of alienation since the middle ages. But he does not link the rise in alienation to social change. However, it would seem likely that in view of the concurrent increase in the rate of other social changes (the rise in alienation can also be viewed as one of several types of social change), Pappenheim would probably not object to the suggestion that such a link between social change and alienation could be at issue. Particularly, since the rate of social change seems to have increased so spectacularly beginning with the renaissance and the many technological, political and social changes of the post medieval period, more specifically, with the period of the industrial revolution.

Last, but not least, we find additional support for the proposition of a causal connection between social change and alienation in Ogburn's writing. He frequently returns to the problem of "mal-adjustment" as a consequence of social change in the realm of technology.

Material culture in changing causes other social changes in what was defined as adaptive culture. But frequently there

³⁶Fritz Pappenheim, The Alienation of Modern Man, An Interpretation based on Marx and Tönnies, New York: Monthly Review Press, 1959.

is a delay in the changes thus caused, so that the old adaptive culture hangs over into the new material conditions. This lag in the adaptive culture produces a period of maladjustment, which is less harmonious as an adaptation than the period which preceded or follows.³⁷

As I have pointed out earlier, I think it is justified to assume that what Ogburn calls "maladjustment," could just as well be called anomie (in the case of groups) or alienation. One could thus interpret Ogburn's statement on social change and "maladjustment" as supporting the contention of the link between social change and alienation.

3. Anomie and Alienation; Some Definitions.

Not only is the concept of alienation defined and used in different ways by various researchers and theorists, but there is considerably divergence along terminological lines as well. Among the terms used with some degree of interchangeability of meaning, usage, and definition, are: anomie, anomy, anomia, eunomia, and alienation.

The use of the "twin-concept" of anomie-anomia illustrates some of the difficulties encountered in research in this area. Although anomie is usually reserved for the indication of societal or group normlessness, there are "several writers (who) have extended the concept to refer to a condition of individuals rather than of groups or societies."³⁸ The other half of the twin-concept is usually taken to denote individual normlessness, but here its use also overlaps with the term alienation, at least one meaning of which

³⁷Op. Cit., p. 278.

³⁸Dorothy Meier and Wendell Bell, "Anomie and Differential Access to the Achievement of Life Goals," American Sociological Review, Vol. 24, No. 2, (April, 1959), p. 191.

indicates individual normlessness.³⁹

Parsons, who bases his conception of anomie largely on Durkheim, defines anomie as "the polar antithesis of full institutionalization." He asserts that anomie means "the absence of structured complementarity of the interaction process or, what is the same thing, the complete breakdown of normative order in both senses." This definition of anomie appears to treat anomie as an "ideal type." However, Parsons quickly qualifies his definition by adding that institutionalization as well as anomie are a matter of degree.⁴⁰

A similar view of anomie in terms of a lack of institutionalization of norms, values, role-expectations and sanctions seems to underly the conceptual basis of Loomis' definition, who also considers anomie as something less than complete normlessness. Anomie can be conceived as a state of "under-institutionalization" where "persons were provided with no effective norms to guide them, no meaningful status-roles, no sanctions, and other elements to standardize behavior."⁴¹

Leo Srole appears to use the term anomie in much the same way as others use the term alienation. Srole cites MacIver's definition of anomie as "the breakdown of the individual's sense of attachment to society," and Laswell's definition of anomie as the "lack of identification on the part of the primary ego of the individual with a "self" that includes others, "as very closely convergent with his own conceptualization of anomia, the

³⁹See also the discussion of Seeman's investigation of the usages of the concept of alienation which follows below.

⁴⁰Talcott Parsons, *The Social System*, Glencoe: Free Press, 1951, p.39.

⁴¹Loomis, *Op. Cit.* p. 36.

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"self-to-other distance and alienation."⁴² Eunomia, the "anti-nomic" term borrowed from the Greek which makes up the other half of Srole's dual concept, is conceived by Srole to indicate the opposite extreme of anomie, namely, an individual's generalized, pervasive sense of "self-to-others belongingness."

Meier and Bell are more consistent than most writers in their application of the concept of anomie. They uniformly use the term anomia to refer to individual or personal anomie. While agreeing that considerable divergences exist in the literature in regard to the usage of anomie and anomia and that it would be desirable to achieve consensus, Meier and Bell arbitrarily adopt the term anomia to denote only "personal disorganization" in connection with, or in lieu of, normlessness.

Gwynn Nettler, prior to the construction of his alienation scale, surveyed several usages of the concept alienation, and concluded that the various "uses of the term 'alienation' are sufficient to indicate some common ground of definition while yet allowing for confusion of conception and assumption."⁴³ Nettler then defines the "alienated person" as "one who has been estranged from, made unfriendly toward, his society and the culture it carries." This view of alienation as estrangement from society, from groups within society and estrangement from the culture appears to be the most prevalent conceptualization. In order to preserve the operational utility of the concept alienation, it would appear to be in the

⁴²Leo Srole, "Social Integration and Certain Corollaries: An Exploratory Study," American Sociological Review, Vol. 21, No. 6 (Dec. 1956), pp. 711-712.

⁴³Gwynn Nettler, "A Measure of Alienation," American Sociological Review, Vol. 22, No. 6 (Dec. 1957), p. 671.

interest of students of alienation to work toward a "unidimensional" conception of the term. According to Nettler,

alienation and anomie are undoubtedly correlated; at least it is difficult to conceive of any notable degree of anomie that would not result in alienation, but this seems poor reason for confusing the two! Nor should these concepts be equated, as they so often are, with personal disorganization defined as intrapersonal conflict, personal goallessness, or lack of 'internal coherence,' and which is used synonymously with psychopathology.⁴⁴

Another writer who laments the lack of consensus of definitions in this area is Clark. He writes:

Alienation seems to have been assigned to the rank of 'extremely-useful but loosely-defined' higher constructs along with such others as inauthenticity, anomie, and culture. The concept has proved useful to many contemporary sociologists, social philosophers, and social historians in describing and interpreting man's social behavior.

Clark goes on to say that among the many definitions given to alienation, one common feature emerges, namely "man's feeling of lack of means (power) to eliminate the discrepancy between his definition of the role he is playing and the one he feels he should be playing in a situation." The salient element in this view of alienation seems to be powerlessness. In keeping with this view Clark defines alienation as "the degree to which man feels powerless to achieve the role he has determined to be rightfully his in specific situations." He contends that:

those who feel their actions meaningless would make them meaningful if they could, those who feel they do not belong would cause themselves to belong if they could, those who feel manipulated would cease to be so, those socially or self-isolated would not be so if they were in a position to change circumstances - provided that they have decided

⁴⁴Ibid., p. 672.

that their roles rightfully should be different.⁴⁵

The preceding discussion of anomie, alienation and related concepts illustrates the relative lack of terminological uniformity in regard to these concepts. Additional efforts to bring about conceptual clarity and a measure of consensus among social scientists using these concepts and their empirical referents, i.e., their operational counterparts, would seem to be called for. As an initial step, the usage of anomie might be restricted to its traditional, Durkheimian meaning of group or societal normlessness, while the concept of alienation would apply only to individual types of estrangement (or alienation). Melvin Seeman is one of those writers who favors using alienation in the latter sense.

Seeman investigates the various uses and definitions of the concept of alienation and presents several frequently used sub-concepts of alienation as found in the sociological literature. Seeman appears to favor treating the concept of alienation in a manner acceptable to most sociologists and social psychologists when he writes that he will look at alienation "from the personal standpoint of the actor . . . from the social-psychological point of view."

Seeman carefully reviewed the literature on alienation and found that the following five sub-concepts (or types) of alienation occurred most frequently: 1) powerlessness, 2) meaninglessness, 3) normlessness, 4) isolation, and 5) self-estrangement. He then abstracted a more or less common conceptual definition for each of these five meanings of alienation (based on the literature he surveyed) and presents these

⁴⁵John P. Clark, "Measuring Alienation Within a Social System," American Sociological Review, Vol. 24, No. 6, (Dec. 1959) pp. 849-852.

definitions in the hope that they may serve as guidelines for empirical research.

Seeman's first "variety" of alienation is powerlessness. He defines this type of alienation as "the expectancy or probability held by the individual that his own behavior cannot determine the occurrence of the outcomes, or reinforcements, he seeks." However, in keeping with the classical tradition of this alienation dimension, he later appears to restrict the usage of this concept by saying that he "would limit the applicability of the concept to expectancies that have to do with the individual's sense of influence over socio-political events (control over the political system, the industrial economy, international affairs, and the like)." This restriction is somewhat vague.

Seeman's second meaning of alienation is "meaninglessness", referring now to an individual's lack of understanding of events in which he is implicated. Seeman thus conceives of alienation in the meaninglessness sense when "the individual is unclear as to what he ought to believe - when the individual's minimum standards for clarity in decision-making are not met."

A third aspect is derived from the traditional usage of anomie in the sense of normlessness. Seeman follows Merton's concept of anomie in his definition of normlessness as a situation "in which there is a high expectancy that socially unapproved behaviors are required to achieve given goals."

The fourth meaning of alienation is isolation. Seeman bases his definition of isolation largely on Nettler and Merton. He does not conceive of isolation "as a lack of social adjustment - of the

warmth, security, or intensity of an individual's social contacts." Instead, Seeman defines the isolation alienated as "those who, like the intellectual, assign low reward value to goals or beliefs that are typically highly valued in the given society." This version also appears to be related to one of Merton's adaptations to anomie, namely retreatism, "the rejection of cultural goals and institutional means" ... by "people who ... are, strictly speaking, in the society but not of it."⁴⁶

As the fifth and last variant of alienation, Seeman lists self-estrangement. He views this alternative conception of alienation as "the inability of the individual to find self-rewarding - or in Dewey's phrase, "self-consumatory - activities that engage him." Seeman also links this meaning of alienation to Fromm's notion of self-alienation and Riesman's other-directed type.⁴⁷

Waisanen approaches the definition of alienation in another manner. To begin with he examines the uses and variants of alienation defined by Seeman. But instead of accepting these variants and their formal definitions as the sole indicators of alienation, he postulates that Seeman's types are not just dimensions of alienation but are also important correlates of what he calls the general condition of alienation; which, in turn, he defines as a "condition of discrepant relationship between self goals and goals perceived to be satisfied by the social system or any of its subsystems." In other words, alienation would be at issue when a given individual perceives

⁴⁶ Robert K. Merton, Op.Cit., p. 153.

⁴⁷ Melvin Seeman, "On the Meaning of Alienation." American Sociological Review, Vol. 24, No. 6, (Dec. 1959), pp. 783-791.

his personal goals (and the attitudes which spell out the means to attain them) to be at variance, or to be discrepant, with the goals, norms and means of a social system in which he is involved.

It is important to note that Waisanen does not imply that alienation is a general condition of the personality, but rather, that it is a condition of the relationship between the self and a particular social system. This means that an individual may be in a relationship of alienation toward his family, or vis-a-vis the state - yet he may be entirely "integrated" in his particular work situation (another sub-societal social system). In other words, when using the term alienation, Waisanen emphasizes the very important question of the relation of alienation to a specific social system.⁴⁸

This conception of alienation shares with all subjectively obtained measures of alienation (for example, attitude scales and indices yielding scores obtained from the individual by means of paper and pencil type questionnaires) the underlying assumption that the individual is sufficiently aware of the system goals, norms and means, to perceive such a discrepancy. Supposedly, objective measures of alienation (e.g., demographic indicators such as divorce, suicide, desertion, and various crime rates) do not make this assumption necessary. But, as W. I. Thomas has pointed out, if men perceive a situation to be real, the consequences for their actions are real. Thus if a given group of men perceive themselves to be alienated from a given social system, their responses are to some degree dependent on their individual interpretation or definition of this

⁴⁸Frederick B. Waisanen, "Stability, Alienation, and Change," The Sociological Quarterly, Vol. 4, No. 1 (Winter, 1963), pp. 18-31.

situation, regardless of any "objective" assessment of their condition (an assessment which may or may not demonstrate the existence of relative alienation). Thus, we do derive some measure of justification for the use of subjective scales to measure alienation.

In the present study, an attempt will be made to correlate these various measures, indices and scales of alienation based on our earlier discussion of Seeman's types and Waisanen's definition, in order to derive an empirically useable index or indices of alienation.

Lest the above discussion be taken as an indication of a hopeless divergence of definitions of the alienation concept, it should be emphasized, as already pointed out by Clark, that there does indeed seem to exist a common feature in the many definitions of alienation. Certainly the central feature of most conceptions of alienation is implicit in Clark's view that "man's feeling of lack of means (power) to eliminate the discrepancy between his definition of the role he is playing and the one he feels he should be playing in a situation." It is remarkably close to what Waisanen terms the "condition of alienation," i.e., the perceived discrepancy between self-system goals and a specific social system's goals.

Returning to the problem of the conceptual definition of alienation touched on somewhat earlier, it is proposed here that the term alienation be used only to indicate individual alienation as measured by means of subjective indices, scales, etc. We may then define alienation in a number of ways, as Seeman did, or we may specify a particular condition of self-social system discrepancy, as in Waisanen's conceptualization. However, in either case, alienation should be reserved to denote an individual, subjective dimension.

To attempt clarification of the differential usages of anomie, alienation and related terms, I propose that anomie be used only to describe a relative lack of the internalization of norms among the members of a society or group as measured through objective indicators (or secondary indicators) other than those used to measure subjective or individual alienation. In other words, anomie is here conceived of as group normlessness. Many researchers have used the term anomie to denote the sum of alienation scores obtained from a group; but I think it may be more appropriate to call this "alienation of group members" rather than anomie. By this view, anomie should be reserved for the traditional Durkheimian condition of group normlessness, when ascertained from other than individual, or subjective types of measures. General group anomie has been ascertained by indirect measures such as demographic indicators, or census information.^{48a}

The preceding discussion of the concept of alienation and related terms illustrates not only the profusion of meanings and definitions surrounding the concept, but points out as well the need for a more uniform usage of the term among social scientists.

For the tasks of this dissertation it seemed advisable to utilize the concept (or concepts) of alienation as outlined by Seeman. It was, therefore, decided to employ questionnaire items reflecting the five major dimensions of alienation isolated by Seeman and to base the conceptual definition of alienation of this study on the definitions proposed by Seeman and Waisanen. We thus conceive of the general condition of alienation as being self-perceived blockage or partial facilitation of personal goals by any social system,

^{48a} Cf. Literature on ecology, social disorganization and anomie, e.g., Amos H. Hawley, Human Ecology, N.Y.: Ronald Press, 1950 and Mabel A. Elliott & Frances E. Merrill, Social Disorganization, N.Y.: Harper 4th ed. 1961.

or systems, of which the person is a member or by social systems which are in a position to block or facilitate such goals.⁴⁹

In order to differentiate between the five types of alienation identified by Seeman, the specific type of alienation at issue will be identified by preceding the term "alienation" with the particular word denoting the type of alienation under discussion. For example, when powerlessness is being discussed, the combination term "powerlessness-alienation" will be used; isolation becomes isolation-alienation, and so on.

In summary, it appears that the great bulk of the literature on alienation leads to one conclusion; namely, that alienation is the result of the discrepancy between an individual's perception of what is and what he feels should be.

C. Belief Systems⁵⁰

1. Introduction

One of the important controversies among an earlier generation of social scientists (and philosophers) was the argument surrounding

⁴⁹This definition is based largely upon the definition advanced by Frederick B. Waisanen, Ibid., p. 30.

⁵⁰Although the term "ideology" is occasionally used in place of belief system, it should be pointed out that even where the less neutral term ideology is utilized, it is defined in terms of belief systems which are here considered to be relatively long-lasting, capable of generating strong commitment, and which have a more pervasive influence upon the behavior of persons in social systems of the nation-state.

Thus the two terms, belief system and ideology are used interchangeably. Occasionally, the adjectival form of ideology is used because an adjectival version of belief system would be stylistically cumbersome.

the question of the primacy of the ideological "superstructure" or of the material "substructure." Put in other words, the question reads: do the value or belief systems of a society (or as it will occasionally be called here, the ideologies of a society) precede the related material culture pattern, i.e., lead to the emergence of a related, dependent and specific material culture pattern, or does the material culture pattern lead to the emergence of a particular and dependent belief system or ideology? A classic answer comes from Max Weber, who argued that the rise of capitalism implies a belief system which he called the "Protestant Ethic." An opposite view is expressed by Karl Marx, who had stated, sometime before Weber, that "the mode of production of material life determines the social, political and intellectual life process in general." His writings contain many other similar statements clearly indicating that Marx viewed the material "substructure" of society as determinative of the ideological "superstructure." I cannot attempt an answer to this complex problem of the primacy of the superstructure or substructure of society; my aim is instead to investigate another aspect of this problem, namely, the more mundane question of the functions of belief systems in the processes of group life.

2. Review of Literature

De Gre, in his insightful monograph, Society and Ideology, explores the question of the function of belief systems in society. After an examination of various ideologies, including Christianity and Communism (where, by the way, he draws some interesting parallels,)⁵¹

⁵¹Gerard De Gre, Society and Ideology, New York: Hamilton Press, 1943. Cf. also with my paper "Catholicism and Communism: A Preliminary Comparison of Selected Characteristics," unpubl. paper, Michigan State University, Dec. 1961.

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he addresses himself to the question of the influence of ideology on social change. He shows that, among others, Sorel and Pareto assign important consequences to "myths" (belief systems) which through the human actors or agents change the social structure.

The significance of myths is not to be evaluated, according to Sorel, in terms of their truth or possibility of attainment. Their real function is to provide a basis and incentive for social action; and their importance is to be evaluated according to the degree to which they motivate men to direct intervention in the historical process, and bring about consequent changes in social, economic and political development. Pareto makes the same point ...⁵²

It appears then that Pareto and Sorel agree with Weber's view that a certain "ethnic" or belief system can have specific consequences for the social structure, or certain institutions of the social structure.

As indicated earlier, others, notably Marx, have held an opposite viewpoint. De Gre, quoting from Durkheim, indicates awareness of the contrary viewpoints.

This aptitude of society for setting itself up as a god or for creating gods was never more apparent than during the first years of the French Revolution. At this time, in fact, under the influence of the general enthusiasm, things purely laical by nature were transformed by public opinion into sacred things: these were the Fatherland, Liberty, Reason. A religion tended to become established which had its dogmas, symbols, altars and feasts.⁵³

Durkheim apparently was impressed with the results of the revolutionary euphoria which made it possible for many myths, symbols and values to be added to the new ideology of the French Revolution. This view implies that Durkheim conceived of a structural change, such as a revolution, to be capable of leading to the development

⁵²De Gre, Ibid., p. 49.

⁵³De Gre, Ibid., p. 63.

of a belief system, or to add new parts to belief systems.

Lenski also recognized this view for his own conception of the processes of ideological development while he indirectly supports the point made by De Gre.

We do not claim that belief necessarily precedes practice, in rational fashion. On the contrary, belief may follow practice as a rationalization for already existing patterns of action. See Emile Durkheim, The Elementary Forms of the Religious Life ...⁵⁴

Melvin Rader, in No Compromise, also seems to make a similar point when he writes that the belief system of Italian Fascism was constructed after the reality of fascism had already been established. Rader reports, that Mussolini asked his fascist "philosophers" to furnish him with an ideology which would justify the practice of fascism.⁵⁵ However, it would seem theoretically (and practically) impossible to conceive of human behavior and specific action to occur without ends or goals (cf. Parsons, Loomis, and Waisanen), and thus it would also seem necessary to have some system of values, or a pattern of beliefs, which provides the actor with a reason, or reasons, for pursuing a goal (goals or ends) by means of some act. In other words, I conceive of all social behavior to be purposive, to be goal oriented (whatever the goal, no matter how "insignificant" it is adjudged by others) and to have some meaning for the actor. This means that large-scale patterns of beliefs and action (e.g., fascism) could not have come into being without reference to some specific goals, ends or pattern of meanings. This in turn implies

⁵⁴ Gerhard Lenski, The Religious Factor, Garden City, New York: Doubleday, 1961, n.p. 299.

⁵⁵ Melvin Rader, No Compromise: The Conflict Between Two Worlds, New York: Macmillan, 1939.

that the goals and ends are oriented to some larger pattern of values or beliefs, in other words, an ideology or belief system, which gives human behavior, and any human action, direction and purpose. Historically speaking, it may not always be clear toward what sort of belief system a particular act or action is oriented, but the sociologist must infer that any social act or pattern of social acts is goal-oriented and therefore meaningful to the actor. Consequently, if the act or pattern of acts is meaningful, it must be related to some attitude, value, belief or system of beliefs. Whether the belief system has been given a label or not is irrelevant. What is at issue is the question whether a large-scale pattern of social acts such as the practice of fascism could have evolved without reference to any goals, ends, meanings, or system of beliefs. Whether the belief system had been clearly labeled as "Fascism" is not important, the question is only whether a goal structure or belief system existed prior to the practice of what later became known as fascism. What may have been lacking in early fascism, was probably a clear codification and uniform acceptance of a body of values and beliefs which could be called a belief system or an ideology.

Dahrendorf, who can be labeled a "neo-Marxist" in this respect, clearly supports a view which derives the belief system from the social structure, and in the last analysis, ultimately from the material substructure of society. He argues that both "latent" and "manifest" interests are conditioned by the social position and role of the individual. In other words, the incumbent of a particular social position and role shares with others in the same social

position, certain kinds of latent interests (unrecognized or sub-conscious interests) and manifest interests (beliefs) which to Dahrendorf furnishes the social base for classes, class consciousness (ideology) and class conflict.

So much for our review of some points of view on the classical question of the primacy of the sub- or superstructure of society. This issue has by no means been settled either here or in the literature, but perhaps the answer to this puzzle lies in what one may call a Hegelian dialectical synthesis of the elements and processes involved in the various spheres of the sub- and superstructure. In other words, it is very likely that social change does not originate in either one or the other sphere, but that certain processes in each contribute in varying amounts to any particular social change. For example - to return to the discussion of Rader's point about Italian Fascism - there surely must have been some, however immature, some early ideological beginnings of this practice which later became known as fascism. A certain particular value found its expression in a single act by a single person. The act once committed, especially if deviant from the existing belief system, values and norms of Italian society at the time, has to be justified, and an ideological belief is invented, or as in most cases, adapted, or modified to support and to give a reason for the act.

Social change, then is here conceived as not originating exclusively in either the "material" substructure or the "ideological" superstructure of a society, but is assumed to be the result of a number of complex, time-consuming, and not always very clear processes of combining elements of both major spheres to create social changes.

3. Classificatory Models of Belief Systems

Following are some attempts to classify belief systems according to certain criteria. They are representative of most sociological efforts to categorize belief-patterns in some systematic way.

Loomis includes his classification of beliefs under the PAS model heading of "cognitive mapping and validation" as "the process by which actors of social systems variously map reality." He divides beliefs and their content along two axes, (1) whether they are empirical or non-empirical, and (2) whether they are existential or evaluative. The resulting table is presented below:

Figure 1⁵⁶

Beliefs Which Are:

	Empirical	Non-empirical
Existential	Scientific	Philosophical
Evaluative	Ideological	Religious

The preceding classification by Loomis (as well as the more detailed breakdown of belief-systems presented by Bredemeier and Stephenson presented below), are based to some extent on Parsons' comprehensive treatment of belief systems.

Bredemeier and Stephenson use the term "systems of belief" to denote what is here called ideology or belief system. To these two authors, ideology is a subordinate concept included under the heading of belief-systems. Although their classificatory model is based to some extent on Parsons', they add the criterion of "man's role opposite nature" to those contained within Parsons' and Loomis' models.

⁵⁶Loomis, Op. Cit., p. 173.

Figure 2

CLASSIFICATION OF CULTURAL BELIEF-SYSTEMS⁵⁷

	Cognitive		Evaluative	
	Empirical	Super-empirical	Empirical	Super-empirical
Man as Observer	Pure Science	Theology (mythology)	Secular Ethics	Religious morality
Man as Manipulator	Applied Science (Technology)	Magic	Liberal Ideology	Religious Activism
Man as Subordinated	Epicureanism	Fatalism	Conservative Ideology	Religious Passivity

Although the similarity between these models is obvious, and understandably so, considering the common Parsonian influence, the models are by no means universally accepted among students concerned with beliefs or belief-systems. Classificatory schemes abound in the literature despite attempts to unify and consolidate these schemes. Different types of empirical research require various kinds of models. This study is no exception.

While the schemes of Parsons, Loomis, Bredemeier and Stephenson concentrate on classifying various belief systems on the basis of major content, e.g., whether they contain mostly beliefs of a super-natural or non-empirical kind, the requirements of this study are focused more on the degree of commitment to any belief system, regardless of content. In other words, classification by type of content is not the primary aim of this study; rather, the central focus is

⁵⁷Harry Bredemeier and Richard Stephenson, The Analysis of Social Systems, New York: Holt, Rinehart & Winston, 1962, p. 251.

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upon degree of ideological commitment as associated with other variables, e.g., alienation or type of association. We are interested less in the content of a particular ideology, and more in specific social functions of ideologies, regardless of content.

The belief system model most compatible with the framework of this dissertation is the following model largely based upon a schema by Waisanen.⁵⁸ The model outlined below is two-fold, i.e., it utilizes a division of belief system components (or attitudes) and belief system types, plus the four separate criteria of a) intensity of commitment, b) institutional relevance, c) degree of empiricism, and d) degree to which behavior is based upon value judgments.

Figure 3a

AN ORDERING OF BELIEF SYSTEM COMPONENTS OR ATTITUDES

INTENSITY OF COMMITMENT	High	(1) Fads, Fashions and Crazes	(4) Ideologies (Values, Mores, etc.)
	Low	(2) Casual Collec- tivities	(3) Folkways
		INSTITUTIONAL RELEVANCE (Pervasiveness <u>re</u> behavior)	

Figure 3a utilizes the first two variables, of a) intensity of commitment and b) institutional relevance. By intensity of commitment is meant the degree of importance (differential evaluation of the importance) to the person who holds to the attitudes or belief system components listed in the four cells. The second variable of

⁵⁸ This model, slightly modified here, was first suggested to the writer in a personal communication from Professor Waisanen.

institutional relevance actually refers to several dimensions. To begin with it refers to pervasiveness in regard to behavior and the degree of importance of the attitude of cell content to society; second, it refers to the number of situations in which the cell content applies; and lastly it refers also to the longevity of the cell content.

The resulting quadrants contain:

1. Crazes, fads and fashions which demand high individual commitment but are lower in institutional relevance.
2. Casual collectivities, which do not require high commitment nor are they highly relevant institutionally.
3. Folkways, low in degree of commitment but high in institutional relevance.
4. Within the last quadrant are values and mores, which call for high commitment and which are high in institutional relevance.

It is this last quadrant which is most relevant for this thesis. Belief systems or ideologies such as those explored in this study would fall into the cell which combines high commitment and high institutional relevance. It is this last quadrant also which will be the basis of our next model, Figure 3b.

One may use the remaining two variables, c) degree of empiricism and d) degree of which behavior is based upon value judgments, as the dimensions for this model which presents and classifies the the major types of belief systems, thus providing a four quadrant model of cell (4) in the model above.

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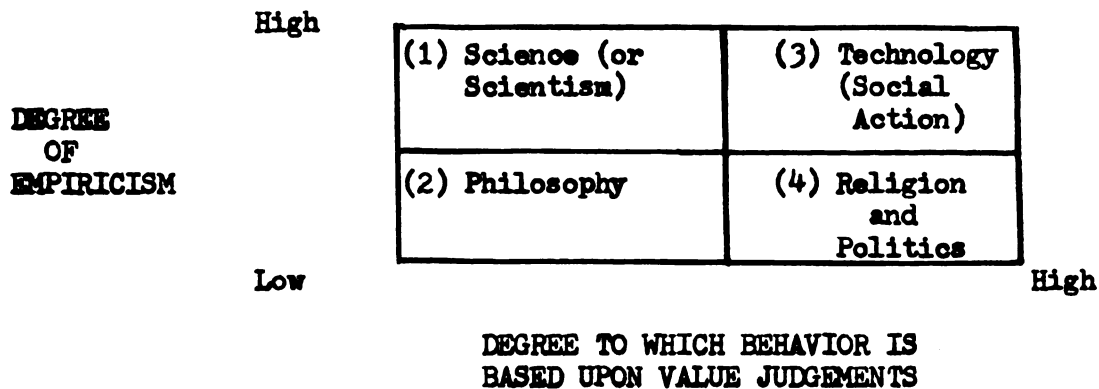
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Figure 3b

AN ORDERING OF BELIEF SYSTEM TYPES



The first quadrant encloses science, joining high empiricism with low degree of value judgment - essentially a belief system which classifies, stores and retrieves knowledge, specifies what kinds of questions we may ask and how to ask them, and which also includes a body of rationally derived rules of investigation. Science asks: "What do we know? What is empirically demonstrable?"

The second cell contains philosophy - a belief system both relatively low in degree of empiricism and behavior based on value judgments. Philosophy asks the important question "How do we come to know what we know?" This belief system then subsumes issues of epistemology, scientific methodology and logic.

Third, we have the quadrant of arts and technology, of applied science, of "social politics" and of social action (or social work). This cell combines a relatively high degree of empiricism and of behavior based upon value judgments. The value judgments commonly derive from religious, ethical or political belief systems. In essence technology asks: "What do we do with what we know?"

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text outlines various methods for organizing and storing data, including digital databases and physical filing systems. It also mentions the need for regular audits and reviews to ensure the integrity and accuracy of the information.

2. The second part of the document focuses on the role of communication in achieving organizational goals. It highlights the importance of clear and concise communication, both internally and externally. The text provides guidelines for effective communication, such as using appropriate language, being open to feedback, and ensuring that all team members are informed and aligned. It also discusses the benefits of regular communication, such as improved collaboration and faster decision-making.

3. The third part of the document addresses the challenges of managing a large and diverse team. It acknowledges that managing a large team can be a complex task, requiring strong leadership skills and effective delegation. The text offers strategies for managing a large team, including setting clear expectations, providing ongoing support and training, and fostering a positive team culture. It also mentions the importance of recognizing and rewarding team members for their contributions.

4. The fourth part of the document discusses the importance of innovation and creativity in driving organizational growth. It emphasizes that innovation is not just a buzzword, but a key factor in staying competitive in a rapidly changing market. The text provides tips for fostering innovation, such as encouraging employees to think outside the box, providing resources for experimentation, and creating a supportive environment for risk-taking. It also mentions the importance of protecting intellectual property and seeking external funding for innovative projects.

5. The fifth part of the document concludes by summarizing the key points discussed throughout the document. It reiterates the importance of accurate record-keeping, effective communication, strong team management, and a focus on innovation. The text encourages readers to implement the strategies and guidelines provided, and to continuously seek ways to improve their organizational performance.

Our last cell includes the type of belief system that this study is primarily concerned with, namely religious, ethical or political ideologies which are relatively non-empirical and which foster behavior highly motivated by value judgments. This quadrant can, of course, be further broken down, but this task will be reserved for the theoretical chapter. In sum, this cell content may be best characterized by the question that (typically) religious and political "isms" ask: "Why do we do what we do with what we know?"

Another way of looking at the quadrants of figure 3b would be to think of science, philosophy, technology and religion, as (1) research (2) thought, (3) action, and (4) faith. It may be noted that science and religion are diagonally opposed, as are philosophy and technology. Looking at the model vertically, philosophy can be seen to provide an underpinning for science, while religion does the same for technology. At the same time, viewing the model from a parallel perspective, science provides support for technology while philosophy does the same for religion. It should be added that the quadrant of religion is quite general, rather than specific in coverage. It would subsume such political, ethical and economic values as would have a dimension of faith or "religiosity" about them. In short, each of the quadrants represents a (possibly) predominant way of viewing the world; (1) rationally, (2) logically or epistemologically, (3) pragmatically, or (4) "religiously," i.e., ideologically.

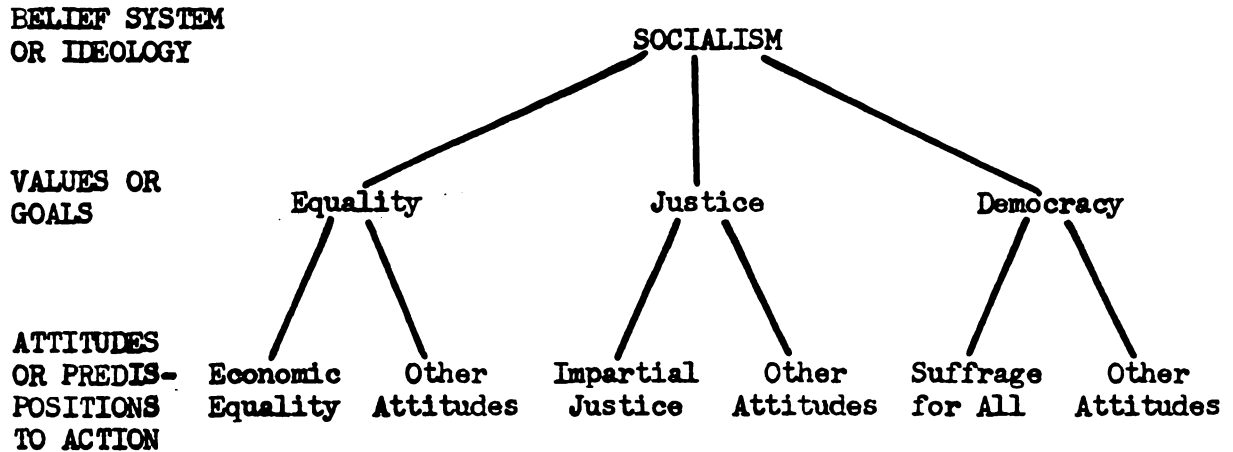
Distinctions should also be made between belief systems, values, and attitudes. Mere reduction of belief systems (or ideologies) to values and thence to attitudes would not notably advance

our understanding or enrich our theory. Belief systems, values and attitudes could also be "explained" at their own level of abstraction. In this dissertation the term belief system (or ideology) denotes the broadest and most general type of the three concepts. The concept of a belief system, as used here, consists of a number of values or goals, each of which can generate a set of attitudes, i.e., predispositions to act in reference to social objects. For example, Socialism is a belief system (or ideology) which is characterized by such value-goals as equality, justice and democracy. These in turn are seen as being related to specific attitudes directing an individual's behavior into channels of activity designed to achieve these value-goals. Thus, the individual's attitude might predispose him to vote for a measure to provide equal pay for equal work performed by men and women; to work for an association which advocates the dispensing of impartial justice to rich and poor, Negro and white; to support suffrage and voting privileges to all adults regardless of wealth or education. This list of attitudes could be greatly expanded, but for purposes of illustration, it is sufficient to point out that each value is linked with a number of specific attitudes, while each belief system consists of many values.

The above discussion and Figure 4 (on the differentiation of ideology, value and attitude) may appear to imply that one of the chief distinctions between ideology, value and attitude is one of quantity. That is, that ideology is made up of a number of values while values are composed of a number of attitudes. Although this conception is not at variance with the conception here, it is an

Figure 4

EXAMPLE OF RELATIONSHIP BETWEEN
IDEOLOGY, VALUES, AND ATTITUDES



incomplete picture.

Ideology, value and attitude may also be "qualitatively" distinguished. Attitudes are here assumed to be predispositions or plans to act in a certain manner toward a social object, while values are held to be positively or negatively evaluated ends or goals of action. Ideology, tentatively defined as a pattern of beliefs of high relevance and commitment to the actor, will be more exhaustively discussed and defined in the following two sections.

4. Some Functions of Ideology

Social scientists, philosophers, theologians, historians, and writers concerned with man and culture are in general agreement that man universally "needs" some pattern of beliefs which supplies him with some meaning for his experiences. This is the view underlying the statement by Feuerbach, "Man created God in his own image," and the more modern proposition advanced by communication specialists

who say, "Meanings are in people, not things." The same notion is implicit in Mason's interpretation of Toynbee's views of man's need for ideology.

Man is frustrated when he cannot invest his life with abiding significance, devoting it to some great cause - like the earthly paradise of the classless society.⁵⁹

Bredemeier and Stephenson clearly state that the major function of ideology is the task of supplying meaning to individuals faced with the need to find meaning in a baffling, if not hostile world. Although Bredemeier and Stephenson make a distinction between religion (a "super-empirical belief system") and ideology (an "empirical belief system"), they nevertheless treat religion and ideology as performing the same function of supplying "meaning" to individuals and groups. They assert:

"Although religious explanations vary from culture to culture, injustice, suffering, death, and meaning of life seem to provide the bases for universal themes in all religions. . . . Ideologies are secular efforts to explain injustice, suffering, death, and the meaning of life . . ."⁶⁰

This feeling is supplied by either religion or ideology, or both. As stated earlier, the functions of belief-systems in general are more crucial for the purpose of this study than is the classification of content of particular systems. Therefore, religious and ideological belief systems will be treated together as far as their social and social-psychological functions are concerned.

Bredemeier and Stephenson continue their discussion of these functions as follows:

⁵⁹Henry L. Mason, Toynbee's Approach to World Politics, Tulane Studies in Political Science, Vol. 5, New Orleans: Tulane University, 1958, p. 38.

⁶⁰Bredemeier and Stephenson, Op. cit., pp. 316-317.

Supernatural belief systems have also functioned to produce such a feeling, or at least to provide a feeling that is a fairly satisfactory substitute: that one's lack of importance is only temporary. Such sentiments as that they also serve who only stand and wait, or that all souls are equally precious in the sight of God, or that conscientiously serving out one's lowly status in this incarnation will ensure one a more important reincarnation - such sentiments may, for believers, compensate for the lack of significance in present roles.⁶¹

This "spiritual" compensation (related to the concept of "deferred gratification") is what will here be called "Ausgleich," following the Weberian usage of this concept. For certain purposes one may also classify associations according to a primitive dimension of "Ausgleich providing" and "Non-Ausgleich providing." If this classification is empirically meaningful, one could reasonably expect certain consequences; for example, a higher degree of meaninglessness-alienation among members of non-Ausgleich providing associations than among members of Ausgleich providing ideological associations.

However important the Ausgleich or compensatory functions of belief systems may be, a great variety of scholars from psychology and social psychology to sociologists of knowledge and religion to philosophers, appear to be agreed that one of the chief functions (if not the primary function) of a belief system is the supply of "meaning." In this context meaning is defined as pattern of beliefs or statements of beliefs dealing with the reasons for existence, the reasons for being, or not being (death). All religious belief systems seem to contain such beliefs and/or statements of meaning. According to Bredemeier and Stephenson:

Even more important, perhaps, ...[than Ausgleich]... supernatural

⁶¹Bredemeier and Stephenson, Ibid., p. 285.

beliefs have served to reassure believers that the whole process of life has some "point" - that there is a divine plan, however mysterious, even if people do not know it.⁶²

This kind of reassurance about the "ultimate meaning" of life can, of course, also be supplied by a non-empirical or non-supernatural belief system. Some evidence for this assumption is implicit within the very existence (and seeming viability) of a communist belief system, which apparently has managed to provide sufficient meaning to its adherents just as any "supernatural" belief system would have done.⁶³

In summary, and from the literature cited, there seems to be warrant to assume that man needs belief-patterns (ideologies) to furnish him with meaning to the alienating situations commonly encountered in day-to-day existence. This assumption (i.e., that one of the primary functions of any belief-system is the provision of meaning to the individual), is at the center of the theoretical frame of this research.

5. The Definition of Ideology

As with many other concepts in the social sciences (and the sciences in general), the meaning of the term ideology has changed over the years. The concept has evolved from an early and rather

⁶²Bredemeier and Stephenson, Ibid., p. 285.

⁶³Even though some observers of the Russian scene claim that on certain religious holidays many people crowd into the few remaining houses of worship in Soviet Russia, they also note that the majority of those in attendance at these religious services are drawn from the older, almost pre-revolutionary generation. This would seem to indicate the relative decline of traditional religious ideology in Russia and the seemingly successful substitution of a secular (communist) ideology. See also Lincoln Pettit, "Atheism in the Soviet Union," Michigan State University Magazine, Vol. 6 (May 1961) pp. 8-9, 28 & 31.

specific meaning indicating a belief in "false" idols, later to its interpretation as a "justification" for irrational practices, and more recently, to application of the term to any value-belief system or pattern. Allport neatly abstracts the history of the concept.

Some trace it [the doctrine of ideology] to Francis Bacon (1620) who pointed to the chronic error and distortion that lay in the prevailing "idols" of the tribe, of the marketplace, and of the cave. Marx and Engels (1846) used the term "ideology" to refer specifically to the elaborate beliefs promulgated by the capitalist class to justify its favored position in society. Influenced by Marx and Engels, the movement known as the "Sociology of knowledge" (Mannheim, 1936) has concerned itself with any ideology that tended to derive from, and to justify, a set of values that was in fact determined by irrational, or quasi-rational, considerations. It is interesting to note that the present-day usage of the term is losing the savor of hypocrisy. Whereas Marx would never have called communism an "ideology," today it is customary to do so. We speak even of democratic or Christian ideology without derogatory implication.⁶⁴

In this section, we will begin with a few definitions of the concept of ideology as found in the relevant literature, then go to a logical composition of the concept based on the preceding definitions and finally attempt to formulate a conceptual definition applicable to our research.

Talcott Parsons' defines ideology as:

a system of beliefs, held in common by the members of a collectivity, i.e., a society, or a subcollectivity of one - including a movement deviant from the main culture of society - a system of ideas which is oriented to the evaluative integration of the collectivity, by interpretation of the empirical nature of the collectivity and of the situation in which it is placed, the processes by which it has developed to its given state, the goals to which its members are collectively oriented, and their relation to the future courses of events.⁶⁵

Harry Johnson, whose monograph leans heavily on Parsons, provides

⁶⁴Gordon W. Allport, "The Historical Background of Modern Social Psychology," In Gardner Lindsey (ed.), Handbook of Social Psychology, Vol. I, Cambridge, Mass.: Addison-Wesley, 1954, p. 17.

⁶⁵Parsons, Op. Cit., p. 349.

the following definition:

the ideology of a society consists of (1) popularly accepted ideas about the structure, the internal processes (including the changes taking place), and the world situation of the society; (2) popularly accepted ideas about its history; (3) popular evaluations of the accepted facts; and (4) popularly approved values and goals for the society. This definition is not meant to suggest that "the" ideology of a society is a perfectly definite, coherent, and universally approved system of beliefs and values. Many qualifications and elaborations will be necessary as we go along.

Every group in society has its own ideology. The A.F.L.-C.I.O. has a conservative labor ideology, and the N.A.M. (National Association of Manufacturers) has a conservative business ideology. Each stresses the values and interests of one segment of the population, yet the two ideologies have far more in common than they have in opposition to each other. The A.F.L.-C.I.O. strongly supports the principle of private enterprise, and the N.A.M. recognizes the legitimacy of unions.

Countless more examples could be given. Every political party, pressure group, professional organization, and social club has an ideology⁶⁶

Karl Mannheim's view of "total ideology" as a "structure of assertions" derived from and dependent on an individual's social-structural condition (or milieu) and position, reflects its Marxian influence as well as Mannheim's more restrictive definition of "particular ideology." Mannheim links the latter term to "specific assertions which may be regarded as concealments, falsifications, or lies" ("false consciousness") by an ideological opponent or other observer. Thus to Mannheim the term ideology has certain connotative drawbacks which he tries to overcome by using the term "perspective" instead.

In the realm of the sociology of knowledge, we shall then, as far as possible, avoid the use of the term "ideology," because of its moral connotation, and shall instead speak of the "perspective" of a thinker. By this term we mean

⁶⁶Harry Johnson, Sociology: A Systematic Introduction, New York: Harcourt, Brace, 1960, pp. 587-588.

the subject's whole mode of conceiving things as determined by his historical and social setting.⁶⁷

Francis Merrill apparently bases his definition of ideology on a rather liberal interpretation of Mannheim's use of the concept. Mannheim's use of ideology is more restrictive than the view favored by the present writer and by Merrill. Mannheim's division of ideology into two subtypes, ideologies and utopias, and his connection of "false consciousness" with ideology seem to detract from the broader and less value laden use of the concept envisioned by Parsons, Johnson, Merrill and the majority of present-day writers concerned with ideology.

Merrill writes:

Men who are associated with social movements over long periods tend to develop similar attitudes toward their status and role. Some of these attitudes grow up spontaneously, whereas others are deliberately inculcated by the educational agencies of the movement. Each member acquires many common viewpoints because of his participation in the activities of the movement. The inner world of the individual inevitably reflects his outer world, with its definitions, hopes, aspirations, and norms. The sum total of the elements in this intellectual world of a particular group, class or movement is known as its ideology.⁶⁸

The majority of authors do not provide an explicit definition of ideology but use the concept rather "loosely" in the general sense of the above definitions. Even those scholars who do not use the term ideology explicitly appear to use synonyms or related terms in the same manner as the authors who have used the concept ideology. Following are some examples of such synonyms and substitute terms:

Attitudes, attitude system (Parsons); attitudinal complex (De Gre); beliefs, knowledge-sentiment-norm (Loomis); belief-disbelief

⁶⁷Karl Mannheim, Ideology and Utopia, New York: Harcourt, Brace and Company, 1936, p. 266.

⁶⁸Merrill, Op. Cit., p. 502.

system (Rokeach); central symbols (Nahirny); central system of value orientation (Shils); class-consciousness (Marx); constitutive ideas (Heberle); creed, doctrine, dogma, ethic (Weber); ideological model of attitudes (Znaniecki); manifest interests (Dahrendorf); master symbols (Mills); morals, moral community (Zerby); normative systems, norms, opinions, orientations, outlook (Walsby); philosophy, standards, superordinate meaning system (Glock); system of beliefs (Parsons); total value structure (Zerby); utopia and perspective (Mannheim); value system (Shils and Stark); values, value orientations (Kluckhohn, Strodbeck); Weltanschauung (De Gre, Sombart).

More terms could be added to this list, but the aim here is not to undertake such an inventory, but rather to arrive at an empirically usable definition of ideology. Before this can be done, a logically consistent general conceptualization of the term ideology should be attempted.

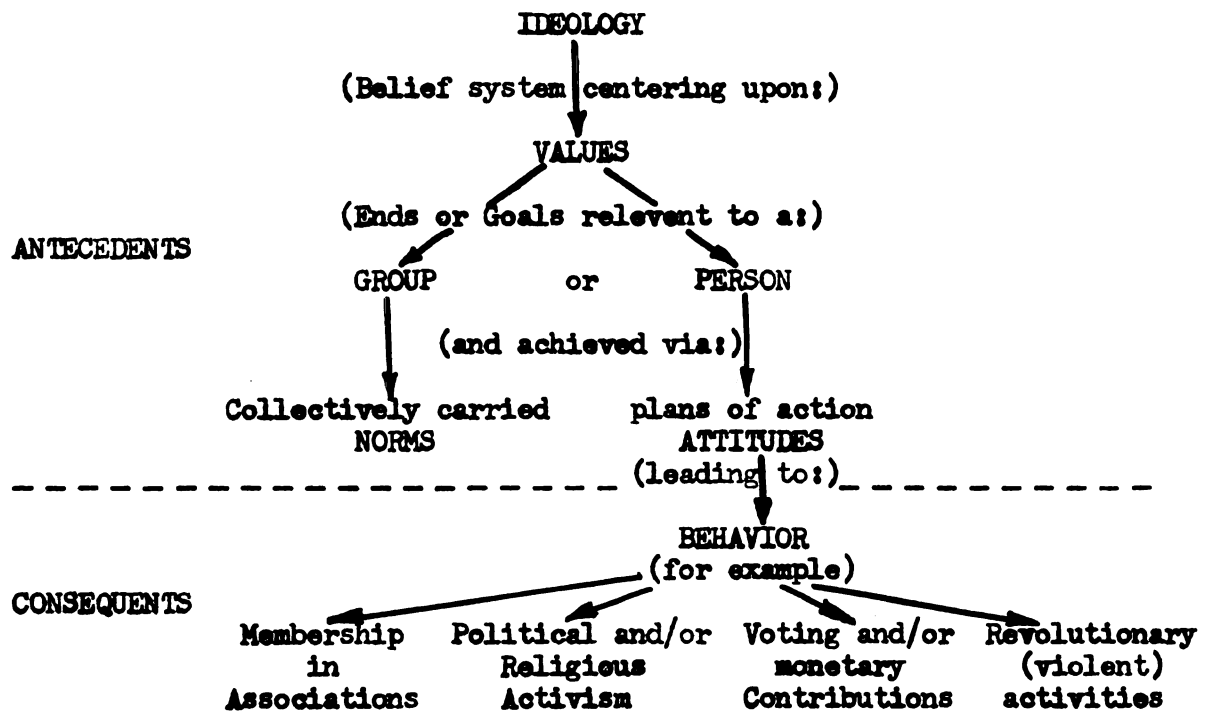
Ideology is here taken to mean the complete pattern of beliefs relevant to the behavior of an individual or a social system. This definition is sufficiently general and inclusive to incorporate all aspects of the preceding definitions and synonyms but precise enough to allow for the formulation of the following revised conceptual definition and a subsequent operational definition.

The ideology of a group (or of an individual) consists of the manifest (verbal or written articulations) statements of beliefs shared with other individuals and/or the group, which are held to be highly relevant to the group and individual, which are capable of generating high commitment, and which serve to justify and generate the particular values, norms, attitudes and behavior of a group and/or its members.

Of course, one of the problems with this definition is the blurring of the distinction between the social and the individual aspect. In other words, the concept of ideology as defined above, does not allow for a sufficient distinction between the "pattern of beliefs" of an individual or a group. In order to alleviate this difficulty it is proposed that the term "ideology" be used only when referring to the belief pattern of a group, while the term "individual" or "personal ideology" will be applied to the case of the particular belief pattern of an individual person.

Figure 5

THE RELATIONSHIP OF GROUP AND INDIVIDUAL IDEOLOGY



Parsons addresses himself to essentially the same problem when he writes that:

the only difficulty with this term is that it refers primarily to the belief system shared by the members of a collectivity, and for some purposes it may in the theory of action be important to speak of this aspect of the belief system of an individual actor. When the individual actor is the point of reference we shall try to avoid this difficulty by speaking of a "personal ideology."⁶⁹

A question already touched on earlier, but of additional relevance here is the problem of ideological type or content. Even though the type or kind of content of an ideology is of only secondary concern in this research, a related terminological question deserves to be discussed here. Because the conceptual definition of ideology adopted in this study is relatively broad, it was felt to be desirable to retain some uniform terminological means of differentiating between various major types of ideologies. Although it is possible to include such diverse types of ideologies as Protestantism, Communism and Existentialism under the definition of ideology proposed above, it would also be desirable to distinguish between these obviously different ideologies while retaining some common denominator.

One possible technique designed to solve this conceptual and terminological problem is advanced by Parsons who also deals with the problem of classifying the content or type of ideology. He distinguishes between "religious" ideology and "philosophical" ideology, for example, by adding the criterion of an empirical reference. He states, "when the primary reference is non-empirical we may when the problems of meaning are of paramount significance speak of religious ideas, as distinguished from philosophical."⁷⁰ Here

⁶⁹Parsons, Op. Cit., p. 331.

⁷⁰Parsons, Ibid., p.331.

I have tried to solve the problem of the specific content of the ideology, by leaving the basic conceptual definition broad enough to encompass all major types of ideologies regardless of their "empirical" reference or their "objective truth." Of course, it still remains necessary to classify ideologies according to some schema which has meaningful empirical references. For example, it is of demonstrable utility to differentiate between religious (dealing with the "supernatural") and political, or philosophical ideologies. But it should not be necessary to use a different term for each type of ideology. Whether the belief pattern contains religious, ethical, philosophical, scientific, political, or moral values and beliefs, is not crucial here; the generic term ideology can subsume all these types of belief patterns. The distinctions between the various types of ideologies can be extremely useful to the sociologist; but instead of using the seemingly unrelated terms of "religion," "political views," "philosophy," "Weltanschauung," and the like, we propose a simple use of the term ideology for all of these types of belief pattern, while preceding the term with whatever particular type of ideology is applicable. Thus instead of differentiating a religious belief pattern from a philosophical belief pattern (by designating the former as "Religion" and the latter as "Philosophy,") it is proposed here that the term ideology be combined with these particular designations of content. Religion would then become "religious ideology" while socialism would become one kind of "political ideology." This practice of combining the generic term of ideology with the particular type of content classification will be followed in the remainder of the dissertation, with the type of

classification employed varying with the requirements of the analysis. For some purposes the rather gross and traditional division of ideologies into philosophical, religious and political ideologies may suffice, but in other contexts a more refined typology may be needed.

While objections may be raised against the rather broad conceptual definition of ideology proposed here, this approach is not without precedent. For example a similar approach was employed by Lenski in his monograph, The Religious Factor. The only difference is that where I use ideology as a generic term, Lenski used religion. In his definition of religion he states:

. . . we propose that religion be defined as a system of beliefs about the nature of the force(s) ultimately shaping man's destiny, and the practices associated therewith, shared by the members of a group. This definition is designed in such a way as to include under the heading of religion not only the major theistic faiths such as Christianity, Judaism, and Islam, but also non-theistic faiths like Hinayana Buddhism, Communism, and even contemporary humanism of the type espoused by such men as Bertrand Russell or Aldous Huxley. By classifying these diverse phenomena under a single heading we do not claim that they are all alike in all respects, but we do direct attention to the fact that there are many striking and important similarities among them.⁷¹

Lenski thus includes the same types of belief-patterns under the term religion as we are including under the heading of ideology. He includes such diverse and opposing belief patterns as Catholicism, Communism and the philosophical belief-patterns of Russell and Huxley. However, it is clear that the diversity of these beliefs lies in their content and not in their functions. Lenski says:

From the sociological standpoint much can be gained by a moderately inclusive definition of religion. The use of

⁷¹Gerhard Lenski, Op. Cit., pp. 298-299.

a more inclusive definition directs attention to important similarities between apparently diverse phenomena, thereby increasing our understanding of all the elements embraced by it.⁷²

If the term ideology were substituted for religion in the above quotation, a relatively broad definition somewhat similar to the one advocated here would result.

6. Exploring the Type and Content of Ideology

Underlying the conception of ideology proposed above is the basic assumption that it does not matter to the individual whether his beliefs are judged to be rational, logical or pertinent by the social scientist; as long as the individual thinks his beliefs are valid, he will act in a manner reflecting this conviction.

Assuming further, that the individual can articulate his attitudes, his values and beliefs; it should then be possible to ascertain his personal ideology or belief-system. By the same token one should be able to ascertain the ideology of several individuals - and if so - one should be able to discover the "collective" ideology of a group of persons (or of an association) by ascertaining the ideologies of the members of such a group.⁷³

The above assumptions underly the writings of several social scientist who have concerned themselves with the topic of ideology. Their question has been: How does one best determine the type, kind and/or content of a particular ideology held by a group of people?

⁷²Lenski, Ibid., p. 298.

⁷³Granted that there are individual differences of the personal ideologies of the members of any ideological association, a common core of widely shared beliefs and values should be ascertainable and should thus give a clue to the ideology of the group or association.

The notion that the content or type of belief-system can be determined empirically by means of standard social scientific techniques such as interviewing or by means of self-administering questionnaires and the like, implies that an ideology can be broken down (analytically) into smaller units. As outlined in Figure 5, attitudes would be the smallest unit of investigation (if we look at the antecedents of ideological behavior) linked to ideology via values. Furthermore it should be possible to ask a respondent rather directly about his values or the values of his membership group. However, the average member of an association may not be as aware of the ideology, and of the values and norms of his membership association, as would be the leaders and spokesmen of the association. They are formally and informally charged with the maintenance of the values of the association and are expected to be more cognizant of the beliefs and values making up the ideology of their group.

Reinhard Bendix appears to subscribe to this view when he defines ideologies as "the constant process of formulation and re-formulation by which spokesmen identified with a social group seek to articulate what they sense to be its shared understandings."⁷⁴ (In our research, a similar reference is made to the manifest articulations of the spokesmen of social groups who are aware of the shared, or consensual, understandings of the group.) Bendix then says:

I call these articulations "ideologies" in the specific sense of "ideas considered in the context of group-action." All ideas may be analyzed from this viewpoint; hence I depart

⁷⁴ Reinhard Bendix, "Industrialization, Ideologies, and Social Structure," American Sociological Review, Vol. 24, No. 5 (October 1959), p. 618.

from the identification of "ideologies" with false or misleading ideas.⁷⁵

It should be possible to ascertain these consensual and articulated understandings by means of interviews with the spokesmen, leaders and/or officers of the group in question. Content analysis of the propaganda, recruiting pamphlets, and other publications could also be utilized to gain a picture of the group's ideology. Questionnaires administered to the membership could ascertain not only the individual member's conception of the group's ideology, but perhaps more importantly, could gauge the degree of ideological knowledge, conformity, commitment, involvement, dogmatism, and extremism.

Rudolf Heberle, in writing about public opinion polls and their ability to gauge the "constitutive ideas" (ideology) of certain groups, states that:

"These deficiencies of the polling technique may eventually be overcome by the development of techniques of group interviews and by interviewing persons known as leaders within their social circles and groups, that is, trade-union functionaries, prominent club women, and so forth. None of these improved techniques would, however, be as quick and easy as the ordinary polling technique. Nevertheless, it is quite likely that in the future, more use will be made of fairly intensive interviews of relatively few but influential individuals."⁷⁶

In a sense these opinion leaders are what W. I. Thomas called the "special definers of the situation." They are not just the passive recipients and spokesmen of the group, they also contribute to the ideology of the group.

⁷⁵Bendix, *Ibid.*, pp. 618-619.

⁷⁶Rudolf Heberle, Social Movements: An Introduction to Political Sociology, New York: Appleton Century Crofts, 1951, p. 202.

Ralf Dahrendorf also writes about the ideology of groups, stating:

In every association, the interests of the ruling group are the values that constitute the ideology of the legitimacy of its rule, whereas the interests of the subjected group constitute a threat to this ideology and the social relations it covers.⁷⁷

He goes on to discuss the "observable articulate interests of organized groups," noting:

Class consciousness in the sense of manifest interests is a "real category." Its existence and substance can in principle be discovered by interviews.⁷⁸

Here again we have an affirmation of the contention above that the ideology of a group, or as I would prefer, the ideology of an association (a type of social system), can be ascertained by means of standard interview or questionnaire procedure. At the same time, individual conformity or nonconformity to the known ideology of an association can be gauged. The degree of personal commitment or divergence from the association's ideology (consisting of meanings, values, goals, norms, etc.) can also be ascertained.⁷⁹

The definition of ideology proposed above is an attempt to combine the most frequently used terms and synonyms of ideology into one broad concept, and at the same time to devise an operationally definable and empirically useful concept.

The following chapter will present a tentative outline of procedure

⁷⁷ Dahrendorf, Op.Cit., p. 176.

⁷⁸ Ibid., p. 179.

⁷⁹ The demonstration of the practicality of ideological measurement and the development of techniques and instruments for the measurement of ideological commitment and the like could be a useful methodological by-product of this research.

to ascertain the type (and/or content) of an ideology. The chapter will discuss some ideas for deriving the type and content of an ideology and will outline means to measure the degree of commitment of association members to a particular belief system and association.

D. Associations

1. Introduction

The fact of man's continual involvement in groups provides, of course, the basic reason for the science of sociology. Sociologists typically observe and study a variety of groups (among many other tasks) ranging from "small groups" such as the family, or the work group, to large groups such as entire societies or cultures.

The present study focuses on alienation, ideology and social change through one of the intermediary types of social groups, namely, formal associations. While the concept of formal association will be defined more carefully later, it can be viewed, in a preliminary sense, as a "secondary group" in which (1) the members are aware of their membership, (2) there is organizational structure (including a hierarchy of "officials") and (3) a set of written norms (a charter, constitution, and the like).

The focus of this study is on a particular type of formal association, here called "ideological associations." These are highly integrative⁸⁰ associations in which the members adhere

⁸⁰ This term comes most recently from Lipset, who in turn borrowed the phrase from Neumann. Lipset writes: "Parties with such total ideologies attempt to create what the German-American political scientist Sigmund Neumann has called an 'integrated' environment, in which the lives of the members are encased within ideologically linked activities." Seymour M. Lipset, Political Man, New York: Doubleday, 1960, p. 85.

relatively strongly to a well defined and comprehensive belief system.

It might be argued that all associations are "ideological associations" because their individual members can be assumed to believe in some religious, political and/or philosophical belief system. That this is the case will not be denied here. In that sense all associations are ideological. However, the emphasis here is not on the belief of each individual in some ideology, but rather on the shared nature of some belief systems in certain associations. It is held here that an association whose membership is oriented toward the ideology of Socialism, Catholicism, Communism or the like, is basically different from a hobby or sports club. In the latter type of association, the members adhere primarily to the ideology of their larger society (nation-state), or to some other "strongly oriented" ideological association such as a party, church, or labor union.

More specifically, ideological associations have members who orient their behavior more along the lines prescribed by the ideology of their association rather than toward some other extra-associational ideology. Although members of a stamp collectors club, or other hobby association, share some values with other members of their hobby club (for example, that their hobby is worthwhile, important and satisfying), their basic value-and-belief-orientation is likely to be along the ideological lines of some other association such as the state, their religious denomination, or political party. These latter associations represent what will here be called ideological associations, mainly because they exercise a rather pervasive

ideological control over their membership.

2. Review of the Literature

Sociologists have long been interested in various types of formal association as a necessary part of their interest in social groups in general. Unfortunately, there has been less interest and consequently less writing devoted to ideologically oriented associations. Bredemeier and Stephenson write that "there has not been much systematic work in the development of a typology embracing the variety of social groupings that express ideological orientation...."⁸¹ Nevertheless, Bredemeier and Stephenson have made an attempt to list the most important types of such groupings. In their estimation, the nation-state, the "counterideological" grouping, the social maovement, and finally political parties make up the most important types. These ideological groups can be said to be analogous to religious ideological groupings in a number of ways.

Without unduly pressing the case, we may say that ideological groupings are in some ways analogous to religious groupings. Indeed, where the secular and religious orientations overlap, they may converge. In their emergence, recruitment, and transformation, cults have their parallel in groups based on counterideologies; sects, in social movements, particularly conversionist sects and revolutionary movements; parties, in denominations; and churches, in states, particularly totalitarian states.⁸²

The main reasons for attempting some classification of ideological associations is to provide us with some predictive power in forecasting other dimensions of social behavior on the part of association members. If one can show that certain types of ideological associations

⁸¹Bredemeier and Stephenson, Op.Cit., p. 311.

⁸²Ibid., pp. 315-316.

are related to other phenomena, i.e., that members of certain types of associations are measurably different (along some dimensions) than members of other types of associations, then one of the main tasks of this study has been accomplished.

The particular classificatory schema or schemas employed depends largely on the requirements of the theoretical framework and the hypotheses of the study. Since social change, alienation and ideology are of vital concern here, the attitudinal dimensions of "orientation toward social change," degree of alienation, and ideological commitment will be tapped. In addition, the associations included in the sample will be classified according to certain categories established a priori. This classification, it is hoped, will be predictive of the three dimensions outlined above, as well as others to be treated later.

To Parsons, an association is basically a collectivity with formal norms and mechanisms to interpret, enforce and normatively regulate group action. He further differentiates between *Gemeinschaft*-like, or "expressive" associations and *Gesellschaft*-like, "instrumental" type associations.

A collectivity in which expressive interests have primacy in its orientation to continual action in concert may for lack of a better term, be called a *Gemeinschaft*; one in which instrumental interests have primacy is an "organization" in the sense defined above. In so far as either type has explicit and formalized rules and differentiated organs of implementation of collective action (including interpretation and enforcement of rules) it is an "association."⁸³

The term collectivity, included in the above definition, requires closer examination, not only because it is part of the definition,

⁸³Parsons, Op. Cit., p. 100.

but also because its meaning is not readily apparent from its context. Parsons does give us some help in clarifying the term:

It is only when an action system involves solidarity in this sense that its members define certain actions as required in the interest of the integrity of the system itself, and others as incompatible with that integrity - with the result that sanctions are organized about this definition. Such a system will be called a "collectivity." Collectivity-orientation, as it were, involves posing the "question of confidence"; "are you one of us or not? Your attitude on this question decides."⁸⁴

MacIver, who defines an association as "a group organized for the pursuit of an interest or a group of interest in common,"⁸⁵ sees associations as a type of human group which is organized, i.e., has officers, a charter or the like, exists over time, and has a certain purpose. The purpose, end or goal is dictated by the interest toward the achievement of that end for which the association has been organized.

The term interest, here included in his definition of association by MacIver, also is a crucial concept in Dahrendorf's definition of association.

Interest groups are groups in the strict sense of the sociological term; and they are the real agents of group conflict. They have a structure, a form of organization, a program or goal, and a personnel of members . . . One might emphasize the difference between interest groups and primary groupings such as family or friendship by calling them, with MacIver, "associations". . .⁸⁶

Whereas MacIver uses the concept "interest" as a general category connoting desires, goals or ends, Dahrendorf has expanded the

⁸⁴Parsons, Ibid., p. 97.

⁸⁵Robert R. MacIver, Society, New York: Holt, Rinehart & Winston, 1937, p. 11.

⁸⁶Dahrendorf, Op. Cit., pp. 180-181.

meaning of interest, and has made it more useful analytically, by coupling it with the terms latent and manifest. To Dahrendorf, latent interests are those interests inherent in the position and role of an individual, while manifest interests correspond to ideology as used here and by Dahrendorf.⁸⁷ The concept is central to Dahrendorf's conflict theory of social change, since the opposing interests, or ideologies, of the two "classes" represented in any "imperatively coordinated association"⁸⁸ are the basis for the inevitable conflict for the two classes always found in such an association. According to Dahrendorf, social change is a consequence of the victory of one of the two classes engaged in the conflict of interests within any association.

Both MacIver's and Dahrendorf's definitions of association are general enough to permit the inclusion of the nation-state (similar to Bredemeier and Stephenson's classification of "ideological associations") under the heading of association, the present study draws its subjects from associations smaller than the nation-state association. As mentioned earlier, part of the analysis of this study will deal with the divergence of values and ideologies of citizens who are also members in associations such as labor unions, church groups, political parties, and other "ideological associations."

One common feature of all these definitions of association

⁸⁷Cf. previous discussion of manifest interest and ideology on p. 46 & 62.

⁸⁸Dahrendorf states that "an association shall be called an imperatively coordinated association insofar as its members are, by virtue of a prevailing order, subject to authority relations." This definition is based directly on Weber and makes it possible to include virtually any association under this heading. Op.Cit., p. 237.

seems to be their inclusion of some reference to a belief-pattern among their members as one of the pre-requisites of associations. Whether it is called "interest" as in MacIver's definition, or "manifest interests" as with Dahrendorf, or finally "collectivity orientation," after Parsons, the definitions include some reference to an ideological dimension.

Many interesting and theoretically relevant questions can be asked regarding the role of ideology in an association. For example, is there some connection between the ideology of an association and the goals, values and norms of the members of an association? Did a particular ideology generate the goals and norms of the association - or was the association primarily an interest group which subsequently adopted an ideology fitting its goals? In other words, it is entirely possible that the membership of certain associations was organized without an initial ideology, from what Dahrendorf calls, a "quasi-group" with common, but "latent interests." Subsequently, the leaders, especially the "expressive leaders" (special definers of the situation), may adopt and adapt an ideology to justify the ongoing practices and the goals of the association.⁸⁹

It is hoped that the subsequent empirical investigation of the presumed relationship between ideology and the values, goals and norms of an association will shed some light on the above questions.

3. A Definition of Association

The definition of association used in this study is based mainly upon the definitions and other writings of MacIver, Parsons, and

⁸⁹ This was also Rader's general point in reference to Italian fascism, which was discussed earlier. Cf. Rader; Op. Cit., p. 45.

Dahrendorf. This definition includes a number of characteristics which a group must possess before it can be classified as an association. (1) An association is here regarded as a relatively permanent secondary group of persons (called members) who "voluntarily" (relatively speaking) joined other members in a group organized for the purpose of pursuing a specified goal or goals. (2) An association is further characterized by an administrative structure (a hierarchy of functionaries or officials) which places almost every member in a relationship of sub- or superordination to certain other members. (3) Finally, associations usually have a set of written norms, a charter, rules, constitution, or the like, which ideally regulate the behavior of all members within the jurisdiction of the association, and which provide for procedures used in changing the norms.

The extent of normative control by the association over the behavior of its members varies from association to association. The modern nation-state, for example, usually exercises relatively much control over individuals within its territorial limits, while a hobby club typically exercises control over a very limited range of acts. The norms of most associations contain explicit regulations bearing on behavior relevant to the purposes, interests and goals of the association. In other words, associations are most explicit about norms affecting their interests, but they leave the extra-associational normative sphere to the discretion of the individual member. Of course, associations differ in the degree to which they expect normative adherence on the part of their members. Since association membership, ideological commitment and normative adherence are closely related, but analytically distinct, phenomena, one would

expect a strong association between these variables in the case of integrative associations. For example, such integrative or "strong" ideological associations as a communist cell or a John Birch Society chapter require and expect rather strong ideological commitment as well as complete normative adherence on the part of their entire membership (as a function of such association membership). "Strong" or integrative ideological associations require and expect rather complete normative adherence as well as ideological commitment on the part of their membership.

An ideological association can be defined in the same manner as is the general association; but the members of an ideological association orient their day-to-day behavior largely in conformance with the pervasive and explicit ideologically based norms of their integrative association. Although the ideological association is an "ideal" or "constructed" type whose realistic empirical equivalent can only be approached but never reached in practice, associations can be called "ideological" by virtue of the efforts of their leaders to motivate their members, by one means or another (including coercion), to accept their ideology with all the implications for the related values, goals and norms. Examples of "strong" ideological associations which closely approach the ideal type as constructed above, are: 1) the communist parties (synonymous with the state in "Iron Curtain" countries, but conforming more closely to the above definition in those "Western" countries where the communist party is legal, as for example in Italy, France, Finland and the city of West Berlin; 2) the Roman Catholic Church (particularly in Europe and Latin America); 3) cults and sects; 4) certain fundamentalist Protestant

churches; 5) many minority parties; and finally 6) extremist groups such as the Ku Klux Klan and the John Birch Society. Examples of less strongly oriented, or "intermediary" ideological associations who exert a more limited ideological influence than the above listed strong ideological associations, but which still must be classified as ideologically oriented associations, are: 1) most major political parties; 2) the majority of established religious denominations and churches; and 3) most labor unions. Finally we have what may be called "weak" or even "non-ideological" associations which exert very little ideological influence over their members. Examples are: 1) sports clubs; 2) hobby clubs; 3) "social" clubs, fraternities, etc.; 4) associations devoted to the "fine arts," etc.

In addition to classifying associations according to the type of ideological content such as presented by Bredemeier and Stephenson, Parsons, and Loomis, we have now proposed a classification based on the differentiation between strong, intermediary, and weak ideological association types. However, these schemas by no means exhaust the classificatory possibilities.⁹⁰

A further classification can be achieved by utilizing orientation towards social change as a basic dimension of ideological associations. The dimension of attitude toward social change allows us to divide associations into either change oriented or non-change oriented types of association. The following division into three basic types of associations is achieved on the basis of a favorable or unfavorable orientation toward change exhibited by the association leadership

⁹⁰ An earlier proposal outlined a possible division of associations into *Ausgleich-providing* and *non-Ausgleich providing* associations.

and membership and the "direction" of the change-orientation.

Examples of change oriented associations are not difficult to locate. All social movements fall into this category since they either try to bring about social change toward some new, future, different, ideal or utopian state, or the reverse kind of social change back toward an idealized, romanticized, and/or past state of affairs. The former type are sometimes called "utopian," while the latter could perhaps be labeled "romantic" or "reactionary." The following diagram presents a more complete picture of these three basic types of associations:

Figure 6

ORIENTATION TOWARD SOCIAL CHANGE AND TYPE OF ASSOCIATION

ORIENTATION TOWARD SOCIAL CHANGE	Change oriented	Non-change oriented	Change oriented
ASSOCIATION OR MOVEMENT TYPE	Progressive Future oriented ("Utopi- an," "Liberal," "left-wing," etc.)	Conservative Present oriented ("Middle of road," "centrist," con- servative" etc.)	Regressive Past oriented ("Re- actionary," "ex- tremist," right- wing," etc.)
DEGREE AND TYPE OF SOCIAL CHANGE	Revolution	Evolution	Status-quo ⁹¹ Evolution Counter- evolution
			Revolution Counter- revolution

⁹¹In his "Sociological Critique of Marx," Dahrendorf writes:

If social conflicts effect change, and if they are generated by social structure, then it is reasonable to assume that of the two interests involved in any one conflict, one will be pressing for change, the other one for the status quo.

Op. Cit., p. 126.

By means of the above trichotomization of associations into three basic types we may be able to classify associations in terms of this dimension. Although this is not the only and perhaps not even the most crucial dimension along which we can classify associations, it may be a helpful classificatory schema, particularly in this research which, among other things, also deals with differences between change and non-change oriented associations. It should be added at this point that the division of associations according to their ideological orientation towards change is somewhat arbitrary. There is, of course, a continuum of orientation from the very "progressive" to the very "regressive," with many more stages of change or non-change orientation between these extremes than are indicated in Figure 6.

The preceding classificatory schema share on characteristic; assignment is usually made on an impressionistic basis. We usually rank or assign these associations to one or the other type according to subjective impressions reinforced by previous experiences, or equally subjective impressions and writings of other scholars, and perhaps a small amount of "objective" evidence. Although this technique may not necessarily result in a false assignment, more objective techniques are clearly needed.

Since all associations are made up of a number of members⁹² one means of classifying associations would be on the basis of summing certain measurable characteristics of the total membership, or or a representative sample thereof.

⁹²In the sense here used, everyone within the jurisdiction of the association, duly enrolled or registered, including the functionaries and officials, is a member.

The aforementioned change dimension may be tapped by means of an attitude scale designed to elicit the orientation of individual members toward social change. The degree of ideological commitment may be similarly ascertained by means of attitude scale items.

Finally, each association may be ranked and assigned to categories according to the summed scores of a variety of attitude scales and indices included in a questionnaire. The scales and indices used in this study will be discussed in detail later.

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III. DISCUSSION OF THEORY

A. Introduction

Although we have already alluded to some aspects of the relationship of the four major areas of concern treated in this dissertation, (namely, social change, alienation, ideology and associations,) a more systematic treatment will be attempted here.

Although the concept of social change has occupied a prominent position in our discussion of the literature - and will occupy its share of the theoretical discussion to follow, this share is disproportional to the (actual) share allotted to social change in the empirical parts of this study. The inclusion of an extended discussion of social change was primarily for theoretical and explanatory reasons. It was felt that inclusion of a discussion of certain aspects of social change might provide interpretive value re the other major variables and their relationship to each other.

In order to set the frame of reference for the following discussion of theory and hypotheses, it may be helpful to briefly summarize the basic assumptions underlying the theoretical model to be advanced below.

As developed in the preceding sections, the four major variables involved in this study, social change, alienation, ideology and associations are assumed to be related as follows:

A. Social change in one or more institutions of a given society contributes directly to an increase in anomie among adversely affected groups.

B. Individual alienation increases among members of

disenfranchised groups, or groups adversely affected by some type of social change.

- C. Alienated individuals will strive to regain lost power and prestige, i.e., properties formerly contributing to the maintenance and enhancement of their self esteem.
- D. One prominent avenue usually available to alienated individuals who are either seeking to restore their former power and prestige or those who are attempting to improve their present condition, is to join an association with goals congruent with these self-perceived models.
- E. Formal associations propagate their goals, values, norms and expectations (i.e., their belief-system or ideology), through established media of communication.
- F. Different types of associations appeal to various groups of alienated individuals. Membership in different types of associations may thus be expected to have different effects on the type and degree of alienation among its members. For example, powerlessness, as a specific type of alienation, may only be reduced by promising and giving power, i.e., through successful efforts of the association to bring about the type of social change leading to greater power on the part of its membership.⁹³

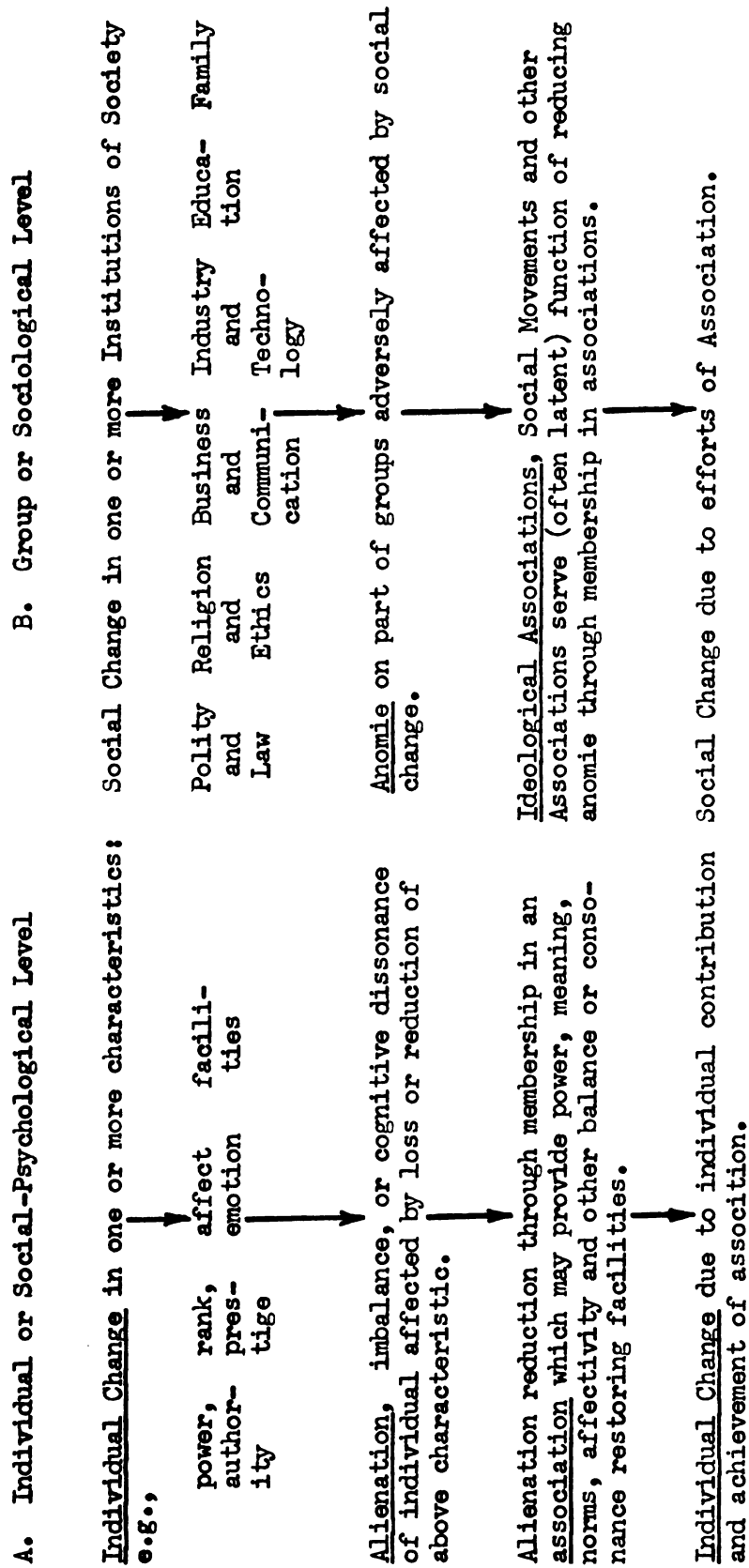
⁹³See also Figure 7 for a schematic outline of the processes listed above.



Figure 7

THEORETICAL MODEL OF STUDY

LEVEL OF ANALYSIS AND DISCIPLINE INVOLVED



B. The Interrelationship of Social Change, Alienation and Belief Systems (Ideology) within Associations

Despite the current debates between adherents of the Parsonian "structural-functional" model of social change and proponents of the conflict model proposed by Dahrendorf and others, the most widespread theory of society and social change appears to be the one which views society as a "dynamically balanced" structure which changes but maintains itself as a moving equilibrium. This theory of society can accommodate stability as well as change, cooperation as well as coercion and integration as well as conflict. There is room also for explanations of evolution as well as revolution. It can serve the Parsonian as well as the Dahrendorfian point of view. In short, it is a generalized view of society which permits inclusion of occasionally opposed theoretical camps under one roof. This kind of an overall theory of society best fits the conception of social change in the context of the present study.

Although Dahrendorf is often cited as a chief proponent of the conflict and coercion model of society, he has emphasized that there is also "another side of the coin" of social change; the side which is usually associated with the Parsonian point of view. Dahrendorf recognizes that neither side by itself is sufficient to serve as a complete theory of social structure and social change. Therefore, an effort to combine the two would seem to be useful. The view of social change accepted here sees society as constantly changing in many ways, but maintaining a certain basic normative structure for extended periods of time.

It has often been said that change is one of the most outstanding

and recurrent characteristics of human experience. It is an established sociological axiom that wherever there is social life there is social change. The anthropological evidence suggests that man's cultural development from his earliest beginnings to the present has been accelerating at an ever increasing pace. Social change, not unrelated to cultural change,⁹⁴ also appears to be following this general trend.

Many authors, from Spencer and Durkheim through Ogburn to more recent writers such as Bell, Kroeber, Merrill, Mills, Walsby and Znaniecki, have commented on the increase in the rate of social change. They have cited a variety of indices, from the rapidly increasing population "explosion,"⁹⁵ through technological innovations and inventions, changes in industry, education and business, politics and religion, to divorce and suicide rates, in order to support their impression of the increase in the rate of social change.

Graphically the phenomenon of the increasing rate of social change could be represent as follows by use of the exponential curve.

⁹⁴ Social change is here viewed primarily as change in the social structure of a society (see also section II, A, 3, for some definitions of social change), while cultural change would also include changes in the technology and in the material artifacts of a social system. Cultural change would thus include and in part determine social change.

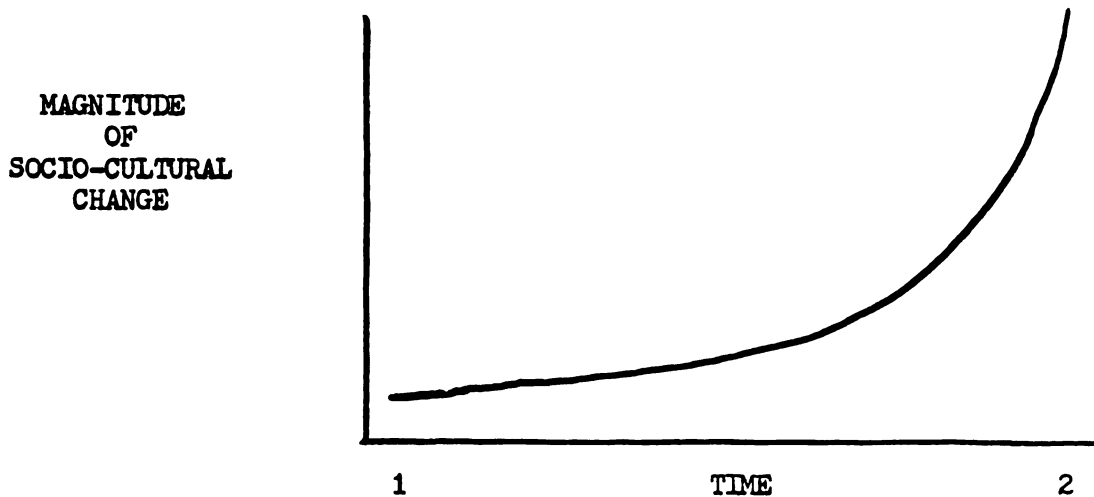
⁹⁵ "At the present rate of increase the earth's population will be doubled by the year 2,000; in only four decades the human race could increase by the amount it has taken one million years of cultural evolution to accomplish!" Marshall Sahlins and Elman Service, Evolution and Culture, Ann Arbor: University of Michigan Press, 1960, p. 119.

"The keynote of the story told by the 1960 census is change, rapid change." Population Bulletin, Vol. 19, No. 2 (March 1963) p. 1.

The preceding statements are examples of many such predictions in the demographic literature.

Figure 8

THE RATE OF SOCIAL CHANGE



While social change is most often conceptualized as occurring in the "social structure" of a society, that is, in one or more institutions of a particular society, change is ultimately experienced by the individual member of that society. Social change can and should also be examined from the level of the individual.

How then does social change manifest itself on the level of the individual? Before that question can be answered we must first outline what social change consists of on the societal level.

Social change as a generic concept is too general and broad to be of use in this specific task. The concept must first be broken down into several manageable components. One approach is to separately examine each institution making up the social structure of a society on its own level of analysis. In other words, instead of trying to measure social change as a whole, particular changes in one or more societal institutions could be measured and analyzed separately.

One could, for example, break down this generalized concept of social change into the following specific institutional areas of change:⁹⁶

A. Population

1. Net changes in . . .
2. Migration rates
3. Geographic distribution
4. Age, sex, race and urban/rural ratios

B. The Economy (not including science and technology)

1. Composition, employment and earnings of labor force
2. National wealth, income and expenditures
3. Business, Banking and Insurance
4. Basic Extractive Industries
5. Manufacturing
6. Distribution and Services

C. The Polity

1. Federal state and local government
2. Elections
3. Courts, prisons and law enforcement
4. Military Establishment
5. Social insurance, welfare and services

D. Education

1. School types and numbers
2. Participation in education by population groups
3. Educational achievement level by various groups

E. Science and Technology

1. Number of persons in various branches of . . .
2. Productivity (number of patents, etc.)

F. Belief Systems (Ideologies)

1. Religious denominations, churches and sects
2. Membership and participation
3. Philosophy, ethics and morality

⁹⁶It should be pointed out that the listing of headings submitted is by no means exhaustive, but is intended primarily to serve as an illustration of some possible areas of concern, suitable for separate analyses of social change.

G. Communication

1. The news media
2. Postal services, telephone, etc.
3. Books and publishing

H. Transportation

1. Land, sea and aero-space
2. Roads and vehicles
3. Shipping volume and mileage

I. Leisure Time Activities

1. Audio-visual arts (theaters, motion pictures etc.)
2. Sports and related entertainment
3. Hobbies etc.

J. The Family

1. Marriage and divorce rates
2. Rates of exogamous marriage (interfaith, interracial)
3. Patterns of discipline (effectiveness of socialization).⁹⁷

The above breakdown not only suggests a way to focus on particular types of small-scale social changes, but also suggests a technique for assessing the magnitude of general society-wide social change (one could perhaps measure the percentage changes of various indices over a given time, and then compare these changes to a stable base-line figure⁹⁸ However, the concern with small-scale and particular indices of change would most likely yield more usable and practical results.

For example, among small scale particular social changes, one may thus concern himself only with changes in the norms governing practices of dating and mating. One might then ask: "How have

⁹⁷The preceding list was first offered in the course of a seminar the author presented to members of the Research Division of Community Progress, Inc., New Haven, Connecticut, in December 1963.

⁹⁸The relatively sophisticated simultaneous equation models used by econometricians (to predict economic changes) utilizing as many as thirty variables, may be emulated by sociologists to ascertain rates of social change rather than economic (social) changes only.

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technological changes affected these dating norms and practices?"

It is clear that a singular technological invention like the automobile and its subsequent mass ownership has radically changed the dating and mating norms of the recent postwar generation of America. It has produced an apparently irreversible social change in at least one societal institution, namely dating and courtship.

There is a great deal of evidence which suggests that life in modern societies serves to create much anomie and personal alienation. Among the more outstanding factors seemingly contributing to wide-spread alienation are:

1. The cold war with its constant threat amplified by the news media.
2. The threat of hot war and atomic annihilation by design or accident.
3. The frequent (and almost instantaneous) communication of troubles around the globe about which the average citizen feels powerless to do anything.
4. The increasing complexity and remoteness of politics and large scale government which have great effects on the individual but which may appear increasingly withdrawn from the control of the individual citizen and voter.
5. The formal promise of civil and human rights to disenfranchised and deprived minority groups (mostly Negro), with perceived lack of fulfillment and execution of many of those promises.
6. The relatively high rate of geographical mobility of our population (statistically speaking, a number equivalent to about 1/5 of the population of the United States change their residence each year) which shifts large numbers of people causing temporary (sometimes long term) social isolation, normlessness and powerlessness.
7. Technological changes, automation and displacement of workers can also contribute to insecurity and general alienation.
8. The rising crime rate, particularly juvenile delinquency,

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which can be considered both an outgrowth of wide spread alienation as well as a cause of further alienation.

The preceding examples should suffice to illustrate some of the conditions contributing to the alienation of individuals from the social order. While the linkage between various social changes and alienation may not be accepted by some social scientists, the presence of a certain measurable degree of alienation can be demonstrated by a number of fairly standardized alienation indices and/or scales. Such scales are utilized in this study to measure the degree of this particular dependent variable.

Now, assuming that it is possible to demonstrate that a large number of individuals within a given society are alienated from the predominant societal structure and ideology, we may then ask: What reaction could be expected on the part of these individuals to their condition of alienation?

The alienation literature has given us an answer already; an answer which would be summed up in the phrase: Individuals who perceive themselves as alienated will strive to overcome their alienation. This notion is somewhat reminiscent of "balance" theory, which might be paraphrased by saying that individuals who are in an unbalanced state will seek to restore balance. To the extent to which one may classify an alienated individual as being cognitively dissonant, one may then also postulate the institution of efforts to reestablish consonance.⁹⁹ This overly-simplified answer calls for

⁹⁹The various notions of balance-imbalance, and restoration of balance, incongruity-congruity, dissonance theory and its postulated striving for consonance, or the biological theory of homeostasis, all share the notion that living forms have some need to re-establish balance, consonance, congruity, or homeostasis. Much the same has been said about alienation. Alienated individuals, too, presumably should strive to reduce their alienation or to eliminate this condition entirely.

some elaboration.

The response to alienation must depend to a large degree on the particular type of alienation involved. The individual who feels himself to be powerless, can be assumed to try to reduce his powerlessness.¹⁰⁰ Similarly, the individual who suffers from normlessness-alienation, may be assumed to be trying to reduce his normlessness-alienation. The same could be said for isolation-alienation, self-estrangement-alienation and meaninglessness-alienation.

The major assumption made in this dissertation, and one which should be testable, is that voluntary associations, particularly "ideological associations," fulfill the function of reducing certain kinds of alienation according to the type of association involved.

More specifically, a certain ideological association may promise to provide the individual with more power within its collective field, or more meaning through its ideology. The association can also promise less isolation, i.e., more affectivity or informal social participation. These "promises" may be implicit only, i.e., assumptions on the part of potential and actual members, unrecorded in the written documents of the association and largely unexpressed by the leadership. However, the association may draw members from those categories of people who are alienated in various ways by means of the implicit promises contained within the image presented to the larger public from which the association draws its membership.

It appears tenable to assume that many ideological associations appeal to their own membership, as well as to categories of people who are potential members, on the basis of promising relief from alienation. More specifically, various types of associations may

indeed function to relieve powerlessness-alienation, meaninglessness-alienation, normlessness-alienation, and finally isolation and self-estrangement-alienation. For example, we might anticipate that associations with a strong ideology function to reduce meaninglessness-alienation as well as normlessness-alienation by giving their members a set of specific goals, values and norms based on this ideology. The individual who joins such an association may perceive that the association has an answer to his questions and will furnish him with a rationale for his actions.

It is hypothesized here that the kind of group which has been labeled "ideological association" does provide a system of beliefs (for its members) which necessarily includes norms, goals and perhaps most importantly, includes and provides meaning. In order to test this hypothesis, it would be necessary to do more than measure the ideological commitment of members of various associations to determine the degree of their commitment to a particular ideology; it would also be necessary to measure relative alienation by means of an acceptable set of alienation scales. Provided that the required measures, indices or scales can be obtained or developed, the above notions could be tested by means of the following hypotheses:¹⁰¹

- I. A. It is expected that persons who are strongly committed to a particular ideology are low in meaninglessness-alienation. In other words, an inverse relationship is expected to obtain between particular ideological commitment and meaninglessness-alienation.

¹⁰¹ According to established usage (based on standard social scientific methodology) the test of the hypotheses in this chapter will utilize the null form of each hypothesis.

- B. It is expected that persons who are strongly committed to a particular ideology are low in normlessness-alienation, i.e., an inverse relationship is expected between particular ideological commitment and normlessness-alienation.

The preceding hypotheses are concerned primarily with individual dimensions of ideological commitment to a particular belief system. It should also be possible to categorize groups in terms of the particular ideological commitment of the membership toward their group. Assuming that this kind of a classification is possible, we might then hypothesize that the higher these groups rank on a scale of particular ideological commitment of the membership toward these associations, the lower the degree of the types of alienation listed in hypotheses I. A. and I. B.:

- II. A. It is expected that an inverse relationship will obtain between particular ideological commitment, when associations are ranked according to the degree of such commitment, and meaninglessness-alienation.
- B. An inverse relationship is expected between associations which rank high in particular ideological commitment and normlessness-alienation.

Since ideological associations are in many ways similar to other formal associations, it may be assumed that ideological associations fulfill some of the same functions which other associations provide, namely, they can be expected to provide companionship with like-minded individuals. In other words, they can provide satisfying affective relations with persons who share the belief system of the association.

However, there are some important distinctions between strong ideological associations and weak or non-ideological associations. For example, the feeling of solidarity among members of ideological associations may be greater than among members of less strongly oriented associations, particularly so if there are threats to the association from without. The belief congruity of the members in an ideological association could also lead to a certain amount of affectivity among members.¹⁰² Members of weak or non-ideological associations, who share few or fewer interests, and whose ideological commitment is to the state or some other association, would engage in fewer affective relationships with their fellow association members than would be the case in ideological associations.

Consequently, it is expected that isolation alienation and self-estrangement alienation are lower among ideological association members than among members of weak or non-ideological associations. More specifically:

III. A. It is expected that persons who are strongly committed to a particular ideology are low in isolation-alienation; i.e., there is an inverse relationship between particular ideological commitment and isolation-alienation.

B. An inverse relationship is expected between associations which rank high in ideological commitment of members and isolation-alienation.

¹⁰² The work and results of Theodore Newcomb and Milton Rokeach are relevant here. Cf. Newcomb's The Acquaintance Process, (1961) and Rokeach's The Open and Closed Mind, (1960), both of which support the notion that individuals establish friendship choices on the basis of belief congruency.

C. It is expected that persons who are strongly committed to a particular ideology are low in self-estrangement-alienation; i.e., there is an inverse relationship between particular ideological commitment and self-estrangement-alienation.

D. An inverse relationship is expected between associations which rank high in ideological commitment of members and self-estrangement-alienation.

Powerlessness alienation, on the other hand, is hypothesized to be reduced in associations which are in some way involved in the decision-making process in a given society. This means, that associations which are in some way allied or connected to the party in power, or the government in power, or who are politically involved, i.e., are political action groups, are expected to be able to transmit to some extent this involvement (or the feeling of involvement) in national affairs and political decision-making to their membership.

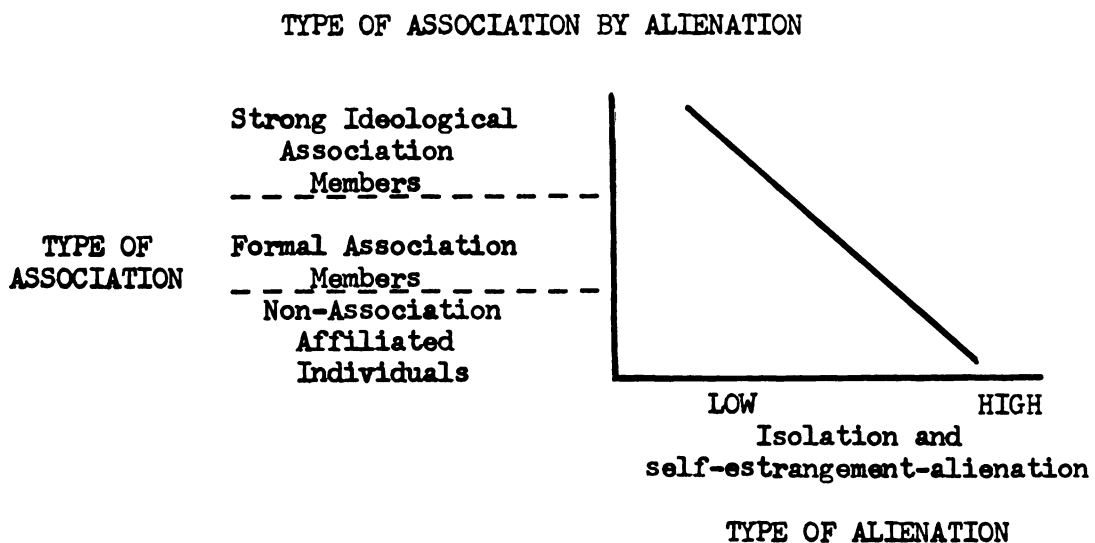
More specifically then, the following hypothesis is designed to test the relationship between association type and powerlessness-alienation:

IV. An inverse relationship is expected between members of associations "in power" and powerlessness-alienation, i.e., it is expected that members of associations in power are less powerlessness-alienated than members of other associations.

Although the primary focus of this study is on ideological associations, other types of formal associations with less than a strong ideological orientation can also be expected to fulfill certain functions

for their membership. For example, membership in any formal association can generate more affective ties than no membership at all. In other words, members of formal associations are expected to have more satisfying affective ties than non-members. Since it was hypothesized earlier that strong ideological associations are expected to generate more affective relationships among their membership, a ranking of associations in terms of affectivity is expected to show (1) strong ideological associations with the greatest affectivity (or lowest isolation and self-estrangement-alienation), (2) medium, weak, or non-ideological associations in the middle, and (3) non-affiliated individuals with the lowest affectivity rating (or the highest isolation and self-estrangement-alienation). Figure 9 presents the relationship of type of association (or non-association) and isolation-self-estrangement-alienation.

Figure 9



In effect then, the entire sample for this study will be divided into three categories:

- a) members of strong ideological associations
- b) members of other formal associations
- c) non-members

Based on the preceding considerations, the following hypotheses are advanced:

- V. A. It is expected that members of formal associations are less isolation-alienated than non-members.
- B. It is expected that members of formal associations are less self-estrangement-alienated than non-members.

Another way in which one may look upon the relationship between membership or non-membership in various types of associations and isolation or self-estrangement-alienation, is to relate degree of formal social participation to isolation or self-estrangement-alienation. In other words, one may substitute formal social participation for membership or non-membership in associations. The results should be much the same, although it is recognized that the distinction between strong ideological association membership and membership in other types of associations is lost in this substitution.

A further alteration may be undertaken by replacing the variables (and measures) of isolation and/or self-estrangement-alienation by the related (in an opposite direction) variable of informal social participation (as an indicator of affectivity). This would result in a logical transformation of hypotheses V. A. and V. B., which hypothesized an inverse relationship between what might be called "degree of formal social participation" (association membership or non-membership) and isolation or self-estrangement-alienation, to a hypothesis which postulates a direct relationship between degree of

formal social participation and degree of informal social participation. One would then expect:

- VI. A direct relationship between formal social participation and informal social participation.

The term "integrative" has been used here (as elsewhere) to indicate that certain associations exercise a more complete and pervasive ideological control over their membership than non-integrative associations. If the concept of integrative associations has any merit, it should be possible to demonstrate that:

- VII. Individuals who belong to an "integrative" religious denomination are more strongly oriented toward that religious belief system than members of other religious denominations: i.e., Catholics are expected to be more strongly committed to their religious ideology than Protestants.

The reasoning underlying this hypothesis is that of all groups in Germany (as well as in many other countries), those respondents who adhere to either Catholicism or Communism, would most closely fit the model of the "integrative" association. Since it was subsequently found to be impossible to gain access to a Communist association, the Catholic respondents in the sample were the only group which could represent the ideal type of the integrative association.

IV. METHODOLOGY AND RESEARCH TECHNIQUES

A. Discussion of Methodology

This chapter is designed to present the overall methodology employed in this study and the specific techniques utilized in carrying out the required research.

The overall aim of this study and of the methodological design employed was to explore the existence, type and direction of the relationships and correlations between the type of ideological association a person may belong to and the effects of this membership on other variables such as alienation, ideological commitment, social participation, affectivity and the like.

Toward this end, it was decided to utilize a sample of activists from a range of voluntary associations representing belief systems from "right" to "left" in the politico-ideological spectrum. It was assumed that "activists," i.e., those most active in association affairs (operationally defined as those with above average attendance at regularly scheduled association meetings and/or those who hold an office in the association) would be most likely to possess the characteristics valued by the association and would therefore be most representative of the underlying ideology of the association.

Ideally, a random sample of all association members would have yielded a more representative sample than that used for this study. However, due to time limitations, budgetary restrictions, and occasional uncooperativeness, it was impossible to select a random sample from each of the several associations included in this study. Therefore, it was necessary to select a somewhat less "representative" sample by focusing on activists only.

In order to maximize the comparability of data the same technique was employed in each association to gather the required data. In all cases, self-administered questionnaires were distributed during a regular association meeting.

The attempt to obtain a representative sample of association activists was reasonably successful. According to Table 10 it appears that this goal was reached or nearly reached in several of the associations sampled. It was reasoned that activists are the real "hard-core" association members who best reflect the attributes of the "ideal" member of a particular association. Using this technique of obtaining a sample of association members should result in yielding a special, but in a theoretically significant sense, "representative" sample. Knowing that the sample consists primarily of association members who best approximate the ideals of their association enables analytical control for this particular characteristic of the sample.

It can be reasoned, that by administering the questionnaires to association activists, a somewhat skewed sample must have been obtained; but it should also be noted that the skewness was in the direction of overparticipation in an association rather than underparticipation. The skewness may thus have the affect of exaggerating certain attributes of the sample members; but it is not expected to change the basic relationship (particularly the direction) between the variables. The statistical associations between certain variables would consequently reflect this exaggeration and yield higher correlations and more significant results.

The methodology envisioned for the data gathering phase in Germany was based to some extent on a small scale pilot study conducted

in Lansing, Michigan, in the Fall of 1962, immediately prior to the field trip to Germany.¹⁰³

In the planning phase of the study it seemed simple enough to develop indices of ideological commitment, to interview association leaders to ascertain the type and content of the ideology, to come up with a simple classificatory scheme for types of associations and to construct the necessary alienation scales. Even though there were some problems with these aspects of the total research plan, the greatest difficulty developed over the physical impossibility to collect a random sample of members from all relevant associations within the time and budgetary limitations imposed on the study.

This research does not pretend to generalize to the entire population of Germany or even a large part thereof. Rather, the aim was to explore certain relationships of variables found most typically in ideologically oriented voluntary associations. Thus the findings presented in this dissertation apply chiefly to associations of the type studied for this research undertaking. More specifically, the findings should apply only to the kind of activists selected for the sample.

While the persons to whom the questionnaires were administered were quite representative of the "activist" level in each group so surveyed, there are variations, of course; some associations are numerically better represented than others. Nevertheless, the basic aim of the methodology was fulfilled; that is, a representative sample of activists was selected to function as the basis of comparisons between groups. It was not intended that these association

¹⁰³Cf. Section IV. B. 2

members represent the general population, but rather that they represent a rather select group, namely, active members of ideologically oriented associations.

B. Data Gathering

1. Choice of Study Area

The choice of West Germany as the sample areas was made after consideration of the practical alternatives open to the writer. In brief, the following considerations had a bearing on the ultimate choice of Germany as the study area: first, the desirability of cross-cultural research; second, the existence of a broad range of ideological associations; and third, the writer's familiarity with the area and the culture of Germany.

The value of cross-cultural and comparative sociological research has been recognized for some time. Kingsley Davis favors cross-cultural research to dispel scientific ethnocentrism and to further a fuller understanding of human society. Daniel Bell forecasts that the "comparative question"...."will come into increasing prominence in future years," while C. Wright Mills, in advocating the unity of all social sciences, states:

There is nothing for it I think, but for each social scientist to join social science, and with it to go fully comparative - and that, I believe, is now quite a strong drift of interest. Comparative work, both theoretical and empirical, is the most promising line of development for social science today; and such work can best be done within a unified social science.¹⁰⁴

Robin Williams, in his Presidential address before the American Sociological Society in August of 1958, asserted:

¹⁰⁴C. Wright Mills, The Sociological Imagination, New York: Oxford University Press, 1959, p. 138.

A scientific sociology, by definition, cannot be provincial. Among the opportunities for future research, a high rank accordingly is occupied by comparative or cross-cultural studies, especially those that will investigate specific hypotheses by objective operations. This opinion is no longer the pious hope it once would have been; research already accomplished shows the scientific value of transcending a sociology confined to its own national culture.¹⁰⁵

The second reason for choosing the research site was the existence of an abundant range of associations and ideologies in West Germany, and adequate access to these associations. In order to obtain a sufficiently broad sample of associations, it was necessary to select an area which contained a wide politico-ideological range. This made it possible to narrow the choice to a group of countries in which associations ranging from the far right to the extreme left are legally permitted to exist. In effect this meant that the East-bloc countries had to be eliminated because of the absence of formally organized and legally permitted right-wing associations (political parties, labor unions and the like). Most Western nations had to be eliminated for the opposite reason, namely the legal suppression of the communist parties and other left-wing associations. There remains then a relatively small number of countries accessible to the sociological researcher which permit the full political spectrum to flourish. Among them were nations which had to be eliminated from consideration because of time and cost factors over which the writer had little control.

Since most Western nations impose little or no restrictions on associations of the ideological right, the remaining problem was

¹⁰⁵Robin Williams, "Continuity and Change in Sociological Study," American Sociological Review, Vol. 23, No. 6 (December 1958) p. 629.

to select an area in which the left was also permitted to be active. There are several Western nations in which various communist and communist-like parties flourish. Among them are Finland, France, Italy and the city of West Berlin.¹⁰⁶ Therefore, in order to obtain a sample of left-wing associations, West Berlin was included in the sample area.

The third reason for pursuing this research in Germany was the writer's personal experience within the German cultural area, his language facility, and his personal interest in the exploration of the questions and problems of this study in the German setting.¹⁰⁷

2. The Lansing Pre-test

In order to evaluate the effectiveness of the instrument designed for ultimate data collection abroad, it was decided to pre-test a version of the questionnaire in a locally available setting. An attempt was made to approximate, as closely as possible, the expected conditions of administering such an instrument in a foreign locale.

In late Summer and early Fall of 1962 preparations were made to test the self-administering questionnaire which had been compiled by the writer and others in the Five Nation Project.¹⁰⁸ This form of

¹⁰⁶ Even though the Communist Party is outlawed in West Germany, the SED or Socialist Unity Party (the successor and full equivalent of the old KPD, i.e., Communist Party of Germany) is legally permitted to exist in West Berlin, partly due to the city's special status as a four-power occupied area of Germany.

¹⁰⁷ In addition, important savings in time and money were realized in data gathering phase of the study as a direct consequence of such area, language and cultural familiarity.

¹⁰⁸ The five Nation Study, a cooperative project by several members of the Departments of Communication and Sociology at Michigan State University (see also Acknowledgements, p. iii), utilized a fairly extensive questionnaire including many items which were not used in the present study.

the questionnaire already contained most of the material and the items which are in the final version. Subsequent revisions resulted in relatively few additions or subtractions of items but rather focused on changes in the form or content of the items.

The actual pre-test was intended to utilize a sample of ideologically oriented associations comparable to the kind of associations to be included in the German sample. Although it is argued by some authors¹⁰⁹ that American unions have lost much of their ideological zeal, it was felt that much could be learned about the mechanics of the questionnaire administration, and changes needed in the questionnaire itself, through a pretest within a union setting.

Consequently, about 170 questionnaires were administered in three union locals of the CIO-AFL in the Lansing area. Of this group, 41 questionnaires were ultimately returned by mail or collected at the point of distribution (usually after a regularly scheduled meeting of the union local). This non-random sample of union activists and regular members was selected primarily to allow the repair of the more obvious trouble spots, weaknesses and deficiencies of the questionnaire.

The Lansing pre-test demonstrated that gathering data from the membership of a voluntary association is a difficult task. Much of the success of the researcher in obtaining permission to administer a sociological instrument to the members of a voluntary association depends on the rapport that the researcher is able to establish between himself and the leaders of a particular association. Approaching association leaders without prior informal ties with them will

¹⁰⁹Notably Paul Jacobs, Daniel Bell, and S. M. Lipset.

usually result in the denial of research privileges within the organization. The technique employed throughout this research to gather the necessary data consisted of establishing discrete and informal connections with the leaders of a particular association through persons already known to the association leadership. In most cases this approach worked relatively well. However, there were a few associations where such informal connections could not be established with the leadership. It was primarily in these associations that efforts to collect data were unsuccessful.

The Lansing pre-test also demonstrated that even after permission has been secured to administer questionnaires at a regularly scheduled association meeting, the cooperation of the individual members was a vital pre-requisite of success in such an undertaking.

During the pre-test of the English version of the instrument at meetings of three different locals in Lansing, Michigan, it was found to be relatively difficult to persuade the members present at these meetings to sit down and fill out the questionnaire after the meeting had come to an end. Consequently, a mail-back approach was devised which utilized self-addressed, stamped envelopes, which were to be used by the members to send back the questionnaires which they could complete at home.

Returns from these three UAW locals were not very encouraging. In the first meeting (Local "A") which had a relatively high turnout of about 10% of its total membership of 3,000 in attendance (due to the discussion of a strike issue), questionnaires were passed out to all those in the audience who held some union office. This yielded a total of 110 persons of the approximately 300 members present.

Out of these 110 questionnaires, only 26 were returned for a percentage of about 24% of those handed out, and less than 1% of the union local membership total. (however, the majority of those who returned the questionnaires could indeed be called activists).

The second meeting, Local "B", yielded 14 questionnaires from an attendance of 41 union members and officials, a return of about 34% from those present at the meeting.

Local "C" did not return any questionnaires at all from the 18 handed out (at one of their regular meetings) to the 25 members and officers present.

Thus out of 169 questionnaires distributed only about 24% were returned from those three UAW labor union locals. These rather sparse returns were not used to test hypotheses; the purpose was to pre-test the questionnaire. The size of the Lansing pre-test mail-back returns also influenced the decision to use association members or functionaries to collect the filled-out questionnaires rather than relying on each individual member to return his questionnaire.

3. The Instrument

The type of instrument selected for this study was chosen for a number of reasons. The most important reasons for the choice of a self-administering questionnaire over an interview guide (or schedule) were limiting factors of money, time and personnel available for the project.

Using a self-administering questionnaire has several advantages. First, given a fixed amount of time and/or money, a greater number

of respondents can be obtained. Second, it reduces the cost per unit of data collected. Significantly more information per unit of cost can be collected by means of questionnaires than by interview. Third, it eliminates the need of a specially trained staff of interviewers, and also tends to reduce the lack of data uniformity occasioned by use of a number of different individuals to conduct the interviews. Generally speaking, it is easier to maintain uniformity when the conditions of the administration of the instrument are largely determined by the constant and impersonal instructions of a questionnaire. Finally, using a self-administering questionnaire made it possible for the writer to distribute and to collect a relatively large number of instruments without requiring paid and trained helpers. It certainly would not have been feasible to interview the sample of 441 respondents obtained for this study in the time allotted for this research. A total of only about seven weeks was spent in over five spatially separated locations in West Germany to collect this data. This relatively short time span would have been insufficient to collect the 441 cases, not to speak of required work in finalizing and mimeographing the two German-language versions of the instrument.

Obviously, there also are a number of disadvantages in collecting data by self-administering questionnaire rather than by interview. Firstly, the number of unanswered items per instrument is usually higher in a questionnaire than in an interview. In an interview situation the interviewer can restate a question or item and can probe for a full and relevant answer to every question. Secondly, the "quality" of an interview tends to be greater than in the typical questionnaire. The interviewer can use the rapport he establishes

to gain greater insight and a better understanding of the respondent and may consequently improve the data. Third, the number of unascertainable, unreadable, or irrelevant responses is usually greater in the typical questionnaire than in an interview.

Two slightly different versions of the questionnaire were used in Germany. After making the required changes resulting from the Lansing pre-test, a uniform German version was developed. However, since the English-language version contained many terms specifically designed for labor union respondents, certain changes had to be made in at least one version to adapt the German-language questionnaire to other types of associations as well. Thus, the result was one questionnaire essentially like the English version and another form in which all references to "labor union" and ^{the}like were replaced by "association," or equivalent terms.

a) Content of Instrument

The following section does not pretend to be an exhaustive or detailed description of the entire content of the questionnaire. Rather, it is an abbreviated listing of the major sections of the questionnaire, indicating some of the more important substantive topics, scales and indices. Not all of the many parts of the questionnaire listed here were utilized for this dissertation. Although the majority of the data from the 441 questionnaires is on electronic data cards, not all of the available data could be used for this study.

The entire questionnaire is 28 pages in length, of which 27 pages are the actual questionnaire with the remaining page serving as a cover page. The cover contains some brief statements regarding

the origin and purpose of the study, and some general instructions on the filling out of the questionnaire.

Page 1 of the questionnaire contains a modified version of the Kuhn and McPartland "Who am I" self-statements-test.* Page 2 consists of seven self-other orientation statements, while pages 3 to 5 contain a number of self-anchoring scales* adapted from Cantrell and Kilpatrick. Pages 6 to 9 consist of 14 "semantic differential"* items exploring attitudes toward the following concepts:

- | | |
|---|--|
| 1. Labor unions | |
| 2. Community (of residence) | |
| 3. Respondent's field of work | |
| 4. Others in respondent's field of work | |
| 5. The self | |
| 6. Free enterprise capitalism | |
| 7. Respondent's association | |
| 8. Communism | |
| 9. Respondent's political beliefs | |
| 10. Respondent's friends in his association | |
| 11. Modern socialism | |
| 12. Respondent's religion | |
| 13. The "Berlin Wall" | |
| 14. Respondent's estimate of how others in his association judge him. | |

* Items, indices and scales followed by an asterisk were not used for the test of hypotheses in this dissertation. They were included here primarily for the information of others who may wish to use them.

Pages 10 to 17 include items from a variety of indices and scales whose names and abbreviations follow:

1. A general alienation index with items mostly taken from Dean (DA).

2. Powerlessness-alienation (PA).
3. Meaninglessness-alienation (MA).
4. Normlessness-alienation (NA).
5. Isolation-alienation (IA).
6. Self-estrangement-alienation (SEA).
7. Dogmatism, based on Rokeach (D).*
8. Ideological commitment to a particular belief system (PIC).
9. Ideological commitment to the general societal ideology (GIC).*
10. Informal social participation (IP).
11. Formal social participation (FSP).
12. Attitude towards property (P).*
13. Attitude towards authority (AA).*
14. Attitude towards work (WA).*
15. Liberalism-conservatism (LC).*
16. Centralization-generalization (CG).*
17. Orientation towards change (CO).
18. Self-other orientation (SO).

Page 18 is devoted to questions and items about the association the respondent belongs to and the relationship of the respondent to the association and vice versa. Page 19 to 21 contain items of the usual demographic or "background" variety, plus items on mobility, aspirations, income and the like. Page 22 deals with denomination, religiosity and political preference, while pages 23 and 24 are concerned with feelings of past, present and future security, influences and social relations. Page 24 also contains an information level index (INFO) and some questions on personal possessions. Page 25 presents an occupational ranking scale and begins the section on

sociometric choices, friendship choices and related items which continues to page 27.* Page 27, the last page, also contains some miscellaneous items on the "protestant ethic" (spending vs. saving money), the present state of the respondent's "happiness" and an item on the respondent's self-estimated social status.*

Although the preceding list is not entirely complete, it does contain the majority of the various categories of items in the questionnaire. Much of the questionnaire in its "code book" form (including frequencies and percentages of responses) is presented in Appendix A.

b) Indices, Scales and Other variables

This section is intended to give a short description of the most important indices, scales and other variables used in this study. They are listed and described in the same order as they appear in the questionnaire and the preceding summary.

1. The general alienation scale (derived from the 22 items of Dean's alienation index), consists of the following eight items:

- a) Most people today seldom feel lonely.
- b) We are just so many cogs in the machinery of life.
- c) I don't get invited out by friends as often as I'd really like.
- d) Sometimes I have the feeling that other people are using me.
- e) People are just naturally friendly and helpful.
- f) It is frightening to be responsible for the development of a little child.
- g) Peoples' ideas change so much that I wonder if we'll ever have anything to depend on.
- h) There are so many decisions that have to be made today that sometimes I could just "blow up."

DA,¹¹¹ 41,¹¹² Coefficient of reproducibility (C.R.) = .90¹¹³

2. Powerlessness alienation. Of the 13 items in the questionnaire, the five items reproduced below make up the powerlessness scale:

- a) I often have the feeling that whatever I do here doesn't mean very much to anyone in this association (union) anyway.
- b) Rather than being in control of things, I feel that I am being controlled.
- c) I feel that too many issues are already decided before the association (union) meetings get under way.
- d) The association (union) officers pay much attention to the needs and wants of the regular association (union) members.
- e) Only a few of the top people in this association (union) run things.

PA, 42, C.R. = .91 Coefficient of test reliability (C.T.R.) = .90¹¹⁴

3. Meaninglessness-Alienation.

- a) I often wonder what the meaning of life really is.
- b) The future looks very dismal.
- c) I don't really know why I joined this group (union).
- d) I am completely aware of the aims of our association (union).
- e) Our association (union) makes new members feel that it is very important to belong to this group.

¹¹¹Variable code abbreviation (Dean's alienation).

¹¹²Variable code number (based on column number of summary deck used for analysis).

¹¹³The coefficient of reproducibility (C.R.) usually appended to each scale presented in this section was computed on the basis of a subsample of 50 respondents randomly drawn from the total sample of 441, and then (Guttman) scalogram analyzed utilizing Waisanen's typewriter notation (Frederick B. Waisanen, "A Notation Technique for Scalogram Analysis," The Sociological Quarterly, Vol. 1 (October 1960), pp. 245-252.

¹¹⁴The coefficient of test reliability submitted for several of the scales used in this study was computed by an inter-item correlation program named "Suzy Q." The coefficients of test reliability will be preceded by the abbreviation of C.T.R.

MA, 71, C.R. = .90, C.T.R. = .34

4. Normlessness-Alienation.

- a) The end (often justifies the means.
- b) Peoples' ideas change so much that I wonder if we'll ever have anything to depend on.
- c) Everything is relative and there just aren't any definite rules to this life.
- d) There are so many decisions that have to be made today that sometimes I could just "blow up."
- e) The only thing one can be sure of today is that he can be sure of nothing.

NA, 44, C.R. = .90, C.T.R. = .70

5. Isolation-Alienation.

- a) I don't get invited out by friends as often as I'd really like.
- b) Real friends are as easy as ever to find.
- c) One can always find friends if he shows himself friendly.
- d) People are just naturally friendly and helpful.

IA, 45, C.R. = .91, C.T.R. = .70

6. Self-estrangement-Alienation.

- a) There are few dependable ties between people any more.
- b) Sometimes I feel all alone in the world.
- c) Most people today seldom feel lonely.

SEA, 46, C.R. = .94,¹¹⁵ C.T.R. = .57

7. For exploratory purposes IA and SEA were combined in the following scale in the belief that isolation and self-estrangement are conceptually alike.

- a) I don't get invited out by friends as often as I'd really like.
- b) One can always find friends if he shows himself friendly.
- c) Sometimes I feel all alone in the world.
- d) Real friends are as easy as ever to find.

¹¹⁵It should be pointed out that the relatively high C.R. of .94 obtained for scale number 6, does not necessarily indicate a "good" scale, because a low number of items (three in this case) usually produces a spuriously high C.R.

- e) There are few dependable ties between people any more.

IA & SEA, 47, C.R. = .90, C.T.R. = .77

8. Dogmatism. This seven item scale is taken from the dogmatism items by Rokeach, fifteen of which are contained in the questionnaire.

- a) Unfortunately, a good many people with whom I have discussed important social problems don't really understand what's going on.
- b) The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
- c) While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein or Beethoven, or Shakespeare.
- d) Most people just don't know what's good for them.
- e) It is often desirable to reserve judgment about what's going on until one has a chance to hear the opinions of those he respects.
- f) A person who thinks primarily of his own happiness is beneath contempt.
- g) In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.

D, 48, C.R. = .90

9. Particular Ideological Commitment. This is a scale designed to measure ideological commitment to the association to which the respondent belongs.

- a) If someone verbally attacks our association (union), I feel I should defend the association (union).
- b) Association (union) members should vote only for those political candidates who are endorsed by the association (union).
- c) Whenever the association (union) takes a stand on a particular issue, I usually support the official position of the association (union).
- d) One should never publicly criticize or attack the position of one's own organization.
- e) An association (union) member's interests are fundamentally different from those of members of other associations or groups (businessmen).
- f) I would prefer not to belong to this organization.
- g) I try as far as I am able to constantly improve our organization.

- h) I would like to get out of this group at the first best opportunity.

PIC, 72, C.R. = .93, C.T.R. = .17

- 10. General Ideological Commitment. This index was intended to measure ideological commitment to the general society (the nation-state) of which the respondent is a member. The index has been compiled from items not expressly designed for this purpose.

- a) Capitalism (free enterprise system) (Semantic differential item)
 - 1. Good - Bad
- b) Communism (Semantic differential item)
 - 1. Good - Bad

GIC, 73

- 11. Informal Social Participation index.

- a) I don't have many friends in this association (union).
- b) I became a member of this association (union) because my friends also joined.
- c) How many close friends do you have in this association (union)? (In non-numerical quantitative terms)
- d) How many? (In numerical terms)
- e) How would you rate this association (union) in respect to its atmosphere of openness and friendliness?
- f) Compared with the other organizations you belong to, do you have more friends here or in other groups?

ISP, 53

- 12. Formal Social Participation Index.

- a) How many years have you been a member of this association (union)?
- b) How often do you attend meetings of this association?
- c) If yes to Q. 3, which office do you hold?
- d) How long have you held this office?
- e) Total No. of groups mentioned.
- f) Total No. of groups in which officer.

FSP, 54

- 13. Property, attitude towards.

- a) Property is something that should be shared.

- b) The concerns of the community are more important than the property rights of individuals.
- c) In an emergency, it is all right to make use of the property of another, even without permission.
- d) A true friend is one who says, "what's mine is yours."
- e) If a person owns something which another needs more than he does, he has an obligation to let it be used by the person in need.
- f) The trouble with life is that some people have too much property and others don't have enough.

P, 55, C.R. = .91

14. Authority, attitude towards.

- a) In order for us to do good work, it is necessary that our bosses outline carefully what is to be done and exactly how to go about it.
- b) People can be divided into two distinct classes; the weak and the strong.

A, 56, C.R. not computed because low number of items produces a spuriously high result.

15. Work attitude (attitude towards work).

- a) One can never feel at ease on a job where the ways of doing things are always being changed.
- b) I would prefer to stay with a job I know I can handle rather than to change to one where most things would be new to me.
- c) I like a job where I know that I will be doing my work about the same way from one week to the next.
- d) The trouble with many people is that when they find a job they can do well they don't stick with it.
- e) When I get used to doing things in one way, it is disturbing to have to change to a new method.

WA, 57, C.R. was not computed because scale was not planned to be used in this study.

16. Liberalism - Conservatism.

- a) A man who works as hard and as capably as he can deserves a comfortable standard of living.
- b) Much of the trouble of the present day is due to the big difference between those who have everything and those who have next to nothing.
- c) Our country has moved too far in the direction of socialism.
- d) One of the biggest problems in our society is the excessive power of labor unions.

LC, 58, C.R. = .89

17. Compartmentalization-Generalization.

- a) In general, I think it would be better to have close friends who share my political beliefs.
- b) Whenever possible, I try to support those businessmen who agree with me politically.
- c) One should take into consideration the political implications of every major aspect of day-to-day living.
- d) While every citizen has political responsibilities, one should remember that there are many other aspects of life which are equally important.
- e) It would be best to have political issues separated from our jobs.
- f) I always try to keep my political beliefs to myself.
- g) Whenever possible, I try to find out about the political beliefs of my friends, my acquaintances and my neighbors.

CG, 59, C.R. not computed because scale not being used in this study.

18. Change Orientation.

- a) Too many people just don't care about ^{the} present political, economic and social issues.
- b) Both individuals and societies must change in order to progress.
- c) I wish I could do more to improve the present state of affairs in my country.
- d) Leaders in this society should look to the future rather than the past.
- e) I look forward with excitement and pleasant anticipation to a vastly different world in the years ahead.
- f) We could well use more young people and others willing to experiment in responsible positions in this society.

CO, 60, C.R. = .91

19. Self-other Orientation. This index sums up the raw score total of all seven items. A high total score means a greater attachment of importance to other areas of life (concepts, groups or institutions other than the self), while a low score represents greater importance of the self to the respondent. The score obtains from an assessment of importance of self relative to:

- a) family
- b) community

- c) party
- d) job
- e) religion
- f) country
- g) group, organization or association

SO, 61, C.R. was not computed.

21. Religiosity index.

- a) How often do you attend a church service?
- b) How important to you are your religious beliefs?
- c) When you have important decisions to make in your everyday life, do you ask yourself what God would want you to do?
- d) Do you believe that God answers prayers?

REL, 35

22. Information index.

- a) What newspapers and magazines do you read regularly?
(total number of papers, magazines, etc. read)
- b) Type of paper or magazine read.
- c) Could you identify the following personalities?

INFO, 38

4. The Questionnaire Administration

Altogether, nearly 1400 questionnaires were mimeographed and assembled in Cologne and West Berlin prior to distribution. Of this total, some 1300 were distributed to twenty associations. Six of these associations did not cooperate to the extent originally hoped for. There were some refusals and others who reneged on their commitment after initial consent. We suspect that in some of these instances, examination of the questionnaire led the leadership to the conclusion that some of the possible findings based on the questions contained in the instrument could be damaging to the association (from their point of view). If more time had been available, more effort could have been put into making the proper contacts and convincing reluctant functionaries of the importance of their cooperation.

Surely, better returns could have been obtained under more favorable circumstances. As it was, contact with some association leaders often had to be made in a hurry without the chance to make a repeat visit during the day of an association meeting. Moreover, it was often impossible to be present on the day of questionnaire administration to make explanatory statements about the purpose of the questionnaire and the nature of the overall research enterprise.

The methodology called for the passing out of the questionnaires during a regular meeting of the association selected. Questionnaires were then to be filled out after the meeting had officially been adjourned, but before the membership was dismissed. In practice, this didn't always happen as planned.

On some occasions, due to scheduling conflicts, volunteers were utilized to distribute and collect questionnaires. On other occasions, it is quite likely that the questionnaires were passed out without the degree of enthusiasm shown by association functionaries contacted earlier.

5. The Sample

441 members of voluntary associations in five cities of West Germany (including West Berlin) completed questionnaires. Aside from West Berlin, questionnaires were administered in Cologne, Bonn, Essen and Wuppertal.

The following chart briefly describes the 14 groups from which the 441 subjects were obtained.

The total number of associations contacted for purposes of inclusion in the sample was twenty-one. As stated above, due to a variety of factors (chief among them was uncooperativeness by leaders

of some associations), not all of the associations contacted actually accepted or returned the questionnaires designated for their use.

Table 10

SAMPLE GROUPS

Type of Association & Code Initials	Code Number	Location of Sample	Total Membership Association	Number of Questionnaires Distributed	Number of Activists in Association	Number of Questionnaires returned from Assoc.	Percent of Quest. returned from Assoc. Activists
1. University Student's Housing Association (KSH)	20	Cologne	230	78	---	38	---
2. "Liberal" Fraternity (LF)	30	Cologne	42	20	30	3	20%
3. "Liberal" Fraternity (LF)	10	Cologne	22	20	18	5	28%
4. Christian Democratic Union Youth League (CDU-JU)	40	Cologne	450*	60	60	22	37%
5. Catholic Fraternity (CF)	85	Cologne	30	10	10	6	60%
6. Catholic Fraternity (CF)	00	Cologne	100	20	60	15	25%

*Estimated

Table 10 (Continued)

Type of Association & Code Initials	Code Number	Location of Sample	Total Membership of Association	Number of Questionnaires Distributed	Number of Activists in Association	Number of Questionnaires returned from Assoc.	Percent of Questionnaires returned from Assoc. Activists
7. Advanced Vocational School Students (AVS)	51	Essen	350	100	---	52	---
8. Evening College Students (WAHS)	73	Wuppertal	200	30	---	15	---
9. Christian Labor Union (CGB)	62	Bonn	**	20	20	6	30%
10. Catholic Fraternity (CF)	84	Bonn	40	20	15	13	87%
11. Social Democratic University Federation (SHB)	99	Berlin	100	60	60	15	25%
12. Social Democratic Party (SPD)	97	Berlin	50,000* (800,000)	200	200	54	27%
13. German Labor-Union Federation (DGB)	98	Berlin	500 (6.5 million)	485	500	109	38%

*Estimated

** Not available

Table 10 (Continued)

Type of Association & Code Initials	Code Number	Location of Sample	Total Membership of Association	Number of Questionnaires Distributed	Number of Activists in Association	Number of Questionnaires returned from Assoc.	Percent of Questionnaires returned from Assoc. Activists
14. Protestant Young Worker's Association (ELJ)	96	Berlin	100	30	30	7	23%

Among the associations included in the total are some which are classified as less ideologically oriented. These were selected to make a comparison possible between associations with various degrees of ideological commitment.

Of the 21 associations contacted 20 were given a sufficient number of questionnaires to sample their entire group of activists. Of these 20 associations 14 (70%) returned a portion of their questionnaires, while the remainder received but did not return any questionnaires at all.

One group in West Berlin claimed that a move of their headquarters from one location to another building resulted in the loss of all blank and filled-out questionnaires. Another association delayed administration, using one excuse after another, until it was no longer possible to wait for their promised cooperation. While problems such as these are to be expected in any research undertaking, they become doubly difficult to solve in a foreign setting. It does help, of course, to have command of the language where one does his research; without such facility the problems encountered would multiply.

Table 11

SELECTED SAMPLE CHARACTERISTICS

(1) Sex:

89% male
10% female
1% sex not ascertainable

(2) Age:

16% 16 to 20 years old
47% 21 - 25
11% 26 - 30
6% 31 - 35
3% 36 - 40
3% 41 - 45
3% 46 - 50
7% 51 and older
2% age not ascertainable

(3) Marital Status:

69% single
27% married
2% widowed, separated or divorced
1% marital status not ascertainable

(4) Place of Birth:

40% West Germany (exclusive of Berlin)
30% Berlin (East or West)
23% East Germany and Polish occup. territories
3% Europe other than Germany and non-European countries
4% Place of birth not ascertainable

(5) Occupation:

5% Professionals, high government officials
4% Semi-professionals
7% Owners, managers and officials
22% White collar, clerical and sales workers
13% Skilled craftsmen, foremen, artisans
6% Semi-skilled, specialists, operatives, protective service
- Farm owners and managers
- Unskilled laborers
41% Students, apprentices, etc.
2% Occupation not ascertainable

Table 11 (Continued)

(6) Monthly Net Income (in German Marks):

35%	0-400 DM
20%	401-600
9%	601-800
8%	801-1000
4%	1001-1200
2%	1201-1500
2%	1501-2000
1%	2001 and over
19%	income not ascertainable

(7) Educational Achievement (attendance or completion of):

3%	Elementary school
15%	Trade School
12%	"Middle" school (Jr. high school)
13%	High School
24%	Technical college
31%	University
2%	Educational achievement not ascertainable

(8) Religious Denominational Preference:

32%	Catholic
53%	Protestant
12%	Non-denominational
2%	Denomination not ascertainable

(9) Party Preference:

27%	CDU (Christian Democratic Union)
55%	SPD (Social-democratic Party of Germany)
4%	FDP (Free Democratic Party)
1%	Other parties
9%	"Independent"
4%	Party preference not ascertainable or "wouldn't vote"

(10) Self-estimated "social class":

5%	Upper stratum
21%	Upper middle stratum
42%	Middle stratum
11%	Lower middle stratum
11%	Worker stratum
2%	Lower stratum
9%	Stratum not ascertainable

Description of the Fourteen Associations

Following are brief descriptions of the fourteen associations which are included in the sample. The Associations are listed in the same order as they appear in Table 10 in order to facilitate identification and comparison.

1. University Student's Cooperative Housing Association (KSH).

This association, known in Cologne as a Studentenheim, is a cooperative venture governed and maintained by the student members and the residents themselves. The chief function of this association is to provide inexpensive accommodations during the members' period of studies at the University of Cologne.

In terms of belief systems, this group is quite heterogeneous, i.e., the association consists of students many of whom also belong to other associations, some of which are rather strong ideological associations of the left, center or right.

This student cooperative was included primarily to provide a means of comparison with the more homogeneous associations and those strongly oriented in a particular ideological direction.

2. "Liberal" Fraternity (LF) No. 1. This is the first of

two such relatively small student fraternities which come close to the center of the German ideological spectrum. In Germany the "liberal" represents a politico-ideological orientation of the center or even of the "near right" (of center). The Free Democratic Party of Germany (FDP) represents such an ideology.

3. Liberal Fraternity (LF) No. 2. This association is almost identical to number two above - thus nothing else need be added here. Because of their similarity, for certain parts of the analysis these two associations will be combined.

4. Christian-Democratic Union Youth Association (CDU-Junge Union). The Junge Union is a youth auxiliary of the CDU, the majority party of Adenauer and Erhard which has held the chancellorship without interruption since the reinstitution of postwar German democracy. The JU group sampled for this study in Cologne is, of course, only a branch of this association, similar groups being located in most larger localities of the Federal Republic.

5. Catholic Fraternity (CF) No. 1. This is one of three (No. 5, 6, and 10) relatively similar Catholic fraternities in the sample. For most of the data analysis, these three fraternities can be treated as one association because of their essential similarity.

Most, if not all, such religiously oriented fraternities also belong to one or more "umbrella" organizations. In this case the fraternity described here also belongs to one of three major Catholic student fraternity leagues known as Kartellverband

der Katholischen Deutschen Studentenvereine (KV).

Ideologically, this fraternity, as well as the remaining two Catholic fraternities, can be classified as being nearer the right pole of the politico-ideological spectrum than the center.

6. Catholic Fraternity (CF) No. 2. The description offered for the Catholic fraternity under No. 5 (CF No. 1) also applies to the present association.

7. Advanced Vocational School Students (AVS). This is a group of students at one of the many advanced vocational schools in the Ruhr area where specialized industrial skills are taught. These students will become highly skilled technicians with the title Ingenieur, a title which is, however, not quite comparable to a U. S. engineering degree. (To become a Diplom-Ingenieur, equivalent to the U. S. engineering graduate, the German student must graduate from a still "higher" type of school known as a technical institute or technical university.

8. Evening College Students (WAHS). This group of part-time students, ranging in age from the late teens to the fifties or more, appears to be a relatively heterogeneous group, but at the same time tends toward a more left of center direction in terms of the Liberalism-Conservatism scale.

9. Christian Labor Union (CGB). Historically, the Christian labor unions were primarily Catholic and allied with one or the other of the center parties (during the days of the Weimar Republic). Since re-establishment after World War II, the CGB has followed a somewhat more "progressive" policy, and could be

characterized as being slightly left of center in its economic policy.

10. Catholic Fraternity (CF) No. 3. Although this fraternity is in all essential aspects similar to the two aforementioned Catholic fraternities (CF No. 1 & 2), this particular fraternity belongs to a Catholic umbrella organization with a somewhat larger group of member associations than the KV, namely, the Cartellverband Farbentragender Katholischer Deutscher Studentenverbindungen (CV). However, these are nominal dissimilarities and probably devoid of significant ideological differences.

11. Social Democratic University Federation (SHB). This is a politically oriented student association which receives financial and other support from the Social-Democratic Party of Germany and thus also hews closely to the politico-ideological line of the SPD. The SHB, which can be classified as a left-wing association, has branches at all West German Universities.

12. Social Democratic Party (SPD). Actually, listing the association sampled as SPD, is somewhat misleading since no attempt could be made to sample the entire SPD in a representative fashion. The total SPD membership in West Germany is approximately 800,000 while even the West Berlin membership is estimated as being over 50,000. Thus an attempt was made to sample only the leading functionaries and full-time officials of each West-Berlin borough or district (Bezirk). A count of the twelve districts of West Berlin yielded an approximate total of 200 high level functionaries, who were subsequently contacted and given a copy of the questionnaire to complete and mail back.

As can be seen from Table 10, 52 respondents or 27% of these activists actually sent back questionnaires.

Politically, these functionaries can best be categorized as left-wing; however, it should be noted that with the adoption of the moderate "Godesberg" program, some mellowing of the old doctrinaire socialist line has taken place. Although the SPD is still a socialist party, it is today a relatively moderate one in comparison with its own post-war ideology (under Kurt Schumacher), and with most other European socialist parties.

13. German Union Federation (DGB). This is the all-inclusive umbrella organization of German labor unions which includes 16 national industrial unions with a total of about 6.5 million members. Obviously, it was not feasible to poll a random sample of this large association. However, with the cooperation of the highest union officials in West Berlin, questionnaire distribution was made to all members of special labor education courses being held for union officials and functionaries from all parts of the Federal Republic.

At the time of the intended administration nearly 500 union functionaries were attending regular sessions at two locations in West Berlin. In order to collect as much data as possible from these functionaries, 485 questionnaires were turned over to a number of DGB administrators and officials who were to administer and collect these questionnaires over a three month period. 38% of these union activists finally returned completed questionnaires.

14. Protestant Young Worker's Association (ELJ). This

last group is one of the many small denominational youth groups existing in West Berlin. This association caters primarily to working youth, many of whom are apprentices or young journeymen.

6. The Sample Locations

Of the five cities in which questionnaires were administered, West Berlin is the largest with a population of about 2.2 million. West Berlin, comprising about two thirds of the formerly undivided capital city, still manages to attract much of the bureaucracy, business, industry and "cultural" life associated with any capital city. Many of the government agencies of the Federal Republic of Germany are located in West Berlin, perhaps symbolic of the determination of the Bonn government to return Berlin to its one-time status as the all-German capital. Many similar efforts by the Federal government appear to be designed to boost morale among the island-like West Berliners, whose only way out of the city is through or over (by air) the "Deutsche Demokratische Republik," the Soviet-controlled area of "middle" Germany which surrounds Berlin.

West Berlin, although subsidized to some degree by the Federal government, is nevertheless largely self-sustaining. West Berlin is still preeminent in certain industries such as electronics, textiles and fashions, pharmaceuticals, various light consumer goods, and printing. The finer arts and education also enjoy a good "climate" in the city.

The "Free University" of Berlin, although relatively young in

comparison with many other German Universities,¹¹⁷ nevertheless has managed to attract many fine scholars, at both professorial and student levels, to its premises.

Cologne, one of the oldest of German cities (it dates back to Roman times), ranks fourth in population among German cities with about 750,000 inhabitants. Cologne, (Köln to the Germans), like West Berlin, has a sizable but very old University, with approximately 18,000 students at the time of the questionnaire administration.

Bonn is an old and relatively small University city along the Rhine. Due to the Partition of Germany and the unresolved status of Berlin, Bonn became the seat of the West German government after the second World War. The city has about 150,000 inhabitants.

Essen is an industrial city of over 600,000 inhabitants located near the center of the "Ruhr" area. It is an industrial city largely based on extractive (coal) and heavy (steel) industry not far from Wuppertal, the last of the sample areas. Wuppertal, near the southern boundary of the Ruhr, has a population in excess of 400,000. It too is a highly industrial (coal and steel) city.

7. Analysis of the Data

After collecting the questionnaires, some of which arrived six months after my return from Germany, the coding of the data commenced. However, the time lag in receiving the last of the questionnaires (due to weight and cost considerations, most questionnaires were shipped by sea) delayed preliminary data processing for several months. The

¹¹⁷The "Free University" was founded in 1948 after the Humboldt University, located in what is now the Soviet occupied part of Berlin, became increasingly controlled by communist party authorities.

time period between my return from Germany and the receipt of the last questionnaires was occupied with the development and construction of a code book and some preliminary analyses. Among other steps, scalogram analysis was used to determine the validity and unidimensionality of some scales and to ascertain those items which should not be part of a given scale.¹¹⁸

Interitem correlations were obtained at a later point to provide an additional indication of the validity of the items included in some of the scales and indices used.

Coding proved to be a time consuming task because it required a knowledge of German. After the 441 questionnaires were coded, key punching and verification was completed.

After transferring the data to IBM cards, some initial frequency distributions and percentages were obtained. These frequency distributions served a number of functions, e.g., indicating items which could be eliminated, indicating how certain response categories may be combined, collapsed or recoded, and where table breaks may be established.

The task of developing indices and scales followed. After selecting the "best" items (through scalogram analysis, inter-item correlations or in some cases, on the basis of face validity) the raw score totals were added and punched into single or double columns of three summary decks. The data from the questionnaires required eight primary decks, plus three summary decks for the various indices

¹¹⁸The results of the scalogram analyses are presented in the section on "Indices, Scales and Other Variables."

and totals, and one "work" deck which contained the most used variables on a single card.

After transferring the basic variables, indices, scales and other items to a single deck (441 card total, with only one card per respondent), testing of the various hypotheses began. Following some initial difficulties with various computer programs which either could not produce tables with more than two variables or which did not yield the necessary statistics, a program became available which could process up to four variables simultaneously, and which produces contingency tables of any desired size with a number of standard statistics. Due to the size of the sample, only trivariate tables were utilized, that is, the usual table will consist of a cross-tabulation of two variables with a third variable held constant. The results of this analysis are presented in the following chapter.

V. THE FINDINGS

A. Introduction

This chapter is intended primarily to present the findings relevant to the test of the hypotheses outlined in Chapter III. Because this study is both experimental and (to a large extent) exploratory, some of the tables and discussions refer to findings which are less directly related to the study hypotheses; the relevance of these serendipitous findings, however, is clear enough. It is hoped, therefore, that these additional materials will be useful and theoretically interesting.

The chapter will follow an order of presentation largely based on the numerical and alphabetical order in which the hypotheses were listed. Thus all findings relevant to hypothesis I.A. will be presented first, with the rest of the hypotheses and their findings in sequential order.

The procedure is to present the data in tables summarizing the most pertinent statistics bearing on a given hypothesis. This will enable one to ascertain not only the direction, but also the degree and significance of the relationships.

The contingency tables and statistical results presented below are based on the computer print-out sheets obtained for the analysis of the data. These computer print-outs contain the observed frequencies for each cell by row and column. The particular program used¹¹⁹ also produced two measures of association, Somers' Dxy and

¹¹⁹The computer utilized for most of this analysis is a Control Data Corporation (CDC) "3400" machine installed on the campus of Northwestern University in Evanston, Illinois. Program "Nucros" was used in

Dyx, and Gamma,¹²⁰ in addition to the chi-squared value and the contingency coefficient C.

Even though most of the data in this study have been recoded into "single-column" variables (on punch cards), a tri-variate distribution could theoretically still result in a table with as many as 1,000 cells. Therefore, after examining the initial frequency distribution of the variables, "breaking points" were established which served to divide all cases for each variable into groups of approximately equal size. These dividing lines also served the purpose of establishing "table breaks," i.e., they helped to establish the dividing lines between variables represented in each table. This relatively simple and standard procedure resulted in the formation of contingency tables with relatively few cells and more cases in each cell.

The establishment of the dividing lines used in these abbreviated tables follows the rule that they should be placed at or near the median for the distribution of each variable. This results in as near to equal a division of the marginal totals as is possible. However, there are some cases where skewness obtains no matter where the division of the cells is made - in these cases the dividing line is placed in such a position as to result in as little imbalance of the marginals as possible.

the tabulation and the statistical analysis of the data. Most of the preliminary data preparation and processing, and some parts of the initial analysis was done at Michigan State University's Computer Center in East Lansing.

¹²⁰The contingency coefficient (C) is discussed in Sidney Siegel, Non-parametric Statistics, New York: McGraw-Hill, 1956, pp. 196-202; while the Goodman-Kruskal gamma (G) is described in Linton C. Freeman, Elementary Applied Statistics, New York: Wiley, 1965, pp. 79-87.

B. Presentation of Data, Tables and Discussion

1. Ideological Commitment and Meaninglessness

The first test concerns hypothesis I.A., which deals with the expected inverse relationship of particular ideological commitment (PIC) toward the association (the independent variable) and the degree of meaninglessness alienation (MA) of the subject (the dependent variable).

As can be ascertained from Table 12, the chi-square test of significance of association yields a highly significant result leading to the rejection of the null hypothesis.

Table 12

PARTICULAR IDEOLOGICAL COMMITMENT (PIC)
BY MEANINGLESSNESS ALIENATION (MA)

Particular Ideological Commitment	Meaninglessness-Alienation			Total cases
	Low	Intermediate	High	
Low	16.2	27.5	53.3	64.4
Medium	42.5	47.8	36.3	26.0
High	41.3	24.6	10.4	9.6
Total Percent	100.0	100.0	100.0	100.0
Total cases	80	138	135	73

$$\chi^2 = 68.614$$

$$d.f. = 6$$

$$P < .0001$$

$$C = .372$$

Direction of relationship hypothesized:
Inverse

$$\text{Gamma} = -.482$$

Direction of relationship obtained:
Inverse

Action on null hypothesis: Rejected

*15 cases undefined

When controlling for such variables as age, sex, occupational status, educational achievement level, (here designated as educational status), income level of the respondent's father, and religious denominational preference (RDP), some additional findings emerge. It becomes apparent which categories of the sample contribute most heavily to the outcome of the analysis of a particular set of variables. Similarly, it also illustrates which categories do not conform to the hypothesized relationship.¹²¹ The following table may serve as an example of the contingency tables which result from the inclusion of age as a control variable into the relationship between "PIC" and "MA."

Table 13

PARTICULAR IDEOLOGICAL COMMITMENT BY
MEANINGLESSNESS-ALIENATION BY AGE

Age in years	Particular Ideological Commitment	Meaninglessness-Alienation				Total cases
		Low	Intermediate		High	
16-22	Low	25.0	35.2	63.5	63.3	84
	Medium	58.3	46.3	25.4	26.7	63
	High	16.7	18.5	11.1	10.0	24
	Total Percent	100.0	100.0	100.0	100.0	
	Total cases	24	54	63	31	171*

$\chi^2 = 17.885$ d.f. = 6 $P < .01$ $C = .308$ $\text{Gamma} = -.358$ *7 undefined

¹²¹See William J. Goode and Paul K. Hatt, Methods in Social Research, New York; McGraw-Hill, 1952, pp. 88-90, for a discussion on the usage and value of analyzing cases which deviate from the hypothesis.

Table 13 (Continued)

Age in years	Particular Ideological Commitment	Meaninglessness-Alienation			Total cases
		Low	Intermediate	High	
23-30	Low	17.4	24.4	53.8	63
	Medium	39.1	48.9	40.4	59
	High	43.5	26.7	5.8	28
	Total Percent	100.0	100.0	100.0	
	Total Cases	23	45	52	30

$\chi^2 = 30.683$ d.f. = 6 $P < .0001$ $C = .412$ Gamma = $-.522$ *1 undefined

31 and over	Low	6.5	21.6	21.1	54.5	20
	Medium	32.3	48.6	57.9	36.4	43
	High	61.3	29.7	21.1	9.1	35
	Total Percent	100.0	100.0	100.0	100.0	
	Total cases	31	37	19	11	98*

$\chi^2 = 20.784$ d.f. = 6 $P < .005$ $C = .418$ Gamma = $-.521$ *3 undefined

Table 13 demonstrates that the expected relationship between PIC and MA is strongest for those 23 years of age and older (58% of the sample), and while being significant, is not as strong for those 22 years of age and under. A cross-tabulation of age with PIC and age with MA gives some additional hints as to the reasons for this finding. The cross-tabulation of PIC with age shows that PIC increases with age. The relationship of age and PIC is highly significant ($\chi^2 = 28.536$, d.f. = 4, $P < .0001$) and produces a C of .253 and a gamma of .326. Consequently it could be expected (on logical grounds)

that MA and age must be inversely related, i.e., that meaninglessness decreases with age. The cross-tabulation of MA and age does indeed demonstrate that this is the case ($\chi^2 = 22.268$, d.f. = 6, $P < .005$; $C = .222$; $\gamma = -.195$).

Rather than dealing with separate tables similar to 12 or 13, for each control variable, the findings will be presented in summary fashion. This is done in Table 14, which combines not only the results of several measures of association and their level of significance, but also shows the action taken on each hypothesis and cross-tabulation.

The preceding summary of the results of the statistical analysis of hypothesis I A (Table 14) demonstrates that fourteen out of seventeen chi-square tests substantiate the hypothesis, while three such tests fail to reject the null-hypothesis. In those cases where the hypothesis was not substantiated, additional tests were conducted in order to learn more about the reasons for this deviation.

In controlling for sex, for example, it turns out the female portion of the sample, although showing a tendency toward the expected inverse association between PIC and MA (as the rest of the sample), the null hypothesis must be accepted, because the chi-square value falls below the 5% level.

Another exception to the general trend of highly significant chi-square results (in the analysis of hypothesis I A) is found among those whose fathers are in the higher income category. The third and last exception is found among those who have no denominational preference. In each of these cases, the chi-square values approach but do not quite reach the 5% level of significance.

It is generally recognized that the analysis of cases which

Table 14

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS I A

Number of Hypothesis (in Theory Chapter)	Cross-tabulation of Variables			C	Gamma	χ^2	df	p	direction of relationship expected	Action on O-Hyp.
	Abbreviations	Variable	3rd Control Variable Category						ob- tained	
I A	PIC x MA			.372	-.482	68.614	6	.0001>p	-*	R**
"	PIC x MA x Age		16 to 22 years	.308	-.358	17.885	6	.01>p>.005	-	R
"	" " "	"	23 - 30	.412	-.522	30.683	6	.0001>p	-	R
"	" " "	"	31 and over	.418	-.521	20.784	6	.005>p>.001	-	R
"	PIC x MA x Sex		Male	.353	-.448	54.653	6	.0001>p	-	R
"	" " "	"	Female	.474	-.602	11.889	6	.1>p>.05	-	NA***
"	PIC x MA x Occ.Sta.		High Occup. Stat.	.413	-.535	13.743	6	.05>p>.025	-	R
"	" " "	"	Med.-Low Occ. Stat.	.383	-.501	29.354	6	.0001>p	-	R
"	" " "	"	Stud. & Unemployed	.340	-.385	23.473	6	.001>p>.0005	-	R
"	PIC x MA x Ed. Sta.		Low Educ. Status	.391	-.470	33.182	6	.0001>p	-	R
"	" " "	"	High Educ. Status	.361	-.481	35.256	6	.0001>p	-	R
"	PIC x MA x F's Inc.		Low income of F	.507	-.668	54.599	6	.0001>p	-	R
"	" " "	"	Med. income of F	.346	-.405	13.691	6	.05>p>.025	-	R
"	" " "	"	High income of F	.324	-.234	9.176	6	.25>p>.1	-	NA
"	PIC x MA x RDP		Catholic	.296	-.361	13.428	6	.05>p>.025	-	R
"	" " "	"	Protestant	.426	-.579	49.730	6	.0001>p	-	R
"	" " "	"	No denom. pref.	.422	-.292	11.910	6	.1>p>.05	-	NA
*Inverse	***No action warranted; failure to reject null hypothesis									
**Rejected										

deviate from general findings may actually shed more light on the problem at issue than those cases which conform to the expectations. With this in mind, the exceptions to hypothesis I A among females, respondents with higher income fathers, and non-denominational sample members, were subjected to a more intensive analysis by means of additional cross-tabulations.

To begin with, sex was cross-tabulated with PIC and MA. The results show that females are significantly less committed ideologically than are the males in the sample, while at the same time they are significantly more meaninglessness alienated than the men. This would account for their deviation from the inverse association of PIC and MA found among the rest of the sample.

The basis for this particular finding may not be entirely obscure. Other writers have pointed to the general alienation of the female in our society - alienation based upon lack of access to political and other power positions within a male dominated culture. In any case, the data show that sex and powerlessness are significantly associated for this sample, with females more powerlessness-alienated than could be expected by chance. The same holds true for normlessness and self-estrangement, i.e., the females in the sample are significantly more normless and self-estranged than the males. However, they are not more isolated and self-estranged than the males in the sample (this phenomenon is discussed in more detail below). Thus females appear to suffer disproportionately from certain types of alienation, namely powerlessness, meaninglessness, normlessness and self-estrangement. This observed difference between the sexes would seem to account for the above findings.

A more thorough analysis of the second deviant sub-sample from the general findings for hypothesis I A, i.e., those whose fathers had a relatively high income followed. This meant cross-tabulating father's income with several other variables, including PIC and MA, in an effort to learn something about the basis for this particular deviation. Firstly, there is a non-significant association between father's income and PIC, (although a mildly negative tendency is suggested by the data). In other words, the income level of the respondent's father appears to be unrelated to PIC. At the same time, there is a clear and significant positive relationship between father's income and MA. In other words, the higher the income level, and by inference, the higher the social status of the respondent's father, the higher the meaningfulness of the respondent. Thus, the non-significant relationship between father's income and PIC may contribute to the lack of a significant relationship between PIC and MA for respondents with higher income fathers.

Lastly, several additional cross-tabulations were arranged in order to examine the lower degree of inverse association between PIC and MA for respondents who are non-denominational. While there is no clear association between religious denominational preference (RDP) and MA ($\text{Gamma} = -.001$), the cross-tabulation of RDP with PIC demonstrates not only that a significant association is obtained ($\chi^2 = 18.753$, d.f. = 4, $P < .001$), but also that the Protestants are lower in PIC than would be expected on the basis of chance. Conversely, non-denominational and Catholic sample members are relatively higher in PIC than Protestants. An examination of the distribution of Protestants among all associations and groups in the total sample

reveals that 53.2% of all Protestants are in the German Labor Federation (DGB) which makes up 43.1% of the sample ($n = 441$ or 100%). Thus it appears that Protestants are overrepresented in an association which ranks in an intermediate position on the PIC scale. This then might very well account for the lower degree of PIC among Protestants.

Table 15

RELIGIOUS DENOMINATIONAL PREFERENCE (RDP)
BY ASSOCIATIONS RANKED BY DEGREE OF
PARTICULAR IDEOLOGICAL COMMITMENT (ASSOC/PIC)

Religious Denominational Preference	Associations Ranked by PIC (in percent)			Totals	
	High	Medium	Low	f	%
Catholics	43.6	24.3	32.1	140	100
Protestants	22.2	53.0	24.8	235	100
Non-denominational	54.5	40.0	5.5	55	100
Totals	143	181	106	430*	

$$\chi^2 = 49.138$$

$$d.f. = 4$$

$$P < .0001$$

$$C = .321$$

$$G = .094$$

*11 undefined

Table 15 also reveals that a plurality of the non-denominational sample members fall in associations which are high in PIC. This, in turn, would appear to be related to the lack of significant inverse relationship between PIC and MA for non-denominational respondents, since only three of the 55 in that category also fall into associations with a low degree of PIC.

In summary, the data regarding hypothesis I A, asserting an inverse relationship between particular ideological commitment and

meaninglessness-alienation support the hypothesis for almost all categories in the sample, but the relationship is strongest among male Protestants between the ages of 23 and 30, who are in a relatively high status occupation, who have comparatively higher educational status and whose fathers have rather low income.

One of the major reasons for the somewhat stronger inverse relationship between PIC and MA for Protestants appears to be the relatively lower degree of PIC among Protestants which, when coupled with their somewhat lower age (which in turn is related to higher MA), would appear to explain the above findings.

2. Ideological Commitment and Normlessness

Hypothesis I B postulating an inverse relationship between particular ideological commitment and normlessness-alienation was not supported by the data. In all but one of the seventeen cross-tabulations, the chi-square test of association did not reach the .05 level. In fact, the direction of the relationship was significantly positive in one of the subgroups. Although the expected inverse relationship did not obtain in four of the tables, the majority (the remaining thirteen) show expected tendencies and thus provide some, although admittedly weak, support of the general expectations regarding the direction of association between ideological commitment and normlessness. The two measures of association, C and gamma clearly illustrate the relatively low degree of this association.

There are some minor exceptions to these generally low gamma values. The G value for females is somewhat higher, as is the gamma for those in a medium to low occupational status category, and for those who reported no denominational preference. As indicated

Table 16

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS I B

Cross-tabulation of Variables		C	Gamma	X ²	df	p	direction of relationship expected	Action on O-Hyp.
Variable Abbreviations	3rd Control Variable Category							
PIC x NA		.044	-.055	.829	4	.95>p>.9	-	NA
PIC x NA x Age	16 to 22 years	.271	.066	13.530	4	.01>p>.005	-	R
" " "	23 to 30 years	.145	-.098	3.218	4	.75>p>.5	-	NA
" " "	30 and over	.180	-.062	3.298	4	.75>p>.5	-	NA
PIC x NA x Sex	Male	.049	-.016	.934	4	.95>p>.9	-	NA
" " "	Female	.228	-.229	2.239	4	.75>p>.5	-	NA
PIC x NA x Occ.Sta.	High Occup. Status	.089	.025	.536	4	.975>p>.95	-	NA
" " "	Med.-Low Occ. Stat.	.177	-.139	5.552	4	.25>p>.1	-	NA
" " "	Students & unemployed	.151	.096	4.178	4	.5>p>.25	-	NA
PIC x NA x Ed. Sta.	Low educ. status	.142	-.147	3.790	4	.5>p>.25	-	NA
" " "	High educ. status	.043	-.015	.437	4	.99>p>.975	-	NA
PIC x NA x F's Inc.	Low income of Father	.091	-.012	1.329	4	.9>p>.75	-	NA
" " "	Med. income of Father	.244	.006	6.405	4	.25>p>.1	-	NA
" " "	High income of Father	.222	-.034	4.053	4	.5>p>.25	-	NA
PIC x NA x RDP	Catholic	.011	-.010	.017	4	p>.995	-	NA
" " "	Protestant	.115	-.020	2.981	4	.75>p>.5	-	NA
" " "	No denom. pref.	.334	-.170	6.894	4	.25>p>.1	-	NA

earlier, females are significantly more normless than males. This would tend to explain their somewhat closer approximation to hypothesis I B; however, at the same time, females are also significantly less committed, ideologically, than their male counterparts. If it were not for this relatively lower degree of PIC among females, hypothesis I B may well have been confirmed for the female portion of the sample.

The finding reported earlier that females are simultaneously high in normlessness (NA) and low in ideological commitment (PIC), would tend to support the notion that ideology functions (among other things) to reduce certain types of alienation. While females exhibit a pattern of low ideological commitment and high alienation, males who are higher in PIC are also lower in certain types of alienation such as meaninglessness, and even normlessness, when respondents are categorized by association (cf. data for hypothesis II B, Table 22). One might consider the fact that females are somewhat lower in isolation alienation; a type of alienation which appears to be less subject to influence by ideological commitment but which was found to have, as hypothesized, primary effect on meaninglessness and normlessness.

Further examination of Table 16 shows that in row 17 (cross-tabulation number 17, or sub-table 17) the gamma is highest of all seventeen contingency tables. One might suspect that there is something about respondents who claim no religious denominational preference that would produce, in this case, a greater tendency toward the expected relationship. Based on earlier theoretical considerations, one might hypothesize that respondents who do not adhere to

some religious belief system, should be somewhat more normless, other things equal, than those who do not.

To test this assumption, a bivariate contingency table, testing for direction and degree of the expected relationship between religious denominational preference (RDP) and normlessness-alienation (NA), was utilized.

Table 17

RELIGIOUS DENOMINATIONAL PREFERENCE
BY NORMLESSNESS-ALIENATION

Religious Denominational Preference	Normlessness-Alienation (in percent)				
	Low	Medium	High	Totals	
				f	%
Catholics	52	26	22	140	100
Protestants	31	34	35	234	100
Non-denominational	44	24	33	55	101*
TOTALS	169	129	131	429**	

$$\chi^2 = 18.279$$

$$\text{d.f.} = 4$$

$$.005 > p > .001$$

$$C = .202$$

$$\text{Gamma} = .199$$

*Rounding error

**12 undefined

The results show that although Catholics are relatively less normlessness-alienated than either Protestant or the non-denominational portions of the sample, it should be noted that Protestants actually are more normless than non-denominational respondents. Despite the fact that the result of the chi-squared analysis indicates that the relationship between RDP and NA is significant, the fact of higher normlessness-alienation among Protestants demands additional analysis.

Fortunately, the data contain another index which might provide such an analytical point of departure, namely, the religiosity index (REL). The reasoning for the usage of this index is as follows. If the RDP dimension does not reveal a consistent pattern, perhaps the degree of "religious ideological commitment" would. In essence, the REL index is equated with the PIC scale in this application. The former may be said to measure religious ideological commitment; the latter, particular ideological commitment (regardless of type of content) to a specific association or group. In any case, the cross-tabulation of REL with NA might be held somewhat equivalent to the cross-tabulation of PIC with NA presented above. Table 18 below presents the results of relating REL with NA.

Table 18

RELIGIOSITY BY NORMLESSNESS-ALIENATION

Religiosity	Normlessness-Alienation (in percent)				Totals
	Low	Medium	High		
				f	%
Low	35	32	32	102	99*
Intermediate - low	31	27	41	102	99*
Intermediate - high	42	32	25	102	99*
High	62	26	12	77	100
Totals	159	114	110	383**	

$\chi^2 = 26.672$ d.f. = 6 .0005 > p > .0001

C = .255 *Rounding error

Gamma = -.253 **59 undefined; the major reason for this relatively large number of undefined cases is the fact that most of the non-denominational respondents did not answer the religiosity items.

It is quite clear from this contingency table that the higher the degree of REL, the lower is the degree of normlessness.¹²² In effect hypothesis I B may be substantiated after all, if the substitution of REL for PIC is valid.

These results appear to indicate, then, that commitment to a religious belief system may not only be related to a lower degree of normlessness, but conversely that such commitment may also be associated with a higher degree of a condition opposite to normlessness--alienation, namely, a relatively higher degree of adherence to a given set of social system norms. This assumes, of course, that religious ideology functions to provide norms to its adherents (in a manner similar to the supply of meaning by any type of ideology).

It should be born in mind that forms of alienation are relative; any one person is never "completely alienated" along any of the dimensions. On the other hand, everyone may be said to be alienated to some degree. It may be concluded, therefore, that while the differences between sample members in their degree of meaninglessness or normlessness may be relatively slight, they are measurable, and they are related in a systematic manner to other measurable variables.

Referring to Table 16, it can be noted that the non-denominational portion of the sample also shows a significantly lower degree of normlessness than the Protestant group. As a matter of fact the non-denominational sample members are closer to the Catholic sample, in

¹²²When controlling for religious denomination preference (RDP), it turns out that the inverse relationship between REL and NA holds true primarily for Catholics, is less strong (not significant statistically, but still inverse) for Protestants, and is positive and not significant for non-denominational respondents. Thus it appears that Catholics are largely responsible for the resulting significant inverse relationship between religiosity and normlessness.

terms of normlessness, than to the Protestant sample. How could this be explained? Since Table 18 demonstrated a significant inverse relationship between normlessness and religiosity, this still did not solve the problem since non-denominational respondents are not included in this cross-tabulation. The question still remains, what factors or variables are related to the relatively lower degree of normlessness for non-denominational respondents? How do non-religious, non-denominational respondents maintain a relatively lower degree of normlessness than Protestants? Where do they get their norms from? Is it related to a greater degree of ideological commitment to a political ideology and association - or to one or more other factors?

A cross-tabulation on RDP and PIC shows that there is indeed a significant relationship between the two variables, with non-denominational respondents significantly more committed than either Catholics or Protestants. Table 19 presents the data illustrating this relationship.

Table 19 may be interpreted to indicate that since non-denominational sample members are more committed to their association ideology than either Catholics or Protestants, this helps to explain their lower degree of normlessness. One might infer that such a relatively higher degree of PIC, i.e., a stronger ideological commitment, functions to reduce normlessness. In other words, commitment to a political belief system may provide the adherent with an effective set of norms in a manner similar to religious belief systems. It will be recalled, of course, that religiosity operates somewhat like secular commitment in reducing normlessness

among Catholics and Protestants.

Table 19

RELIGIOUS DENOMINATIONAL PREFERENCE BY
PARTICULAR IDEOLOGICAL COMMITMENT

Religious Denominational Preference	Particular Ideological Commitment				Totals f %
	Low	Medium	High		
Catholic	38.6	38.6	22.9	140	100.1*
Protestant	45.5	37.5	17.0	224	100
Non-denominational	14.5	54.5	30.9	55	99.9*
Total cases	164	168	87	419**	

$\chi^2 = 18.753$ d.f. = 4 .001 > p > .0005

C = .207 *Rounding error

Gamma = .092 **22 undefined

To summarize, ideological commitment, either sacred or secular, does seem to be related to normlessness. Strong commitment to a belief system appears not only to reduce normlessness, but may perhaps also function to provide a set of norms to the adherent. This appears to be true for adherents of any belief system whether sacred or secular. Thus it seems that religious respondents derive their norms primarily from their religious belief system while non-denominational respondents apparently derive their norms from a secular political or other type of secular ideology. In this sense, secular belief systems function very much like sacred belief systems; that is, content appears to be less important regarding alienation, meaning and norms than degree of commitment.

3. Associations Ranked by Ideological Commitment and Meaninglessness

The techniques utilized to test hypothesis II A and II B differ from those used to test the remaining hypotheses. This hypothesis postulates an inverse relationship between particular ideological commitment and meaninglessness-alienation when the groups in the sample are ranked according to degree of such commitment. Thus, hypothesis II A is much like I A in postulating an inverse relationship between PIC and MA; however, in the case of II A, individual respondents are not treated as separate cases, but are grouped according to their respective membership associations.

In essence then, the test of hypothesis II A should reveal whether the rather significant inverse relationship obtained in the analysis of hypothesis I A would also occur when respondents are grouped together in their various associations.

One of the major reasons for using this approach was the assumption that associations in their entirety, as measured through individual members, should show ascertainable differences. Since associations have been assumed to be a significant variable in this study, the test of hypotheses II A and II B should demonstrate whether membership in certain associations is predictive of other variables such as meaningless and normlessness.

As Table 18 demonstrates, there are indeed differences in the degree of particular ideological commitment among the associations in the sample. There also appears to be a discernible pattern of the arrangement of these associations which emerges as the result of this empirical ranking.

The rankings show a not unexpected relationship between what

might be termed degree of political or religious homogeneity and particular ideological commitment, i.e., those sample groups which contain the most heterogeneous membership rank lowest in PIC.¹²³

Table 20

ASSOCIATIONS RANKED BY PARTICULAR IDEOLOGICAL COMMITMENT

		Particular Ideological Commitment (degree of, on part of individual members in groups)					
		Assoc. (Abbrev.)	Low %	Medium %	High %	Mean	Totals % f
Very High		CGB	0	33	67	6.67	100 6
		SPD	6	54	41	6.37	101* 54
High		CDU-JU	27	36	36	6.14	99* 22
		CF 1	27	40	33	6.07	100 15
		SHB	20	60	20	6.00	100 15
		CF 2	23	62	15	5.85	100 13
Intermediate		EIJ	29	71	0	5.71	100 7
		CF 3	33	67	0	5.67	100 6
		LF 1	40	60	0	5.60	100 5
Intermediate		DGB	48	34	18	5.50	100 177
		LF 2	50	50	0	5.50	100 2
Low		KSH	55	34	11	5.32	100 38
		AVS	57	33	10	5.37	100 51
Very Low		WAHS	67	13	20	4.87	100 15
*Rounding error			40	39	21		100 426**
**15 undefined							

¹²³Several tables cross-tabulating associations by religious denominational preference (RDP), political party preference (PPP), and Liberalism-Conservatism (LC) show that associations ranking low in PIC are more heterogeneous in these relevant dimensions than those ranking

After rank-ordering all associations according to degree of PIC, they were divided into six groups; two associations with a "very high" degree of PIC, two with a "high" degree of PIC, five with intermediate PIC, one additional group with an intermediate degree of PIC,¹²⁴ two groups with low PIC, and two groups with very low PIC. The breaking points for the PIC dimensions are the same as for all other tables involving this variable.

The next step, cross-tabulating these six types of associations with Meaninglessness-Alienation (MA) produced the following results presented in Table 21.

Table 21 presents a rank-ordering of all groups in the sample according to degree of particular ideological commitment with a cross-tabulation of the resulting six major groupings with meaninglessness-alienation. The resulting chi-squared value is significant beyond the .005 level. Thus we may reject the null-hypothesis of no association for hypothesis II A.

However, when the variables used as controls for the test of hypothesis I A and I B are applied to this series of computations (for the test of hypothesis II A), certain exceptions occur; i.e., not all the contingency tables produce significant results. Although the direction of the association is generally in the hypothesized inverse direction, only six of the seventeen contingency tables produce significant chi-square results.

high in PIC, i.e., the respondents were more scattered about the mean than in high rank PIC associations where respondents usually were more clustered within or around one category of the variable.

¹²⁴This association, the DGB (German Labor Federation) was treated separately due to its relatively large size.

Table 21

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS II A

Table Num- ber	Cross-tabulation of Variables			Results of Statistical Tests				direction of relationship		Action on O-Hyp.
	Variable Abbreviations	3rd Control Variable Category	C	Gamma	χ^2	df	p	expec- ted	ob- tained	
1	Assoc. PIC x MA		.277	-.219	36.337	15	.005>>p>>.001	-	-	R
2	Assoc. PIC x MA x Age	16 to 22 years	.226	-.027	9.504	15	.9>p>.75	-	-	NA
3	" " " " "	" 23 to 30 years	.474	-.342	43.847	15	.0005>p>.0001	-	-	R
4	" " " " "	" 31 and over	.425	-.046	22.327	15	.1>p>.05	-	-	NA
5	" " " " " x Sex	Male	.287	-.218	34.991	15	.005>p>.001	-	-	R
6	" " " " " " Female	Female	.494	-.386	14.552	15	.5>p>.25	-	-	NA
7	Assoc. PIC x MA x Sta	High Occup. Status	.394	-.254	12.339	15	.75>p>.5	-	-	NA
8	" " " " " " Med.-Low Occup. Sta.	Med.-Low Occup. Sta.	.314	-.152	19.784	15	.25>p>.1	-	-	NA
9	" " " " " " Students & Unemployti	Students & Unemployti	.306	-.094	18.686	15	.25>p>.1	-	-	NA
10	Assoc. PIC x MA x Sta	Low educ. status	.327	-.229	22.785	15	.1>p>.05	-	-	NA
11	" " " " " " High educ. status	High educ. status	.324	-.238	28.064	15	.025>p>.01	-	-	R
12	Assoc. PIC x MA x F's	Inc Low income of father	.360	-.248	24.744	15	.1>p>.05	-	-	NA
13	" " " " " " Med income of father	Med income of father	.514	-.220	36.540	15	.005>p>.001	-	-	R
14	" " " " " " High income of "	High income of "	.433	-.317	18.240	15	.5>p>.25	-	-	NA
15	Assoc. PIC x MA RDP	Catholic	.398	-.221	26.363	15	.05>p>.025	-	-	R
16	" " " " " " Protestant	Protestant	.308	-.253	24.466	15	.1>p>.05	-	-	NA
17	" " " " " " No denom. pref.	No denom. pref.	.353	-.135	7.806	15	.95>p>.9	-	-	NA

It may be noted, for example, that hypothesis II A holds true primarily for male Catholic respondents between the age of 23 and 30, who are of high educational status and whose father's fall into the intermediate income category.

It is not surprising that fewer cross-tabulations in this series conform to expectations. One major reason is undoubtedly the technique of treating respondents as a group. Even though differences in the means for PIC are obtained between associations, when respondents are grouped together within their associations, it can also be expected that many respondents in each association deviate from the group mean. If these deviations are numerous and large enough, they may very well influence the results as is apparent from Table 21 above.

In other words, when treating respondents separately, the relationship of PIC and MA is bound to be stronger than when relatively diverse or homogeneous individuals are grouped together in their respective associations.

4. Associations Ranked by Ideological Commitment and Normlessness

The procedure used for testing hypothesis II A was employed for testing II B, i.e., to ascertain whether the expected inverse relationship between PIC and normlessness-alienation (NA) would obtain when all sample groups are divided into six categories along the PIC dimension. This procedure yielded the following results which are reproduced in Table 22 below.

Table 22 demonstrates the essential soundness of hypothesis II B. In eleven of the seventeen tests of association the null hypothesis is rejected, and in six tables it is accepted. In the six cases where

Table 22

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS II B

Table Num-	Cross-tabulation of Variables		Results of Statistical Tests					Action on O-Hyp.
	Variable Abbreviations	3rd Control Variable Category	C	Gamma	χ^2	df	p	
1	Assoc./PIC x NA		.330	-.159	53.527	10	.0001>p	R
2	Assoc./PIC x NA x Age	16 to 22 years	.337	-.181	29.521	10	.005>p>.001	R
3	" " " "	23 to 30 years	.348	-.192	20.315	10	.025>p>.01	R
4	" " " "	30 and over	.331	-.009	12.408	10	.5>p>.25	NA
5	Assoc./PIC x NA x Sex	Male	.318	-.143	43.986	10	.0001>p	R
6	" " " "	Female	.525	-.379	17.156	10	.1>p>.05	NA
7	Assoc./PIC x NA x Sta	High Occup. Stat.	.370	-.090	10.596	10	.5>p>.25	NA
8	" " " "	Med.-Low Occ. Stat.	.192	-.189	6.980	10	.75>p>.5	NA
9	" " " "	Stud. & unemployed Ed.	.354	-.219	25.979	10	.005>p>.001	R
10	Assoc./PIC x NA x Sta	Low Educ. Status	.328	-.204	23.061	10	.025>p>.01	R
11	" " " "	High Educ. Status F's	.324	-.129	28.230	10	.005>p>.001	R
12	Assoc./PIC x NA x Inc	Low income of father	.327	-.004	19.522	10	.05>p>.025	R
13	" " " "	Med income of father	.479	-.233	30.434	10	.001>p>.0005	R
14	" " " "	High income of father	.416	-.309	16.489	10	.1>p>.05	NA
15	Assoc./PIC x NA x RDP	Catholic	.363	-.270	21.213	10	.025>p>.01	R
16	" " " "	Protestant	.332	-.052	29.068	10	.005>p>.001	R
17	" " " "	No denom. pref.	.366	-.238	8.524	10	.75>p>.5	NA

the hypothesis was not confirmed, the data suggest support in that the direction of the association was as hypothesized. In general, when the respondents are treated in groups, the hypothesis is confirmed; when the respondents are treated separately, the findings are less supportive.

The question must now be asked why hypothesis II B was supported when II A was not. Or, to put it another way, why do the data support the hypothesized relationships between PIC and NA when respondents are grouped together in their associations, when this relationship does not obtain when respondents are treated separately? One answer might be that there is a third factor which operates simultaneously when respondents are treated within their respective associations. If this third factor coincides with one of the variables used in this study, then it should be identifiable.

In an effort to isolate this "intruding" variable, an additional series of cross-tabulations of Assoc./PIC by NA using all remaining variables as controls, was computed. Some of these results are summarized in Table 23.¹²⁵

Table 23 appears to suggest that "religion" may be the third factor, the variable which influences the relationship of PIC and NA when respondents are grouped within their respective associations. Even though cross-tabulations 1 through 4 (where religiosity is controlled for) approach significance for those with high religiosity, these four sub-tables are not significant at the .05 level. However,

¹²⁵In an effort to increase the cell frequencies for this analysis, the six categories of Associations ranked by PIC were collapsed into three (now numerically larger) classes. The two high categories form one (the high) group, the two intermediate categories form the second group, and the two low groups make up the remainder.

Table 23

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS II B

Cross-tabulation of Variables			Results of Statistical Tests					direction of relationship	Action on O-Hyp.
Table Number	Variable Abbreviations	3rd Control Variable Category	C	Gamma	χ^2	df	p	Expec- ted ob- tained	
1	Assoc/PIC x NA x REL	Low religiosity	.208	-.218	4.628	4	.5>p>.25	-	NA
2	" " " "	Intermediate rel.	.245	-.220	6.540	4	.25>p>.1	-	NA
3	" " " "	Intermediate rel.	.282	-.048	8.793	4	.1>p>.05	-	NA
4	" " " "	High religiosity	.311	-.263	8.234	4	.1>p>.05	-	NA
5	Assoc/PIC x NA x RDP	Catholic	.286	-.296	12.507	4	.025>p>.01	-	R
6	" " " "	Protestant	.281	-.048	20.035	4	.0005>p>.0001	-	R
7	" " " "	Non-denominational	.321	-.310	6.338	4	.25>p>.1	-	NA
8	Assoc/PIC x NA x PPP	Christian-Democrats	.371	-.399	18.791	4	.001>p>.0005	-	R
9	" " " "	Social-Democrats	.213	-.147	11.531	4	.025>p>.01	-	R
10	" " " "	Free Democrats	.268	-.208	1.314	4	.9>p>.75	-	NA
11	" " " "	Others	.577	-.556	3.000	4	.75>p>.5	-	NA
12	" " " "	Wouldn't vote	.745	.000	5.000	4	.5>p>.25	-	NA
13	" " " "	Undecided	.335	.232	4.926	4	.5>p>.25	-	NA
14	Assoc/PIC x NA x SO	High self-orientation	.301	-.058	8.767	4	.1>p>.05	-	NA
15	" " " "	Self-orientation	.252	-.311	6.581	4	.25>p>.1	-	NA
16	" " " "	Other orientation	.363	-.066	15.509	4	.005>p>.001	-	R
17	" " " "	High other oreintat'n	.294	-.278	14.168	4	.01>p>.005	-	R
18	SO- Assoc/PIC x NA x Rel	High self-orientation	.247	-.058	8.535	4	.1>p>.05	-	NA
19	" " " "	Intermediate	.197	-.106	5.675	4	.25>p>.1	-	NA
20	" " " "	High religious orien.	.349	-.309	19.841	4	.001>p>.0005	-	R

they are close to that level and thus bear further examination.

Another control variable closely related to religiosity, is self-other orientation toward one's religion (SO-Rel). When controlling for SO-Rel, it is found that for those who place religion above the self in importance, the inverse relationship between Assoc./PIC and NA obtains.

The preceding results, both those bearing on hypothesis II A (Section 2) and those relating to II B, plus the remaining cross-tabulations in Table 21, appear to give support to the following conclusions regarding the relationship of PIC and NA: Since hypothesis II A was not supported, several possibilities are open. First, the variables (PIC and NA) may indeed be unrelated. Second, the items used to tap these variables may be deficient. Third, another variable may influence the result. On the basis of the analysis done for hypothesis II B, the last possibility appears the most plausible.

The prime candidates for the role of the third variable intervening between the hypothesized inverse relationship of PIC and NA are "religion" (REL, RDP and SO-Rel) and "association." Throughout the several hundred cross-tabulations of PIC by NA and Assoc./PIC by NA , using all available controls, the majority of the significant tables include one of these three religious variables and in all instances where Assoc./PIC is used, the variable of association membership is implicit. From these many cross-tabulations several specific findings emerge. First, the hypothesized inverse relationship between PIC and NA does obtain for Protestant females, for Protestants with medium incomes, for Protestants with strong "other" orientation (SO), and for Protestants whose fathers fall into the lower occupational status

categories. Second, PIC and NA are inversely and significantly related for those with medium incomes. By implication, it does not hold for those with high incomes and for Students. Third, PIC and NA are inversely related when respondents are grouped in their respective associations ranked according to degree of PIC.

This would suggest then that membership in certain associations, combined with religion, produces the hypothesized inverse relationship between PIC and NA. When these additional variables are absent, however, the null hypothesis of no association must be accepted. This lack of support for hypothesis II A may be due to instrument error or to faulty assumptions or faulty theorizing. On the other hand, the support for hypothesis II B may stem from the combination of associational and religious variables which in combination substantiate hypothesis II B.

5. Ideological Commitment and Isolation

Hypothesis III A, asserting an inverse relationship between particular ideological commitment and isolation-alienation (IA), was not supported by the data. Although eleven out of seventeen cross-tabulations of this series produce results which are in the expected direction, the degree of association between the variables, as measured by C and gamma, is low. In addition none of the seventeen tables produced a chi-squared result that was significant at the .05 level. Thus hypothesis III A was not substantiated in this study.

We have to conclude, at least tentatively, that ideological commitment has little or no effect on isolation. As some of the subsequent results will indicate, isolation appears to be related more to a person's affective relationships than to ideology. If one may

Table 24

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS III A

Table Num- ber	Cross-tabulation of Variables		Results of Statistical Tests					direction of relationship ob- served	Action on Hyp.
	Variable Abbreviations	3rd Control Variable Category	C	Gamma	χ^2	df	p		
1	PIC x IA		.132	-.079	7.505	6	.5>p>.25	-	NA
2	PIC x IA x Age	16 to 22 years	.235	.025	10.003	6	.25>p>.1	+	NA
3	" " "	23 to 30 years	.177	-.074	4.878	6	.75>p>.5	-	NA
4	" " "	31 and over	.179	-.029	3.234	6	.9>p>.75	-	NA
5	PIC x IA x Sex	Male	.140	-.101	7.619	6	.5>p>.25	-	NA
6	" " "	Female	.176	.093	1.318	6	.975>p>.95	+	NA
7	PIC x IA x Occ Status	High occup. status;	.242	.028	4.162	6	.75>p>.5	+	NA
8	PIC x IA x "	Med.-Low Occup status	.165	-.125	4.202	6	.75>p>.5	-	NA
9	" " "	Students & Unemployed	.161	-.030	4.762	6	.75>p>.5	-	NA
10	PIC x IA x Ed Status	Low educ. status	.223	-.192	9.646	6	.25>p>.1	-	NA
11	" " "	High educ. status	.151	.021	5.927	6	.5>p>.25	+	NA
12	PIC x IA x F's inc.	Low income of father	.170	-.092	4.725	6	.75>p>.5	-	NA
13	" " "	Med. income of father	.148	.005	2.252	6	.9>p>.75	+	NA
14	" " "	High income of father	.276	.061	6.430	6	.5>p>.25	+	NA
15	PIC x IA x RDP	Catholic	.219	-.008	7.065	6	.5>p>.25	-	NA
16	" " "	Protestant	.120	-.055	3.246	6	.9>p>.75	-	NA
17	" " "	Non-denominational	.349	-.206	7.631	6	.5>p>.25	-	NA

equate affectivity with informal social participation (ISP), then the test of this assumption, i.e., that a low degree of isolation is more a function of affective ties, will be made possible by substituting the variable of ISP for affectivity and cross-tabulating ISP with IA. Consequently, in cross-tabulating informal social participation (ISP) with isolation-alienation (IA), for example, one finds a significant inverse relationship between these variables.

Table 25

INFORMAL SOCIAL PARTICIPATION BY ISOLATION-ALIENATION

Informal Social Participation	Isolation-Alienation (in percent)					
	Low	Intermediate	High	Totals		
				f	%	
Low	17.8	21.5	24.6	36.1	191	100
High	26.8	27.7	23.7	21.9	224	100.1*
Total cases	94	103	100	118	415**	
<hr/>						
χ^2 = 12.679		d.f. = 3		$.01 > p > .005$		
C = .172		*rounding error				
Gamma = -.254		**undefined				

Whether or not one views ISP as a measure of affectivity, the above table would appear to furnish a plausible reason for the association of ISP with IA. Persons who maintain many affective ties, as indicated by a relatively higher degree of ISP, might reasonably be expected to show a lower degree of isolation alienation.

In an effort to learn more about isolation-alienation and its concomitants, IA was cross-tabulated with all other major variables used in this study. This type of procedure usually yields results

which, while interesting in themselves, also give some clue as to the reason for the disconfirmation (or confirmation) of an hypothesis. Specifically, in the case of IA,¹²⁶ it was shown that 1) IA is inversely related to age, i.e., the older a person, the lower the degree of IA. 2) Catholics are less isolated than Protestants or non-denominational respondents, although the latter are less isolated than Protestants. 3) There is an inverse relationship between IA and affectivity and between IA and ISP (cf. Table 23 above). 4) There is a direct relationship between IA and MA, as well as between IA and NA. 5) Also, a direct relationship between IA and CO (change orientation) was found, i.e., isolated respondents demonstrated a significantly higher degree of a desire for change. 6) The greater the orientation toward the self (vs. other areas of life), the higher the isolation, i.e., the less importance the individual attaches to other areas of concern (such as family, community, party, job, religion, country, and association), the more isolated he will be.

These results may be used to construct the following profile of the relatively less isolated individual: he (or she; females are less - but not significantly so - isolated) would be an "older" Catholic with an above average number of friends, who is low in normlessness and meaninglessness - and who prefers things as they are. He also believes that the individual (the self) is subordinate to other important areas of life (family, religion, etc.). Conversely, the person who is relatively more isolated would very likely be a male, somewhat younger, Protestant or non-denominational, have fewer friends, be more meaningless

¹²⁶Only cross-tabulations which produced a "significant" χ^2 result will be listed and/or discussed here.

and normless, would like to change things and believes that the self is more important than many other areas of life.

6. Associations Ranked by Ideological Commitment and Isolation

The analysis design for the testing of hypothesis III B was identical to that used for II A and II B; i.e., after ranking all groups in the sample according to degree of PIC, these associations are then divided into six major groups in order to ascertain whether PIC and IA are inversely related when several associations are grouped together according to their degree of PIC. Table 26 illustrates the direction and significance of the relationship between PIC and IA for the six types of associations, with and without controls.

The data clearly show that hypothesis III B is not confirmed. Even though the hypothesized direction was obtained in all but three of the seventeen contingency tables, the C and gamma results are low, and the chi-square results are all below the .05 level of significance.

These results are not surprising in view of the fact that hypothesis III A was not supported either. In other words, PIC and IA appear to be unrelated whether or not respondents are tested singly or in their associations. As pointed out above, isolation seems to be related more to such associational variables as informal social participation and affectivity, rather than to PIC. PIC thus has little or no effect on isolation-alienation.

The cross-tabulation of isolation-alienation with all other variables confirms the earlier findings that IA is inversely and significantly related to age (aside from affectivity and ISP as mentioned above); and that IA is directly and significantly related to MA, NA, & CA. Furthermore, Catholics are less isolated than either

Table 26

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS III B

Table Num- ber	Cross-tabulation of Variables		Results of Statistical Tests					direction of relationship expec- ted	Action on O-Hyp.
	Variable Abbreviations	3rd Control Variable Category	C	Gamma	χ^2	df	p		
1	Assoc/PIC x IA		.167	-.064	12.554	15	.75>p>.5	-	NA
2	Assoc/PIC x IA x Age	16 to 20 years	.241	-.087	11.023	15	.9>p>.75	-	NA
3	" " " "	23 to 30 years	.350	-.037	21.142	15	.25>p>.1	-	NA
4	" " " "	31 and over	.331	.183	17.134	15	.5>p>.25	-	NA
5	Assoc/PIC x IA x Sex	Male	.171	-.059	11.797	15	.75>p>.5	-	NA
6	" " " "	Female	.497	-.022	14.740	15	.5>p>.25	-	NA
7	Assoc/PIC x IA x Sta	High Occup. Status	.360	.220	10.000	15	.9>p>.75	-	NA
8	" " " "	Med-Low Occup. Status	.263	-.045	13.481	15	.75>p>.5	-	NA
9	" " " "	Students & unemployed	.324	-.099	21.292	15	.25>p>.1	-	NA
10	Assoc/PIC x IA x Sta	Low educ. status	.285	-.086	16.236	15	.5>p>.25	-	NA
11	" " " "	High educ. status	.216	-.044	11.778	15	.75>p>.5	-	NA
12	Assoc/PIC x IA x Inc	Low income of father	.308	-.109	17.099	15	.5>p>.25	-	NA
13	" " " "	Med. income of father	.327	.094	12.226	15	.75>p>.5	-	NA
14	" " " "	High income of father	.368	-.181	12.389	15	.75>p>.5	-	NA
15	Assoc/PIC x IA x RDP	Catholic	.259	-.031	10.066	15	.9>p>.75	-	NA
16	" " " "	Protestant	.213	-.037	11.092	15	.75>p>.5	-	NA
17	" " " "	Non-denominational	.242	-.032	3.426	15	p>.995	-	NA

Protestants or non-denominational respondents, and those who are more "self-oriented" score higher on IA.

7. Ideological Commitment and Self-estrangement

Hypothesis III C, dealing with the expected inverse relationship of PIC and self-estrangement isolation (SEA), was largely unsubstantiated except for two subgroups of the sample. It appears that for those respondents who are non-denominational, i.e., for those who do not express a preference for a religious denomination, the expected inverse relationship between particular ideological commitment (PIC) and self-estrangement-alienation holds true. The hypothesized relationship was also substantiated for those respondents whose fathers fell into the relatively higher income categories.

Thus it could be said that although the hypothesized inverse relationship between PIC and SEA was obtained, the relationship was not significant except for (1) the non-denominational portion of the sample, and (2) those subjects whose fathers had a relatively high income.

The largely negative findings for hypothesis III C are not surprising in view of the direct relationship of isolation (IA) and self-estrangement (SEA), $G = .318$, $X^2 = 51.584$, d.f. = 9, $p < .0001$; which would lead to the expectation that the relationship between PIC and SEA is much like that presented above under section 5 and 6, discussing ideological commitment and isolation. If IA and SEA are closely related as they appear to be according to the data, then one would expect similar results involving cross-tabulations of IA and SEA using the same variables.

To verify this expectation, SEA was cross-tabulated with the

Table 27

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS III C'

Cross-tabulation of Variables			Results of Statistical Tests					direction of relationship expected		Action on O-Hyp.
Table Num-	Variable Abbreviations	3rd Control Variable Category	C	Gamma	χ^2	df	p	ob-	tained	
1	PIC x SEA		.136	-.161	7.975	6	.25p>.1	-	-	NA
2	PIC x SEA x Age	16 to 22 years	.057	-.008	4.333	6	.75p>.5	-	-	NA
3	" " "	23 to 30 years	.215	-.219	7.279	6	.5p>.25	-	-	NA
4	" " "	31 and over	.257	-.132	6.662	6	.5p>.25	-	-	NA
5	PIC x SEA x Sex	Male	.116	-.128	5.209	6	.75p>.5	-	-	NA
6	" " "	Female	.362	-.297	6.200	6	.5p>.25	-	-	NA
7	PIC x SEA x Occ Stat	High occup. status	.298	-.068	6.523	6	.5p>.25	-	-	NA
8	" " "	Med.Low occup status	.210	-.153	7.920	6	.25p>.1	-	-	NA
9	" " "	Students & unemployed	.233	-.118	0.330	6	.25p>.1	-	-	NA
10	PIC x SEA x Ed Stat	Low educ. status	.192	-.193	7.073	6	.5p>.25	-	-	NA
11	" " "	High educ. status	.148	-.142	5.296	6	.75p>.5	-	-	NA
12	PIC x SEA x F's Inc.	Low income of father	.191	-.186	5.957	6	.5p>.25	-	-	NA
13	" " "	Med. income of father	.211	-.105	4.710	6	.75p>.5	-	-	NA
14	" " "	High income of father	.389	-.294	13.918	6	.05p>.025	-	-	R
15	PIC x SEA x RDP	Catholic	.167	-.097	4.018	6	.75p>.5	-	-	NA
16	" " "	Protestant	.174	-.153	6.981	6	.5p>.25	-	-	NA
17	" " "	Non-denominational	.536	-.315	22.144	6	.005p>.001	-	-	R

remaining study variables (some 37 in number). The resulting significant cross-tabulations may be listed as follows:

A significant and direct relationship was found to exist between SEA and 1) powerlessness-alienation, 2) normlessness, 3) isolation, 4) dogmatism, and 5) meaninglessness-alienation. Furthermore, a significant inverse relationship obtains for SEA and 1) age, 2) occupational status, 3) income, 4) religiosity, 5) affectivity, 6) informal social participation, and 7) formal social participation. And finally, a significant relationship was found between SEA and 1) sex; with females higher in SEA, 2) membership and type of association; with members of the more heterogeneous "non-association" groups being more self-estranged, and 3) marital status; with single respondents more self-estranged than those who are married.

If one were to summarize the preceding findings, three major factors seem to emerge from the results listed above: 1) alienation, 2) social participation, and 3) religion. First, in reference to alienation it was found that SEA is directly related to all other forms of alienation, but is related most strongly to isolation-alienation. Second, both IA and SEA were shown to be inversely related to affectivity, informal and formal social participation. Third, religion appears to be related to SEA also. Not only was hypothesis III C substantiated for non-denominational respondents, but a significant inverse relationship was found to obtain for religiosity and SEA. A subsequent cross-tabulation between PIC and SEA, employing two controls simultaneously, RDP and REL, demonstrates that PIC and SEA are inversely and significantly related for non-denominational respondents who are in the lowest category of religiosity (84.1%

of all non-denominational respondents are in the lowest REL category).

In conclusion of this section it could be said that PIC has little effect on SEA (except for non-denominational respondents and/or respondents low in religiosity). Instead, SEA appears to be related more to other types of alienation, particularly isolation, and to various types of social participation. Apparently PIC can function to reduce self-estrangement-alienation, but only for non-denominational respondents low in religiosity. For all other respondents, such variables as social participation, religiosity, age, sex and others (perhaps in combination) seem to influence the expected inverse relationship between PIC and SEA so strongly as to cancel any effect of PIC.

8. Associations Ranked by Ideological Commitment and Self-estrangement.

For the test of hypothesis III D, all associations were again ranked by degree of PIC and then cross-tabulated with SEA, holding several other variables constant.

Table 28 illustrates that although all but two of the cross-tabulations are in the expected inverse direction, only four of the seventeen tabulations are significant at the .05 level or beyond. However, the cross-tabulation of all associations (ranked by PIC) and SEA (without controls) does produce a significant result. Thus the null-hypothesis may be rejected when none of the control variables are taken into consideration. By the same token, the null-hypothesis must be accepted in many instances when certain control variables are held constant.

An examination of these tables in the cross-tabulations which

Table 28

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS III D

Table Num- ber	Cross-tabulation of Variables			Results of Statistical Tests				direction of relationship on O-Hyp.	
	Variable Abbreviations	3rd Control Variable Category	C	Gamma	χ^2	df	p	expec- ted	tained
1	Assoc/PIC x SEA		.259	-.145	31.448	15	.01>p>.005	-	R
2	Assoc/PIC x SEA x Age	16 to 22 years	.319	.183	20.184	15	.25>p>.1	-	NA
3	" " " "	" 23 to 30 years	.371	-.195	24.058	15	.1>p>.05	-	NA
4	" " " "	" 31 and over	.407	-.337	20.060	15	.25>p>.1	-	NA
5	Assoc/PIC x SEA x Sex	Male	.273	-.154	31.513	15	.01>p>.005	-	R
6	" " " "	" Female	.399	-.140	8.519	15	.95>p>.9	-	NA
7	Assoc/PIC x Sea x Sta	High Occup. Status	.471	-.443	19.121	15	.25>p>.1	-	NA
8	" " " "	" Med.-Low Occup. Status	.272	-.312	14.540	15	.5>p>.25	-	NA
9	" " " "	" Students & unemployed	.346	.112	24.610	15	.1>p>.05	-	NA
10	Assoc/PIC x SEA x Sta	Low educ. status	.281	-.117	16.365	15	.5>p>.25	-	NA
11	" " " "	" High educ. status	.305	-.181	24.701	15	.1>p>.05	-	NA
12	Assoc/PIC x SEA x Inc	Low income of father	.383	-.210	27.986	15	.025>p>.01	-	R
13	" " " "	" Med income of father	.343	-.121	13.616	15	.75>p>.5	-	NA
14	" " " "	" High income of father	.543	-.324	33.101	15	.005>p>.001	-	R
15	Assoc/PIC x SEA x RDP	Catholic	.317	-.028	15.634	15	.5>p>.25	-	NA
16	" " " "	" Protestant	.298	-.159	22.727	15	.1>p>.05	-	NA
17	" " " "	" Non-denominational	.495	-.457	17.863	15	.5>p>.25	-	NA

do produce the hypothesized inverse relationship and a significant chi-square result illustrates that only male respondents with fathers who have either a relatively high or low income conform to expectations. In this case it may be more instructive to look at the deviant cases, i.e., at those instances where the data do not conform to expectations. For example, while females with fathers falling into the intermediate income classification do not produce a sufficient chi-square result to reject the null hypothesis, there is a tendency toward an inverse relationship. On the other hand, respondents who are 22 years old or under, and who are students, clearly do not perform as expected. Here the hypothesized relationship is reversed, (i.e., direct) and although not statistically significant, the X^2 value is close to reaching the .05 level. How can one explain this deviation?

Quite clearly, the hypothesized inverse relationship between groups with a high degree of PIC and SEA did not obtain in the case of the comparatively young student portion of the sample (about 40% of the total $n = 441$). An explanation may be contained in the observation that (as in the case of PIC and MA) age is directly related to PIC, while SEA is inversely related to age. In other words, the fact that PIC increases with age and SEA decreases with age, means that for respondents 22 years of age or younger, the two trends have not yet diverged sufficiently to support the hypothesis. This in turn affects the relationship for all other respondents if the age variable is not controlled.

9. Associations with Political Power and Powerlessness

The test of hypothesis IV was based upon the notion that associations which are somehow involved in the political decision-making

process in a society should show a lower degree of powerlessness-alienation than associations and groups which are not "in power." Operationally speaking, this would mean that any association in the sample which had ties to the Christian-Democratic Union in those states (Länder) where ^{the}CDU was in power, should show a lower degree of powerlessness than members of the remaining associations and groups. Conversely, the two socialist associations (SPD and SHB) should show a lower degree of PA also since they may be said to have ties to the party in power in the city of Berlin. Practically speaking, this would mean testing for the differential degree of PA among all associations, with the membership of the CDU-JU, the SPD, and the SHB combined into one group to be compared with all other respondents.

Table 29

ASSOCIATION TYPE BY POWERLESSNESS-ALIENATION

Type of Association	Powerlessness-Alienation (in percent)				
	Low	Medium	High	Totals	
				f	%
Associations "in power"	38	27	34	91	99*
Associations not in power	42	32	26	346	100
Totals	180	135	122	437	

$$\chi^2 = 1.705$$

$$\text{d.f.} = 2$$

$$.5 > p > .25$$

*Rounding error

**4 undefined

As may be ascertained from Table 29 above, the direction of the relation is opposite to that hypothesized, and the chi-square result

is not significant. Consequently, the null hypothesis must be accepted.

The results of the preceding table would seem to furnish sufficient reason to conclude that hypothesis IV is untenable. However, a more intensive analysis of the factors associated with the result as well as a review of the items which make up the PA scale was undertaken. Before going into a discussion of this re-analysis, a review of some more fundamental aspects related to hypothesis IV may be in order.

The assumption underlying hypothesis IV is that members in associations which share in the political decision-making process in a society would be less powerlessness-alienated than members of associations and groups which do not share in this process, or do so to a lesser degree. However, another factor enters into this relationship, namely, the focus of powerlessness. In this case, the powerlessness expected on the part of the respondents should focus on the political establishment of the larger society or of the various local and state governing bodies. Instead, the items making up the PA scale were intended primarily to measure relative powerlessness vis-avis the association the respondent belongs to. Therefore, the contingency table (29) presented above, is not a proper test of hypothesis IV. Thus, unless a proper measure of powerlessness re society can be substituted, a decision on hypothesis IV must be held in abeyance. For the purposes of this study, however, hypothesis IV must be judged unsubstantiated.

Even though hypothesis IV could not be properly tested, due to the above mentioned improper focus of the scale, certain other

cross-tabulations yielded some interesting results. For example, it was found that a rather strong and highly significant inverse relationship exists between powerlessness and informal social participation.

Table 30

INFORMAL SOCIAL PARTICIPATION
BY POWERLESSNESS-ALIENATION

Informal Social Participation	Powerlessness-Alienation				
	Low	Medium	High	Total cases	Total %
Low	24.2	33.7	42.1	190	100
High	51.3	30.8	17.9	224	100
Total Cases	161	133	120	414*	
<hr/>					
χ^2 = 40.574		d.f. = 2		.0001 > p	
C = .299		*27 undefined			
Gamma = -.489					

As Table 30 above shows, the higher the degree of informal social participation, the lower the amount of powerlessness - or, the more social ties a person possesses within a given association, the more powerful he will perceive himself to be in respect to the association. It is possible to speculate that the person who has many friends in an association actually does have more real power, more real influence on the association, than the social isolate (or perceives that he does). This seems to be born out by the following table which demonstrates a rather significant direct relationship between powerlessness (PA) and a combination index of items from the isolation

index and the self-estrangement index (IA and SEA).

Table 31

ISOLATION AND SELF-ESTRANGEMENT-ALIENATION
BY POWERLESSNESS-ALIENATION

Isolation and Self-estrangement Alienation	Powerlessness-Alienation				
	Low	Medium	High	Total cases	Total %
Low	59.4	24.5	16.0	106	99.9*
Intermediate	41.2	28.7	30.1	136	100
"	32.2	36.4	31.4	121	100
High	29.7	35.1	35.1	74	99.9*
Total cases	180	135	122	437**	

$\chi^2 = 24.001$ d.f. = 6 .001 > p > .0005

C = .228 *Rounding error

Gamma = .255 **4 undefined

Table 31 illustrates that respondents who feel isolated and estranged also perceive of themselves as being rather powerless. It seems that strength lies in numbers and that perhaps the old adage: "It's not what you know, but who you know that counts;" may not be entirely wrong in reference to association activists.

There is, however, another facet of this analysis which warrants comment, namely, powerlessness of the respondent vis-a-vis his association. Since the items making up the PA scale do measure this dimension, it may add something to our knowledge of ideological associations to ascertain some of the relationships of PA to other variables.

The following list consists of all significant relationships

discovered in the cross-tabulations of PA with the remaining variables in this analysis. These tables reveal that PA is significantly and directly related to MA, NA, SEA and IA and SEA combined. As pointed out earlier, females are higher in PA than males; while occupational status is inversely related to PA. Other variables inversely (and significantly) related to PA are the following: PIC, Affectivity, ISP, and lastly FSP.

This last mentioned inverse relationship between FSP and PA is certainly not contrary to expectations. As stated above, the items making up the PA scale were originally designed to measure alienation vis-a-vis the membership association. Thus it would be expected that respondents who are high in formal social participation (within the association) would also feel more capable of influencing the course of intra-associational events, i.e., would be lower in powerlessness-alienation.

This result leads to the expectation that if PA and FSP are inversely related, and since PA and PIC are also inversely related, then FSP and PIC should show some systematic relationship too. Such a relationship should be a direct relationship, i.e., the greater the ideological commitment to the association, the greater the formal social participation in the association. The cross-tabulation of FSP and PIC resulted in the following: $\chi^2 = 58.48$, d.f. = 4, $p < .0001$, $\gamma = .514$. This result illustrates the rather strong positive association between FSP and PIC, and helps to explain some additional facets of the functions of ideology in associations.

10. Membership in Associations and Isolation

For the test of V A and B, several association and groups were combined in order to create the three membership and non-membership categories required for the analysis. The first category, "Members of Strong Ideological Associations," contains all members of the Social Democratic Party, the Socialist University Federation, the youth-auxiliary of the Christian Democratic Union (the "Young Union"), the three Catholic fraternities (CF) and the Christian Labor Federation.¹²⁷ The second category contains the liberal fraternities (LF) as well as the Evangelical Industrial Youth Group and the German Labor Federation. These latter groups are formal (membership) associations, but they are more heterogeneous ideologically and less demanding of strong ideological commitment. The third category is made up of the Cologne Student Cooperative, the advanced vocational student group, and the evening college student group, all of which are even more heterogeneous and ideologically "weaker" than the other associations. In this third category, the members of the advanced vocational student group and of the evening college student group are primarily students and as such not really members of formal associations (at least not as defined in the present study). The following contingency table (32) presents the cross-tabulation of membership and association type by isolation-alienation and the chi-square result for the test of hypothesis V A.

As Table 32 illustrates, membership in a strong ideological association does appear to be associated with a lower degree of

¹²⁷Assignment to these categories was based in large part on comprehensive knowledge of the character of each sample group and on the results of earlier measures of PIC (within each group).

Table 32

MEMBERSHIP AND ASSOCIATION TYPE BY
ISOLATION-ALIENATION

Type of Membership and Association	Isolation-Alienation (in percent)				Totals	
	Low	Intermediate	High		f	%
Members of Strong Ideological Associations	26.0	22.1	27.5	24.4	131	100
Members of Formal Associations	22.7	23.6	22.2	31.5	203	100
Non-Members	18.1	26.7	24.8	30.5	105	100
Totals	99	105	107	128	439*	

$\chi^2 = 4.499$ d.f. = 6 $.75 > p > .5$

C = .101 *2 undefined

Gamma = .071

isolation alienation than membership in an "intermediate" association (an association with a lower degree of ideological commitment); while membership in any type of association seems to be related to a lower degree of isolation than the lack of membership in a formal association. However, despite some support of the hypothesis in terms of the direction of the relationship, the degree of this relationship is low. The chi-square result does not reach an acceptable level, and thus the null-hypothesis must be accepted. In other words, hypothesis V A is not supported by the data.

Much of the same results obtain when controlling for age, sex, occupational and educational status, income of father and religious

denominational preference. None of the cross-tabulations reaches the .05 level; however, only three of the seventeen sub-tables are in a direction opposite to that hypothesized. Here again, as in the test of hypothesis III A (which dealt with an expected inverse relationship between PIC and IA) it seems that variables other than membership in strong ideological associations or informal associations are related to isolation. From available evidence it would seem that isolation is related more to informal social participation ($G = -.254$) and affectivity ($G = -.231$) than to formal social participation ($G = -.014$). Contingency tables cross-tabulating IA with ISP, affectivity and FSP bear out this contention. Since affectivity and ISP are less dependent on association membership than FSP, their relationship to IA is more direct and consequently association membership and PIC are less directly related to isolation-alienation than ISP and affectivity. This means that isolation alienation is reduced less by formal social participation in various associations (from strong to weak in terms of ideology), but more by informal social participation and affectivity in or out of formal associations.

11. Membership in Associations and Self-estrangement.

The test of hypothesis V B utilizes the same combination of membership and association types (as for V A), but substitutes self-estrangement-alienation for isolation. The table to follow presents the findings relative to this relationship.

The chi-squared result of the above table and the direction of the relationship are significant and in the expected direction. Thus hypothesis V B is supported. It is interesting to note that hypothesis V B is substantiated in view of the fact that the same arrangement of

membership and association types when cross-tabulated with the isolation-alienation scale (IA) did not produce the expected significant relationship.

Table 33

MEMBERSHIP AND ASSOCIATION TYPE
BY SELF-ESTRANGEMENT-ALIENATION

Type of Membership and Association	Self-estrangement-alienation (in percent)					%
	Low	Intermediate	High	Totals		
Members of Strong Ideological Associations	26	38	25	11	131	100
Members of Formal Associations	16	33	25	26	203	100
Non-Members	18	38	20	24	105	100
Totals	85	158	105	91	439*	

$$\chi^2 = 15.099$$

$$\text{d.f.} = 6$$

$$.025 > p > .01$$

*2 undefined

One major reason for this outcome may be sought in the fact that we are dealing with two different scales. Quite obviously, even though SEA and IA are positively related, their relationship is not perfect ($G = .318$). Thus there remains a statistical difference between these two scales, aside from differences in the items themselves, which by themselves could very readily account for the above-mentioned discrepancy in support for the present hypothesis, and the lack of support for hypothesis V A (asserting a similar relationship between association membership and IA). In other words,

if two variables are strongly related to each other, a third variable, being related to one of the first two, still does not necessarily have to be related to the other of the two. Support of hypothesis V B thus does not necessarily mean support of hypothesis V A. If IA and SEA are independent, though related variables, the above outcome is plausible and reasonable. This still leaves the need to explain some of the underlying reasons for the support of hypothesis V B. Toward this end SEA was cross-tabulated with all other study variables.

Again, it is interesting and informative to subject SEA to a more thorough analysis by cross-tabulating all available variables with self-estrangement-alienation. The following list contains all significant cross-tabulations, their gamma value, and direction of association (where relevant, direction is indicated by a minus sign for an inverse relationship, and the lack of a sign indicating a positive relationship):

1. Age, $G = -.237$
2. Occupational Status, $G = .205$
3. Income, $G = -.249$
4. Religiosity (REL), $G = -.128$
5. Affectivity, $G = -.270$
6. Powerlessness-alienation (PA), $G = .189$
7. Normlessness-alienation (NA), $G = .299$
8. Isolation-alienation (IA), $G = .318$
9. Dogmatism, $G = .259$
10. Informal Social Participation (ISP), $G = -.258$
11. Formal Social Participation (FSP), $G = -.302$
12. Meaninglessness-alienation (MA), $G = .396$
13. Association type (Assoc. type), $G = .141$
14. Marital Status (single: higher SEA), $G = .248$
15. Sex (women: higher SEA), $G = .280$

It may be noted from the preceding list that SEA is related most strongly to meaninglessness. This positive and highly significant association explains to some extent why membership in associations

ranking high in PIC is inversely related to SEA (since SEA and MA are directly related, and PIC and MA are inversely related, one might reasonably expect an inverse relationship between SEA and PIC). However, since IA and MA are related less strongly, $G = .237$, this result may also help to explain the lack of an inverse relationship between IA and membership in strong ideological associations and other associations. In other words, a G of $.396$ between SEA and MA, versus a G of $.237$ between IA and MA, may help to explain the lesser degree of association of IA with membership in association, especially in associations strong in PIC, since PIC and MA are inversely related.

The second highest G was obtained between SEA and IA, which was already discussed above. Of somewhat greater interest is the next highest G which was obtained for SEA by FSP. Here again may lie part of the explanation for the lack of a strong relationship between SEA and association type when various controls are used. FSP is simply more directly related to SEA (as it was to isolation) than PIC, or membership in associations, including those ranking high in PIC.

12. Formal and Informal Social Participation

Hypothesis VI A, which postulates a direct (or positive) relationship between formal social participation and informal social participation is supported by the data.

Table 34 illustrates that the hypothesized positive relationship between the two variables of FSP and ISP are obtained in all tests of the direction and degree of association, holding several control variables constant. While the chi-square results aren't

Table 34

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS VI

Table Num- ber	Cross-tabulation of Variables		Results of Statistical Tests					direction of relationship ob- tained	Action on O-Hyp.
	Variable Abbreviations	3rd Control Variable Category	C	Gamma	χ^2	df	p		
1	FSP x ISP								
2	" x Age	16 to 22 years	.444	.716	34.592	2	.0001p	+	R
3	" "	23 to 30 years	.374	.593	22.270	2	.0001p	+	R
4	" "	31 and over	.212	.417	3.999	2	.25p>.1	+	NA
5	FSP x ISP x Sex	Male	.388	.602	59.744	2	.0001p	+	R
6	" " "	Female	.211	.217	1.442	2	.5p>.25	+	NA
7	FSP x ISP x Status	Marital							
8	" " "	Single	.379	.597	43.030	2	.0001p	+	R
9	" " "	Married	.321	.536	11.846	2	.005p>.001	+	R
	" " "	Sept'd, div'd, wid'd	.577	1.000	3.000	2	.25p>.1	+	NA
10	FSP x ISP x Ed Sta	Low Educ. status	.411	.655	32.094	2	.0001p	+	R
11	" " "	High educ. status	.348	.513	28.492	2	.0001p	+	R
12	" x F's inc	Low income of father	.511	.760	50.308	2	.0001p	+	R
13	" " "	Med. income of father	.291	.467	8.061	2	.025p>.01	+	R
14	" " "	High income of father	.214	.347	3.350	2	.25p>.1	+	NA
15	FSP x ISP x RDP	Catholic	.389	.538	22.860	2	.0001p	+	R
16	" " "	Protestant	.398	.648	34.582	2	.0001p	+	R
17	" " "	Non-denominational	.231	.313	2.939	2	.25p>.1	+	NA
18	FSP x ISP x Occ Sta.	High occup. status	.144	.271	1.332	2	.75p>.5	+	NA
19	" " "	Med.-Low occup. status	.534	.835	55.534	2	.0001p	+	R
20	" " "	Students & unemployed	.316	.494	17.898	2	.0005p>.0001	+	R

always significant at beyond the .05 level, they do meet this criterion in all but six of the seventeen contingency tables. Many of the C and Gamma values also indicate a relatively high positive correlation between these two variables.

13. Religious Ideology and Commitment

Hypothesis VII deals with the relationship of religious denominational preference (RDP) and religious ideological commitment. Since no specific measure of religious ideological commitment (comparable to PIC) had been developed, another measure of commitment toward one's religious denomination was utilized, namely, one of the items from the "self-other orientation" set.¹²⁸ Thus, operationally speaking, the self-other orientation item focusing on religion was cross-tabulated with RDP to yield a measure of religious ideological commitment by religious preference. The following series of tables explore the direction, degree and significance of this relationship in some detail.

Tables 35 and 36 illustrate significant differences in self-other orientation between Catholics, Protestants and non-denominational sample members. These differences are significant at better than the .001 level, most Catholics considering their religious beliefs more important than the self, most Protestants indicating self and religion as equally important, and the non-denominationals indicating the self as more important.

¹²⁸The item used to ascertain religious ideological commitment is taken from the seven item self-other orientation index on page two of the questionnaire, one of which focuses on the degree of importance the respondent accords to the self versus "religion."

Table 35

DENOMINATIONAL PREFERENCE BY SELF-OTHER ORIENTATION

Denomina- tional Preference	Importance of Self vs. Religion					NA*	Total Cases %	
	Self most impor- tant	Self some- what more impor- tant	Both equally impor- tant	Religion somewhat more important	Reli- gion most impor- tant			
Catholics	14 10%	12 9%	37 26%	21 15%	51 36%	5 4%	140	100
Protestants	46 20%	27 12%	87 37%	35 15%	30 13%	8 3%	233	100
Non-denomi- national	23 42%	4 7%	11 20%	3 5%	2 4%	12 22%	55	100
NA	3 23%	4 31%	5 38%	-- --	-- --	1 8%	13	100
Total Cases	86	47	140	559	83	26	441	
Total percent	19%	11%	32%	13%	19%	6%		100

$$X^2 = 102.112$$

$$d.f. = 15$$

$$.001 > p$$

$$r = -.3348$$

*NA = Not Ascertainable; usually means that no answer was given to the item. Because these NA responses were included in the machine analysis and the calculation of the above results, Table 35 was collapsed and re-analyzed. This new combination of categories and the resulting totals are presented in Table 36. As might be expected, the results are highly similar. However, Table 36 is somewhat clearer and more readable. The X^2 obtained is again highly significant.

This would seem to bear out the assumption that Catholics are more committed to their religious belief system than Protestants and the condition of greater "social cohesion" of Catholics may function to devalue ^{the} self relative to the larger religious system.

Table 36

DENOMINATIONAL PREFERENCE BY
SELF-OTHER ORIENTATION

Denominational Preference	Importance of Self vs. Religion			Total cases	Total percent
	Self more important	Both equally important	Religion more important		
Catholic	19	27	53	135	99*
Protestant	32	39	29	225	100
Non-denominational	63	26	12	43	101*
Total Cases	126	135	142	403**	
<hr/>					
$\chi^2 = 46.02$		d.f. = 4		.001 > p	

* Rounding error

**38 undefined

The possibility of contaminating (and uncontrolled) variables must be examined closely. For example, it might be argued that Protestants have more education, (or better jobs), than Catholics and that the placement of self above religion reflects higher socio-economic status. To test this possibility, religious denominational preference (RDP) was cross-tabulated with self-other orientation toward religion (So-Rel) while holding constant a number of relevant control variables.

The results presented in Table 37 indicate that the hypothesis was confirmed in fifteen out of twenty-one cross-tabulations holding a number of factors constant. The hypothesis was not upheld for females, nor was it upheld when religiosity was held constant. However, despite these two exceptions, it can be said that the relationship was confirmed as hypothesized.

Table 37

SUMMARY OF RESULTS OF STATISTICAL ANALYSIS OF HYPOTHESIS VII

Table Num- ber	Cross-tabulation of Variables		Results of Statistical Tests					direction of relationship of O-Hyp.	
	Variable Abbreviations	3rd Control Variable Ca tegory	C	Gamma	χ^2	df	p	expec- ted	ob- tained
1	RDP x SO-Rel				46.02	4	.0001>p	-	R
2	RDP x SO-Rel x Age	16 to 22 years	.244	-.248	10.438	4	.05>p>.025	-	R
3	"	23 to 30 years	.410	-.623	28.847	4	.0001>p	-	R
4	"	31 and over	.333	-.451	11.344	4	.025>p>.01	-	R
5	RDP x SO-Rel x Sex	Male	.330	-.470	44.241	4	.0001>p	-	R
6	"	Female	.319	-.379	4.743	4	.5>p>.25	-	NA
7	RDP x SO-Rel x Occ Sta	High occup stats	.447	-.638	15.468	4	.005>p>.001	-	R
8	"	Med.-Low Occup stat.	.251	-.330	11.014	4	.05>p>.025	-	R
9	"	Stud. & unemployed	.355	-.501	24.795	4	.0001>p	-	R
10	RDP x SO-Rel x Ed Sta	Low Educ. status	.389	-.383	15.726	4	.005>p>.001	-	R
11	"	High Educ. status	.340	-.489	29.559	4	.0001>p	-	R
12	RDP x SO-Rel x F's Inc	Low income of father	.345	-.451	20.362	4	.0005>p>.0001	-	R
13	"	Med income of father	.339	-.519	12.569	4	.025>p>.01	-	R
14	"	High income of father	.488	-.615	22.218	4	.0005>p>.0001	-	R
15	RDP x SO-Rel x REL	Low degree religiosity	.164	-.189	2.442	4	.75>p>.5	-	NA
16	"	Inter. "	.150	.236	2.312	4	.75>p>.5	+	NA
17	"	Inter. "	.105	-.003	1.105	4	.9>p>.75	-	NA
18	"	High "	.141	-.239	1.511	4	.9>p>.75	-	NA
19	RDP x SO-Rel x SSS	Lower social stratum	.272	-.296	7.344	4	.25>p>.1	-	NA
20	"	Mid. social stratum	.298	-.421	17.378	4	.005>p>.001	-	R
21	"	Upper social stratum	.320	-.475	12.217	4	.025>p>.01	-	R

1. The first part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

2. The second part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

3. The third part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

4. The fourth part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

5. The fifth part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

6. The sixth part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

7. The seventh part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

8. The eighth part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

9. The ninth part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

10. The tenth part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

11. The eleventh part of the document is a list of the names of the persons who have been appointed to the various offices of the city.

C. Summary

To summarize the findings presented in the preceding section, the following chart was prepared to show (1) the designation of the hypotheses, (2) the variables involved, (3) the direction of the relationship (both hypothesized and obtained), where relevant, (4) whether or not the chi-square result was significant, and (5) the action on the null hypothesis. In sum, this chart provides an overall picture of the results of this study. This presentation is in no way intended to serve as a qualitative measure of the validity of this study; it is understood that the mere number of hypotheses supported by the data is not a sufficient indicator of the significance of any research undertaking.

Instead of measuring quantity, I would submit that confirmation of certain key hypotheses, although fewer in number is more important (in terms of the goals of this study) than the substantiation of a larger number of other, somewhat less important hypotheses. Due to the emphasis on ideology and alienation, and on the functions of ideology in reducing alienation and in providing meaning, the support of the initial hypothesis on the relationship of ideological commitment and meaninglessness alienation, would seem to be of greater importance qualitatively than the lack of support for several of the other hypotheses.

The findings relative to the role of religion (RDP) and self-other orientation; or the data bearing on RDP, religiosity (REL) and normlessness (NA) are also fairly interesting and suggestive. It may also be added that the role that the male-female dichotomy played

Table 38

SUMMARY OF FINDINGS AND ACTION ON NULL HYPOTHESIS

No. of Hypothesis	Variables	Direction of relationship hypothesized		Significance of chi-square result	Action on null hypothesis
I A	PIC x MA	inverse	inverse	Yes	R
I B	PIC x NA	inverse	inverse	No	NA
II A	Assoc./PIC x MA	inverse	inverse	Yes	R
II B	Assoc./PIC x NA	inverse	inverse	Yes	R
III A	PIC x IA	inverse	inverse	No	NA
III B	Assoc./PIC x IA	inverse	inverse	No	NA
III C	PIC x SEA	inverse	inverse	No	NA
III D	Assoc./PIC x SEA	inverse	inverse	Yes	R
IV	Assoc. type x PA	(direction irrelevant)		No	NA
V A	Assoc. membership x IA	(direction irrelevant)		No	NA
V B	Assoc. membership x SEA	(direction irrelevant)		Yes	R
VI	FSP x ISP	direct	direct	Yes	R
VII	RDP x SO-Rel	(direction irrelevant)		Yes	R

in these findings is noteworthy. As indicated earlier, many of the cross-tabulations revealed a distinct alienation profile for the female association activist which varies in important respects from that of the male association member or activist. How would one compare such hypotheses and findings quantitatively?

The next section will address itself to some of the specific findings presented above and will discuss the results of this study in terms of the earlier theoretical considerations.

D. General Discussion of Hypotheses and Findings

The testing of hypotheses for the sake of confirming or disconfirming hypotheses would be a relatively pointless exercise if it did not lead to some more general theoretical considerations. An attempt will be made here to show how the findings for each hypothesis (as well as additional peripheral findings) relate to the theoretical framework developed in the earlier chapters.

Regarding the findings relative to hypotheses I A and II A, one must look at the assumptions underlying the particular hypothesis to see whether or not the outcome supports these assumptions and the theoretical base. In brief, it was postulated that if those writers who contend that ideology provides meaning are correct, then one would expect a lower degree of meaninglessness among strong believers (or adherents to a strong belief system). The test of the two related hypotheses I A and II A was affirmative; consequently there is good reason to believe that membership in ideological associations functions to provide meaning to the person who is relatively strongly committed to the association ideology.

A second assumption was that membership in ideological associations coupled with strong ideological commitment would also function to provide a system of norms and would thus be related to a lower degree of normlessness. This assumption was tested in hypotheses I B and II B. Here the results at first appeared to be somewhat equivocal. Considering the findings relevant to both hypotheses, it

appears that there are some intervening variables which influence the relationship of ideological commitment and normlessness.

Both religious preference and religiosity were found to be related to normlessness which affected the hypothesized association between ideological commitment and normlessness. However, after some additional tests were conducted, with several other variables held constant, the hypothesized inverse relationship between ideological commitment and normlessness did obtain.

The tests of hypotheses focusing on isolation and self-estrangement. (hypotheses III A, B, C, and D) pose similar problems. Here the initial assumption was that strong ideological commitment would not only be associated with a relatively high degree of formal social participation (FSP) in an association, but would also be associated with a relatively high degree of informal social participation (ISP). Since it was also assumed that FSP and ISP would be positively related (an assumption which was subsequently supported by the data), it appeared reasonable to assume an inverse relationship between PIC and isolation and self-estrangement (assuming that ISP is a serviceable substitute for a measure of affectivity).

The results of the test of these four hypotheses indicate that variables other than ideological commitment are related to isolation and self-estrangement. Among them the sex variable is noteworthy. Female respondents, while higher on all other measures of alienation do, however, score lower on the isolation-alienation index. While this may indicate a fundamental difference between males and females in the type of alienation to which they are subject, the differences in respect to the other forms of alienation are actually greater.

As far as other variables are concerned, isolation-alienation also was found to be inversely related to informal social participation and affectivity. Finally, isolation-alienation was found to be somewhat higher but not significantly so, among unmarried respondents.

In hypothesis IV, the underlying assumption was that membership in associations with power would be inversely related to powerlessness-alienation since such association membership should function to increase the sense of participation, influence, and power within the association. Although this hypothesis could not be tested as stated due to the type of index (PA) used, additional evidence showing (1) the existence of a strong inverse relationship between formal and informal social participation and powerlessness, and (2) a significant and direct relationship between isolation/self-estrangement-alienation and powerlessness, suggests that power does not come so much from the association itself as from the kind of affective ties the respondent has developed. It may also be argued, that since power appears to be directly related to leadership, i.e., the higher the formal position a person occupies in an association - in other words, the greater the degree of FSP - the greater would be his chances of establishing and maintaining informal ties and thus of reducing isolation and self-estrangement-alienation.

In hypothesis V A and B, the focus was on the type of association and membership within types of associations, and how this relates to isolation and self-estrangement. In this case the assumption was that membership in formal associations would be related to a lower degree of isolation and self-estrangement than the lack of such membership. This assumption was based on the belief that

affective ties would increase in proportion with formal social participation as well as with informal social participation. As the data show, there is a non-significant relationship between association membership and isolation, and a stronger and significant relationship between association membership and self-estrangement. Since informal and formal social participation are also directly related (cf. data bearing on hypothesis VI), it would logically be expected that the two measures of isolation and self-estrangement must also be related to formal and informal social participation and hence to the type of association and memberships therein. In other words, since informal and formal social participation are positively related, and since informal social participation and affectivity are also positively related, it could be expected that a greater degree of formal social participation (i.e., membership in formal associations), would be inversely related to isolation and self-estrangement. This is essentially what was found in the test of hypotheses V A and V B, except that hypotheses V A could not be rejected due to the rather low chi-squared result.

The data bearing on hypothesis VI are not unrelated to the preceding discussion since it was pointed out already that formal and informal social participation were found to be directly related as had been hypothesized. The assumptions underlying hypothesis VI are closely related to those assumptions on which hypotheses V A and B are based, namely, that one of the primary, but latent functions of association membership is the reduction of isolation and self-estrangement. A person who becomes a member of a formal association, will also have greater opportunity to engage in informal

interaction with other association members. Everything else being the same, the person who belongs to a formal association (or has a high degree of FSP), will also come in contact with more persons on an informal basis than the person who is low in FSP. That this assumption was tenable is borne out by the data which show a rather uniform positive, and sometimes rather strong association between formal and informal social participation.

Viewing the results of the last three hypotheses together, the picture that emerges is one of a not unexpected relationship between formal and informal social participation, and isolation and self-estrangement. This is to say that membership in formal associations, particularly in strong ideological associations, does seem to lead to a higher degree of informal social participation and with it a lower degree of isolation and self-estrangement.

Lastly, the assumptions related to hypothesis VII need further discussion. Here the expectation was that if there is some validity in the concept of integrative association, it should be demonstrable on the basis of a few items included in the questionnaire, which, even though they were not expressly designed to test this hypothesis, nevertheless seemed to be fitting substitutes. As it turned out, there were some really striking differences between Catholics and Protestants in the degree of self-other orientation, with a majority of the Catholic respondents holding their religion to be more important than the self and Protestants either holding both to be equally important, or the self being more important.

E. Some Limitations of the Study

One of the major limitations of this study is the lack of certain types of ideological associations which were not included due to lack of time, money, access, or cooperation. This left certain gaps in the ideological spectrum which made some comparisons impossible. For example, there is no extreme "right-wing" association among the fourteen associations. The closest approximation to such an organization would be the youth auxiliary of the Christian-Democratic Union, the CDU-JU. The left-wing is represented more adequately with the SPD and SHB.

A second shortcoming is the quality of the instrument. Here I am referring primarily to the quality of the scales and indices used in the questionnaire. It would have been desirable to do more pre-testing of the scales in order to establish their validity and reliability. It is recognized that the various analyses of the items, indices and scales conducted after the data had been collected, are an inadequate substitution for thorough pre-testing. However, in the case of this particular study it was simply impossible to pre-test the instrument on a German sample in order to refine the questionnaire. The Lansing pre-test was not sufficient to eliminate all problems or to give an adequate indication of the kinds of problems to be encountered in a foreign setting. The types of scale and item analyses used in this study such as Guttman scaling and inter-item correlation, are best done employing the same type of sample as planned for the actual study. However, in the absence of such a pilot sample, the actual study sample is commonly used to ascertain characteristics of the scales, items and instruments. This was the

technique employed here. Using the actual study sample as a basis for instrument analysis unfortunately prevents the researcher from doing much more than reporting on shortcomings discovered in the instrument since the data has already been collected and it is too late to make changes.

The above limitations notwithstanding, some positive results have nevertheless emerged using this procedure. Namely, the refinement of the instrument and techniques of administration made possible by the conduct of the research and the usage of the instrument under realistic conditions. If one looks upon this study as being not only experimental, but also being partly exploratory,¹²⁹ then the yield of this procedure, especially if extended or replicated, will very likely be quite satisfactory.

Among the relatively minor limitations of the study are those shortcomings related to the necessity of translating items (originally developed for an English-speaking sample) into German. Before mentioning the two minor translation difficulties which occurred, it should be pointed out that for the most part it was relatively easy to translate even idiomatic expressions, "Americanisms" as English-speaking Germans call them, into equivalent German phrases.

Since English is widely taught in German schools (even on the grade level; it is compulsory in high schools) it should never be difficult to find qualified aides in doing social research in Germany. In the present case, my fluency in German enabled me to translate the instrument into German. After this initial translation, a Cologne

¹²⁹One of the purposes of this study was to pre-test a version of the instrument to be used in the Five Nation Study.

University student of sociology, fluent in English, who had spent some time in the United States went through the instrument item by item to check on the language, the expressions and the accuracy of translation. Thus the finished German version of the instrument had the benefit of being checked out by two persons with a knowledge of both languages, both cultures, and some knowledge of the field of sociology.

The two translation difficulties occurred in connection with the words einsam and Vaterland. The word einsam may be translated as lonesome; however, the connotation of lonesome is largely negative (in English), while in German, the word einsam also has some very favorable connotations as a quality to be desired for proper meditation, thinking or philosophizing. Whereas the German may wish to be einsam, which is closer to being left alone, without being bothered; the American who is lonesome, may not wish to be so because the word lonesome also denotes isolation and lack of friendship.

A second minor difficulty was introduced through the word Vaterland, which was used to translate "country." There really did not seem to be a better term for country where the concept occurred. Thus there was little choice. In the case of Vaterland the situation is reversed; in this case the German equivalent of country carries some negative connotations. The word fatherland still has not shaken some of the super-nationalistic and Nazi-era connotations. However, all other possible substitutes presented greater and different types of difficulties, so Vaterland was retained.

Altogether, translation problems in social research between Anglo-Saxon countries and Germany are relatively minor. Certainly,

they present much less of a barrier than in many other cultural and language areas, such as in the Far East or Africa, for example.

VI. CONCLUSIONS

A. Introduction

The present chapter is intended both to summarize and to draw some general conclusions where warranted by the data and the results of the hypotheses tested.

The chapter will be broken down into sections dealing with:

- 1) The findings as they bear on the original set of questions with which this study started,
- 2) the findings as they relate to the functions of ideology and the relevant literature,
- 3) the contribution of this study to general sociological theory and research,
- 4) suggestions for further research, and
- lastly, 5) a final summary.

In the course of this study certain changes occurred in my thinking about the theoretical framework of this dissertation. Whereas the initial theoretical focus directed some attention to social change as affected by ideology, the present concern is primarily with the functions of ideology in associations, with only secondary concern for social change. In part, this change was forced by the limitations of empirical research and the possibilities of adequate handling of the variables. It is clear that social change is still not as amenable to empirical treatment as ideological commitment.

Although a number of hypotheses were empirically tested, this study must also be regarded as an exploratory or pilot study. Since so many of the variables impinging on the main concern behind this thesis - the exploration of the functions of ideology - were either unknown or not yet operationalized, much exploratory and pilot work had to be performed. It is recognized that several aspects of this

study leave something to be desired; but this is not uncommon in social areas which are relatively unresearched. In the present case many measures had to be developed "from scratch" or adapted from items and indices not expressly designed for this particular application.

Despite these shortcomings, there is considerable positive yield from this study. First, there is the confirmation of several of the main hypotheses. This is not simply a statement indicating satisfaction with the outcome of the test of these hypotheses, but rather an indication that at least some of the expectations had apparently not been wrong. Second, this study served to sharpen several instrument, variables, measures, scales, and concepts. Third, it can serve as a base from which to pursue new leads, to ask new and different questions and to move forward along additional promising avenues.

B. Major Conclusions

1. Initial Questions and Some Attempted Answers

Although very little of the empirical work done for this study has direct bearing on social change, it is interesting to note that both isolation-alienation (IA) and general alienation (DA) are positively related to a desire for change as measured by the change orientation scale (CO).^{129a} The same positive tendency toward change is demonstrated by the indices measuring powerlessness, normlessness, and self-estrangement. This illustrates one tendency postulated in the introductory chapter, namely, that alienation is productive of efforts to bring about changes which should reduce the alienation.

^{129a} The cross-tabulation of IA by CO produces the following results: $\chi^2 = 22.035$, d.f. = 9, $p < .01$, $G = .051$, while DA by CO results in $\chi^2 = 24.776$, d.f. = 6, $p < .0005$.

The above discussion, though not directly related to any formal hypotheses, nevertheless bears on some of the theoretical notions underlying this dissertation. At a minimum, the demonstration of a direct relationship of the various alienation scales with change orientation, does not run counter to expectations expressed throughout the first chapters of the dissertation. At best, it lends support to the aforementioned contention that alienation will be followed by efforts to reduce the alienation through activities designed to bring about a change in the alienation producing situation.

Speaking in general terms, this study is an attempt to answer one basic question: What is the nature of the relationship between alienation and ideology? In order to be able to answer this question, some preliminary work had to be done. The discussion of social change, and the exploration of the relationship of social change to alienation was found to be a necessary prologue to any treatment of alienation. In a similar way, the inclusion and discussion of voluntary associations was necessitated by the focus on ideology.

From the initial question above arose several additional, more specific and related questions which are listed in the introductory chapter. These were not the only questions to be dealt with, of course, since several further questions arose during the course of the study. However, my primary concern will be to attempt some answers to the initial set of questions listed in the Introduction.

a) The first of these questions asked: What are some of the effects of various ideologies on the behavior of men in

associations? It became quite clear early in this study that this question would have to be rephrased. The difficulties of ascertaining the content of differing ideologies (in the time available) forced a change in emphasis from ideological content to degree of ideological commitment. This shift from content to commitment also made it necessary to classify ideological content on the basis of membership in formal associations. Instead of being able to ascertain a respondent's ideology directly, it was necessary to infer his particular personal ideology from the fact of membership in a given association. Thus aside from items tapping religious denominational preference and political party preference, the content of the ideology a person was presumed to adhere to was inferred from his membership in certain ideological associations. For example, membership in the Socialist Student Federation (SHB), was taken as an indication of the member's adherence to a socialist ideology.

It is possible that errors in assignment or inference of the respondent's ideology did occur; however, even if a foolproof technique of ideological content assignment could have been developed and utilized, the degree of commitment to the ideology would also have had to have been added as a variable. In effect, we assumed that association membership is a sufficient indicator of the respondent's ideology and that degree of commitment to the particular association and ideology is an additional necessary variable with predictive utility.

The question about the effect of differing ideologies on men in associations is still too general to be answered with any specificity. It can, of course, be answered in the same general vein in

which it is asked. One answer would be that different types of ideologies appear to have the same general effect on association members. That is, the ideologies represented in this study are all capable of generating strong commitment. In part, this is due to the effort to seek out associations with "strong" ideologies (and with integrative ideologies such as Catholicism, and to some degree, Socialism), but it is also empirically supported that respondents with high degrees of ideological commitment are found in all fourteen sample groups and associations. On the other hand, members of relatively heterogeneous and "weak" ideological groups may adhere to a religious or political ideology outside of the membership group included in this study. In any case, the data show that associations whose membership was relatively homogeneous in terms of ideology, and which ranked high in membership PIC, were also lower in meaninglessness, normlessness and self-estrangement.

b) The second question asked of the data concerns the effect that formal social participation might have on alienation. Here the answer is based on data which are much clearer and unequivocal than in the preceding section. Formal social participation is significantly and inversely related to powerlessness vis-a-vis the association. In other words, the more contact the respondent has with his membership association (in terms of attending meetings, holding office, etc.), the less is his feeling of powerlessness and, not incidentally, the greater is his ideological commitment.

c) Does membership in an association reduce alienation? Apparently it does; but not simply through mere membership. Such relevant types of alienation as isolation and self-estrangement

are lower (in the case of self-estrangement, significantly so) among members of formal associations, but it was also shown that related variables such as affectivity and degree and amount of informal and formal social participation (regardless of type of association belonged to) have a strong and significant inverse relationship to isolation and self-estrangement.

d) The fourth research question asked whether or not ideological associations serve a latent function in reducing certain types of alienation among their members. Here the question is whether any of the differences in degree among the five different categories of alienation (utilized in this study) are related to the major types of associations. For example, do associations with a primarily political ideology have a different effect on alienation than religious ideological associations? Although the design of the study did not focus extensively on content or type of ideology, the raw data do include tables (not presented in Chapter V) which allow for some provisional answers.

A series of cross-tabulations of Association type by the five categories of alienation (PA, MA, NA, IA and SEA) demonstrates that when all fourteen associations included in the sample are cross-tabulated with the five types of alienation (an admittedly crude and non-differentiating technique), significant results obtain for self-estrangement (and for the combination of isolation and self-estrangement), as well as for meaninglessness and normlessness-alienation. Association type by isolation and by powerlessness does not yield a significant relationship. It must be recognized, however, that the above cross-tabulations did not focus on specific or highly differentiated

types of associations, but rather indiscriminately included all associations and groups of the total sample. It might be expected, had certain associations been excluded, the differences between, say, religious or political associations, would have been even greater. Nevertheless, the results do demonstrate that significant differences exist between various types of association along three of the five alienation dimensions.

These differences can be summarized as follows: 1) Although the relationship of powerlessness and type of association is not significant, some differences between associations do appear to be relevant. For example, members of the Christian-Democratic Union youth group (CDU-JU) are higher in PA than members of any other association. Conversely, members of the Socialist Student Federation (SHB) are lowest in PA, followed closely by members of the two Liberal Fraternities (LF). This in turn may be due to differences in formal social participation, internal democracy, or still other factors. 2) The most "heterogeneous" groups (KSH, AVS, and WAHS) are also highest in meaninglessness while the associations ranking high in ideological commitment are low in meaninglessness. 3) The association with the largest percentage of Protestants in it, the German Labor Federation (DGB), also is highest in normlessness. This is probably related to religiosity as well as to denomination. That the CDU-JU and the members of the three Catholic Fraternities (CF) are lowest in NA may thus not come as a surprise. 4) For isolation the relation is not significant and also somewhat unclear. Although differences in isolation do seem to obtain between various types of associations, no clear pattern emerges; the exceptions are

the three relatively heterogeneous (and weak ideological) groups (KSH, AVS and WAHS), the members of which rank highest in isolation.

5) The relationship between self-estrangement and association type seems much clearer, however. Members of strong or intermediate ideological groups are significantly lower in self-estrangement than members of associations ranking lower in ideological commitment or members of the three heterogeneous groups.

e) Do degree and type of alienation vary with kind of association? This question has already been to a large extent answered under section d above. Therefore, very little needs to be added to this affirmative answer other than to summarize these two sections by concluding that the associations included in the sample vary widely but systematically (and to some extent predictably) in both type and degree of alienation.

f) Are members who are strongly committed to an ideology less alienated than those who are committed less strongly? The overwhelming bulk of the data seems to support an affirmative answer. It does indeed appear, as was hypothesized, that the stronger the degree of ideological commitment, the lower the degree of meaninglessness alienation. Although meaninglessness was the only type of alienation (of the five different types utilized for this study) which was inversely and significantly related to ideological commitment on the individual level, both normlessness and self-estrangement, in addition to meaninglessness, were significantly lower among members of associations ranking high in ideological commitment.

g) The final question asks: What effect does formal social participation have on ideological commitment? As reported in section 9

of chapter V, formal social participation (FSP) and ideological commitment (PIC) are directly and significantly related. It is not clear from the data whether PIC "causes" FSP or vice versa. However, since the question of cause and effect is not easily answerable at the present level of the social sciences, one may be content with the knowledge that these two variables are positively (and significantly) related.

2. Some Functions of Ideology

Basically, the functions of ideology can be subdivided into two major areas: 1) individual or social-psychological functions, and 2) societal or social-structural functions of ideology. This dissertation has been concerned mostly with the former. The findings reported here have dealt primarily with the results of ideological commitment for the individual. The latent function of ideological commitment on the reduction of various types of alienation, and the provision of meaning through ideology. It should be emphasized, however, that the second major area, the social-structural functions of ideology could very well (and should) be explored in some future research project. To some extent, the following remarks bear on this possibility.

From the rather broad initial concern with social change, alienation and ideology in formal associations, the present study has served to slowly bring about a crystallization of concern around the social-psychological and socio-political functions of ideology in various types of associations. The questions which were of general interest at the start of this study have in part been superseded by reformulated and more particular questions.

Although the initial set of questions have been largely answered, a new and different set of questions has been raised. Many of these new questions will have to await further empirical work; others have been given preliminary treatment in the presentation of results above.

However, there are several provocative questions which have not yet been answered and which warrant some speculation. Notable among them is the question about the origin of man's widely assumed need for meaning, for an ideology or a belief system. The scholars cited in chapters II and III seem agreed that man universally displays some form of religious ideology, or some cosmology which provides him with ultimate meaning - or meanings about the "ultimate."

The assumption that such types of ideology are universal could perhaps be challenged by pointing to the atheist or other types of non-believers as exceptions to this universal rule. But even atheists and "non-believers" commonly adhere to some belief system, though be it a non-religious political or philosophical ideology (such as communism, socialism, existentialism, scientism or the like). The fact that non-denominational respondents were higher in ideological commitment than Protestants, and that non-denominational respondents were also lower in meaninglessness and normlessness, would seem to support the contention that various types of ideologies, not only religious belief-systems, can function to produce high commitment, adherence to a set of secular meanings; and may also fulfill the latent function of reducing meaninglessness and normlessness-alienation.

If we accept the proposition about the universal need for ideology, as most scholars appear to have done, we are still not solving

the question of origin. This question may not even be considered an important question as long as one may be able to demonstrate the universal¹³⁰ existence of the need for some type of ideology. Nevertheless, some intellectual satisfaction accrues from the mere speculation about such matters. This would seem reason enough to pursue the matter.

Let us assume that man does need some form of ideology. Where does such ideology come from? It is easy enough to answer this question in a general way. The social sciences will invariably point to the socialization process as the mechanism whereby the individual learns his norms, his expected way of behaving, his values and his belief system. Thus ideology is learned.

The next question might be: Does everyone learn an ideology? Apparently so; with the possible exception of some isolated cases of feral children, and the more numerous cases of the mentally retarded, which need not concern us here. It seems easy enough to thus explain the universal need and presence of ideology today. However, this is not an answer to the initial question about the ultimate origin of ideology. Here one must necessarily resort to speculation again just as an earlier generation of scholars had been forced to speculate about the origin of religion, or religious ideology as I would call it.

Even though today's need for ideology may be explained in part by reference to cultural transmission and to such social-psychological mechanisms as socialization and learning, this still does not explain

¹³⁰ By universal existence I mean the omnipresence of some type of belief system found among all human groups, from preliterate tribes to industrialized societies.

the ultimate origin of ideology. Even though many would consider such speculation futile, certain bits and pieces from the relevant literature, as well as thoughts developed from the present study (and its results) would seem to bear on this question, and would appear to make this intellectual exercise less than futile.

For example, in the earlier discussion of the primacy of ideology or practice, I cited Rader and his contention that Italian fascism, as an ideology, developed later than the practice of fascism. Another example of more recent vintage is recounted by Howard S. Becker in Outsiders:

" . . . some deviants (homosexuals and drug addicts are good examples) develop full-blown ideologies explaining why they are right and why those who disapprove of and punish them are wrong."¹³¹

Becker has reference here to the more or less personal ideologies of homosexuals. However, the existence of such homosexual associations as "One" and the "Mattachine Society," provides some evidence that something more than a mere personal ideology is being produced.

Another similar example concerns a Japanese group which apparently is in the process of developing an ideology. Passin reports on a relatively small group of Japanese students and intellectuals who belong to an "anarchistic" and revolutionary movement; as yet without a well-worked out ideology (other than being opposed to "conventional" society), who are in the process of developing an ideology:

¹³¹Howard S. Becker, Outsiders, New York: The Free Press, 1963, p. 3.

Some of our members are studying this matter and are trying to work out a sketch of our ideal society.¹³²

The above examples demonstrate that ideologies may arise in the form of rationalizations or justifications of already existing practices. The same general process may have occurred in prehistoric times in regard to various pre-literate cosmologies, i.e., ideologies concerned with ultimate origins and destiny; forerunners of modern religious ideologies. In other words, certain early human practices originally unrelated to ideology may have become imbued with magical or religious ideological content through chance association with some other desirable event.

I think it is clear from the anthropological evidence that religious ideology is a relatively late cultural innovation in the long process of man's development. Religious, as well as political ideology is an "emergent" in the language of the philosopher. We may therefore speculate that ideology emerged after practice; or that practice preceded ideology.

I think it can be assumed that those who learn to adhere to a particular ready-made ideology do indeed learn to need their particular ideology. If they become disenchanted with this ideology, they may seek another and perhaps very similar ideology. Hoffer's True Believer notwithstanding, I think Almond has argued persuasively and convincingly that individuals who abandon one faith, e.g., the Catholic religious ideology, do not switch to a completely opposite type, but seek a religious ideology relatively similar to the one they have left. In other words, the Catholic who leaves his faith

¹³²Passin, Herbert, "Japan Joins the Hipster International" The Reporter, Vol. 34, No. 2 (Jan. 27, 1966) p. 47.

does not commonly switch to a radical Protestant denomination, or to Communism, but generally will enter a "neighboring" ideology, e.g., Episcopalianism. Disenchantment with an ideology does not mean discarding all values inherent in the belief system, but usually means discarding only one or a few major values. Thus the switch would be to an ideology which shares most values but those the individual takes exception to. The Catholic who comes to disbelieve in the infallibility of the Pope would not need to become a communist to find persons who share this value. He would be able to find a close approximation to his new value arrangement among Episcopalians. This was a small digression.

Assuming that an "ideological need" is learned, what can be said about those instances which concern the development of an ideology justifying an ongoing practice? Here, I think, is further support for the contention that such a need is indeed universal. Precisely the fact that an ongoing practice appears to demand ideological justification seems to furnish additional evidence for this argument. Fascistic, homosexual or anarchistic practices thus appear to lead to a demand for rationalization; for justification in terms of values - and in time a set of values; thus, an ideology will develop which not only justifies the practice for the current group of practitioners, but later also serves to affect these practices themselves through the process of socialization of new members into the group. New members who are then required to adhere to the ideology, and the practices, now codified and institutionalized in a more rigid fashion. This does not mean that ideologies and practices do not change. Quite obviously they do. However, once practices

are justified by an ideology, some stability (by definition) is present; however, if practices become unacceptable to a sufficiently powerful group of adherents, a "reformation" of both practices and ideology may occur. In summary, practice and ideology, or behavior and values, exist in reciprocal relationship.

In this study, only two major types of ideology were dealt with; religious and political ideologies. That is, most empirical and statistical operations dealt either with religious or political ideology. In part this is due to the limited number of different types of associations in the sample. However, the major reason for this simplified classificatory scheme is found in the data. Among the many variables used in this study, certain variables appear to possess greater predictive utility than others. Foremost among these major variables were religious denominational preference (RDP), religiosity (REL), ideological commitment (PIC), and association type. Viewing the data and results as a whole, dividing the associations into either primarily religious or political ideological groups appeared to cover most if not all groups in the sample. Both religious and political ideological variables seemed to account for most of the "variance" in the relationships tested. It could also be argued, based on some of the earlier theoretical considerations, that any other type of ideology, such as some philosophical ideology, could well be integrated and subsumed under either the religious or the political type. Thus the reasons for concentrating on these two major types of ideologies were both practical-empirical and theoretical-conceptual.

The question might now be asked; how do these two major types

of ideologies vary in their effect on the individual? Are there qualitative differences in the functions that these types of association ideologies perform for the individual and/or society? Or do they fulfill a similar need for different people?

Judging from the data, both major types of ideology appear to be equally capable of generating commitment, of providing meaning, and of reducing certain types of alienation. However, there are theoretical considerations which suggest that differences in functions do exist between various major types of ideologies - differences which would not be detected by the instruments, indices, and scales used in this study.

It is theoretically possible, for example, that a non-denominational member of the Socialist Student Federation (SHB) draws all his values from the Socialist political ideology prevailing in the SHB. But given one non-denominational respondent who scores high in religiosity,¹³³ then there exists the possibility that this respondent also adheres to some religious values, such as a belief in God, the efficacy of prayers, and other religious values.

That this mixture of values from more than one type of ideology is quite common under some circumstances had been pointed out by Cantril. He reports that many Italians found it quite compatible to attend church on Sundays, to believe in God, and to vote Communist. A similar point is made by Rokeach in The Open and Closed Mind, when he uses the term "psycho-logical" to refer to the seemingly (to the "Northern Liberal") irrational or illogical combination of

¹³³Six of 55 scored "low-intermediats" on the religiosity scale, with the remainder in the "low" or "NA" category.

values found in the Southern Christian-Segregationist. Rokeach and others also call it "compartmentalization."

If this type of value mixture or compartmentalization were very common or widespread, our social scientific enterprise would be in serious trouble. Needless to say, relative ideological consistency and adherence to a core body of values and beliefs is the rule rather than the exception. Thus ideological labels usually have predictive value. Table 39, for example, illustrates the rather strong relationship between religious denominational preference (RDP) and religiosity (REL). Here the rather crude ideological labels, Catholic, Protestant, non-denominational, are associated with great differences in religiosity.

Table 39

RELIGIOUS DENOMINATIONAL PREFERENCE (RDP)
BY RELIGIOSITY (REL)

Religious Denominational Preference	Religiosity (in percent)				Totals	
	Low	Intermediate Low	High	High	f	%
Catholic	9.1	12.1	28.0	50.8	132	100
Protestant	26.1	38.6	30.9	4.3	207	99.9*
Non-denomina- tional	84.1	13.6	---	2.3	44	100
Total cases	103	102	101	77	383**	

$$\chi^2 = 201.158$$

$$P < .0001$$

$$C = .587$$

* Rounding error

$$G = -.767$$

** 58 undefined

Despite the possibility, developmentally, that ideology may have followed practices, rather than preceded or initiated them, the vast majority of persons never get the opportunity to alter, much less to develop a widely accepted ideology. The Jesus Christs, the Mohammeds, the Karl Marxs, the Martin Luthers, and the Adolf Hitlers are relatively rare. Most individuals learn to adhere to an established ideology without much choice. This fact makes it possible to treat large numbers of individuals who adhere to a given ideology as being essentially alike (in respect to this ideology). There is usually sufficient commonality of values among adherents to a given religious or political ideology to enable us to use such ideological adherence as a predictive datum. When we use such labels as "Catholic" (as has been done in countless studies, including the present one) or Protestant, or Socialist, or member of the CDU, we assume that such persons share certain major characteristics, and the best defense of the assumption is predictive power.

C. The Contributions of this Study to the Field of Sociology

Among the inherent tasks of any study would be some effort to support the underlying theory or to contribute to a better theory. This study is no exception. First, there are theoretical notions which have been upheld: 1) the assumption that alienation would lead to efforts to reduce alienation was at least indirectly supported by the data showing a positive relationship between various types of alienation and change orientation. 2) There was considerable support for the assumption that political ideology can fulfill the "cosmological" function usually associated with religious ideology,

and can thus supply meaning to the adherent. 3) Related to the preceding point is the notion, also supported, that both major types of ideology (political and religious) can function to reduce certain types of alienation, namely meaninglessness and normlessness.

Altogether, none of the results made it necessary to alter the theoretical scheme on which this study is based. Whatever changes are recommended relate primarily to improvements in the instruments, the methodology, or the analysis.

A second contribution might be the demonstration that such a largely theoretical, and relatively elusive concept as ideology can be treated empirically. Even though additional dimensions of ideology, other than degree of commitment, should be explored, the application and predictive utility of ideological commitment has been demonstrated.

Thirdly, the effect of ideology in providing meaning and norms through the linkage of ideology to meaninglessness and normlessness alienation has been illuminated. The related function of alienation-reduction attributed to ideology has also received empirical support.

A fourth and related contribution might be the development and improvement of various scales and indices used in this study. Although further improvements in instruments are needed, a start has been made in this direction. The translation of various conceptual types of alienation into usable scales and the development of a scale of ideological commitment free of specific content is a case in point.

A fifth contribution may form from several minor points

taken together. One of these points is the refutation of the opinion advanced by several German scholars (and others well versed in German culture) that the administration of such a lengthy and detailed questionnaire, as I intended to use, would be "impossible." The reasons given by these experts generally had something to do with the difficulties of doing anything but theoretical or observational work in a foreign setting; or with the reluctance of Germans, stemming from the post-war era, to submit to any sort of questionnaire after being forced to fill out a de-nazification "Fragebogen."

Another minor contribution might be the presentation of some summary data (partly descriptive) on several German associations. Such data might be usable by another scholar planning research involving these associations, or be of interest for comparative purposes.

Finally, one might see this study as a source of stimulation toward further research effort in this area. If this study serves to bring us a step further in an exploration of the functions of ideology, then a rather major aim of this study has been accomplished.

D. Suggestions for Further Research

The major recommendation growing out of this study is to replicate the design in settings with more "extreme" associations, in societies where it is possible to include a more representative sample of associations and a more representative cross-section of the total membership of each association.

In connection with this suggestion one might select a country such as Finland or Italy in which political and religious associations

representing both extremes of the ideological spectrum are tolerated. Ideally, these "extreme" ideologies and the associations in which they are found should perhaps be more than just tolerated. In a relatively free and unfettered official and public atmosphere, access to these associations would be enhanced. One of the limitations of the present study stems from the fact that access could not be gained to the membership and activists of the West Berlin SED, primarily because of the intense public and official pressure brought to bear on this communist association.

In addition to conducting this type of research in a more favorable foreign setting, a replication within the United States may also be considered. If the theoretical assumptions underlying this study are correct, then the hypotheses derived from this theory should receive support in any setting where a sufficient range of ideological associations can be found.

E. Summary

Has the study supported the theory which underlies it? In the present case the answer cannot be an unequivocal "yes," but neither is it a clear "no." Although not all hypotheses have been supported, none of the thirteen were clearly disconfirmed. The hypothesized direction of relationship was obtained in every hypothesis, even though several of them did not attain a statistically significant level. Furthermore, none of the data furnish positive evidence that the hypotheses and by inference, the theoretical assumptions, are clearly contrary to the findings. The cases of non-confirmation may be due to technical deficiencies in the instrument, to a lack of additional data, to usage of the wrong item, scale or

to similar methodological defects. Thus, it is possible that the lack of support for some of the hypotheses is not entirely an outcome of basic theoretical errors, but may be, at least to some degree, a result of technical deficiencies.

It may be assumed that the original theoretical scheme - which outlined a cycle from social change through alienation, to attempts at reducing alienation by means of membership in ideological associations, back to social change - is essentially correct. As stated above, there is nothing in the results of this study that would disconfirm this view; but there are several findings which support aspects of this theoretical scheme.

Several of the major hypotheses which were confirmed indicate that among other functions, ideology serves to provide meaning, to reinforce norms, and to reduce alienation. Although ideological commitment was not shown to have a primary effect on isolation and self-estrangement, the social participation in formal associations, ideologically oriented or not, tended to reduce such alienation. At the same time, a high level of formal social participation is related to low powerlessness (vis-a-vis the association) and also to a higher degree of ideological commitment.

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APPENDIX A

CODEBOOK WITH PERCENTAGES AND FREQUENCIES

Appendix A present a modified version of the codebook used for this study. Certain sections of the codebook were deleted here because they are not relevant to the present study. It may be noted that both percentages and frequencies of each item and all response categories are provided. In addition, each item reproduced below is given in both German and English. In order to facilitate locating the item in the questionnaire, page and item numbers are also given.

Two slightly different versions of the questionnaire were used. One for labor union respondents, one for members of various other types of associations. The major difference between both versions is the substitution of the terms association (Vereinigung), organization (Organisation), or group (Gruppe) for the term labor union (Gewerkschaft). Some additional minor improvements were incorporated into both versions used in Berlin, after the initial administration of the instrument in West Germany.

CODE BOOK (Modified)

Deck & column number	Page & quest. number	Percen- tages & frequencies	Item, response and coding categories
	p2qA-G		Jeder legt sich selbst als Person einen gewissen Wert bei, und wir ordnen auch anderen Bereichen unseres Lebens einen bestimmten Wert zu. Es folgen nun einige Begriffe, deren Wichtigkeit Sie bitte mit derjenigen Ihrer eigenen Person vergleichen wollen. Kreuzen Sie bitte die Antwort an, die Ihrer eigenen Meinung am nächsten kommt. (Each of us attach some importance to ourselves as individuals; we also attach importance to other aspects of our total life. Below are some objects which you are asked to compare with yourself in terms of importance. For each, place a check on the statement which comes closest to your case.)
D 16	p2qA		Meine Familie (My family)
		1.8 8	0 - NA
		2.0 9	1 - Ich bin viel wichtiger (I am much more important)
		7.9 35	2 - Ich bin etwas wichtiger (I am somewhat more important)
		62.8 277	3 - Wir sind gleich wichtig (Both are equally important)
		12.7 56	4 - Meine Familie ist etwas wichtiger (My family is somewhat more important)
		12.7 56	5 - Meine Familie ist viel wichtiger (My family is much more important)
D 17	p2qB		Meine Wohngemeinde (My community)
		2.5 11	0 - NA
		14.1 62	1 - Ich bin viel wichtiger
		23.6 104	2 - Ich bin etwas wichtiger
		47.4 209	3 - Wir sind gleich wichtig
		9.1 40	4 - Meine Wohngemeinde ist etwas wichtiger
		3.4 15	5 - Meine Wohngemeinde ist viel wichtiger
D 18	p2qC		Meine Partei (My party)
		11.3 50	0 - NA
		20.0 88	1 - Ich bin viel wichtiger
		20.4 90	2 - Ich bin etwas wichtiger
		31.7 140	3 - Wir sind gleich wichtig
		11.3 50	4 - Meine Partei ist etwas wichtiger
		5.2 23	5 - Meine Partei ist viel wichtiger

D 19 p2qD

Mein Beruf (My job)

1.1	5	0 - NA
15.6	69	1 - Ich bin viel wichtiger
20.2	89	2 - Ich bin etwas wichtiger
29.3	129	3 - Wir sind gleich wichtig
17.2	76	4 - Mein Beruf ist etwas wichtiger
16.6	73	5 - Mein Beruf ist viel wichtiger

D 20 p2qE

Meine Religion (My religion)

5.7	25	0 - NA
19.5	86	1 - Ich bin viel wichtiger
10.4	46	2 - Ich bin etwas wichtiger
32.0	141	3 - Wir sind gleich wichtig
13.6	60	4 - Meine Religion ist etwas wichtiger
18.8	83	5 - Meine Religion ist viel wichtiger

D 21 p2qF

Mein Vaterland (My country)

.9	4	0 - NA
11.1	49	1 - Ich bin viel wichtiger
17.2	76	2 - Ich bin etwas wichtiger
37.2	164	3 - Wir sind gleich wichtig
14.1	62	4 - Mein Vaterland ist etwas wichtiger
19.5	86	5 - Mein Vaterland ist viel wichtiger

D 22 p2qG

Meine Vereinigung (My group, association)

6.1	27	0 - NA
18.8	83	1 - Ich bin viel wichtiger
23.1	102	2 - Ich bin etwas wichtiger
37.9	167	3 - Wir sind gleich wichtig
9.8	43	4 - Meine Vereinigung ist etwas wichtiger
4.3	19	5 - Meine Vereinigung ist viel wichtiger

p6-9q1-14

Instructions for Semantic Differential Items

Im Folgenden finden Sie einige Begriffe aufgeführt, unter denen Sie jeweils sechs gegensätzliche Wortpaare finden. Kreuzen Sie doch bitte zwischen jedem dieser Wortpaare diejenige Stelle an, die Ihre Vorstellung am besten wiedergibt. Unter jedem Begriff müssen Sie also sechs Kreuze eintragen. Hier ist ein Beispiel zur Erläuterung:

Nehmen wir einmal an, dass Sie den Begriff Demokratie beurteilen würden.

Demokratie

Gut : : : : : : Schlecht

+3 +2 +1 0 -1 -2 -3

Wenn Sie Demokratie für Sehr gut hielten, würden Sie in der Skala über "43" ein Kreuz setzen. Wenn Sie Demokratie für einigermaßen gut hielten, würden Sie "41" ankreuzen. Wenn Sie Demokratie weder für gut noch für schlecht hielten oder der Auffassung wären, dass keines der Eigenschaftswörter zu dem Begriff passt, kreuzen Sie über der Null an. Sie würden über "-1" ankreuzen, wenn Sie Demokratie für einigermaßen schlecht hielten, über der "2", wenn Sie sie für schlecht hielten und über der "-3", wenn Sie Demokratie für sehr schlecht hielten. Machen Sie bitte zu jedem Begriff (z.B. 1. Gewerkschaften) zwischen allen Wortpaaren jeweils ein Kreuz, so daß unter jedem Begriff sechs Kreuze erscheinen. Tun Sie das bitte so schnell wie möglich und geben Sie ruhig Ihren ersten Eindruck wieder.

(Below are a number of questions. Each question consists of a word or a group of words, and a seven-space scale with an adjective at each end. For each question place a check mark (✓) on each scale. Place the check mark in the space that best shows how you feel about the thing you are rating. Here is an example:

Democracy

Good : : : : : : : Bad.

3 2 1 0 -1 -2 -3

If you feel that Democracy is highly good, you would place a check mark in the space marked "3"; if quite good, at "2"; if slightly good, at "1"; if neither good or bad, or if you think the adjectives do not apply to the word in question, place your check mark at "0"; if slightly bad, at "-1"; and so on. Be sure to put a mark somewhere on each scale, but do not put more than one mark on any one scale. Work as rapidly as you can and feel free to put down a check mark which represents your first impression.)

E 16 p6q1

Gewerkschaften (Labor Unions)

1.6	7	0 - NA
27.0	119	1 - Gut (Good)
32.0	144	2 -
21.1	93	3 -

	8.8	39	4 -
	4.5	20	5 -
	3.2	14	6 -
	1.8	8	7 - Schlecht (Bad)
E 17	2.0	9	0 - NA
	48.5	214	1 - Wichtig (Important)
	31.1	137	2 -
	12.0	53	3 -
	1.8	8	4 -
	2.5	11	5 -
	.7	3	6 -
	1.4	6	7 - Unwichtig (Unimportant)
E 18	3.6	16	0 - NA
	25.6	113	1 - Stark (Strong)
	39.2	173	2 -
	23.6	104	3 -
	6.3	28	4 -
	1.4	6	5 -
	0.0	0	6 -
	0.2	1	7 - Schwach (Weak)
E 19	3.9	17	0 - NA
	7.3	32	1 - Bedrohend (Threatening)
	10.2	45	2 -
	17.7	78	3 -
	16.6	73	4 -
	7.9	35	5 -
	15.6	69	6 -
	20.9	92	7 - Nicht bedrohend (Not threatening)
E 20	2.9	13	0 - NA
	20.6	91	1 - Mir Nahestehend (Related to my life)
	14.3	63	2 -
	14.1	62	3 -
	16.3	72	4 -
	6.3	28	5 -
	8.2	36	6 -
	17.2	76	7 - Mir fernstehend (Not related to my life)
E 21	2.9	13	0 - NA
	28.1	124	1 - Aktiv (Active)
	29.3	129	2 -
	19.7	87	3 -
	9.3	41	4 -
	1.6	7	5 -
	1.1	5	6 -
	7.9	35	7 - Nicht aktiv (Not active)

p6q2	Meine Wohngemeinde (My community)		
E 22	1.4	6	0 - NA
	15.0	66	1 - Gut (Good)
	33.3	147	2 -
	22.0	97	3 -
	18.1	80	4 -
	5.4	24	5 -
	2.3	10	6 -
	2.5	11	7 - Schlecht (Bad)
E 23	2.7	12	0 - NA
	17.2	76	1 - Wichtig (Important)
	21.5	95	2 -
	24.5	108	3 -
	20.4	90	4 -
	4.3	19	5 -
	4.8	21	6 -
	4.5	20	7 - Unwichtig (Unimportant)
E 24	3.9	17	0 - NA
	6.8	30	1 - Stark (Strong)
	11.6	51	2 -
	22.2	98	3 -
	35.1	155	4 -
	8.8	39	5 -
	5.2	23	6 -
	6.3	28	7 - Schwach (Weak)
E 25	4.1	18	0 - NA
	1.4	6	1 - Bedrohend (Threatening)
	0.9	4	2 -
	3.9	17	3 -
	28.3	125	4 -
	5.7	25	5 -
	13.2	58	6 -
	42.6	188	7 - Nicht bedrohend (Not threatening)
E 26	2.7	12	0 - NA
	15.9	70	1 - Mir nahestehend (Related to my life)
	18.6	82	2 -
	21.5	95	3 -
	16.8	74	4 -
	7.5	33	5 -
	6.8	30	6 -
	10.2	45	7 - Mir fernstehend (Not related to my life)
E 27	4.1	18	0 - NA
	7.5	33	1 - Aktiv (Active)
	11.3	50	2 -
	15.6	69	3 -
	29.7	131	4 -
	8.6	38	5 -
	9.1	40	6 -
	14.1	62	7 - Nicht aktiv (Not active)

p7q3		Mein Beruf (My field of work)	
E 28	2.3	10	0 - NA
	36.1	159	1 - Gut (Good)
	39.2	173	2 -
	12.0	53	3 -
	6.1	27	4 -
	1.4	6	5 -
	0.5	2	6 -
	2.5	11	7 - Schlecht (Bad)
E 29	3.4	15	0 - NA
	44.2	195	1 - Wichtig (Important)
	32.7	144	2 -
	12.7	56	3 -
	3.9	17	4 -
	0.7	3	5 -
	0.9	4	6 -
	1.6	7	7 - Unwichtig (Unimportant)
E 30	5.2	23	0 - NA
	15.6	69	1 - Stark (Strong)
	27.0	119	2 -
	24.0	106	3 -
	20.6	91	4 -
	2.7	12	5 -
	2.0	9	6 -
	2.7	12	7 - Schwach (Weak)
E 31	5.7	25	0 - NA
	0.9	4	1 - Bedrohend (Threatening)
	2.5	11	2 -
	5.4	24	3 -
	26.4	116	4 -
	4.3	19	5 -
	8.6	38	6 -
	46.3	204	7 - Nicht bedrohend (Not threatening)
E 32	3.9	17	0 - NA
	40.6	179	1 - Mir nahestehend (Related to my life)
	33.3	147	2 -
	11.3	50	3 -
	4.3	19	4 -
	2.0	9	5 -
	1.1	5	6 -
	3.4	15	7 - Mir fernstehend (Not related to my life)
E 33	4.8	21	0 - NA
	35.1	155	1 - Aktiv (Active)
	29.9	132	2 -
	14.1	62	3 -
	10.7	47	4 -
	1.4	6	5 -
	1.4	6	6 -
	2.7	12	7 - Nicht aktiv (Not active)

	p7q4		Meine Berufskollegen (Other people in my field of work)
E 34	4.1	18	0 - NA
	15.6	69	1 - Gut (Good)
	32.7	144	2 -
	26.8	118	3 -
	17.9	79	4 -
	2.3	10	5 -
	0.5	2	6 -
	0.2	1	7 - Schlecht (Bad)
E 35	4.1	18	0 - NA
	24.5	108	1 - Wichtig (Important)
	27.9	123	2 -
	28.3	125	3 -
	9.3	41	4 -
	2.5	11	5 -
	1.6	7	6 -
	1.8	8	6 - Unwichtig (Unimportant)
E 36	5.7	25	0 - NA
	7.7	34	1 - Stark (Strong)
	19.7	87	2 -
	23.6	104	3 -
	31.7	140	4 -
	6.3	28	5 -
	2.0	9	6 -
	3.2	14	7 - Schwach (Weak)
E 37	5.4	24	0 - NA
	0.2	1	1 - Bedrohend (Threatening)
	3.6	16	2 -
	6.8	30	3 -
	28.1	124	4 -
	10.2	45	5 -
	10.4	46	6 -
	35.1	155	7 - Nicht bedrohend (Not threatening)
E 38	3.6	16	0 - NA
	12.9	57	1 - Mir nahestehend (Related to my life)
	24.3	107	2 -
	29.5	130	3 -
	16.1	71	4 -
	5.9	26	5 -
	3.6	16	6 -
	4.1	18	7 - Mir fernstehend (Not related to my life)
E 39	5.4	24	0 - NA
	12.5	55	1 - Aktiv (Active)
	22.0	97	2 -
	24.3	107	3 -
	24.7	109	4 -
	4.8	21	5 -
	3.6	16	6 -
	2.7	12	7 - Nicht aktiv (Not active)

p7q5		Die eigene Person (Myself)	
E 40	3.4	15	0 - NA
	9.1	40	1 - Gut (Good)
	30.8	136	2 -
	24.7	109	3 -
	27.0	119	4 -
	3.4	15	5 -
	0.9	4	6 -
	0.7	3	7 - Schlecht (Bad)
E 41	3.9	17	0 - NA
	12.0	53	1 - Wichtig (Important)
	24.0	106	2 -
	29.9	132	3 -
	20.4	90	4 -
	5.0	22	5 -
	2.7	12	6 -
	2.0	9	7 - Unwichtig (Unimportant)
E 42	4.1	18	0 - NA
	7.3	32	1 - Stark (Strong)
	23.1	102	2 -
	30.8	136	3 -
	20.9	92	4 -
	10.0	44	5 -
	2.7	12	6 -
	1.1	5	7 - Schwach (Weak)
E 43	5.2	23	0 - NA
	1.4	6	1 - Bedrohend (Threatening)
	2.3	10	2 -
	4.8	21	3 -
	29.9	132	4 -
	8.8	39	5 -
	10.2	45	6 -
	37.4	165	7 - Nicht bedrohend (Not threatening)
E 44	6.8	30	0 - NA
	32.4	143	1 - Mir nahestehend (Related to my life)
	17.9	79	2 -
	17.0	75	3 -
	23.8	105	4 -
	1.4	6	5 -
	0.0	0	6 -
	0.7	3	7 - Mir fernstehend (Not related to my life)
E 45	4.5	20	0 - NA
	21.1	93	1 - Aktiv (Active)
	34.7	153	2 -
	21.8	96	3 -
	12.9	57	4 -
	3.2	14	5 -
	1.1	5	6 -
	0.7	3	7 - Nicht aktiv (Not active)

p7q6		Kapitalismus, Soziale Marktwirtschaft (Capitalism, free enterprise)	
E 46	3.2	14	0 - NA
	25.4	112	1 - Gut (Good)
	33.8	149	2 -
	20.6	91	3 -
	6.8	30	4 -
	4.1	18	5 -
	2.9	13	6 -
	3.2	14	7 - Schlecht (Bad)
E 47	3.2	14	0 - NA
	32.9	145	1 - Wichtig (Important)
	34.2	151	2 -
	16.6	73	3 -
	7.3	32	4 -
	2.7	12	5 -
	1.8	8	6 -
	1.4	6	7 - Unwichtig (Unimportant)
E 48	4.3	19	0 - NA
	34.0	150	1 - Stark (Strong)
	33.6	148	2 -
	17.2	76	3 -
	5.7	25	4 -
	2.5	11	5 -
	1.6	7	6 -
	1.1	5	7 - Schwach (Weak)
E 49	4.3	19	0 - NA
	6.3	28	1 - Bedrohend (Threatening)
	8.8	39	2 -
	14.5	64	3 -
	19.0	84	4 -
	10.7	47	5 -
	16.1	71	6 -
	20.2	89	7 - Nicht bedrohend (Not threatening)
E 50	4.1	18	0 - NA
	15.6	69	1 - Mir nahestehend (Related to my life)
	27.9	123	2 -
	24.3	107	3 -
	13.6	60	4 -
	4.8	21	5 -
	3.9	17	6 -
	5.9	26	7 - Mir fernstehend (Not related to my life)
E 51	5.7	25	0 - NA
	26.1	115	1 - Aktiv (Active)
	26.5	117	2 -
	19.3	85	3 -
	13.6	60	4 -
	3.6	16	5 -
	2.3	10	6 -
	2.9	13	7 - Nicht aktiv (Not active)

p8q7		Unsere Gruppe (My own group)	
E 52	8.6	38	0 - NA
	23.4	103	1 - Gut (Good)
	38.5	170	2 -
	17.0	75	3 -
	8.8	39	4 -
	2.3	10	5 -
	0.7	3	6 -
	0.7	3	7 - Schlecht (Bad)
E 53	8.8	39	0 - NA
	32.7	144	1 - Wichtig (Important)
	27.9	123	2 -
	17.2	76	3 -
	9.3	41	4 -
	2.0	9	5 -
	1.1	5	6 -
	0.9	4	7 - Unwichtig (Unimportant)
E 54	9.8	43	0 - NA
	14.3	63	1 - Stark (Strong)
	22.0	97	2 -
	25.6	113	3 -
	17.5	77	4 -
	4.5	20	5 -
	2.7	12	6 -
	3.6	16	7 - Schwach (Weak)
E 55	9.8	43	0 - NA
	1.1	5	1 - Bedrohend (Threatening)
	1.6	7	2 -
	2.9	13	3 -
	21.3	94	4 -
	8.8	39	5 -
	12.5	55	6 -
	42.0	185	6 - Nicht bedrohend (Not threatening)
E 56	9.5	42	0 - NA
	25.9	114	1 - Mir nahestehend (Related to my life)
	32.7	144	2 -
	17.9	79	3 -
	9.1	40	4 -
	2.0	9	5 -
	1.1	5	6 -
	1.8	8	7 - Mir fernstehend (Not related to my life)
E 57	10.4	46	0 - NA
	21.1	93	1 - Aktiv (Active)
	25.4	112	2 -
	26.1	115	3 -
	10.7	47	4 -
	2.5	11	5 -
	2.0	9	6 -
	1.8	8	7 - Nicht aktiv (Not active)

p8q8		Kommunismus (Communism)	
E 58	3.2	14	0 - NA
	2.0	9	1 - Gut (Good)
	2.7	12	2 -
	5.7	25	3 -
	10.9	48	4 -
	9.1	40	5 -
	17.7	78	6 -
	48.8	215	7 - Schlecht (Bad)
E 59	5.0	22	0 - NA
	23.4	103	1 - Wichtig (Important)
	10.0	44	2 -
	14.7	65	3 -
	18.1	80	4 -
	7.0	31	5 -
	5.0	22	6 -
	16.8	74	7 - Unwichtig (Unimportant)
E 60	4.1	18	0 - NA
	29.3	129	1 - Stark (Strong)
	29.0	128	2 -
	18.1	80	3 -
	5.4	24	4 -
	4.1	18	5 -
	2.5	11	6 -
	7.5	33	7 - Schwach (Weak)
E 61	3.9	17	0 - NA
	60.5	267	1 - Bedrohend (Threatening)
	17.2	76	2 -
	10.9	48	3 -
	3.9	17	4 -
	1.1	5	5 -
	0.5	2	6 -
	2.0	9	7 - Nicht bedrohend (Not threatening)
E 62	3.6	16	0 - NA
	1.4	6	1 - Mir nahestehend (Related to my life)
	0.9	4	2 -
	3.4	15	3 -
	6.8	30	4 -
	5.2	23	5 -
	13.8	61	6 -
	64.9	286	7 - Mir fernstehend (Not related to my life)
E 63	4.5	20	0 - NA
	54.0	238	1 - Aktiv (Active)
	14.5	64	2 -
	5.9	26	3 -
	5.0	22	4 -
	0.9	4	5 -
	1.4	6	6 -
	13.8	61	7 - Nicht aktiv (Not Active)

p8q9		Meine politischen Überzeugungen (My political beliefs)	
E 64	5.0	22	0 - NA
	26.1	115	1 - Gut (Good)
	32.0	141	2 -
	22.4	99	3 -
	10.9	48	4 -
	1.1	5	5 -
	1.1	5	6 -
	1.4	6	7 - Schlecht (Bad)
E 65	3.2	14	0 - NA
	33.8	149	1 - Wichtig (Important)
	25.4	112	2 -
	22.0	97	3 -
	7.9	35	4 -
	3.9	17	5 -
	1.4	6	6 -
	2.5	11	7 - Unwichtig (Unimportant)
E 66	4.5	20	0 - NA
	20.4	90	1 - Stark (Strong)
	26.1	115	2 -
	21.8	96	3 -
	16.1	71	4 -
	5.2	23	5 -
	2.5	11	6 -
	3.4	15	7 - Schwach (Weak)
E 67	6.3	28	0 - NA
	1.4	6	1 - Bedrohend (Threatening)
	1.8	8	2 -
	0.9	4	3 -
	25.2	111	4 -
	7.5	33	5 -
	10.4	46	6 -
	46.5	205	7 - Nicht bedrohend (Not threatening)
E 68	6.1	27	0 - NA
	37.0	163	1 - Mir nahestehend (Related to my life)
	24.7	109	2 -
	16.3	72	3 -
	12.0	53	4 -
	1.1	5	5 -
	0.7	3	6 -
	2.0	9	7 - Mir fernstehend (Not related to my life)
E 69	5.7	25	0 - NA
	17.7	78	1 - Aktiv (Active)
	16.8	74	2 -
	20.4	90	3 -
	18.4	81	4 -
	6.1	27	5 -
	4.8	21	6 -
	10.2	45	7 - Nicht aktiv (Not active)

	p8q10		Meine Freunde in unserer Vereinigung (My friends in this organization)
E 70	7.9	35	0 - NA
	22.0	97	1 - Gut (Good)
	37.2	164	2 -
	18.6	82	3 -
	12.0	53	4 -
	1.4	6	5 -
	0.7	3	6 -
	0.2	1	7 - Schlecht (Bad)
E 71	8.2	36	0 - NA
	25.6	113	1 - Wichtig (Important)
	29.3	129	2 -
	21.3	94	3 -
	11.1	49	4 -
	1.8	8	5 -
	1.8	8	6 -
	0.9	4	7 - Unwichtig (Unimportant)
E 72	10.0	44	0 - NA
	12.9	57	1 - Stark (Strong)
	22.2	98	2 -
	24.9	110	3 -
	23.1	102	4 -
	4.1	18	5 -
	1.4	6	6 -
	1.4	6	7 - Schwach (Weak)
E 73	9.8	43	0 - NA
	0.7	3	1 - Bedrohend (Threatening)
	1.4	6	2 -
	2.3	10	3 -
	20.4	90	4 -
	7.0	31	5 -
	15.9	70	6 -
	42.6	188	7 - Nicht bedrohend (Not threatening)
E 74	8.6	38	0 - NA
	21.3	94	1 - Mir nahestehend (Related to my life)
	33.1	146	2 -
	21.5	95	3 -
	9.8	43	4 -
	2.7	12	5 -
	1.8	8	6 -
	1.1	5	7 - Mir fernstehend (Not related to my life)
E 75	9.5	42	0 - NA
	18.6	82	1 - Aktiv (Active)
	24.3	107	2 -
	24.9	110	3 -
	15.9	70	4 -
	4.3	19	5 -
	0.9	4	6 -
	1.6	7	7 - Nicht aktiv (Not active)

p9q11

Der moderne Sozialismus (Socialism)

F 16	3.9	17	0 - NA
	21.3	94	1 - Gut (Good)
	28.1	124	2 -
	20.9	92	3 -
	8.6	38	4 -
	5.0	22	5 -
	6.1	27	6 -
	6.1	27	7 - Schlecht (Bad)
F 17	5.0	22	0 - NA
	31.3	138	1 - Wichtig (Important)
	28.8	127	2 -
	18.4	81	3 -
	9.5	42	4 -
	2.3	10	5 -
	2.9	13	6 -
	1.8	8	7 - Unwichtig (Unimportant)
F 18	5.4	24	0 - NA
	13.8	61	1 - Stark (Strong)
	27.7	122	2 -
	29.5	130	3 -
	11.6	51	4 -
	8.2	36	5 -
	2.3	10	6 -
	1.6	7	7 - Schwach (Weak)
F 19	6.1	27	0 - NA
	4.8	21	1 - Bedrohend (Threatening)
	6.1	27	2 -
	13.2	58	3 -
	15.2	67	4 -
	12.2	54	5 -
	14.7	65	6 -
	27.7	122	7 - Nicht bedrohend (Not threatening)
F 20	5.7	25	0 - NA
	16.1	71	1 - Mir nahestehend (Related to my life)
	19.0	84	2 -
	19.0	84	3 -
	11.3	50	4 -
	6.8	30	5 -
	8.6	38	6 -
	13.4	59	7 - Mir fernstehend (Not related to my life)
F 21	6.3	28	0 - NA
	15.9	70	1 - Aktiv (Active)
	25.6	113	2 -
	24.7	109	3 -
	16.1	71	4 -
	5.5	20	5 -
	3.4	15	6 -
	3.4	15	7 - Nicht aktiv (Not active)

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p9q12		Meine Religion (My religious beliefs)	
F 22	5.4	24.	0 - NA
	34.9	154	1 - Gut (Good)
	19.3	85	2 -
	11.8	52	3 -
	17.9	79	4 -
	2.0	9	5 -
	3.4	15	6 -
	5.2	23	7 - Schlecht (Bad)
F 23	5.7	25	0 - NA
	34.7	153	1 - Wichtig (Important)
	17.2	76	2 -
	11.6	51	3 -
	14.1	62	4 -
	3.6	16	5 -
	2.9	13	6 -
	10.2	45	7 - Unwichtig (Unimportant)
F 24	6.6	29	0 - NA
	22.9	101	1 - Stark (Strong)
	18.6	82	2 -
	18.8	83	3 -
	17.2	76	4 -
	6.8	30	5 -
	2.5	11	6 -
	6.6	29	7 - Schwach (Weak)
F 25	7.0	31	0 - NA
	1.8	8	1 - Bedrohend (Threatening)
	1.1	5	2 -
	3.6	16	3 -
	20.6	91	4 -
	5.7	25	5 -
	8.4	37	6 -
	51.7	228	7 - Nicht bedrohend (Not threatening)
F 26	6.6	29	0 - NA
	26.8	118	1 - Mir nahestehend (Related to my life)
	20.2	89	2 -
	14.3	63	3 -
	14.1	62	4 -
	3.4	15	5 -
	4.1	18	6 -
	10.7	47	7 - Mir fernstehend (Not related to my life)
F 27	6.1	27	0 - NA
	15.6	69	1 - Aktiv (Active)
	15.9	70	2 -
	22.9	101	3 -
	18.1	80	4 -
	5.0	22	5 -
	2.7	12	6 -
	13.6	60	7 - Nicht aktiv (Not active)

p9q13		Die Berliner Mauer (The Berlin Wall)	
F 28	1.6	7	0 - NA
	1.1	5	1 - Gut (Good)
	0.0	0	2 -
	0.0	0	3 -
	1.8	8	4 -
	1.1	5	5 -
	4.3	19	6 -
	90.0	397	7 - Schlecht (Bad)
F 29	4.1	18	0 - NA
	48.1	212	1 - Wichtig (Important)
	8.6	38	2 -
	5.2	23	3 -
	8.4	37	4 -
	2.3	10	5 -
	2.0	9	6 -
	21.3	94	7 - Unwichtig (Unimportant)
F 30	6.8	30	0 - NA
	25.6	113	1 - Stark (Strong)
	11.3	50	2 -
	9.1	40	3 -
	20.4	90	4 -
	3.9	17	5 -
	5.0	22	6 -
	17.9	79	7 - Schwach (Weak)
F 31	3.2	14	0 - NA
	67.6	298	1 - Bedrohend (Threatening)
	12.2	54	2 -
	5.4	24	3 -
	3.6	16	4 -
	1.4	6	5 -
	1.8	8	6 -
	4.8	21	7 - Nicht bedrohend (Not threatening)
F 32	4.3	19	0 - NA
	35.4	156	1 - Mir nahestehend (Related to my life)
	11.6	51	2 -
	7.0	31	3 -
	8.6	38	4 -
	2.0	9	5 -
	1.8	8	6 -
	29.3	129	7 - Mir fernstehend (Not related to my life)
F 33	10.0	44	0 - NA
	24.9	110	1 - Aktiv (Active)
	12.2	54	2 -
	7.3	32	3 -
	32.9	145	4 -
	2.0	9	5 -
	2.3	10	6 -
	8.4	37	7 - Nicht aktiv (Not active)

	p9q14			Im Allgemeinen glaube ich, dass Andere in unserer Vereinigung mich wie folgt beurteilen (In general, others in my association see me as follows)
F 34	6.8	30	0 - NA	
	5.0	22	1 - Gut (Good)	
	24.7	109	2 -	
	39.5	174	3 -	
	16.8	74	4 -	
	3.6	16	5 -	
	2.3	10	6 -	
	1.4	6	7 - Schlecht (Bad)	
F 35	7.0	31	0 - NA	
	4.3	19	1 - Wichtig (Important)	
	20.9	92	2 -	
	34.2	151	3 -	
	19.7	87	4 -	
	7.5	33	5 -	
	4.3	19	6 -	
	2.0	9	7 - Unwichtig (Unimportant)	
F 36	7.5	33	0 - NA	
	5.4	24	1 - Stark (Strong)	
	17.9	79	2 -	
	33.1	146	3 -	
	24.7	109	4 -	
	7.5	33	5 -	
	3.2	14	6 -	
	0.7	3	7 - Schwach (Weak)	
F 37	7.7	34	0 - NA	
	0.7	3	1 - Bedrohend (Threatening)	
	3.9	17	2 -	
	6.6	29	3 -	
	24.7	109	4 -	
	10.9	48	5 -	
	14.7	65	6 -	
	30.8	136	7 - Nicht bedrohend (Not threatening)	
F 38	11.1	49	0 - NA	
	5.0	22	1 - Mir nahestehend (Related to my life)	
	18.1	80	2 -	
	26.1	115	3 -	
	30.8	136	4 -	
	4.1	18	5 -	
	2.7	12	6 -	
	2.0	9	7 - Mir fernstehend (Not related to my life)	
F 39	7.3	32	0 - NA	
	13.4	59	1 - Aktiv (Active)	
	22.9	101	2 -	
	31.3	138	3 -	
	15.4	68	4 -	
	4.3	19	5 -	
	3.2	14	6 -	
	2.3	10	7 - Nicht aktiv (Not active)	

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p10q1-105

Instructions for Attitude Items

Nachstehend finden Sie einige Aussagen, die bestimmte Meinungen wiedergeben, und auf welche jeweils ein "JA! ja ? nein NEIN!" folgen. Wenn Sie mit der wiedergegebenen Meinung völlig einverstanden sind, machen Sie bitte einen Kreis um das "JA!", wenn Sie einverstanden sind, aber nicht völlig, dann um das "ja". Wenn Sie keine bestimmte Meinung zu der Aussage haben, machen Sie einen Kreis um das "?", wenn Sie mit der ausgedrückten Meinung nicht übereinstimmen, dann um das "nein", und wenn Sie die Aussage völlig ablehnen, machen Sie einen Kreis um das "NEIN!" (Following are some general opinion questions which are followed by: YES! yes ? no NO! Answer each question as you think best. There are no "right" or "wrong" answers. If you agree strongly, circle the "YES!" If you agree, but not very strongly, circle the "yes." If you're neutral, or can't decide at the moment, circle the "?." If you disagree, but not strongly, circle the "no." If you disagree strongly, circle the "NO!")

F 51 p10q1

Es gibt heute ständig so viele Neuerungen, dass man nicht mehr weiss, wie man sich verhalten soll.

(So many new things come up all the time that a person doesn't always know just how to react.)

1.6	7	0 - NA
8.2	36	5 - JA! (YES!)
30.6	135	4 - ja (yes)
8.2	36	3 - ?
33.8	149	2 - nein (no)
17.7	78	1 - NEIN! (NO!)

F 52 p10q2

Es könnte viel in der Welt verbessert werden, wenn die Menschen sich nur dafür einsetzen würden.

(Much could be done to improve the present state of affairs if people would only make the effort.)

0.7	3	0 - NA
71.0	313	5 - JA! (YES!)
25.2	111	4 - ja (yes)
1.1	5	3 - ?
1.6	7	2 - nein (no)
0.5	2	1 - NEIN! (NO!)

F 53 p10q3

Eigentum ist etwas, das mit Bedürftigen geteilt werden sollte.
(Property is something that should be shared.)

1.1	5	0 - NA
19.7	87	5 - YES!
45.4	200	4 - yes
12.5	55	3 - ?
15.9	70	2 - no
5.4	24	1 - NO!

F 54 p10q4

Unser Land braucht mehr Gruppen von Menschen, die mit Hingabe die Ursprünge der gegenwärtigen Krisen angreifen. (What this country needs is more groups of dedicated people who would vigorously attack the sources of present difficulty.)

1.1	5	0 - NA
62.6	276	5 - YES!
25.2	111	4 - yes
5.2	23	3 - ?
4.3	19	2 - no
1.6	7	1 - NO!

F 55 p10q5

Es ist wichtig, dass es der Regierung erlaubt ist, persönliches Eigentum zu übernehmen (natürlich nur mit Entschädigung der Eigentümer), wenn es für das Wohl der gesamten Bevölkerung notwendig ist. (It is important that the government have the right to take over personal property (with payment to the owner) out of a consideration for the common welfare.)

0.9	4	0 - NA
42.0	185	5 - YES!
40.4	178	4 - yes
4.5	20	3 - ?
8.4	37	2 - no
3.9	17	1 - NO!

F 56 p10q6

Das Wohl der Gemeinschaft ist wichtiger als Eigentumsrechte Einzelner. (The concerns of the community are more important than the property rights of individuals.)

1.4	6	0 - NA
31.1	137	5 - YES!
42.9	189	4 - yes
8.2	36	3 - ?
12.2	54	2 - no
4.3	19	1 - NO!

F 57 p10q7 Ich mache mir Sorgen über die Zukunft, die unsere Kinder erwartet. (I worry about the future facing today's children.)

1.8	8	0 - NA
28.8	127	5 - YES!
33.6	148	4 - yes
10.9	48	3 - ?
13.8	83	2 - no
6.1	27	1 - NO!

F 58 p10q8 Im Notfall ist es erlaubt, das Eigentum anderer sogar dann zu benutzen, wenn man nicht vorher um Erlaubnis gefragt hat. (In an emergency, it is alright to make use of the property of another, even without permission.)

0.5	2	0 - NA
25.2	111	5 - YES!
27.4	121	4 - yes
7.9	35	3 - ?
16.3	72	2 - no
22.7	100	1 - NO!

F 59 p10q9 Manchmal fühle ich mich ganz verlassen in der Welt. (Sometimes I feel all alone in the world.)

0.9	4	0 - NA
9.8	43	5 - YES!
20.0	88	4 - yes
9.3	41	3 - ?
32.2	142	2 - no
27.9	123	1 - NO!

F 60 p10q10 Im Allgemeinen finde ich, dass es besser wäre, Freunde zu haben, die meine politischen Ansichten teilen. (In general, I think it would be better to have close friends who share my political beliefs.)

0.7	3	0 - NA
25.2	111	5 - YES!
33.3	147	4 - yes
17.2	76	3 - ?
17.2	76	2 - no
6.3	28	1 - NO!

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F 61 p10q11

Heutzutage ist es oft notwendig, wachsamer gegenüber Gedanken zu sein, die aus der eigenen Gruppe kommen, als gegenüber Auffassungen, die von Leuten aus anderen Gruppen vertreten werden. (In times like these it is often necessary to be more on guard against ideas put out by people or groups in ones' own camp than by those in the opposing camp.)

1.4	6	0 - NA
10.0	44	5 - YES!
30.2	133	4 - yes
24.9	110	3 - ?
27.0	119	2 - no
6.6	29	1 - NO!

F 62 p10q12

Ich werde von meinen Freunden nicht so oft eingeladen, wie ich es mir wünsche. (I don't get invited out by friends as often as I'd really like.)

1.1	5	0 - NA
3.9	17	5 - YES!
14.5	64	4 - yes
19.0	84	3 - ?
35.4	156	2 - no
26.1	115	1 - NO!

F 63 p11q13

Der Zweck heiligt die Mittel. (The end [often] justifies the means.)

2.3	10	0 - NA
7.9	35	5 - YES!
16.6	73	4 - yes
12.5	55	3 - ?
23.8	105	2 - no
37.0	163	1 - NO!

F 64 p11q14

Eine Organisation oder Gruppe, die zuviel Meinungsverschiedenheiten unter ihren Mitgliedern erlaubt, kann auf die Dauer nicht existieren. (A group which tolerates too much differences of opinion among its own members cannot exist for long.)

1.6	7	0 - NA
15.4	68	5 - YES!
27.4	121	4 - yes
7.7	34	3 - ?
30.8	136	2 - no
17.0	75	1 - NO!

F 65 p11q15

Wo es eben möglich ist, unterstütze ich die Leute, die mit mir politisch einer Meinung sind. (Whenever possible, I try to support those businessmen who agree with me politically.)

1.4	6	0 - NA
22.2	98	5 - YES!
41.0	181	4 - yes
17.2	76	3 - ?
12.0	53	2 - no
6.1	27	1 - NO!

F 66 p11q16

Ich gebe gerne Geld aus. (I like to spend money.)

0.9	4	0 - NA
19.7	87	1 - YES!
42.0	135	2 - yes
14.1	62	3 - ?
17.0	75	4 - no
6.3	28	5 - NO!

F 67 p11q17

Man sollte die politischen Auswirkungen und Gesichtspunkte des Alltagslebens niemals übersehen. (One should take into consideration the political implications of every major aspect of day-to-day living.)

1.6	7	0 - NA
34.0	150	1 - YES!
34.0	150	2 - yes
7.3	32	3 - ?
11.6	51	4 - no
11.6	51	5 - NO!

F 68 p11q13

Obwohl jeder Staatsbürger politische Verantwortung trägt, wollte man nicht vergessen, dass andere Bereiche des Lebens gleich wichtig sind. (While every citizen has political responsibilities, one should remember that there are many other aspects of life which are equally important.)

0.9	4	0 - NA
43.1	190	1 - YES!
40.8	180	2 - yes
5.9	26	3 - ?
6.1	27	4 - no
3.2	14	5 - NO!

F 69 p11q19

Ein wahrer Freund ist der, der sagen würde:
 "Was mir gehört, gehört auch Dir". (A true
 friend is one who says, "what's mine is yours")

1.8	8	0 - NA
24.5	108	5 - YES!
22.2	98	4 - yes
11.6	51	3 - ?
25.2	111	2 - no
14.7	65	1 - NO!

F 70 p11q20

Wenn jemand etwas besitzt, was ein anderer
 mehr braucht als er, ist er verpflichtet, es
 dem anderen zum Gebrauch zu überlassen. (If
 a person owns something which another needs
 more than he does, he has an obligation to
 let it be used by the person in need.)

0.7	3	0 - NA
5.2	23	5 - YES!
17.9	79	4 - yes
10.2	45	3 - ?
39.7	175	2 - no
26.3	116	1 - NO!

F 71 p11q21

Eines der störendsten Dinge im Leben ist die
 Tatsache, dass einige Leute zuviel besitzen
 und andere zuwenig. (The trouble with life
 is that some people have too much property
 and others don't have enough.)

0.9	4	0 - NA
20.4	90	5 - YES!
29.7	131	4 - yes
10.9	48	3 - ?
24.9	110	2 - no
13.2	58	1 - NO!

F 72 p11q22

Allgemein gesehen, glaube ich, dass die Welt
 so ziemlich in bester Ordnung ist. (Gener-
 ally speaking, the world I live in is about
 as good a place as it can be.)

0.5	2	0 - NA
1.1	5	1 - YES!
11.8	52	2 - yes
6.3	28	3 - ?
43.3	191	4 - no
37.0	163	5 - NO!

F 73 p11q23

Das Experimentieren in der menschlichen Gesellschaft vergrößert nur die Schwierigkeiten. (Tampering with society will only lead to a worse state of affairs.)

0.5	2	0 - NA
7.7	34	1 - YES!
17.7	78	2 - yes
18.8	83	3 - ?
38.8	171	4 - no
16.6	73	5 - NO!

F 74 p11q24

Die meisten Menschen fühlen sich heutzutage selten einsam. (Most people today seldom feel lonely.)

1.4	6	0 - NA
5.4	24	1 - YES!
14.3	63	2 - yes
13.6	82	3 - ?
39.7	175	4 - no
20.6	91	5 - NO!

F 75 p11q25

Manchmal kommt es mir so vor, als ob die Menschen mich ausnützen. (Sometimes I have the feeling that other people are using me.)

1.1	5	0 - NA
6.8	30	5 - YES!
31.3	138	4 - yes
12.7	56	3 - ?
33.3	147	2 - no
14.7	65	1 - NO!

G 16 p11q26

Die Anschauungen der Menschen sind einem so starkem Wandel unterworfen, dass ich mich manchmal frage, ob wir uns jemals wieder auf irgendetwas verlassen können. (Peoples' ideas change so much that I wonder if we'll ever have anything to depend on.)

2.3	10	0 - NA
13.8	61	5 - YES!
32.7	144	4 - yes
13.6	60	3 - ?
29.7	131	2 - no
7.9	35	1 - NO!

G 17 p11q27

Die heutige Welt ist so kompliziert, dass man nie genau weiss, was los ist. Deshalb muss man sich auf das Urteil von Führungskräften und Experten verlassen, denen man vertrauen kann. (In this complicated world of ours the only way we can know what's going is to rely on leaders or experts who can be trusted.)

1.1	5	0 - NA
8.8	39	5 - YES!
28.1	124	4 - yes
8.2	36	3 - ?
32.0	141	2 - no
21.8	96	1 - NO!

G 18 p12q28

Es ist oft wünschenswert, sich mit seinem Urteil über die heutigen Ereignisse zurückzuhalten, bis man erfahren hat, was diejenigen, die man respektiert, darüber sagen. (It is often desirable to reserve judgment about what's going on until one has a chance to hear the opinions of those he respects.)

2.0	9	0 - NA
7.0	31	5 - YES!
18.8	83	4 - yes
8.3	39	3 - ?
34.7	153	2 - no
28.6	126	1 - NO!

G 19 p12q29

Es wäre am besten, politische Fragen vom Berufsleben zu trennen. (It would be best to have political issues separated from our jobs.)

1.1	5	0 - NA
20.6	91	1 - YES!
27.9	123	2 - yes
7.7	34	3 - ?
22.4	99	4 - no
20.2	89	5 - NO!

G 20 p12q30

Es ist besser sich den gegebenen Zuständen anzupassen, als "gegen den Strom zu schwimmen." (It is better to adjust to things as they are rather than swim "against the current.")

1.1	5	0 - NA
4.1	18	1 - YES!
15.4	68	2 - yes
8.8	39	3 - ?
40.1	177	4 - no
30.4	134	5 - NO!

G 21 p12q31

Für die Probleme der heutigen Gesellschaft sind die Menschen selbst verantwortlich, und deshalb können sie auch von ihnen gelöst werden. (The problems of present society are man-made, and man can solve these problems.)

1.6	7	0 - NA
42.2	186	5 - YES!
31.5	139	4 - yes
10.2	45	3 - ?
11.1	49	2 - no
3.4	15	1 - NO!

G 22 p12q32

Heutzutage macht es einem Angst für die Erziehung eines Kindes verantwortlich zu sein. (It is frightening to be responsible for the development of a little child.)

1.4	6	0 - NA
8.6	38	5 - YES!
17.2	76	4 - yes
10.0	44	3 - ?
30.4	134	2 - no
32.4	143	1 - NO!

G 23 p12q33

Wie zu allen Zeiten findet man auch heute noch leicht gute Freunde. (Real friends are as easy as ever to find.)

0.9	4	0 - NA
16.1	71	1 - YES!
29.7	131	2 - yes
14.1	62	3 - ?
27.9	123	4 - no
11.3	50	5 - NO!

G 24 p12q34

Alles ist relativ, es gibt keine bestimmten Maßstäbe, nach denen man sich richten könnte. (Everything is relative and there just aren't any definite rules to this life.)

1.8	8	0 - NA
10.9	43	5 - YES!
28.3	125	4 - yes
13.6	60	3 - ?
24.0	106	2 - no
21.3	94	1 - NO!

G 25 p12q35

Auf die Dauer ist es besser, sich Freunde und Mitarbeiter zu wählen, die den eigenen Geschmack und die eigenen Ansichten teilen. (In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.)

1.1	5	0 - NA
15.6	69	5 - YES!
32.0	141	4 - yes
12.7	56	3 - ?
27.9	123	2 - no
10.7	47	1 - NO!

G 26 p12q36

Im Grunde genommen, fühlen wir uns in der Welt, in der wir leben, sehr verlassen. (Fundamentally, the world we live in is a pretty lonesome place.)

1.6	7	0 - NA
4.8	21	5 - YES!
16.6	73	4 - yes
13.8	61	3 - ?
42.6	188	2 - no
20.6	91	1 - NO!

G 27 p12q37

Ich bin der Auffassung, dass meine politischen Überzeugungen Privatsache sind. (I always try to keep my political beliefs to myself.)

0.9	4	0 - NA
17.9	79	1 - YES!
30.8	136	2 - yes
8.6	38	3 - ?
20.2	89	4 - no
21.5	95	5 - NO!

G 28 p12q38

Es gibt zu viele Leute, die sich über die heutige politische, wirtschaftliche und soziale Lage einfach keine Gedanken machen. (Too many people just don't care about present political, economic and social issues.)

0.7	3	0 - NA
61.9	273	5 - YES!
31.1	137	4 - yes
1.1	5	3 - ?
3.2	14	2 - no
2.0	9	1 - NO!

G 29 p12q39 Sowohl der Einzelne als auch die Gesellschaft müssen sich ändern, um Fortschritte zu machen. (Both individuals and societies must change in order to progress.)

0.9	4	0 - NA
40.8	130	5 - YES!
44.4	196	4 - yes
7.7	34	3 - ?
5.0	22	2 - no
1.1	5	1 - NO!

G 30 p12q40 Ich wünschte, ich könnte mehr tun, die heutige Lage der Bundesrepublik zu verbessern. (I wish I could do more to improve the present state of affairs in my country.)

1.1	5	0 - NA
49.2	217	5 - YES!
37.0	163	4 - yes
9.8	43	3 - ?
2.0	9	2 - no
0.9	4	1 - NO!

G 31 p12q41 Man kann immer Freunde gewinnen, wenn man sich selbst freundlich verhält. (One can always find friends if he shows himself friendly.)

0.9	4	0 - NA
40.1	177	1 - YES!
37.9	167	2 - yes
9.3	41	3 - ?
9.1	40	4 - no
2.7	12	5 - NO!

G 32 p12q42 Ich frage mich oft, was der eigentliche Sinn des Lebens ist. (I often wonder what the meaning of life really is.)

2.5	11	0 - NA
25.4	112	5 - YES!
30.6	135	4 - yes
10.0	44	3 - ?
20.6	91	2 - no
10.9	43	1 - NO!

G 33 p12q43

Ich kann gar nichts oder nur wenig tun, um den Anfang eines neuen Weltkrieges zu verhindern. (There is little or nothing I can do toward preventing a major "shooting" war.)

0.9	4	0 - NA
24.5	108	5 - YES!
32.0	141	4 - yes
7.3	32	3 - ?
21.8	96	2 - no
13.6	60	1 - NO!

G 34 p12q44

Unglücklicherweise verstehen viele Leute, mit denen ich wichtige sozial-politische Probleme diskutiert habe, gar nicht, worum es geht. (Unfortunately, a good many people with whom I have discussed important social problems don't really understand what's going on.)

1.8	8	0 - NA
21.5	95	5 - YES!
29.3	129	4 - yes
20.0	88	3 - ?
23.1	102	2 - no
4.3	19	1 - NO!

G 35 p13q45

Die meisten Leute wissen nicht, was gut für sie ist. (Most people just don't know what's good for them.)

1.6	7	0 - NA
4.5	77	5 - YES!
13.8	167	4 - yes
19.7	87	3 - ?
37.9	183	2 - no
17.5	20	1 - NO!

G 36 p13q46

Ich versuche bei jeder Gelegenheit, die politischen Einstellungen meiner Freunde, Bekannten und Nachbarn herauszufinden. (Whenever possible, I try to find out about the political beliefs of my friends, my acquaintances and my neighbors.)

1.1	5	0 - NA
12.5	55	1 - YES!
28.8	127	2 - yes
8.6	38	3 - ?
35.8	153	4 - no
13.2	53	5 - NO!

G 37 p13q47

Die Schulbildung ist mehr dazu bestimmt, uns unsere Lebensweisen und Gesellschaftsformen schätzen zu lehren, als sie zu ändern. (The purpose of education is more to make us appreciate our customs and social processes, and less to change them.)

1.8	8	0 - NA
21.5	95	1 - YES!
35.1	155	2 - yes
12.0	53	3 - ?
19.0	84	4 - no
10.4	46	5 - NO!

G 38 p13q48

Wahrscheinlich gab es in der Weltgeschichte nur wenige wirklich grosse Denker. (In the history of mankind there have probably been just a handful of really great thinkers.)

1.1	5	0 - NA
27.7	122	5 - YES!
27.7	122	4 - yes
7.3	32	3 - ?
19.5	86	2 - no
16.8	74	1 - NO!

G 39 p13q49

Die Welt in der wir leben, ist im Grunde genommen ganz erträglich. (The world in which we live is basically a friendly place.)

1.4	6	0 - NA
13.2	58	1 - YES!
48.1	212	2 - yes
17.9	79	3 - ?
17.0	75	4 - no
2.5	11	5 - NO!

G 40 p13q50

Man hat heutzutage so viele Entscheidungen zu treffen, dass man manchmal wirklich in die Luft gehen könnte. (There are so many decisions that have to be made today that sometimes I could just "blow up.")

1.6	7	0 - NA
8.6	38	5 - YES!
25.9	114	4 - yes
17.2	76	3 - ?
36.1	159	2 - no
10.7	47	1 - NO!

41 p13q51 Man wird heutzutage so weitgehend reglementiert, dass man selbst in persönlichen Angelegenheiten kaum noch eigene Entscheidungen treffen kann. (We're so regimented today that there's not much room for choice even in personal matters.)

1.4	6	0 - NA
6.3	28	5 - YES!
15.9	70	4 - yes
8.6	38	3 - ?
45.4	200	2 - no
22.4	99	1 - NO!

42 p13q52 Die fñhrenden Leute unserer Gesellschaft sollten mehr in die Zukunft schauen, als sich an der Vergangenheit zu orientieren. (Leaders in this society should look to the future rather than the past.)

1.8	8	0 - NA
33.3	147	5 - YES!
34.2	151	4 - yes
9.5	42	3 - ?
15.4	68	2 - no
5.7	25	1 - NO!

43 p13q53 Wenn ich mich erst einmal in eine scharfe Diskussion einlasse, kann ich kaum aufhören. (Once I get worked up in a heated discussion, I just can't stop.)

1.6	7	0 - NA
19.5	86	5 - YES!
35.8	158	4 - yes
7.0	31	3 - ?
28.1	124	2 - no
7.9	35	1 - NO!

44 p13q54 Man ist eigentlich nur ein kleines Zahnrad in der grossen Maschine des Lebens. (We are just so many cogs in the machinery of life.)

2.0	9	0 - NA
35.1	155	5 - YES!
40.1	177	4 - yes
6.1	27	3 - ?
11.8	52	2 - no
4.8	21	1 - NO!

45 p13q55 Ich erwarte mit grosser Spannung und Vorfreude die bestimmt ganz anders geartete Welt der Zukunft. (I look forward with excitement and pleasant anticipation to a vastly different world in the years ahead.)

2.3	10	0 - NA
17.5	77	5 - YES!
21.5	95	4 - yes
21.8	96	3 - ?
26.3	116	2 - no
10.7	47	1 - NO!

46 p13q56 Obwohl ich es mir nicht gerne selbst eingestehen will, geht mein geheimer Ehrgeiz dahin, ein grosser Mann wie Goethe, Beethoven oder Einstein zu werden. (While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein or Beethoven, or Shakespeare.)

2.3	10	0 - NA
12.7	56	5 - YES!
15.4	68	4 - yes
6.3	28	3 - ?
34.7	153	2 - no
23.6	126	1 - NO!

47 p13q57 Die Menschen sind von Natur aus freundlich und hilfsbereit. (People are just naturally friendly and helpful.)

2.3	10	0 - NA
12.5	55	1 - YES!
38.5	170	2 - yes
20.6	91	3 - ?
19.0	84	4 - no
7.0	31	5 - NO!

48 p13q58 Ich habe das Gefühl, dass sich heutzutage alles viel schneller ändert als früher. (I have the feeling that things change more rapidly today than they ever used to.)

100.0	441	0 - NA	(Not coded)
		1 - YES!	
		2 - yes	
		3 - ?	
		4 - no	
		5 - NO!	

49 p13q59

Ich meine, dass ich mehr von anderen bestimmt werde, als dass ich mein eigenes Schicksal in der Hand habe. (Rather than being in control of things, I feel that I am being controlled.)

1.8	8	0 - NA
5.0	22	5 - YES!
22.0	97	4 - yes
9.3	41	3 - ?
40.1	177	2 - no
21.8	96	1 - NO!

50 p13q60

Wenn ich die Möglichkeit hätte, würde ich etwas tun, was für die Menschheit von grossem Segen wäre. (If given a chance I would do something of great benefit to the world.)

2.7	12	0 - NA
60.3	266	5 - YES!
27.9	123	4 - yes
7.3	32	3 - ?
1.4	6	2 - no
0.5	2	1 - NO!

51 p14q61

Die Zukunft sieht sehr trübe aus. (The future looks very dismal.)

1.4	6	0 - NA
6.8	30	5 - YES!
18.4	81	4 - yes
18.8	83	3 - ?
41.5	183	2 - no
13.2	58	1 - NO!

52 p14q62

Wir könnten in führenden Stellungen mehr junge Leute und auch andere gebrauchen, die bereit wären, neue Wege zu beschreiten. (We could well use more young people and others willing to experiment in responsible positions in this society.)

1.8	8	0 - NA
45.1	199	5 - YES!
42.2	186	4 - yes
5.7	25	3 - ?
3.9	17	2 - no
1.4	6	1 - NO!

53 p14q63

Im grossen und ganzen gesehen, sind Veränderungen besser als gleichbleibende Verhältnisse. (All other things equal, change is better than stability.)

1.8	8	0 - NA
22.4	99	5 - YES!
45.8	202	4 - yes
17.7	78	3 - ?
10.7	47	2 - no
1.6	7	1 - NO!

54 p14q64

Das Schlimmste, was jemand tun könnte, ist, diejenigen öffentlich anzugreifen, die seine Anschauungen teilen. (The worst crime a person could commit is to attack publicly the people who believe in the same things he does.)

3.4	15	0 - NA
17.9	79	5 - YES!
19.0	84	4 - yes
22.0	97	3 - ?
30.4	134	2 - no
7.3	32	1 - NO!

55 p14q65

Das Einzige, auf das man sich heute noch mit Sicherheit verlassen kann, ist, dass man sich auf nichts verlassen kann. (The only thing one can be sure of today is that he can be sure of nothing.)

2.0	9	0 - NA
12.9	57	5 - YES!
18.1	80	4 - yes
16.1	71	3 - ?
33.6	148	2 - no
17.2	76	1 - NO!

G 56 p14q66

Es gibt kaum noch verlässliche Beziehungen zwischen den Menschen. (There are few dependable ties between people any more.)

2.0	9	0 - NA
9.3	41	5 - YES!
18.6	82	4 - yes
8.2	36	3 - ?
39.0	172	2 - no
22.9	101	1 - NO!

G 57 p14q67

Die einzige Möglichkeit neben dem Experimentieren im Bereich der Gesellschaft ist der Stillstand. (The alternative to experimentation in social affairs is stagnation.)

2.7	12	0 - NA
7.5	33	5 - YES!
10.2	45	4 - yes
15.9	70	3 - ?
38.8	171	2 - no
24.9	110	1 - NO!

G 58 p14q68

Es macht mich wütend, wenn jemand keinesfalls zugeben will, dass er unrecht hat. (My blood boils whenever a person stubbornly refuses to admit he's wrong.)

1.4	6	0 - NA
39.0	172	5 - YES!
29.7	131	4 - yes
7.0	31	3 - ?
17.9	79	2 - no
5.0	22	1 - NO!

G 59 p14q69

Jemand, der sich nur um sein eigenes Wohl kümmert, ist verachtenswert. (A person who thinks primarily of his own happiness is beneath contempt.)

1.6	7	0 - NA
25.6	113	5 - YES!
34.2	151	4 - yes
12.0	53	3 - ?
23.1	102	2 - no
3.4	15	1 - NO!

G 60 p14q70

Ohne besonders glückliche Umstände hat man kaum eine Möglichkeit, im Beruf vorwärts zu kommen. (There is little chance for promotion on the job unless a man gets a break.)

2.3	10	0 - NA
9.1	40	5 - YES!
30.8	136	4 - yes
9.8	43	3 - ?
37.9	167	2 - no
10.2	45	1 - NO!

G 61 p14q71

Mann kann sich in seinem Beruf nie wohl fühlen, wenn die Arbeitsbedingungen dauernd geändert werden. (One can never feel at ease on a job where the ways of doing things are always being changed.)

2.3	10	0 - NA
13.8	61	1 - YES!
35.1	155	2 - yes
16.3	72	3 - ?
25.6	113	4 - no
6.8	30	5 - NO!

G 62 p14q72

Ich würde es vorziehen, in einem Beruf zu bleiben, den ich beherrsche, als in einen anderen zu wechseln, in dem fast alles neu wäre. (I would prefer to stay with a job I know I can handle than to change to one where most things would be new to me.)

2.0	9	0 - NA
22.0	97	1 - YES!
32.0	141	2 - yes
7.5	33	3 - ?
26.1	115	4 - no
10.4	46	5 - NO!

G 63 p14q73

Ich bevorzuge einen Beruf, in dem ich meine Arbeit stets in gleicher Weise erledigen kann. (I like a job where I know that I will be doing my work about the same way from one week to the next.)

1.6	7	0 - NA
4.3	19	1 - YES!
8.6	38	2 - yes
7.9	35	3 - ?
43.5	192	4 - no
34.0	150	5 - NO!

G 64 p14q74

Es ist bedauerlich, dass viele Leute nicht in ihrem erlernten Beruf bleiben. (The trouble with many people is that when they find a job they can do well they don't stick with it.)

1.6	7	0 - NA
15.2	67	1 - YES!
27.0	119	2 - yes
15.4	68	3 - ?
29.7	131	4 - no
11.1	49	5 - NO!

G 65 p14q75

Wenn ich mich einmal an eine bestimmte Arbeitsweise gewöhnt habe, finde ich es störend, mich umstellen zu müssen. (When I get used to doing things in one way, it is disturbing to have to change to a new method.)

1.4	6	0 - NA
3.9	17	1 - YES!
12.2	54	2 - yes
9.5	42	3 - ?
47.4	209	4 - no
25.6	113	5 - NO!

G 66 p14q76

Wer so hart und fleissig arbeitet, wie er es vermag, hat Anspruch auf einen angemessenen Lebensstandard. (A man who works as hard and as capably as he can deserves a comfortable standard of living.)

2.3	10	0 - NA
60.1	265	5 - YES!
32.0	141	4 - yes
3.2	14	3 - ?
1.1	5	2 - no
1.4	6	1 - NO!

G 67 p15q77

Viele der heutigen Schwierigkeiten lassen sich auf die grossen Unterschiede zwischen denen, die alles haben, und denen, die fast nichts haben, zurückführen. (Much of the trouble of the present day is due to the big difference between those who have everything and those who have next to nothing.)

2.3	10	0 - NA
21.5	95	5 - YES!
35.1	155	4 - yes
12.5	55	3 - ?
22.4	99	2 - no
6.1	27	1 - NO!

G 68 p15q78

Die Bundesrepublik hat sich schon zu weit dem Sozialismus genähert. (Our country has moved too far in the direction of socialism.)

2.3	10	0 - NA
1.4	6	1 - YES!
6.6	29	2 - yes
11.3	50	3 - ?
46.7	206	4 - no
31.7	140	5 - NO!

G 69 p15q79

Eines der grössten Probleme unserer Gesellschaft ist der übermässige Einfluss der Gewerkschaften. (One of the biggest problems in our society is the excessive power of the labor unions.)

2.0	9	0 - NA
8.2	36	1 - YES!
13.8	61	2 - yes
11.1	49	3 - ?
35.8	158	4 - no
29.0	128	5 - NO!

G 70 p15q80

Um gute Arbeit zu leisten, ist es notwendig, dass unsere Vorgesetzten uns genau erklären, was wir zu tun haben und wie wir unsere Arbeit ausführen sollen. (In order for us to do good work, it is necessary that our bosses outline carefully what is to be done and exactly how to go about it.)

2.5	11	0 - NA
18.8	83	5 - YES!
27.7	122	4 - yes
10.9	48	3 - ?
27.2	120	2 - no
12.9	57	1 - NO!

G 71 p15q81

Man kann die Menschheit in zwei verschiedene Klassen einteilen: die Schwachen und die Starken. (People can be divided into two distinct classes; the weak and the strong.)

1.8	8	0 - NA
17.2	76	5 - YES!
24.7	109	4 - yes
15.0	66	3 - ?
25.2	111	2 - no
16.1	71	1 - NO!

G 72 p15q82

Der einzelne Mensch ist ein hilfloses und unglückliches Geschöpf. (Man on his own is a helpless and miserable creature.)

1.8	8	0 - NA
11.1	49	5 - YES!
14.1	62	4 - yes
7.7	34	3 - ?
37.6	166	2 - no
27.7	122	1 - NO!

Note: Questions 83 through 104 deal with the Organization, group, association or union of the respondent; thus when the word union is used to translate "Organisation," "Vereinigung," or "Gruppe," it only means that the union form of the English text was used here. Substitutions may be made where necessary.

G 73 p16q83

Freundschaftliche Beziehungen zu anderen Mitgliedern unserer Organisation sollten gefördert werden. (Friendly relations with other members of this union should be encouraged.)

3.9	17	0 - NA
40.1	177	5 - YES!
42.9	189	4 - yes
12.0	53	3 - ?
0.9	4	2 - no
0.2	1	1 - NO!

G 74 p16q84

Ich fühle mich dazu berufen, unsere Organisation zu verteidigen, wenn jemand sie mit Worten angreift. (If someone verbally attacks labor unions, I feel I should defend the unions.)

3.9	17	0 - NA
33.3	147	5 - YES!
39.5	174	4 - yes
15.0	66	3 - ?
6.1	27	2 - no
2.3	10	1 - NO!

G 75 p16q85

Die führenden Leute unserer Organisation sind in jeder Weise darauf bedacht, unser Wohl und unsere Wünsche zu fördern. (The union officers pay much attention to the needs and wants of the regular union members.)

4.5	20	0 - NA
15.2	67	1 - YES!
40.4	178	2 - yes
26.5	117	3 - ?
11.1	49	4 - no
2.3	10	5 - NO!

H 16 p16q86

Als Einzelner ist meine Stimme bei den Entscheidungen unserer Organisation wirkungslos. (My single vote has no real effect on the outcome of Union issues.)

4.5	20	0 - NA
6.6	29	5 - YES!
11.6	51	4 - yes
12.0	53	3 - ?
44.4	196	2 - no
20.9	92	1 - NO!

H 17 p16q87

Es ist schwierig, ohne gute Beziehungen eine gute Stellung zu erhalten, d.h. es kommt nicht darauf an, was man kann, sondern wen man kennt. (Unless you have the "right" friends among those who run the union, you can't expect any breaks on getting the good jobs.)

2.9	13	0 - NA
12.0	53	5 - YES!
30.6	135	4 - yes
15.0	66	3 - ?
27.2	120	2 - no
12.2	54	1 - NO!

H 18 p16q88

Unsere Organisation gibt uns das Gefühl, dass es sehr wichtig ist, ihr anzugehören. (Our Union makes new members feel that it is very important to belong to this group.)

5.0	22	0 - NA
20.9	92	1 - YES!
30.8	136	2 - yes
20.9	92	3 - ?
18.1	80	4 - no
4.3	19	5 - NO!

H 19 p16q89

Die Ziele unserer Organisation sind mir vollkommen klar. (I am completely aware of the aims of our organization.)

5.2	23	0 - NA
37.0	163	1 - YES!
34.5	152	2 - yes
11.3	50	3 - ?
9.8	43	4 - no
2.3	10	5 - NO!

H 20 p16q90

Es hat wenig Sinn, zu irgendwelchen Versammlungen unserer Organisation zu gehen, wenn man nicht mit den fñhrenden Leuten ùbereinstimmt. (If you don't agree with the union officers, you might just as well not go to the Union meetings.)

5.0	22	0 - NA
3.2	14	5 - YES!
6.6	29	4 - yes
10.6	44	3 - ?
34.9	154	2 - no
40.4	178	1 - NO!

H 21 p16q91

Die Mitglieder unserer Gruppe sollten nur fñr diejenigen politischen Kandidaten und Parteien stimmen, die von unserer Gruppe gutgeheissen werden. (Union members should vote for those political candidates who are endorsed by the Union.)

5.0	22	0 - NA
9.8	43	5 - YES!
20.6	91	4 - yes
11.3	50	3 - ?
28.6	126	2 - no
24.7	109	1 - NO!

H 22 p16q92

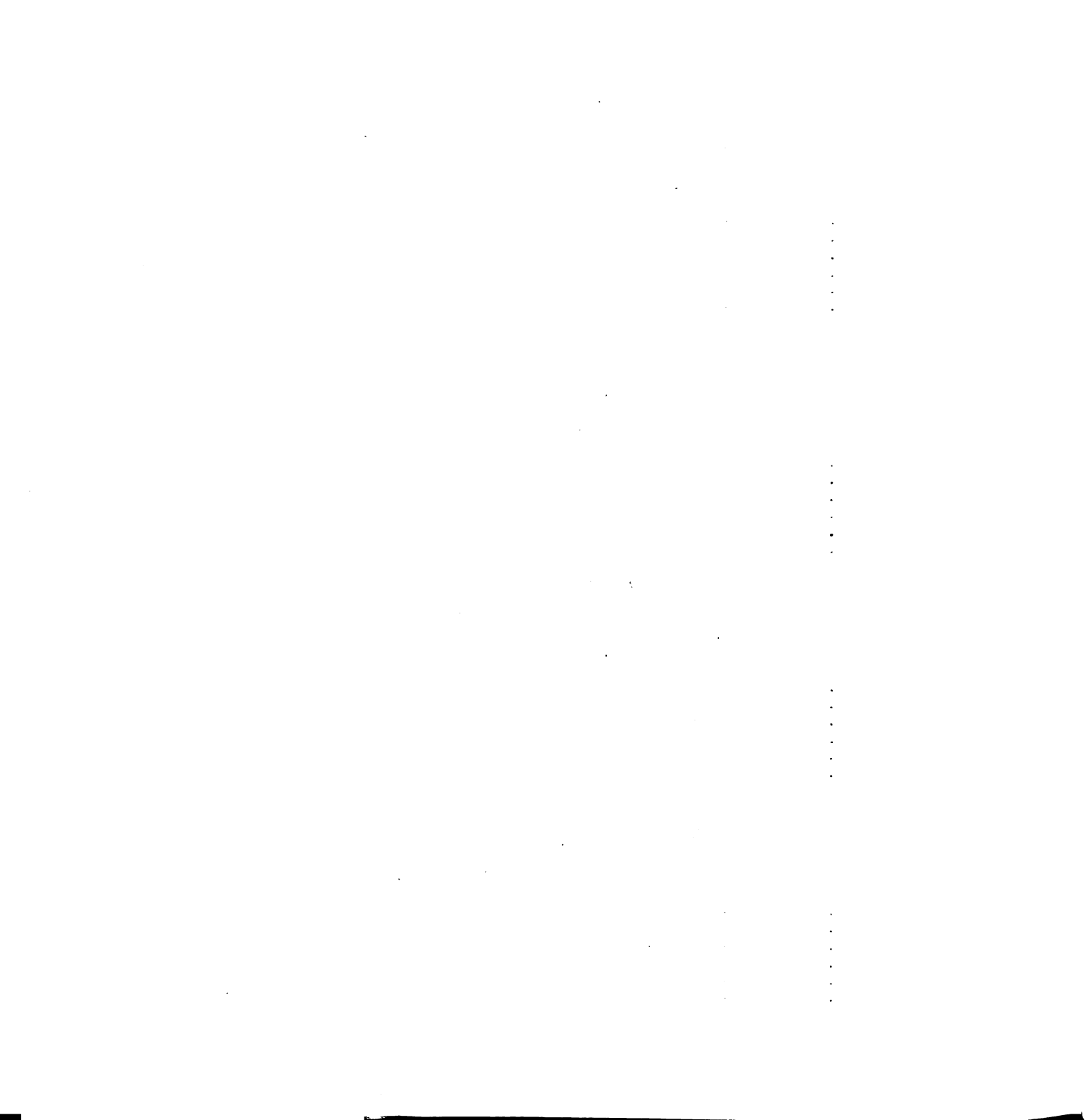
Trotz aller demokratischen Grundsätze sind es doch nur ein paar der fñhrenden Leute, die alle Gruppenangelegenheiten wirklich bestimmen. (Only a few of the top people in this union run things.)

5.2	23	0 - NA
13.8	61	5 - YES!
35.6	157	4 - yes
11.1	49	3 - ?
23.6	104	2 -no
10.7	47	1 - NO!

H 23 p16q93

Ich habe oft den Eindruck, als ob mein ganzes Tun hier auf die Angelegenheiten dieser Gruppe wenig Einfluss hat. (I often have the feeling that whatever I do here doesn't mean very much to anyone in this union anyway.)

5.0	22	0 - NA
4.5	20	5 - YES!
20.2	89	4 - yes
25.4	112	3 - ?
32.0	141	2 - no
12.9	57	1 - NO!



H 24 p16q94

Ich würde es vorziehen, dieser Organisation nicht anzugehören. (I would prefer not to belong to this organization.)

5.9	26	0 - NA
2.3	10	5 - YES!
4.3	19	4 - yes
15.2	67	3 - ?
32.0	141	2 - no
40.4	178	1 - NO!

H 25 p16q95

Wenn unsere Gruppe eine bestimmte Stellung oder Meinung vertritt, dann schliesse ich mich dieser Meinung gewöhnlich an. (Whenever the union takes a stand on a particular issue, I usually support the official union position.)

5.0	22	0 - NA
5.4	24	5 - YES!
19.0	84	4 - yes
21.8	96	3 - ?
34.9	154	2 - no
13.8	61	1 - NO!

H 26 p16q96

Ich versuche soweit wie ich kann, ständig unsere Organisation an verbessern. (I try as far as I am able to constantly improve our organization.)

5.0	22	0 - NA
21.8	96	1 - YES!
37.2	164	2 - yes
23.8	105	3 - ?
10.0	44	4 - no
2.3	10	5 - NO!

H 27 p16q97

Ich bin ziemlich sicher, dass ich weiss, was die offizielle Meinung unserer Organisation ist. (I am quite sure I know what this union stands for.)

6.3	28	0 - NA
23.6	104	1 - YES!
40.4	178	2 - yes
20.0	88	3 - ?
7.9	35	4 - no
1.8	8	5 0 NO!



H 28 p17q98

Ich möchte bei ersten besten Gelegenheit aus dieser Gruppe austreten. (I would like to get out of this group at the first best opportunity.)

6.1	27	0 - NA
1.8	8	5 - YES!
2.0	9	4 - yes
12.9	57	3 - ?
29.0	128	2 - no
48.1	212	1 - NO!

H 29 p17q99

Es kommt mir so vor, als ob zu viele der Fragen und Probleme schon vor der Versammlung gelöst worden sind. (I feel that too many issues are already decided before the union meetings get under way.)

5.7	25	0 - NA
4.5	20	5 - YES!
24.3	107	4 - yes
21.8	96	3 - ?
33.1	146	2 - no
10.7	47	1 - NO!

H 30 p17q100

Man sollte nie die Stellungnahme der eigenen Organisation in der Öffentlichkeit kritisieren oder angreifen. (One should never publicly criticize or attack the position of one's own organization.)

6.1	27	0 - NA
7.9	35	5 - YES!
23.6	104	4 - yes
16.3	72	3 - ?
33.1	146	2 - no
12.9	57	1 - NO!

H 31 p17q101

Die Interessen eines Mitgliedes unserer Organisation sind völlig verschieden von denen anderer Vereinigungen. (A union member's interests are fundamentally different from those of businessmen.) [members of other associations of groups.]

7.5	33	0 - NA
6.6	29	5 - YES!
15.0	66	4 - yes
28.6	126	3 - ?
34.7	153	2 - no
7.7	34	1 - NO!

H 32 p17q102

Ich weiss gar nicht, warum ich dieser Gruppe überhaupt beigetreten bin. (I don't really know why I joined this union.)

7.9	35	0 - NA
6.6	29	5 - YES!
7.3	32	4 - yes
13.4	59	3 - ?
19.0	84	2 - no
45.8	202	1 - NO!

H33 p17q103

Ich habe nicht viele Freunde in unserer Gruppe. (I don't have many friends in this union group.)

7.3	32	0 - NA
5.4	24	1 - YES!
16.3	72	2 - yes
18.6	82	3 - ?
32.0	141	4 - no
20.4	90	5 - NO!

H 34 p17q104

Ich würde mich freuen, wenn man mir in dieser Gruppe etwas freundlicher entgegengetreten würde. (I wish people would be easier to get friendly with in this union.)

7.3	32	0 - NA
7.0	31	1 - YES!
22.2	98	2 - yes
32.9	145	3 - ?
21.8	96	4 - no
8.8	39	5 - NO!

H 35 p17q105

Ich wurde Mitglied dieser Gruppe, weil meine Freunde auch beitraten. (I became a member of this group because my friends also joined.)

7.7	34	0 - NA
1.8	8	5 - YES!
8.4	37	4 - yes
11.8	52	3 - ?
25.2	111	2 - no
45.1	199	1 - NO!

H 36 p17q -

Wieviele gute Freunde haben Sie in dieser Vereinigung? Damit meinen wir diejenigen, die Ihnen besonders nahestehen, mit denen Sie viel Zeit verbringen, denen Sie ganz vertrauen können, denen Sie jederzeit helfen würden, und die auch Ihnen jederzeit zur Seite stehen würden. (How many close friends do you have in this union? By close or good friends, we mean with whom you spend quite a bit of time, exchange confidences, enjoy his company, and would extend help to him or expect help from him when needed.)

15.0	66	0 - NA
10.7	47	1 - Ich habe keine guten Freunde (I have no close friends)
8.6	38	2 - Ich habe einen guten Freund (I have one close friend)
28.6	126	3 - Ich habe nicht viele gute Freunde (I haven't many good friends)
32.0	141	4 - Ich habe viele gute Freunde (I have many good friends)
5.2	23	5 - Ich habe sehr viele gute Freunde (I have very many good friends)

H 37 p17q -

Wieviele? (How many?)

52.2	230	0 - NA
2.9	13	1 - one
3.2	14	2 - two
8.2	36	3 - three
4.3	19	4 - four
6.6	29	5 - five
3.2	14	6 - six
0.9	4	7 - seven
5.9	26	8 - eight to ten
12.7	56	9 - eleven or over

H 38 p17q -

Wie würden Sie Ihre Vereinigung in Bezug auf die freundliche Atmosphäre und die Offenheit unter den Mitgliedern einschätzen. Kreuzen Sie bitte unten über der Ziffer an, die Ihnen am Zutreffendsten zu sein scheint. (How would you rate this union in respect to its atmosphere of openness and friendliness? Place an X in the space that seems most appropriate to you.)

13.6	60	0 - NA
9.8	43	7 - 1 Sehr offen u. freundlich (Very open and friendly)
27.2	120	6 - 2
24.5	103	5 - 3
17.2	76	4 - 4 Mittelmässig (Average)
5.4	24	3 - 5
1.6	7	2 - 6
0.7	3	1 - 7 Sehr Geschlossen und unfreundlich (not open and friendly at all)

39 p18q6

Verglichen mit anderen. . . . (Compared with the other organizations you belong to, do you have more friends here or in the other groups?)

48.0	214	0 - NA
7.0	31	5 - Far more in this group
10.7	47	4 - More in this group
24.0	106	3 - About the same number in this group as in the other groups
6.6	29	2 - Less in this group
3.2	14	1 - Far less in this group

H 61 p18q1

Wieviel Jahre sind Sie schon Mitglied dieser Vereinigung? (How many years have you been a member of this association/group.)

25.2	111	0 - NA
6.8	30	1 - less than one (1) year
12.5	55	2 - one (1) year
20.6	91	3 - two to three years (2-3)
8.2	36	4 - four to five years (4-5)
10.7	47	5 - six to eight years (6-8)
5.2	23	6 - nine to eleven years (9-11)
5.0	22	7 - twelve to fifteen years (11-15)
4.1	18	8 - Sixteen to twenty years (16-20)
1.8	8	9 - twenty-one or more years (21 +)

H 62 p18q2

Wie oft besuchen Sie Versammlungen dieser Vereinigung hier am Ort? (How often do you attend meetings of this association?)

23.6	104	0 - NA
7.9	35	1 - I attend all meetings
10.0	44	2 - I attend most meetings
5.9	26	3 - I attend about half of the meetings
32.4	143	4 - I attend a few of the meetings
20.2	89	5 - I attend meetings very rarely

H 63 p18q3

Bekleiden Sie gegenwärtig in dieser Vereinigung ein Amt? (Do you presently hold an office in this Union?)

19.5	86	0 - NA
32.7	144	1 - Yes
47.8	211	2 - No

H 64 p18q3a

Wenn Ja, welches Amt bekleiden Sie? (If yes to Q. 3, which office do you hold?)

68.7	303	0 - NA or no office held
3.4	15	1 - President, Chairman or equivalent
5.2	23	2 - Vice-President, Vice-Chairman or equiv.
2.5	11	3 - Secretary or equivalent
3.4	15	4 - Treasurer or equivalent
11.1	49	5 - Committee member or equivalent
5.7	25	6 - Other or misc. types of office holders

H 65 p18q3b

Wie lange halten Sie dieses Amt schon inne? (How long have you held this office?)

68.5	302	0 - NA
6.8	30	1 - less than one (1) year
7.3	32	2 - 1 year
7.5	33	3 - 2 to 3 years
5.0	22	4 - 4 to 5 years
3.2	14	5 - 6 to 8 years
0.9	4	6 - 9 to 11 years
0.9	4	7 - 12 to 15 years
		8 - 16 to 20 years
		9 - 21 or more years

H 66 p18q4

Bekleideten Sie früher mal ein Amt in dieser Vereinigung? (Have you held any office in this association in the past?)

28.1	124	0 - NA
24.5	103	1 - Yes
47.4	209	2 - No

H 67 p18q5

In welchen anderen Gruppe, Vereinigungen . . .)
 List of all other groups)
 Total No. of groups mentioned

41.0	101	0 - NA or no groups mentioned
19.5	86	1 - one (1)
20.0	88	2 - two (2)
10.9	43	3 - three (3)
4.8	21	4 - four (4)
1.8	8	5 - five (5)
0.7	3	6 - six (6)
0.9	4	7 - seven to eight (7-8)
0.0	0	8 - nine to ten (9-10)
0.5	2	9 - eleven (11) or more groups mentioned

16/17 p19q1

Alter (Age)

2.5	11	0 - NA
0.0	0	1 - 01 - 15 years of age
5.4	24	2 - 16 - 18
10.4	46	3 - 19 - 20
24.5	103	4 - 21 - 22
22.9	101	5 - 23 - 25
11.3	50	6 - 26 - 30
9.8	43	7 - 31 - 40
6.6	29	8 - 41 - 50
6.6	29	9 - 51 - 99

I 19 p19q2

Geschlecht (Sex)

0.9	4	0 - NA
38.9	392	1 - male (Männlich)
10.2	45	2 - female (Weiblich)

I 20 p19q3

Familienstand (Marital Status)

1.4	6	0 - NA
69.2	305	1 - Single (Ledig)
27.2	120	2 - Married (Verheiratet)
1.1	5	3 - Widowed (Verwitwet)
0.5	2	4 - Separated (In Trennung lebend)
0.7	3	5 - Divorced (Geschieden)

I 22 p19q5

Welchen Beruf (Occupation)

2.3	10	0 - NA
4.8	21	1 - Professionals, Government, etc.
3.9	17	2 - Semi-professionals
6.6	29	3 - Owners, Managers and officials
21.5	95	4 - White collar, clerical, sales and kindred workers
13.2	53	5 - Skilled craftsman, foremen, artisans
6.3	28	6 - Semi-skilled, specialists, operatives, protective service
0.0	0	7 - Farm owners and managers
0.5	2	8 - Unskilled laborers, farm laborers
41.0	181	9 - Unemployed

I 23 p19q6

Sind Sie selbstständig, . . . (Are you self-employed, . . .)

9.5	42	0 - NA
2.7	12	1 - Ja (Yes)
87.8	337	2 - Nein (No)

I 24 p19q7

Ist Ihre Frau (Ihr Mann) berufstätig? (Is your wife [or husband] employed?)

73.5	324	0 - NA
11.8	52	1 - Ja (Yes)
14.7	65	2 - Nein (No)

I 25 p19q8

Mit Ihrem jetzigen Wohnort . . . (Beginning with your present hometown)
 Total No. of localities lived in (from 1952 to 1962)

5.7	25	0 - NA
52.6	232	1 - only 1 community mentioned (Present community)
23.8	105	2 - 2 communities mentioned
8.6	38	3 - 3 " "
5.4	24	4 - 4 " "
2.9	13	5 - 5 " "
0.7	3	6 - 6 " "
0.0	0	7 - 7 " "
0.0	0	8 - 8 " "
0.2	1	9 - 9 or more communities mentioned

I26/27 p19q9

Schulbildung (Education-highest level attained)

2.0	9	0 - NA
3.4	15	1 - Grade school
14.5	64	2 - Trade or Vocational school
12.0	53	3 - "Middle" school
13.4	59	4 - High school
24.0	106	5 - Technical college
29.5	130	6 - University
1.1	5	7 - Doctoral Degree

I 28 p20q10

Wollen Sie sich noch weiterbilden? (Do you want further education?)

4.8	21	0 - NA
81.9	361	1 - Ja (Yes)
13.4	59	2 - Nein (No)

I 29/30 p20q10a

Wenn ja, wollen Sie: (If yes, do you want to:)

34.7	153	0 - NA
0.2	1	1 - Volksschul Ausbildung beenden (finish grade school)
1.6	7	2 - Berufsschul Ausbildung beenden (finish trade school)
1.8	8	3 - Mittelschul Ausbildung beenden (finish middle school)
6.3	28	4 - Mit der mittleren Reife abschliessen (H.S. half-way certificate)
5.0	22	5 - Mit dem Abitur abschliessen (obtain high school diploma)
1.4	6	6 - Volksschule (Evening college)
49.0	216	7 - Mit dem Doktor abschliessen (Doctoral Degree)

I 31/32 p20q11

Wenn Sie einmal ganz . . . (Realistic estimate of further education expected)

28.6	126	0 - NA
7.3	32	1 - Volksschul Ausbildung beenden (finish grade school)
1.6	7	2 - Berufsschul Ausbildung beenden (finish trade school)
1.6	7	3 - Mittelschul Ausbildung beenden (finish middle school)
5.7	25	4 - Mit der mittleren Reife abschliessen (H.S. half-way certificate)
5.4	24	5 - Mit dem Abitur abschliessen (obtain high school diploma)
0.2	1	6 - Volksschule (Evening college)
49.6	219	7 - Mit dem Doktor abschliessen (Doctoral Degree)

I 35 p20q13a

Welchen Beruf übte Ihr Vater
(Father's occupation)

12.9	57	0 - NA
15.4	63	1 - Professions, high government official, etc.
3.2	14	2 - Semi-professionals
17.0	75	3 - Owners, managers and officials
12.9	57	4 - White collar, clerical, sales and kindred workers
20.9	92	5 - Skilled craftsmen, foremen, artisans
12.0	53	6 - Semi-skilled, specialists, operatives, protective service
2.9	13	7 - Farm owners and managers
1.8	8	8 - Unskilled and farm laborers
0.9	4	9 - Unemployed

.....

.....

.....

I 36 p20q13b

Ist (war) Ihr Vater selbstständig? (Was
your father self-employed?)

4.8	21	0 - NA
24.3	107	1 - Ja (Yes)
71.0	313	2 - Nein (No)

I37/38 p20q14a

. . . monatliche Nettoeinkommen Ihres Vaters
(. . . father's monthly income after taxes)

21.8	96	0 - NA
17.2	79	1 - Under 400 RM, DM
19.7	87	2 - 401 - 600
11.8	52	3 - 601 - 800
11.3	50	4 - 801 - 1000
5.2	23	5 - 1001 - 1200
3.6	16	6 - 1201 - 1500
4.3	19	7 - 1501 - 2000
5.0	22	8 - 2001 or more

I 43 p21q15

Mit Ihrem jetzigen Beruf anfangend . . .
(Beginning with your present occupation . . .)
Total No. of job, i.e., occupational changes

9.3	41	0 - NA
42.2	136	1 - only one job mentioned
26.5	117	2 - two jobs mentioned
14.3	63	3 - three jobs mentioned
5.2	23	4 - four jobs mentioned
2.3	10	5 - five jobs mentioned
0.2	1	6 - six jobs mentioned
0.0	0	7 - seven or more jobs mentioned

I 44 p21q16

Stellen Sie sich vor, Sie könnten jeden beliebigen Beruf haben. (Imagine you could have any job you wanted, regardless of the location or the amount of extra training or experience required, what job (occupation) would you choose? List the complete name or title of the occupation you picked.)

15.4	68	0 - NA
38.5	170	1 - Professionals and government etc.
18.6	82	2 - Semi-professionals
14.7	65	3 - Owners, managers and officials
4.3	19	4 - White collar, clerical, sales and kindred workers
5.0	22	5 - Skilled craftsmen, foremen, artisans
2.5	11	6 - Semi-skilled, specialists, operatives, protective service
0.2	1	7 - Farm owners and managers
0.0	0	8 - Unskilled laborers and farm laborers
0.7	3	9 - Unemployed

I 45 p21q17

Wenn Sie einmal ganz nüchtern an Ihre Zukunft denken . . . (Now, considering your occupational (or job) future very realistically, what is the best occupation which you think you will actually hold before you retire? List the complete name of the job you think you will actually hold.

25.4	112	0 - NA
32.0	141	1 - Professionals and government etc.
5.7	25	2 - Semi-professionals
14.5	64	3 - Owners, managers and officials
11.8	52	4 - White collar, clerical, sales and kindred workers
5.2	23	5 - Skilled craftsmen, foremen, artisans
2.3	10	6 - Semi-skilled, specialists, operatives, protective service
0.0	0	7 - Farm owners and managers
0.0	0	8 - Unskilled laborers and farm laborers
3.2	14	9 - Unemployed

I 61 p22q19

Welcher Konfession gehören Sie an? (Religious denomination?)

2.5	11	0 - NA
31.7	140	1 - Katholisch (Catholic)
53.3	235	2 - Evangelisch (Evangelical - Protestant)
12.5	55	3 - Nicht konfessionell zugehörig (Non-denominational)

I 62 p22q20

Wie oft besuchen Sie einen Gottesdienst? (How often do you attend a church service?)

3.6	16	0 - NA
5.9	26	1 - Mehr als einmal in der Woche (More than once a week)
19.3	85	2 - Einmal in der Woche (Once a week)
4.3	19	3 - Zweimal oder dreimal im Monat (Two or three times a month)
4.8	21	4 - Einmal im Monat (Once a month)
23.4	103	5 - Ab und zu einmal (Occasionally)
8.8	39	6 - Einmal im Jahr oder seltener (Once a year or less)
16.3	72	7 - Sehr selten (Very seldom or rarely)
13.3	60	8 - Niemals (Never)

I 63 p22q24

Wie wichtig ist Ihnen Ihr religiöser Glaube?
(How important to you are your religious beliefs?)

4.1	18	0 - NA
25.2	111	1 - Sehr wichtig (Very important)
27.7	122	2 - Ziemlich wichtig (Somewhat important)
27.4	121	3 - Nicht sehr wichtig (Not very important)
15.6	69	4 - Überhaupt nicht wichtig (Not important at all)

I 64 p22q25

Wenn Sie wichtige Entschlüsse fassen, fragen Sie sich, ob Gott diesen Entschluss billigt?
(When you have important decisions to make in your everyday life, do you ask yourself what God would want you to do?)

3.9	17	0 - NA
7.3	32	1 - Jedesmal (Always)
16.1	71	2 - Meistens (Often, i.e., most of the time)
11.8	52	3 - Öfters (Often)
14.3	63	4 - Manchmal (Sometimes)
20.9	92	5 - Selten (Seldom)
25.9	114	6 - Niemals (Never)

I 65 p22q26

Glauben Sie, dass Gott Gebete erhört? (Do you believe God answers, i.e., listens to prayers?)

10.9	49	0 - NA
55.8	246	1 - Ja (Yes)
33.1	146	2 - Nein (No)

I 66 p22q27

Wie oft beten Sie? (How often do you pray?)

5.0	22	0 - NA
14.1	62	1 - Mehr als einmal am Tag (More than once a day)
15.6	70	2 - Einmal am Tag (Once a day)
10.0	44	3 - Ein paar Mal in der Woche (A few times a week)
14.1	62	4 - Ab und zu einmal (Occasionally)
18.6	82	5 - Selten (Seldom)
22.4	99	6 - Niemals (Never)

I 67 p22q28

Wenn heute Bundestagswahlen wären, welcher Partei würden Sie Ihre Stimme geben? (If parliamentary elections were held today, which party would you vote for?)

2.9	13	0 - NA
26.8	118	1 - CDU (Christian Democratic Union)
55.3	244	2 - SPD (Social-democratic Party of Germany)
3.9	17	3 - FDP (Free Democratic Party)
1.4	6	4 - Sonstige (Others)
0.9	4	5 - Würde nicht wählen (Wouldn't vote)
8.8	39	6 - Schwer zu sagen (Difficult to say)

I 68 p22q29

Wie wichtig ist Ihnen Ihre eigene politische Einstellung? (How important to you are your political beliefs?)

2.9	13	0 - NA
43.3	191	1 - Sehr wichtig (Very important)
37.4	165	2 - Ziemlich wichtig (Somewhat important)
15.2	67	3 - Nicht besonders wichtig (Not very important)
1.1	5	4 - Überhaupt nicht wichtig (Not important at all)

J 16 p24q1

Welche Zeitungen und Zeitschriften lesen Sie regelmäßig? (What newspapers and magazines do you read regularly?) Total No. of papers, magazines etc. read.

7.5	33	0 - NA
17.7	78	1 - One
20.0	88	2 - Two
19.5	86	3 - Three
12.7	56	4 - Four
9.3	41	5 - Five
8.6	33	6 - Six
3.9	17	7 - Seven to eight
0.5	2	8 - Nine to ten
0.5	2	9 - Eleven or more

J 17 p24q1

Type of paper or magazine read

7.7	34	0 - NA
12.5	55	1 - only local paper(s)
5.7	25	2 - only local and/or regional papers
28.6	126	3 - local and national paper(s) and magazine(s)
22.4	99	4 - national publications devoted to politics, economics, etc.
19.0	84	5 - national publications devoted to "culture" (the fine arts, etc.)
4.1	18	6 - international publications

J18/19 p24q2

Können Sie die folgenden Persönlichkeiten mit
ein oder zwei Worten kurz beschreiben?
(Could you identify the following personalities)*

00 - NA	07 - 6 mistakes
01 - 12 mistakes	08 - 5 "
02 - 11 "	09 - 4 "
03 - 10 "	10 - 3 "
04 - 9 "	11 - 2 "
05 - 8 "	12 - 1 mistake
06 - 7 "	13 - All correct

J 20 p24q3

Haben Sie ein Eigenheim? (Do you own a home?)

4.3	19	0 - NA
11.1	49	1 - Ja (Yes)
84.6	373	2 - Nein (No)

J 21 p24q4

Wie hoch sind Ihre monatlichen Ausgaben für
Miete, beziehungsweise für die Rückzahlung
Ihrer Eigenheimkredite einschliesslich der
Instandhaltungskosten? (How much do you pay in
rent; or, if you own your home, how much do
you pay in monthly mortgage installments etc.
including maintenance?)

34.9	154	0 - NA
11.8	52	1 - under 50,-DM
17.5	77	2 - 51-75
12.5	55	3 - 76-100
5.9	26	4 - 101-125
8.2	36	5 - 126-150
3.2	14	6 - 151-175
3.6	16	7 - 176-200
0.5	2	8 - 201-225
2.0	9	9 - 226 and more DM per month

J 22 p24q5a

Haben Sie ein Auto? (Do you have a car?)

12.0	53	0 - NA
24.0	106	1 - Ja (Yes)
63.9	282	2 - Nein (No)

J 23 p24q5b

Haben Sie ein Motorrad? (Do you have a motor-
cycle?)

17.7	73	0 - NA
10.2	45	1 - Ja (Yes)
72.1	318	2 - Nein (No)

*No frequencies or percentages computed because results from this double
column item were merely added to column J 16 and 17 to yield the Infor-
mation Index (INFO) raw score total.

J 24 p24q5c

Haben Sie eine Waschmaschine? (Do you have a wash machine?)

17.0	75	0 - NA
18.1	80	1 - Ja (Yes)
64.9	286	2 - Nein (No)

J 25 p24q5d

Haben Sie einen Fernsehapparat? (Do you have a TV-set?)

15.6	69	0 - NA
23.6	104	1 - Ja (Yes)
60.8	263	2 - Nein (No)

J 26 p24q5e

Haben Sie einen Kühlschrank? (Do you have a refrigerator?)

13.4	59	0 - NA
41.3	182	1 - Ja (Yes)
45.4	200	2 - Nein (No)

p25q6

Instructions for Occupational Ranking

Für jeden der folgenden Berufe geben Sie uns bitte an, welche der vorstehenden Beschreibungen (A, B, C, D, E) Ihrer Meinung nach am besten zutrifft. Umkreisen Sie bitte den Buchstaben, der dem Ansehen des nebenstehenden Berufes am nächsten kommt.

A--sehr hohes Ansehen
 B--gutes Ansehen
 C--durchschnittliches Ansehen
 D--geringes Ansehen
 E--sehr niedriges Ansehen
 ?--weiss nicht, wo ich diesen Beruf einordnen kann

For each job mentioned below, please pick out the statement that best gives your own personal opinion of the general standing that such a job has. (Circle the letter which corresponds to your opinion of the general standing of each job.)

A--excellent standing
 B--good standing
 C--average standing
 D--somewhat below average standing
 E--poor standing
 ?--don't know where to place that one)

J 27 p25q6

Kleiner Geschäftsinhaber (Small businessman)

7.0	31	0 - NA
0.5	2	1 - A
14.7	65	2 - B
59.0	260	3 - C
15.2	67	4 - D
2.3	10	5 - E
1.4	6	6 - ?

J 28

Zahnarzt (Dentist)

6.3	28	0 - NA
4.3	19	1 - A
59.0	260	2 - B
26.5	117	3 - C
2.9	13	4 - D
0.7	3	5 - E
0.2	1	6 - ?

J 29

Universitätsprofessor (College/University professor)

6.1	27	0 - NA
66.7	234	1 - A
23.4	103	2 - B
3.2	14	3 - C
0.2	1	4 - D
0.2	1	5 - E
0.2	1	6 - ?

J 30

Bauer (Farmer, i.e., Farm owner and operator)

7.7	34	0 - NA
2.5	11	1 - A
10.7	47	2 - B
44.2	195	3 - C
26.1	115	4 - D
8.4	37	5 - E
0.5	2	6 - ?

J 31

Gewerkschaftsfunktionär (Labor union official or union officer)

6.6	29	0 - NA
1.8	8	1 - A
12.7	56	2 - B
35.8	158	3 - C
27.7	122	4 - D
11.8	52	5 - E
3.6	16	6 - ?

J 32

Priester (Clergyman)

6.6	29	0 - NA
27.4	121	1 - A
38.5	170	2 - B
17.0	75	3 - C
7.5	33	4 - D
1.8	8	5 - E
1.1	5	6 - ?

J 33

Arzt (Physician, i.e., medical doctor)

6.8	30	0 - NA
37.6	166	1 - A
47.6	210	2 - B
7.5	33	3 - C
0.2	1	4 - D
0.2	1	5 - E
0.0	0	6 - ?

J 34

Schlosser (Mechanic)

6.8	30	0 - NA
1.1	5	1 - A
12.9	57	2 - B
51.9	229	3 - C
19.7	87	4 - D
7.0	31	5 - E
0.5	2	6 - ?

J 35

Wissenschaftler (Scientist)

7.3	32	0 - NA
50.6	223	1 - A
34.7	153	2 - B
5.4	24	3 - C
1.1	5	4 - D
0.2	1	5 - E
0.7	3	6 - ?

J 36

Volksschullehrer (Teacher in grade schools)

7.0	31	0 - NA
5.7	25	1 - A
36.7	162	2 - B
42.0	185	3 - C
7.7	34	4 - D
0.9	4	5 - E
0.0	0	6 - ?

J 37

Krankenschwester (Nurse)

7.0	31	0 - NA
12.0	53	1 - A
30.8	136	2 - B
35.4	156	3 - C
12.9	57	4 - D
1.4	6	5 - E
0.5	2	6 - ?

J 38

Krankenhausdirektor (Hospital administrator)

7.7	34	0 - NA
12.0	53	1 - A
39.2	173	2 - B
33.6	148	3 - C
4.1	18	4 - D
1.1	5	5 - E
2.3	10	6 - ?

J 39

Student (College/University student)

8.2	36	0 - NA
2.0	9	1 - A
18.1	80	2 - B
48.3	213	3 - C
17.7	78	4 - D
3.4	15	5 - E
2.3	10	6 - ?

J 40

Chiropraktiker (Chiropractor)

9.5	42	0 - NA
6.1	27	1 - A
20.9	92	2 - B
31.1	137	3 - C
11.1	49	4 - D
2.5	11	5 - E
18.8	83	6 - ?

J 41

Psychiater (Psychiatrist)

7.5	33	0 - NA
13.4	59	1 - A
36.1	159	2 - B
28.6	126	3 - C
9.3	41	4 - D
3.6	16	5 - E
1.6	7	6 - ?

J 42

Bibliothekar (Librarian)

7.9	35	0 - NA
4.1	18	1 - A
34.9	154	2 - B
39.5	174	3 - C
9.3	41	4 - D
2.3	10	5 - E
2.0	9	6 - ?

J 43

Fürsorger (Social worker)

7.7	34	0 - NA
7.0	31	1 - A
25.6	113	2 - B
40.8	180	3 - C
15.2	67	4 - D
2.9	13	5 - E
0.7	3	6 - ?

J 44

Anwalt (Lawyer)

7.0	31	0 - NA
15.2	67	1 - A
54.9	242	2 - B
16.6	73	3 - C
3.9	17	4 - D
1.4	6	5 - E
1.1	5	6 - ?

J 45

Schiffskapitän (Captain of ship)

7.0	31	0 - NA
25.2	111	1 - A
44.7	197	2 - B
18.8	83	3 - C
2.9	13	4 - D
0.5	2	5 - E
0.9	4	6 - ?

J 46

Ämtenvorsteher in der Verwaltung (Head of a department in state government)

7.0	31	0 - NA
1.8	8	1 - A
18.4	81	2 - B
47.4	209	3 - C
18.4	81	4 - D
4.5	20	5 - E
2.5	11	6 - ?

K 16 p25

Wieviele wirklich gute Freunde . . . (How many close friends would you say you presently have? . . .)

- | | | |
|------|-----|---|
| 4.1 | 13 | 0 - NA |
| 6.3 | 23 | 1 - Keine guten Freunde (No good friends) |
| 18.6 | 32 | 2 - Einen guten Freund (One good friend) |
| 32.2 | 173 | 3 - Zwei bis drei gute Freunde (Two to three good friends) |
| 18.4 | 81 | 4 - Vier bis fünf gute Freunde (Four to five good friends) |
| 13.4 | 59 | 5 - Sechs oder mehr gute Freunde (Six or more good friends) |

K 59 p26q5

Sind die meisten Ihrer Berufskollegen katholisch, evangelisch (Are most of the people you work with Catholic, Protestant . . .)

- | | | |
|------|-----|---|
| 17.9 | 79 | 0 - NA |
| 19.5 | 86 | 1 - katholisch (catholic) |
| 54.9 | 242 | 2 - evangelisch (protestant - evangelical) |
| 6.6 | 5 | 3 - anderer Konfessionen (other denominations) |
| 1.1 | 29 | 4 - beides (katholisch u. evangelisch) (mixed; catholic and protestant) |

K 60 p26q6

Wäre es Ihnen lieber, wenn die meisten Ihrer Berufskollegen . . . (Would [do] you prefer to have most of the people you work with . . .)

- | | | |
|------|-----|---|
| 7.7 | 34 | 0 - NA |
| 12.2 | 54 | 1 - Es wäre mir lieber, wenn die meisten meiner Berufskollegen derselben Konfession angehörten. (Would prefer to work with people of the same faith as myself.) |
| 80.0 | 353 | 2 - Das ist mir egal. (It doesn't make any difference.) |

K 61 p27q7

Sind die meisten Ihrer Nachbarn katholisch, evangelisch . . . (Are most of the people in your neighborhood catholic, protestant . . .)

- | | | |
|------|-----|---|
| 5.0 | 22 | 0 - NA |
| 21.3 | 94 | 1 - Die meisten sind katholisch (Most are catholic) |
| 41.7 | 184 | 2 - Die meisten sind evangelisch (Most are evangelical/protestant) |
| 13.8 | 61 | 3 - Meine Nachbarschaft ist unterschiedlicher Konfession (My neighborhood is mixed) |
| 18.1 | 80 | 4 - Ich habe keine Ahnung, welcher Konfession meine Nachbarn angehören (I don't know which denomination my neighbors belong to) |

K 62 p27q8

Wäre es Ihnen lieber, wenn die meisten Ihrer Nachbarn derselben Konfession angehören wie Sie? (Would (do) you prefer to have most of your neighbors of the same faith?)

5.9	26	0 - NA
14.7	65	1 - Ja (Yes)
5.0	22	2 - Nein (NO)
74.4	328	3 - Macht keinen Unterschied (It makes no difference)

K 65 p27q11

Wenn Sie gefragt würden, welcher der folgenden Begriffe Ihre soziale Schicht, d.h. Ihre Stellung in der Gesellschaft am besten wiedergeben würde, zu welcher der aufgeführten Schichten würden Sie sich zählen?

<input type="checkbox"/> Arbeiterschicht	<input type="checkbox"/> Unterschicht
<input type="checkbox"/> Oberschicht	<input type="checkbox"/> Untere Mittelschicht
<input type="checkbox"/> Mittelschicht	<input type="checkbox"/> Obere Mittelschicht

(If you were asked to use one of these words to describe your social class, that is, where you stand in society, which would you say you belonged in?

<input type="checkbox"/> Working class	<input type="checkbox"/> Upper middle class
<input type="checkbox"/> Middle class	<input type="checkbox"/> Lower middle class
<input type="checkbox"/> Lower class	<input type="checkbox"/> Upper class

8.8	39	0 - NA
4.5	20	6 - Oberschicht (Upper stratum/class)
21.3	94	5 - Obere Mittelschicht (Upper middle stratum)
42.0	185	4 - Mittelschicht (Middle stratum)
10.7	47	3 - Untere Mittelschicht (Lower middle stratum)
10.9	48	2 - Arbeiterschicht (Worker stratum)
1.8	8	1 - Unterschicht (Lower stratum)

K 66 p21q19

Haben Sie Verwandte in der DDR (Sowjetischen Besatzungszone?) (Do you have relatives in the Soviet occupied zone?)

3.4	15	0 - NA
51.7	228	1 - Ja (Yes)
44.9	198	2 - Nein (No)

K 67 p21q20

Haben Sie Verwandte in den ehemaligen deutschen Ostgebieten? (Do you have relatives in the former German Eastern territories/areas?)

6.1	27	0 - NA
10.0	44	1 - Ja (Yes)
83.9	370	2 - Nein (No)

- K 68 p21q21a Halten Sie die Wiedervereinigung Deutschlands für wünschenswert? (Do you prefer to see Germany reunited?)
- | | | |
|------|-----|---------------|
| 3.4 | 15 | 0 - NA |
| 95.9 | 423 | 1 - Ja (Yes) |
| 0.7 | 3 | 2 - Nein (No) |
- K 69 p21q21b Wenn ja, wären Sie dann bereit, militärische Gewalt anzuwenden, um die Wiedervereinigung herbeizuführen? (If yes, would you be willing to use military force to achieve reunification?)
- | | | |
|------|-----|---------------|
| 4.3 | 19 | 0 - NA |
| 10.9 | 48 | 1 - Ja (Yes) |
| 84.8 | 374 | 2 - Nein (No) |
- K 70 p21q21c Oder würden Sie es vorziehen, die Wiedervereinigung auf friedliche Weise herbeizuführen? (Or would you prefer to achieve reunification in a peaceful manner?)
- | | | |
|------|-----|---------------|
| 4.1 | 18 | 0 - NA |
| 93.9 | 414 | 1 - Ja (Yes) |
| 2.0 | 9 | 2 - Nein (No) |

V E R T R A U L I C H

Bitte Namen NICHT angeben!

M E I N U N G S B E F R A G U N G

Die folgenden Fragen und Feststellungen wurden von Forschern und Professoren des Soziologischen Forschungsinstituts der "Michigan State University", Michigan, U.S.A., entworfen.

Diese Meinungsbefragung hat den Zweck, unser Wissen über die Ansichten und Erfahrungen von Mitgliedern verschiedener Gruppen und Organisationen zu vertiefen. Wie andere Mitglieder dieser Gruppe möchten wir auch Sie bitten, uns Ihre Meinungen, Ansichten und Erfahrungen mitzuteilen.

BITTE LESEN! - Es ist wichtig, dass Sie alle Anweisungen vor der Ausfüllung jedes Abschnittes sorgfältig lesen. Manchen der im Folgenden genannten Fragen werden Sie zustimmen, manche verneinen und bei anderen unentschieden sein. Kreuzen Sie bitte jedesmal die Antwort an, die Ihrer Meinung am nächsten kommt. (Um diese Meinung vollständig auswerten zu können, sollte jede Frage beantwortet werden.)

Wir danken Ihnen im voraus dafür, dass Sie uns in dieser wichtigen Forschungsarbeit behilflich sein wollen.

- 1 -

I.

Sie sehen hier zehn nummerierte Linien vor sich. In jede Linie setzen Sie bitte jeweils eine Antwort auf die einfache Frage "Wer bin ich?" Bitte stellen Sie sich vor, dass Sie sich selbst danach fragen und nicht, als ob ein anderer Ihnen die Frage stellt. Schreiben Sie die Antworten in derselben Reihenfolge, in der sie Ihnen eingefallen sind. Machen Sie sich keine Sorgen über die "Logik" oder "Wichtigkeit" der Antworten.

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

sich

Jeder legt/selbst als Person einen gewissen Wert bei, und wir ordnen auch anderen Bereichen unseres Lebens einen bestimmten Wert zu. Es folgen nun einige Begriffe, deren Wichtigkeit Sie bitte mit derjenigen Ihrer eigenen Person vergleichen wollen. Kreuzen Sie bitte die Antwort an, die Ihrer eigenen Meinung am nächsten kommt.

A. Meine Familie

- ☐ Ich bin viel wichtiger
- ☐ Ich bin etwas wichtiger
- ☐ Wir sind gleich wichtig
- ☐ Meine Familie ist etwas wichtiger
- ☐ Meine Familie viel wichtiger

B. Meine Wohngemeinde

- ☐ Ich bin viel wichtiger
- ☐ Ich bin etwas wichtiger
- ☐ Wir sind gleich wichtig
- ☐ Meine Wohngemeinde ist etwas wichtiger
- ☐ Meine Wohngemeinde ist viel wichtiger

C. Meine Partei

- ☐ Ich bin viel wichtiger
- ☐ Ich bin etwas wichtiger
- ☐ Wir sind gleich wichtig
- ☐ Meine Partei ist etwas wichtiger
- ☐ Meine Partei ist viel wichtiger

D. Mein Beruf

- ☐ Ich bin viel wichtiger
- ☐ Ich bin etwas wichtiger
- ☐ Wir sind gleich wichtig
- ☐ Mein Beruf ist etwas wichtiger
- ☐ Mein Beruf ist viel wichtiger

E. Meine Religion

- ☐ Ich bin viel wichtiger
- ☐ Ich bin etwas wichtiger
- ☐ Wir sind gleich wichtig
- ☐ Meine Religion ist etwas wichtiger
- ☐ Meine Religion ist viel wichtiger

F. Mein Vaterland

- ☐ Ich bin viel wichtiger
- ☐ Ich bin etwas wichtiger
- ☐ Wir sind gleich wichtig
- ☐ Mein Vaterland ist etwas wichtiger
- ☐ Mein Vaterland ist viel wichtiger

G. Meine Vereinigung

- ☐ Ich bin viel wichtiger
- ☐ Ich bin etwas wichtiger
- ☐ Wir sind gleich wichtig
- ☐ Meine Vereinigung ist etwas wichtiger
- ☐ Meine Vereinigung ist viel wichtiger

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- (A) Wir wollen alle bestimmte Ziele im Leben erreichen. Wenn Sie nun mal darüber nachdenken, worauf es Ihnen wirklich ankommt, was sind dann Ihre Wünsche, Hoffnungen und Lebensziele? Mit anderen Worten, wie müsste Ihre Zukunft aussehen, damit Sie sich glücklich fühlen könnten?

Nehmen Sie sich bitte genügend Zeit zur Beantwortung dieser Frage, denn solche Dinge sind nicht leicht in Worte zu fassen.

- (B) Nun zur Kehrseite dieses zukünftigen Lebensbildes - worüber machen Sie sich Sorgen und was befürchten Sie für die Zukunft? Das heisst, was wäre das Schlimmste, das Ihnen passieren könnte? Also, wenn Sie sich Ihre eigene Zukunft als vollkommen unerträglich vorstellen, wie würde Ihre Zukunft dann aussehen?

Nehmen Sie sich bitte wiederum genügend Zeit zur Beantwortung dieser Frage.

Hier sehen Sie die Skizze einer Leiter. Nehmen Sie einmal an, dass die oberste Sprosse (10) dieser Leiter die Erfüllung Ihrer höchsten Lebensziele und Hoffnungen darstellt, und dass die unterste Sprosse (0) das Schlimmste und Übelste darstellt, das Ihnen in Ihrem Leben passieren könnte.

- (C) Wo auf dieser Leiter, finden Sie, dass Sie sich heute befinden? Tragen Sie bitte die Sprossennummer in das untenstehende Kästchen ein.

Sprosse Nummer _____

- (D) Auf welcher Sprosse standen Sie vor fünf Jahren?

Sprosse Nummer _____

- (E) Und auf welcher Sprosse gedenken Sie in fünf Jahren zu stehen?

Sprosse Nummer _____

10
9
8
7
6
5
4
3
2
1
0

- (A) Wie stellen Sie sich die Zukunft der Bundesrepublik vor? Wie würden Sie die Zukunft der Bundesrepublik beschreiben, wenn Ihre grössten Hoffnungen und Wünsche für die Zukunft der Bundesrepublik in zehn (10) Jahren erfüllt würden?
- (B) Und nun wiederum zur Kehrseite dieses Wunschbildes; wie stellen Sie sich die Bundesrepublik vor, wenn sich das Schlimmste ereignen würde? Beschreiben Sie bitte in kurzen Worten, wie Sie sich die Bundesrepublik in zehn Jahren vorstellen, wenn das Schlimmste passieren würde.
- (C) Nun sehen Sie sich die Leiter wieder an, und stellen Sie sich vor, dass Ihre grössten Hoffnungen für die Bundesrepublik der obersten Sprosse entsprechen, und dass Ihre schlimmsten Befürchtungen der untersten Sprosse entsprechen. Auf welche Sprosse würden Sie die heutige Bundesrepublik stellen?
- Sprosse Nummer _____
- (D) Auf welcher Sprosse stand die Bundesrepublik vor fünf Jahren?
- Sprosse Nummer _____
- (E) Auf welcher Sprosse wird die Bundesrepublik in fünf Jahren wohl stehen?
- Sprosse Nummer _____

10
9
8
7
6
5
4
3
2
1
0

Hier sind nun fünf weitere Fragen, die mit Hilfe der Leiter beantwortet werden können.

1. Wie weit, glauben Sie, ist Ihnen eigentlich die Möglichkeit gegeben, das zu tun, was Sie wirklich gerne tun möchten, verglichen mit dem, was von Ihnen verlangt wird? Stellen Sie sich vor, dass die oberste Sprosse der Leiter der völligen Freiheit des Tuns entspricht, und dass die unterste Sprosse nur dem Tun entspricht, das von Ihnen verlangt wird. Mit der Leiter verglichen, auf welcher Sprosse befinden Sie sich zur Zeit?

Sprosse Nummer _____

2. Wie weit, glauben Sie, dass Sie durch eigenes Zutun Ihr Leben glücklicher und zufriedener gestalten können? Die oberste Sprosse soll bedeuten, dass Sie viel für Ihr eigenes Glück tun können, die unterste besagt, dass Sie so gut wie hilflos sind.

Sprosse Nummer _____

3. Einige Menschen sind anscheinend ganz glücklich und zufrieden mit ihrem Schicksal, während andere offensichtlich sehr unzufrieden und unglücklich sind. Nun, nehmen Sie diesmal an, dass eine Person, die vollkommen zufrieden und glücklich ist, auf der obersten Sprosse steht, und dass eine Person, die ausserordentlich unzufrieden ist, auf der untersten Sprosse steht. Auf welche Sprosse würden Sie sich im Vergleich dazu selbst stellen?

Sprosse Nummer _____

4. Stellen Sie sich bitte vor, dass die oberste Sprosse der Einstellung eines Menschen entspricht, der mit der Lage der Deutschen Bundesrepublik vollkommen zufrieden ist; und dass die unterste Sprosse der Einstellung eines Menschen entspricht, der mit der heutigen Lage der Bundesrepublik vollkommen unzufrieden ist. Wenn Sie Ihre eigene Zufriedenheit mit der Lage in der Bundesrepublik mit diesen zwei Beispielen vergleichen: auf welche Sprosse würden Sie sich dann selbst einordnen?

Sprosse Nummer _____

5. Stellen Sie sich bitte vor, dass die oberste Sprosse der Leiter dem "bestmöglichen" Lande entspricht, einem Lande, das Ihrem Ideal am nächsten kommt, in dem Sie gerne leben möchten; und dass die unterste Sprosse dem Lande entspricht, in dem Sie unter keinen Umständen leben wollen. Auf welche Sprosse würden Sie die untenstehenden Länder einordnen?

10
9
8
7
6
5
4
3
2
1
0

Costa Rica	Sprosse Nummer _____	Mexico	Sprosse Nummer _____
Ostzone	_____	Sowjetunion	_____
Finnland	_____	Vereinigte Staaten	_____
Japan	_____	Westdeutschland	_____

Im Folgenden finden Sie einige Begriffe aufgeführt, unter denen Sie jeweils sechs gegensätzliche Wortpaare finden. Kreuzen Sie doch bitte zwischen jedem dieser Wortpaare diejenige Stelle an, die Ihre Vorstellung am besten wiedergibt. Unter jedem Begriff müssten Sie also sechs Kreuze eintragen.

Hier ein Beispiel zur Erläuterung:

Nehmen wir einmal an, dass Sie den Begriff Demokratie beurteilen würden.

Demokratie

Gut +3 : +2 : +1 : 0 : -1 : -2 : -3 : Schlecht

Wenn Sie Demokratie für Sehr gut hielten, würden Sie in der Skala über "+3" ein Kreuz setzen. Wenn Sie Demokratie für gut hielten, würden Sie über "+2" ein Kreuz eintragen. Wenn Sie Demokratie für einigermaßen gut hielten, würden Sie "+1" ankreuzen. Wenn Sie Demokratie weder für gut noch für schlecht hielten oder der Auffassung wären, dass keines der Eigenschaftswörter zu dem Begriff passt, kreuzen Sie über der Null an. Sie würden über "-1" ankreuzen, wenn Sie Demokratie für einigermaßen schlecht hielten; über der "-2", wenn Sie sie für schlecht hielten und über der "-3", wenn Sie Demokratie für sehr schlecht hielten. Machen Sie bitte zu jedem Begriff (z.B. 1. Gewerkschaften) zwischen allen Wortpaaren jeweils ein Kreuz, so daß unter jedem Begriff sechs Kreuze erscheinen. Tun Sie das bitte so schnell wie möglich und geben Sie ruhig Ihren ersten Eindruck wieder.

1. GEWERKSCHAFTEN

Gut ___ : ___ : ___ : ___ : ___ : ___ : ___ : Schlecht

Wichtig ___ : ___ : ___ : ___ : ___ : ___ : ___ : Unwichtig

Stark ___ : ___ : ___ : ___ : ___ : ___ : ___ : Schwach

Bedrohend ___ : ___ : ___ : ___ : ___ : ___ : ___ : Nicht bedrohend

Mir nahestehend ___ : ___ : ___ : ___ : ___ : ___ : ___ : Mir fernstehend

Aktiv ___ : ___ : ___ : ___ : ___ : ___ : ___ : Nicht aktiv

2. MEINE WOHNGEMEINDE

Gut ___ : ___ : ___ : ___ : ___ : ___ : ___ : Schlecht

Wichtig ___ : ___ : ___ : ___ : ___ : ___ : ___ : Unwichtig

Stark ___ : ___ : ___ : ___ : ___ : ___ : ___ : Schwach

Bedrohend ___ : ___ : ___ : ___ : ___ : ___ : ___ : Nicht bedrohend

Mir nahestehend ___ : ___ : ___ : ___ : ___ : ___ : ___ : Mir fernstehend

Aktiv ___ : ___ : ___ : ___ : ___ : ___ : ___ : Nicht aktiv

3. MEIN BERUF

Gut ___: ___: ___: ___: ___: ___: ___: Schlecht
 Wichtig ___: ___: ___: ___: ___: ___: ___: Unwichtig
 Stark ___: ___: ___: ___: ___: ___: ___: Schwach
 Bedrohend ___: ___: ___: ___: ___: ___: ___: Nicht bedrohend
 Mir nahestehend ___: ___: ___: ___: ___: ___: ___: Mir fernstehend
 Aktiv ___: ___: ___: ___: ___: ___: ___: Nicht aktiv

4. MEINE BERUFSKOLLEGEN

Gut ___: ___: ___: ___: ___: ___: ___: Schlecht
 Wichtig ___: ___: ___: ___: ___: ___: ___: Unwichtig
 Stark ___: ___: ___: ___: ___: ___: ___: Schwach
 Bedrohend ___: ___: ___: ___: ___: ___: ___: Nicht bedrohend
 Mir nahestehend ___: ___: ___: ___: ___: ___: ___: Mir fernstehend
 Aktiv ___: ___: ___: ___: ___: ___: ___: Nicht aktiv

5. DIE EIGENE PERSON

Gut ___: ___: ___: ___: ___: ___: ___: Schlecht
 Wichtig ___: ___: ___: ___: ___: ___: ___: Unwichtig
 Stark ___: ___: ___: ___: ___: ___: ___: Schwach
 Bedrohend ___: ___: ___: ___: ___: ___: ___: Nicht bedrohend
 Mir nahestehend ___: ___: ___: ___: ___: ___: ___: Mir fernstehend
 Aktiv ___: ___: ___: ___: ___: ___: ___: Nicht aktiv

6. KAPITALISMUS (Soziale Marktwirtschaft)

Gut ___: ___: ___: ___: ___: ___: ___: Schlecht
 Wichtig ___: ___: ___: ___: ___: ___: ___: Unwichtig
 Stark ___: ___: ___: ___: ___: ___: ___: Schwach
 Bedrohend ___: ___: ___: ___: ___: ___: ___: Nicht bedrohend
 Mir nahestehend ___: ___: ___: ___: ___: ___: ___: Mir fernstehend
 Aktiv ___: ___: ___: ___: ___: ___: ___: Nicht aktiv

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. This section also outlines the various methods used to collect and analyze data, ensuring that the information is reliable and up-to-date.

2. The second part of the document focuses on the financial aspects of the organization. It provides a detailed overview of the budget, including the projected income and expenses for the upcoming year. This section also discusses the various financial risks and how they are being managed to ensure the organization's financial stability.

3. The third part of the document addresses the operational aspects of the organization. It describes the various departments and their roles, as well as the processes and procedures that govern the organization's operations. This section also discusses the various challenges faced by the organization and how they are being addressed.

4. The fourth part of the document discusses the organization's strategic goals and objectives. It outlines the various initiatives and projects that are being undertaken to achieve these goals, and also discusses the various resources that are being allocated to these initiatives. This section also discusses the various risks and challenges associated with these initiatives and how they are being managed.

5. The fifth part of the document discusses the organization's human resources. It provides a detailed overview of the organization's workforce, including the various departments and their roles. This section also discusses the various challenges faced by the organization in terms of human resources, such as recruitment, training, and retention, and how these challenges are being addressed.

6. The sixth part of the document discusses the organization's legal and regulatory compliance. It provides a detailed overview of the various laws and regulations that the organization is subject to, and also discusses the various measures that are being taken to ensure compliance. This section also discusses the various risks and challenges associated with legal and regulatory compliance and how they are being managed.

7. The seventh part of the document discusses the organization's environmental and social responsibilities. It provides a detailed overview of the various initiatives and projects that are being undertaken to promote environmental and social sustainability. This section also discusses the various challenges faced by the organization in terms of environmental and social responsibilities and how these challenges are being addressed.

8. The eighth part of the document discusses the organization's overall performance. It provides a detailed overview of the organization's financial, operational, and strategic performance, and also discusses the various factors that have contributed to this performance. This section also discusses the various risks and challenges associated with the organization's performance and how they are being managed.

9. The ninth part of the document discusses the organization's future prospects. It provides a detailed overview of the various opportunities and challenges that the organization is likely to face in the future, and also discusses the various measures that are being taken to address these opportunities and challenges. This section also discusses the various risks and challenges associated with the organization's future prospects and how they are being managed.

10. The tenth part of the document discusses the organization's conclusion. It provides a detailed overview of the organization's overall performance and the various measures that are being taken to ensure its future success. This section also discusses the various risks and challenges associated with the organization's future success and how they are being managed.

7. UNSERE VEREINIGUNG ODER ORGANISATION

Gut ___: ___: ___: ___: ___: ___: ___: Schlecht
 Wichtig ___: ___: ___: ___: ___: ___: ___: Unwichtig
 Stark ___: ___: ___: ___: ___: ___: ___: Schwach
 Bedrohend ___: ___: ___: ___: ___: ___: ___: Nicht bedrohend
 Mir nahestehend ___: ___: ___: ___: ___: ___: ___: Mir fernstehend
 Aktiv ___: ___: ___: ___: ___: ___: ___: Nicht aktiv

8. KOMMUNISMUS

Gut ___: ___: ___: ___: ___: ___: ___: Schlecht
 Wichtig ___: ___: ___: ___: ___: ___: ___: Unwichtig
 Stark ___: ___: ___: ___: ___: ___: ___: Schwach
 Bedrohend ___: ___: ___: ___: ___: ___: ___: Nicht bedrohend
 Mir nahestehend ___: ___: ___: ___: ___: ___: ___: Mir fernstehend
 Aktiv ___: ___: ___: ___: ___: ___: ___: Nicht aktiv

9. MEINE POLITISCHEN ÜBERZEUGUNGEN

Gut ___: ___: ___: ___: ___: ___: ___: Schlecht
 Wichtig ___: ___: ___: ___: ___: ___: ___: Unwichtig
 Stark ___: ___: ___: ___: ___: ___: ___: Schwach
 Bedrohend ___: ___: ___: ___: ___: ___: ___: Nicht bedrohend
 Mir nahestehend ___: ___: ___: ___: ___: ___: ___: Mir fernstehend
 Aktiv ___: ___: ___: ___: ___: ___: ___: Nicht aktiv

10. MEINE FREUNDE IN UNSERER VEREINIGUNG

Gut ___: ___: ___: ___: ___: ___: ___: Schlecht
 Wichtig ___: ___: ___: ___: ___: ___: ___: Unwichtig
 Stark ___: ___: ___: ___: ___: ___: ___: Schwach
 Bedrohend ___: ___: ___: ___: ___: ___: ___: Nicht bedrohend
 Mir nahestehend ___: ___: ___: ___: ___: ___: ___: Mir fernstehend
 Aktiv ___: ___: ___: ___: ___: ___: ___: Nicht aktiv

1. The first part of the report deals with the general situation of the country. It is a very interesting and informative study of the country's development over the last few years. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's development.

2. The second part of the report deals with the economic situation of the country. It is a very detailed and comprehensive study of the country's economy. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's economy.

3. The third part of the report deals with the social situation of the country. It is a very detailed and comprehensive study of the country's social structure. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's social structure.

4. The fourth part of the report deals with the political situation of the country. It is a very detailed and comprehensive study of the country's political system. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's political system.

5. The fifth part of the report deals with the cultural situation of the country. It is a very detailed and comprehensive study of the country's culture. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's culture.

6. The sixth part of the report deals with the environmental situation of the country. It is a very detailed and comprehensive study of the country's environment. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's environment.

7. The seventh part of the report deals with the international situation of the country. It is a very detailed and comprehensive study of the country's international relations. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's international relations.

8. The eighth part of the report deals with the future of the country. It is a very detailed and comprehensive study of the country's future. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's future.

9. The ninth part of the report deals with the conclusion of the study. It is a very detailed and comprehensive study of the country's development. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's development.

10. The tenth part of the report deals with the bibliography of the study. It is a very detailed and comprehensive study of the country's development. The author has done a great deal of research and has gathered a wealth of material. The report is well written and is easy to read. It is a valuable contribution to the study of the country's development.

11. DER MODERNE SOZIALISMUS

Gut ____: ____: ____: ____: ____: ____: ____: Schlecht
 Wichtig ____: ____: ____: ____: ____: ____: ____: Unwichtig
 Stark ____: ____: ____: ____: ____: ____: ____: Schwach
 Bedrohend ____: ____: ____: ____: ____: ____: ____: Nicht bedrohend
 Mir nahestehend ____: ____: ____: ____: ____: ____: ____: Mir fernstehend
 Aktiv ____: ____: ____: ____: ____: ____: ____: Nicht aktiv

12. MEINE RELIGION

Gut ____: ____: ____: ____: ____: ____: ____: Schlecht
 Wichtig ____: ____: ____: ____: ____: ____: ____: Unwichtig
 Stark ____: ____: ____: ____: ____: ____: ____: Schwach
 Bedrohend ____: ____: ____: ____: ____: ____: ____: Nicht bedrohend
 Mir nahestehend ____: ____: ____: ____: ____: ____: ____: Mir fernstehend
 Aktiv ____: ____: ____: ____: ____: ____: ____: Nicht aktiv

13. DIE BERLINER MAUER

Gut ____: ____: ____: ____: ____: ____: ____: Schlecht
 Wichtig ____: ____: ____: ____: ____: ____: ____: Unwichtig
 Stark ____: ____: ____: ____: ____: ____: ____: Schwach
 Bedrohend ____: ____: ____: ____: ____: ____: ____: Nicht bedrohend
 Mir nahestehend ____: ____: ____: ____: ____: ____: ____: Mir fernstehend
 Aktiv ____: ____: ____: ____: ____: ____: ____: Nicht aktiv

14. IM ALLGEMEINEN GLAUBE ICH, DASS ANDERE IN UNSERER VEREINIGUNG MICH WIE FOLGT BEURTEILEN

Gut ____: ____: ____: ____: ____: ____: ____: Schlecht
 Wichtig ____: ____: ____: ____: ____: ____: ____: Unwichtig
 Stark ____: ____: ____: ____: ____: ____: ____: Schwach
 Bedrohend ____: ____: ____: ____: ____: ____: ____: Nicht bedrohend
 Mir nahestehend ____: ____: ____: ____: ____: ____: ____: Mir fernstehend
 Aktiv ____: ____: ____: ____: ____: ____: ____: Nicht aktiv

1. The first part of the report is a general introduction to the project. It describes the objectives of the study and the methods used to collect and analyze the data.

2. The second part of the report is a detailed description of the data. It includes a table of the data and a discussion of the results.

3. The third part of the report is a discussion of the results. It compares the results with the objectives of the study and discusses the implications of the findings.

4. The fourth part of the report is a conclusion. It summarizes the main findings of the study and provides recommendations for future research.

5. The fifth part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

6. The sixth part of the report is an appendix. It includes a list of the data and a discussion of the results.

7. The seventh part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

8. The eighth part of the report is an appendix. It includes a list of the data and a discussion of the results.

9. The ninth part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

10. The tenth part of the report is an appendix. It includes a list of the data and a discussion of the results.

11. The eleventh part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

12. The twelfth part of the report is an appendix. It includes a list of the data and a discussion of the results.

13. The thirteenth part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

14. The fourteenth part of the report is an appendix. It includes a list of the data and a discussion of the results.

15. The fifteenth part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

16. The sixteenth part of the report is an appendix. It includes a list of the data and a discussion of the results.

17. The seventeenth part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

18. The eighteenth part of the report is an appendix. It includes a list of the data and a discussion of the results.

19. The nineteenth part of the report is a list of references. It includes a list of the books, articles, and other sources used in the study.

20. The twentieth part of the report is an appendix. It includes a list of the data and a discussion of the results.

Nachstehend finden Sie einige Aussagen, die bestimmte Meinungen wiedergeben, und auf welche jeweils ein "JA! ja ? nein NEIN!" folgen. Wenn Sie mit der wiedergegebenen Meinung völlig einverstanden sind, machen Sie bitte einen Kreis um das "JA!", wenn Sie einverstanden sind, aber nicht völlig, dann um das "ja". Wenn Sie keine bestimmte Meinung zu der Aussage haben, machen Sie einen Kreis um das "?", wenn Sie mit der ausgedrückten Meinung nicht übereinstimmen, dann um das "nein", und wenn Sie die Aussage völlig ablehnen, machen Sie einen Kreis um das "NEIN!"

Zum Beispiel:

Die Wiedervereinigung Deutschlands wird von allen Deutschen gewünscht.

☒ JA! ja ? nein NEIN!

1. Es gibt heute ständig so viele Neuerungen, dass man nicht mehr weiss, wie man sich verhalten soll.

JA! ja ? nein NEIN!

2. Es könnte viel in der Welt verbessert werden, wenn die Menschen sich nur dafür einsetzen würden.

JA! ja ? nein NEIN!

3. Eigentum ist etwas, was mit Bedürftigen geteilt werden sollte.

JA! ja ? nein NEIN!

4. Unser Land braucht mehr Gruppen von Menschen, die mit Hingabe die Ursprünge der gegenwärtigen Krisen angreifen.

JA! ja ? nein NEIN!

5. Es ist wichtig, dass es der Regierung erlaubt ist, persönliches Eigentum zu übernehmen (natürlich nur mit Entschädigung der Eigentümer), wenn es für das Wohl der gesamten Bevölkerung notwendig ist.

JA! ja ? nein NEIN!

6. Das Wohl der Gemeinschaft ist wichtiger als Eigentumsrechte Einzelner.

JA! ja ? nein NEIN!

7. Ich mache mir Sorgen über die Zukunft, die unsere Kinder erwartet.

JA! ja ? nein NEIN!

8. Im Notfall ist es erlaubt, das Eigentum anderer sogar dann zu benutzen, wenn man nicht vorher um Erlaubnis gefragt hat.

JA! ja ? nein NEIN!

9. Manchmal fühle ich mich ganz verlassen in der Welt.

JA! ja ? nein NEIN!

10. Im Allgemeinen finde ich, dass es besser wäre, Freunde zu haben, die meine politischen Ansichten teilen.

JA! ja ? nein NEIN!

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the transparency and accountability of the organization. The document outlines the various methods used to collect and analyze data, ensuring that the information is reliable and valid. It also mentions the need for regular audits to verify the accuracy of the records.

In the second part, the document describes the process of identifying and addressing potential risks. It highlights the importance of proactive risk management to prevent any adverse impacts on the organization's operations. The document provides a detailed overview of the risk assessment process, including the identification of risks, their evaluation, and the implementation of mitigation strategies. It also mentions the role of the risk management committee in overseeing the process.

The third part of the document focuses on the implementation of the proposed changes. It outlines the steps involved in the implementation process, from the initial planning to the final execution. The document emphasizes the need for clear communication and coordination among all stakeholders to ensure a smooth transition. It also mentions the importance of monitoring and evaluating the progress of the implementation to make any necessary adjustments.

In the fourth part, the document discusses the future plans for the organization. It outlines the long-term goals and objectives, as well as the strategies to achieve them. The document mentions the need for continuous improvement and innovation to stay competitive in the market. It also mentions the importance of maintaining a strong relationship with the stakeholders and the community.

The document concludes with a summary of the key findings and recommendations. It reiterates the importance of maintaining accurate records, proactive risk management, and effective implementation. It also mentions the need for continuous improvement and innovation. The document ends with a statement of commitment to the organization's mission and vision.

11. Heutzutage ist es oft notwendig, wachsamer gegenüber Gedanken zu sein, die aus der eigenen Gruppe kommen, als gegenüber Auffassungen, die von Leuten aus anderen Gruppen vertreten werden.

JA! ja ? nein NEIN!

12. Ich werde von meinen Freunden nicht so oft eingeladen, wie ich es mir wünsche.

JA! ja ? nein NEIN!

13. Der Zweck heiligt die Mittel.

JA! ja ? nein NEIN!

14. Eine Organisation oder Gruppe, die zuviel Meinungsverschiedenheiten unter ihren Mitgliedern erlaubt, kann auf die Dauer nicht existieren.

JA! ja ? nein NEIN!

15. Wo es eben möglich ist, unterstütze ich die Leute, die mit mir politisch einer Meinung sind.

JA! ja ? nein NEIN!

16. Ich gebe gerne Geld aus.

JA! ja ? nein NEIN!

17. Man sollte die politischen Auswirkungen und Gesichtspunkte des Alltagslebens niemals übersehen.

JA! ja ? nein NEIN!

18. Obwohl jeder Staatsbürger politische Verantwortung trägt, sollte man nicht vergessen, dass andere Bereiche des Lebens gleich wichtig sind.

JA! ja ? nein NEIN!

19. Ein wahrer Freund ist der, der sagen würde: "Was mir gehört, gehört auch Dir".

JA! ja ? nein NEIN!

20. Wenn jemand etwas besitzt, was ein anderer mehr braucht als er, ist er verpflichtet, es dem anderen zum Gebrauch zu überlassen.

JA! ja ? nein NEIN!

21. Eines der störendsten Dinge im Leben ist die Tatsache, dass einige Leute zuviel besitzen und andere zuwenig.

JA! ja ? nein NEIN!

22. Allgemein gesehen, glaube ich, dass die Welt so ziemlich in bester Ordnung ist.

JA! ja ? nein NEIN!

23. Das Experimentieren in der menschlichen Gesellschaft vergrößert nur die Schwierigkeiten.

JA! ja ? nein NEIN!

24. Die meisten Menschen fühlen sich heutzutage selten einsam.

JA! ja ? nein NEIN!

25. Manchmal kommt es mir so vor, als ob die Menschen mich ausnutzen.
JA! ja ? nein NEIN!
26. Die Anschauungen der Menschen sind einem so starken Wandel unterworfen, dass ich mich manchmal frage, ob wir uns jemals wieder auf irgendetwas verlassen können.
JA! ja ? nein NEIN!
27. Die heutige Welt ist so kompliziert, dass man nie genau weiss, was los ist. Deshalb muss man sich auf das Urteil von Führungskräften und Experten verlassen, denen man vertrauen kann.
JA! ja ? nein NEIN!
28. Es ist oft wünschenswert, sich mit seinem Urteil über die heutigen Ereignisse zurückzuhalten, bis man erfahren hat, was diejenigen, die man respektiert, darüber sagen.
JA! ja ? nein NEIN!
29. Es wäre am besten, politische Fragen vom Berufsleben zu trennen.
JA! ja ? nein NEIN!
30. Es ist besser, sich den gegebenen Zuständen anzupassen, als "gegen den Strom zu schwimmen".
JA! ja ? nein NEIN!
31. Für die Probleme der heutigen Gesellschaft sind die Menschen selbst verantwortlich, und deshalb können sie auch von ihnen gelöst werden.
JA! ja ? nein NEIN!
32. Heutzutage macht es einem Angst für die Erziehung eines Kindes verantwortlich zu sein.
JA! ja ? nein NEIN!
33. Wie zu allen Zeiten findet man auch heute noch leicht gute Freunde.
JA! ja ? nein NEIN!
34. Alles ist relativ, es gibt keine bestimmten Maßstäbe, nach denen man sich richten könnte.
JA! ja ? nein NEIN!
35. Auf die Dauer ist es besser, sich Freunde und Mitarbeiter zu wählen, die den eigenen Geschmack und die eigenen Ansichten teilen.
JA! ja ? nein NEIN!
36. Im Grunde genommen, fühlen wir uns in der Welt, in der wir leben, sehr verlassen.
JA! ja ? nein NEIN!
37. Ich bin der Auffassung, dass meine politischen Überzeugungen Privatsache sind.
JA! ja ? nein NEIN!

38. Es gibt zu viele Leute, die sich über die heutige politische, wirtschaftliche und soziale Lage einfach keine Gedanken machen.

JA! ja ? nein NEIN!

39. Sowohl der Einzelne als auch die Gesellschaft müssen sich ändern, um Fortschritte zu machen.

JA! ja ? nein NEIN!

40. Ich wünschte, ich könnte mehr tun, die heutige Lage der Bundesrepublik zu verbessern.

JA! ja ? nein NEIN!

41. Man kann immer Freunde gewinnen, wenn man sich selbst freundlich verhält.

JA! ja ? nein NEIN!

42. Ich frage mich oft, was der eigentliche Sinn des Lebens ist.

JA! ja ? nein NEIN!

43. Ich kann gar nichts oder nur wenig tun, um den Anfang eines neuen Weltkrieges zu verhindern.

JA! ja ? nein NEIN!

44. Unglücklicherweise verstehen viele Leute, mit denen ich wichtige sozial-politische Probleme diskutiert habe, gar nicht, worum es geht.

JA! ja ? nein NEIN!

45. Die meisten Leute wissen nicht, was gut für sie ist.

JA! ja ? nein NEIN!

46. Ich versuche bei jeder Gelegenheit, die politischen Einstellungen meiner Freunde, Bekannten und Nachbarn herauszufinden.

JA! ja ? nein NEIN!

47. Die Schulbildung ist mehr dazu bestimmt, uns unsere Lebensweisen und Gesellschaftsformen schätzen zu lehren, als sie zu ändern.

JA! ja ? nein NEIN!

48. Wahrscheinlich gab es in der Weltgeschichte nur wenige wirklich grosse Denker.

JA! ja ? nein NEIN!

49. Die Welt in der wir leben, ist im Grunde genommen ganz erträglich.

JA! ja ? nein NEIN!

50. Man hat heutzutage so viele Entscheidungen zu treffen, dass man manchmal wirklich in die Luft gehen könnte.

JA! ja ? nein NEIN!

51. Man wird heutzutage so weitgehend reglementiert, dass man selbst in persönlichen Angelegenheiten kaum noch eigene Entscheidungen treffen kann.

JA! ja ? nein NEIN!

52. Die führenden Leute unserer Gesellschaft sollten mehr in die Zukunft schauen, als sich an der Vergangenheit zu orientieren.

JA! ja ? nein NEIN!

1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that proper record-keeping is essential for transparency and accountability, particularly in financial matters. The text suggests that organizations should implement robust systems to track every detail, from small expenses to major investments.

2. The second section addresses the challenges of data management in a rapidly changing environment. It notes that as the volume of data increases, the complexity of managing it also grows. The author argues that organizations must invest in advanced technologies and skilled personnel to effectively handle this information. This includes not only storage but also the ability to analyze and interpret the data for strategic decision-making.

3. The third part of the document focuses on the role of leadership in fostering a culture of innovation and risk-taking. It states that leaders must encourage their teams to think creatively and explore new possibilities, even if it means taking calculated risks. The text provides examples of successful companies that have thrived by embracing change and innovation, highlighting the importance of a supportive and flexible organizational structure.

4. The fourth section discusses the importance of continuous learning and development for all employees. It argues that in a competitive market, organizations must ensure that their workforce is constantly updating its skills and knowledge. This can be achieved through various means, including formal training programs, workshops, and on-the-job learning opportunities. The author stresses that a commitment to learning is a key factor in long-term success.

5. The final part of the document concludes with a call to action, urging organizations to embrace the challenges and opportunities of the future. It reiterates the importance of maintaining high standards of integrity and ethical behavior, as these are foundational to any successful enterprise. The text ends with a statement of optimism, suggesting that with the right mindset and resources, organizations can achieve their goals and make a positive impact on the world.

53. Wenn ich mich erst einmal in eine scharfe Diskussion einlasse, kann ich kaum aufhören.

JA! ja ? nein NEIN!

54. Man ist eigentlich nur ein kleines Zahnrad in der grossen Maschine des Lebens.

JA! ja ? nein NEIN!

55. Ich erwarte mit grosser Spannung und Vorfreude die bestimmt ganz anders geartete Welt der Zukunft.

JA! ja ? nein NEIN!

56. Obwohl ich es mir nicht gerne selbst eingestehen will, geht mein geheimer Ehrgeiz dahin, ein grosser Mann wie Goethe, Beethoven oder Einstein zu werden.

JA! ja ? nein NEIN!

57. Die Menschen sind von Natur aus freundlich und hilfsbereit.

JA! ja ? nein NEIN!

58. Ich habe das Gefühl, dass sich heutzutage alles viel schneller ändert als früher.

JA! ja ? nein NEIN!

59. Ich meine, dass ich mehr von anderen bestimmt werde, als dass ich mein eigenes Schicksal in der Hand habe.

JA! ja ? nein NEIN!

60. Wenn ich die Möglichkeit hätte, würde ich etwas tun, was für die Menschheit von grossem Segen wäre.

JA! ja ? nein NEIN!

61. Die Zukunft sieht sehr trübe aus.

JA! ja ? nein NEIN!

62. Wir könnten in führenden Stellungen mehr junge Leute und auch andere gebrauchen, die bereit wären, neue Wege zu beschreiten.

JA! ja ? nein NEIN!

63. Im grossen und ganzen gesehen, sind Veränderungen besser als gleichbleibende Verhältnisse.

JA! ja ? nein NEIN!

64. Das Schlimmste, was jemand tun könnte, ist, diejenigen öffentlich anzugreifen, die seine Anschauungen teilen.

JA! ja ? nein NEIN!

65. Das Einzige, auf das man sich heute noch mit Sicherheit verlassen kann, ist, dass man sich auf nichts verlassen kann.

JA! ja ? nein NEIN!

66. Es gibt kaum noch verlässliche Beziehungen zwischen den Menschen.

JA! ja ? nein NEIN!

67. Die einzige Möglichkeit neben dem Experimentieren im Bereich der Gesellschaft ist der Stillstand.

JA! ja ? nein NEIN!

68. Es macht mich wütend, wenn jemand keinesfalls zugeben will, dass er unrecht hat.

J A! ja ? nein NEIN!

69. Jemand, der sich nur um sein eigenes Wohl kümmert, ist verachtenswert.

J A! ja ? nein NEIN!

70. Ohne besonders glückliche Umstände hat man kaum eine Möglichkeit, im Beruf vorwärts zu kommen.

J A! ja ? nein NEIN!

71. Man kann sich in seinem Beruf nie wohl fühlen, wenn die Arbeitsbedingungen dauernd geändert werden.

J A! ja ? nein NEIN!

72. Ich würde es vorziehen, in einem Beruf zu bleiben, den ich beherrsche, als in einen anderen zu wechseln, in dem fast alles neu wäre.

J A! ja ? nein NEIN!

73. Ich bevorzuge einen Beruf, in dem ich meine Arbeit stets in gleicher Weise erledigen kann.

J A! ja ? nein NEIN!

74. Es ist bedauerlich, dass viele Leute nicht in ihrem erlernten Beruf bleiben.

J A! ja ? nein NEIN!

75. Wenn ich mich einmal an eine bestimmte Arbeitsweise gewöhnt habe, finde ich es störend, mich umstellen zu müssen.

J A! ja ? nein NEIN!

76. Wer so hart und fleissig arbeitet, wie er es vermag, hat Anspruch auf einen angemessenen Lebensstandard.

J A! ja ? nein NEIN!

77. Viele der heutigen Schwierigkeiten lassen sich auf die grossen Unterschiede zwischen denen, die alles haben, und denen, die fast nichts haben, zurückführen.

J A! ja ? nein NEIN!

78. Die Bundesrepublik hat sich schon zu weit dem Sozialismus genähert.

J A! ja ? nein NEIN!

79. Eines der grössten Probleme unserer Gesellschaft ist der übermässige Einfluss der Gewerkschaften.

J A! ja ? nein NEIN!

80. Um gute Arbeit zu leisten, ist es notwendig, dass unsere Vorgesetzten uns genau erklären, was wir zu tun haben und wie wir unsere Arbeit ausführen sollen.

J A! ja ? nein NEIN!

81. Man kann die Menschheit in zwei verschiedene Klassen einteilen: die Schwachen und die Starken.

J A! ja ? nein NEIN!

82. Der einzelne Mensch ist ein hilfloses und unglückliches Geschöpf.

J A! ja ? nein NEIN!

83. Freundschaftliche Beziehungen zu anderen Mitgliedern unserer Vereinigung sollten gefördert werden.
JA! ja ? nein NEIN!
84. Ich fühle mich dazu berufen, unsere Vereinigung zu verteidigen, wenn jemand sie mit Worten angreift.
JA! ja ? nein NEIN!
85. Die führenden Leute unserer Vereinigung sind in jeder Weise darauf bedacht, unser Wohl und unsere Wünsche zu fördern.
JA! ja ? nein NEIN!
86. Als Einzelner ist meine Stimme bei den Entscheidungen unserer Vereinigung wirkungslos.
JA! ja ? nein NEIN!
87. Es ist schwierig, ohne gute Beziehungen eine gute Stellung zu erhalten, d.h. es kommt nicht darauf an, was man kann, sondern wen man kennt.
JA! ja ? nein NEIN!
88. Unsere Vereinigung gibt uns das Gefühl, dass es sehr wichtig ist, ihr anzugehören.
JA! ja ? nein NEIN!
89. Die Ziele unserer Vereinigung sind mir vollkommen klar.
JA! ja ? nein NEIN!
90. Es hat wenig Sinn, zu irgendwelchen Versammlungen unserer Vereinigung zu gehen, wenn man nicht mit den führenden Leuten übereinstimmt.
JA! ja ? nein NEIN!
91. Die Mitglieder unserer Vereinigung sollten nur für diejenigen politischen Kandidaten und Parteien stimmen, die von unserer Vereinigung gutgeheissen werden.
JA! ja ? nein NEIN!
92. Trotz aller demokratischen Grundsätze sind es doch nur ein paar der führenden Leute, die alle Angelegenheiten unserer Vereinigung wirklich bestimmen.
JA! ja ? nein NEIN!
93. Ich habe oft den Eindruck, als ob mein ganzes Tun hier auf die Angelegenheiten dieser Vereinigung wenig Einfluss hat.
JA! ja ? nein NEIN!
94. Ich würde es vorziehen, dieser Vereinigung nicht anzugehören.
JA! ja ? nein NEIN!
95. Wenn unsere Vereinigung eine bestimmte Stellung oder Meinung vertritt, dann schließe ich mich dieser Meinung gewöhnlich an.
JA! ja ? nein NEIN!
96. Ich versuche soweit wie ich kann, ständig unsere Vereinigung zu verbessern.
JA! ja ? nein NEIN!

97. Ich bin ziemlich sicher, dass ich weiss, was die offizielle Meinung unserer Vereinigung ist.

JA! ja ? nein NEIN!

98. Ich möchte bei der ersten besten Gelegenheit aus dieser Vereinigung austreten.

JA! ja ? nein NEIN!

99. Es kommt mir so vor, als ob zu viele der Fragen und Probleme schon vor der Versammlung gelöst worden sind.

JA! ja ? nein NEIN!

100. Man sollte nie die Stellungnahme der eigenen Vereinigung in der Öffentlichkeit kritisieren oder angreifen.

JA! ja ? nein NEIN!

101. Die Interessen eines Mitgliedes unserer Vereinigung sind völlig verschieden von denen anderer Vereinigungen.

JA! ja ? nein NEIN!

102. Ich weiss gar nicht, warum ich dieser Vereinigung überhaupt beigetreten bin.

JA! ja ? nein NEIN!

103. Ich habe nicht viele Freunde in unserer Vereinigung.

JA! ja ? nein NEIN!

104. Ich würde mich freuen, wenn man mir in dieser Vereinigung etwas freundlicher entgegentreten würde.

JA! ja ? nein NEIN!

105. Ich wurde Mitglied dieser Vereinigung, weil meine Freunde auch beitraten.

JA! ja ? nein NEIN!

Wieviele gute Freunde haben Sie in dieser Vereinigung? Damit meinen wir diejenigen, die Ihnen besonders nahestehen, mit denen Sie viel Zeit verbringen, denen Sie ganz vertrauen können, denen Sie jederzeit helfen würden, und die auch Ihnen jederzeit zur Seite stehen würden.

- () Ich habe keine guten Freunde
 () Ich habe einen guten Freund
 () Ich habe nicht viele gute Freunde
 () Ich habe viele gute Freunde
 () Ich habe sehr viele gute Freunde Wieviele? ____

Wie würden Sie Ihre Vereinigung in Bezug auf die freundliche Atmosphäre und die Offenheit unter den Mitgliedern einschätzen. Kreuzen Sie bitte unten über der Ziffer an, die Ihnen am zutreffendsten zu sein scheint.

Sehr offen u. freundlich	1	2	3	4	5	6	7	Sehr geschlossen und unfreundlich
Mittelmässig								

Die folgenden Fragen von 1 bis 6 beziehen sich auf die Vereinigung, von der Ihnen dieser Fragebogen ausgehändigt wurde.

1. Wieviel Jahre sind Sie schon Mitglied dieser Vereinigung? _____ Jahre

2. Wie oft besuchen Sie Versammlungen dieser Vereinigung hier am Ort?

- () Ich besuche alle Versammlungen
 () Ich besuche die meisten Versammlungen
 () Ich besuche ungefähr die Hälfte d. Versammlungen
 () Ich besuche einige der Versammlungen
 () Ich besuche nur selten eine Versammlung

3. Bekleiden Sie gegenwärtig in dieser Vereinigung ein Amt? Ja _____
 Nein _____

a) Wenn Ja, welches Amt bekleiden Sie? _____
 (Titel des Amtes, z.B.: Schatzmeister)

b) Wie lange haben Sie dieses Amt schon inne? _____ Jahre

4. Bekleideten Sie früher einmal ein Amt in dieser Vereinigung? Ja _____
 Nein _____

5. In welchen anderen Gruppen, Vereinigungen, Organisationen, Vereinen, Verbänden usw. sind Sie Mitglied oder bekleiden Sie ein Amt? Bitte führen Sie alle beruflichen, sportlichen, politischen, religiösen, liebhaberischen und sonstigen Vereinigungen an, in denen Sie ein Mitglied sind, oder in denen Sie ein Amt bekleiden.

Name d. Vereinigung	Bekleiden Sie ein Amt i. dieser Vereinigung?	Ist diese Vereinigung sehr wichtig für Sie?	Mitgliedszeit in Jahren
a) _____	_____	JA! ja ? nein NEIN!	_____
b) _____	_____	JA! ja ? nein NEIN!	_____
c) _____	_____	JA! ja ? nein NEIN!	_____
d) _____	_____	JA! ja ? nein NEIN!	_____
e) _____	_____	JA! ja ? nein NEIN!	_____
f) _____	_____	JA! ja ? nein NEIN!	_____
g) _____	_____	JA! ja ? nein NEIN!	_____
h) _____	_____	JA! ha ? nein NEIN!	_____
i) _____	_____	JA! ja ? nein NEIN!	_____
j) _____	_____	JA! ja ? nein NEIN!	_____

Für den Fall, daß Sie mehr Zeilen brauchen, benutzen Sie bitte die Rückseite

Verglichen mit anderen Vereinigungen, in denen Sie Mitglied sind: Haben Sie in dieser Gruppe mehr oder weniger Freunde als in anderen Gruppen?

- () Viel mehr in dieser Gruppe
 () Mehr in dieser Gruppe
 () Ungefähr dieselbe Anzahl wie in anderen Gruppen
 () Weniger in dieser Gruppe
 () Viel weniger in dieser Gruppe

. Wie alt wurden Sie an Ihrem letzten Geburtstag? _____ Jahre

. Geschlecht? Männlich _____ Weiblich _____

. Familienstand Ledig _____
 Verheiratet _____
 Verwitwet _____
 In Trennung lebend _____
 Geschieden _____

. Geburtsort und Land : _____

1. Welchen Beruf üben Sie aus? Falls mehrere Berufe, geben Sie den Hauptberuf bitte extra an.

(z.B.: Hauptberuf: Werkzeugmacher; Nebenberuf: Mixer)

• Sind Sie selbständig, d.h. leiten Sie Ihre eigene Firma oder Ihr eigenes Geschäft? Ja _____
Nein _____

Ist Ihre Frau (Ihr Mann) berufstätig? Ja _____
Nein _____

Mit Ihrem jetzigen Wohnort anfangend, stellen Sie bitte rücklaufend eine Liste derjenigen Wohnorte auf, in denen Sie in den letzten zehn Jahren gewohnt haben.

	Daten: von	bis
1. _____ (jetziger Wohnort)	_____	_____
2. _____	" "	_____
3. _____	" "	_____
4. _____	" "	_____
5. _____	" "	_____

Falls Sie mehr Zeilen brauche, schreiben Sie bitte auf der Rückseite weiter.

Schulbildung: Bitte das letzte vollendete Jahr umkreisen.

Typ der Schule	Jahre										Ohne Abschluß	Mit Abschluß
Volksschule	1	2	3	4	5	6	7	8	9			
Berufsschule	1	2	3	4								
Mittelschule	1	2	3	4	5	6						
Oberschule oder Gymnasium	1	2	3	4	5	6	7	8	9			
Berufsfachschule oder Akademie	1	2	3	4								
Universität oder technische Hochschule	1	2	3	4	5	6	7	8	9	10	Diplom oder Staatsexamen	Promotion

10. Wollen Sie sich noch weiterbilden? Ja ()
Nein ()

Wenn ja, wollen Sie:

- ()
- a) Volksschulausbildung beenden () h) Mit der Mittleren Reife abschließen ()
b) Berufsschulausbildung anfangen () i) Mit dem Abitur abschließen ()
c) Berufsschulausbildung beenden () j) Mit einem Diplom abschließen ()
d) Mittelschulausbildung anfangen () k) Mit dem Doktor abschließen ()
e) Mittelschulausbildung beenden ()
f) Oberschulausbildung anfangen ()
g) Oberschulausbildung beenden ()

11. Wenn Sie einmal ganz nüchtern die Zukunftsaussichten beurteilen: Wieviel Weiterbildung glauben Sie in Zukunft noch erreichen zu können?

- a) Keine zusätzliche Schulausbildung () h) Mit der Mittleren Reife abschließen ()
b) Berufsschulausbildung anfangen ()
c) Berufsschulausbildung beenden () i) Mit dem Abitur abschließen ()
d) Mittelschulausbildung anfangen () j) Mit einem Diplom abschließen ()
e) Mittelschulausbildung beenden () k) Mit dem Doktor abschließen ()
f) Oberschulausbildung anfangen ()
g) Oberschulausbildung beenden ()

2. Schulbildung Ihres Vaters: Bitte das letzte vollendete Jahr umkreisen.

Typ der Schule	Jahre										Ohne Abschluß	Mit Abschluß
Volksschule	1	2	3	4	5	6	7	8	9			
Berufsschule	1	2	3	4								
Mittelschule	1	2	3	4	5	6						
Oberschule oder Gymnasium	1	2	3	4	5	6	7	8	9			
Berufsfachschule oder Akademie	1	2	3	4								
Universität oder technische Hochschule	1	2	3	4	5	6	7	8	9	10		Diplom oder Staatsexamen
												Promotion

3a) Welchen Beruf übte Ihr Vater (oder Erziehungsberechtigter) aus?

b) Ist (war) Ihr Vater selbständig Ja () Nein ()

c) Name des Arbeitgebers oder Firma _____

4a) Welches war das monatliche Nettoeinkommen Ihres Vaters (oder des Erziehungsberechtigten) zu der Zeit, als Sie noch von ihm unterstützt wurden? Geben Sie bitte an, welche Summe Ihrem Vater nach Abzug seiner Steuern noch zur Verfügung stand.

	RM	DM		RM	DM
unter 300.-	()	()	801.- bis 1.000.-	()	()
301.- bis 400.-	()	()	1.001.- bis 1.200.-	()	()
401.- bis 500.-	()	()	1.201.- bis 1.500.-	()	()
501.- bis 600.-	()	()	1.501.- bis 2.000.-	()	()
601.- bis 700.-	()	()	mehr als 2.000.-	()	()

4b) Wieviel Personen lebten zu jener Zeit im väterlichen Haushalt? _____

15. Mit Ihrem jetzigen Beruf anfangend stellen Sie bitte rücklaufend eine Liste zusammen, die alle Berufe enthält, die Sie in den letzten 10 Jahren ausgeübt haben.

a)	Datum: von	bis
(heutiger Beruf)	(Jahr)	(Jahr)
b)	" "	" "
c)	" "	" "
d)	" "	" "
e)	" "	" "

Falls Sie mehr Platz brauchen, benutzen Sie bitte die Rückseite dieses Blattes.

16. Stellen Sie sich vor, Sie könnten jeden beliebigen Beruf haben, den Sie sich überhaupt wünschen, und niemand würde nach Eignung oder Erfahrung fragen. Welchen Beruf würden Sie dann wählen? (Beschreiben Sie diesen Beruf bitte genau)

17. Wenn Sie einmal ganz nüchtern an Ihre Zukunft denken, was glauben Sie: Welchen Beruf werden Sie tatsächlich haben, wenn Sie aus dem Arbeitsleben ausscheiden?

- 18a) Welches ist Ihr monatliches Netto-Einkommen, das heißt, wieviel steht Ihnen nach Abzug der Steuern und Sozialversicherung zur Verfügung?

unter 300.- DM	()	DM 801.- bis 1.000.-	()
DM 301.- bis 400.-	()	DM 1.001.- bis 1.200.-	()
DM 401.- bis 500.-	()	DM 1.201.- bis 1.500.-	()
DM 501.- bis 600.-	()	DM 1.501.- bis 2.000.-	()
DM 601.- bis 700.-	()	mehr als 2.000.- DM	()

- 18b) Wieviel Einkommen steht Ihrem eigenen Familienhaushalt insgesamt zur Verfügung, das heißt, wenn Sie auch die Abgaben der anderen berufstätigen Familienmitglieder zu Ihrem eigenen Einkommen hinzuzählen.

unter DM 300.-	()	DM 801.- bis 1.000.-	()
DM 301.- bis 400.-	()	DM 1.001.- bis 1.200.-	()
DM 401.- bis 500.-	()	DM 1.201.- bis 1.500.-	()
DM 501.- bis 600.-	()	DM 1.501.- bis 2.000.-	()
DM 601.- bis 700.-	()	mehr als 2.000.- DM	()

- c) Wieviele Personen müssen nun von diesem Betrag leben? _____

19. Haben Sie Verwandte in der DDR (Sowjetische Besatzungszone)?

Ja ()
Nein ()

20. Haben Sie Verwandte in den ehemaligen deutschen Ostgebieten?

Ja ()
Nein ()

- 21a) Halten Sie die Wiedervereinigung Deutschlands für wünschenswert?

Ja ()
Nein ()

- b) Wenn ja, wären Sie dann bereit, militärische Gewalt anzuwenden, um die Wiedervereinigung herbeizuführen?

Ja ()
Nein ()

- c) Oder würden Sie es vorziehen, die Wiedervereinigung auf friedliche Weise herbeizuführen

Ja ()
Nein ()

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22. Welcher Konfession gehören Sie an?

- a) Katholisch () b) Evangelisch ()
 c) Andere Bekenntnisse: _____
 d) Nicht konfessionell zugehörig ()

23. Wie oft besuchen Sie einen Gottesdienst?

- a) Mehr als einmal in der Woche ()
 b) Einmal in der Woche ()
 c) Zwei-oder dreimal im Monat ()
 d) Einmal im Monat ()
 e) Ab und zu einmal ()
 f) Einmal im Jahr oder seltener ()
 g) Sehr selten ()
 h) Niemals ()

24. Wie wichtig ist Ihnen Ihr religiöser Glaube?

- Sehr wichtig ()
 Ziemlich wichtig ()
 Nicht sehr wichtig ()
 Überhaupt nicht wichtig ()

25. Wenn Sie wichtige Entschlüsse fassen, fragen Sie sich, ob Gott diesen Entschluß billigt?

- Jedesmal ()
 Meistens ()
 Öfters ()
 Manchmal ()
 Selten ()
 Niemals ()

6. Glauben Sie, daß Gott Gebete erhört? Ja () Nein ()

7. Wie oft beten Sie?

- Mehr als einmal am Tag () Ab und zu einmal ()
 Einmal am Tag () Selten ()
 Ein paar Mal in der Woche () Niemals ()

8. Wenn heute Bundestagswahlen wären, welcher Partei würden Sie Ihre Stimme geben?

- CDU ()
 SPD ()
 FDP ()
 Sonstige _____ ()
 Würde nicht wählen () Schwer zu sagen ()

9. Wie wichtig ist Ihnen Ihre eigene politische Einstellung

- Sehr wichtig ()
 Ziemlich wichtig ()
 Nicht besonders wichtig ()
 Überhaupt nicht wichtig ()

1. Ein Gefühl der Sicherheit ist für sehr viele Leute eines der wichtigsten Lebensziele. Es beinhaltet ein Gefühl der Zuversicht und eines unbedrohten Lebens - kurz gesagt: ein beständiges und überschaubares Leben. Würden Sie sagen, daß Sie diesem Ziele auf angemessene Weise näherkommen?

JA! ja ? nein NEIN!

2. Verglichen mit Ihrem heutigen Gefühl der Zuversicht für die Zukunft, finden Sie, daß Sie jetzt mehr Zuversicht, weniger Zuversicht oder ungefähr genausoviel Zuversicht haben wie vor fünf Jahren?

- ☐ Ich habe jetzt viel mehr Zuversicht
- ☐ Ich habe jetzt etwas mehr Zuversicht
- ☐ Ich habe jetzt fast genau so viel Zuversicht wie früher
- ☐ Ich hatte etwas mehr Zuversicht vor fünf Jahren
- ☐ Ich hatte viel mehr Zuversicht vor fünf Jahren

3. Glauben Sie, daß Ihnen die Zukunft mehr, weniger oder ungefähr genau so viel Gewißheit und Zuversicht verspricht wie heutzutage?

- ☐ Die Zukunft verspricht mehr
- ☐ Die Zukunft verspricht etwas mehr
- ☐ Die Zukunft verspricht ungefähr dasselbe
- ☐ Die Zukunft verspricht etwas weniger
- ☐ Die Zukunft verspricht viel weniger

4. Ansehen wird von vielen Leuten als ein Lebensziel betrachtet. Unter Ansehen verstehen wir auch den Einfluß, den Sie auf Berufskollegen, Freunde und Bekannte haben. Glauben Sie, daß Sie dieses Ziel befriedigend erreicht haben?

JA! ja ? nein NEIN!

5. Wenn Sie Ihr heutiges Ansehen mit der Vergangenheit vergleichen, würden Sie sagen, Sie haben jetzt mehr Ansehen, weniger Ansehen oder ungefähr das gleiche Ansehen wie vor fünf Jahren?

- ☐ Ich habe heute viel mehr Ansehen
- ☐ Ich habe heute etwas mehr Ansehen
- ☐ Ich habe heute ungefähr das gleiche Ansehen wie früher
- ☐ Ich habe heute etwas weniger Ansehen
- ☐ Ich habe heute viel weniger Ansehen

6. Glauben Sie, daß die Zukunft Ihnen mehr, weniger oder dasselbe Ansehen wie heute verspricht?

- ☐ Die Zukunft verspricht viel mehr
- ☐ Die Zukunft verspricht etwas mehr
- ☐ Die Zukunft verspricht ungefähr dasselbe
- ☐ Die Zukunft verspricht etwas weniger
- ☐ Die Zukunft verspricht viel weniger

7. Befriedigende persönliche Beziehungen werden ebenfalls oft als Lebensziel angegeben. Unter persönlichen Beziehungen verstehen wir Ihre Beziehungen zu Freunden, Verwandten, Bekannten, Kollegen, Nachbarn usw. Sind Sie mit Ihrer Fähigkeit, Beziehungen mit anderen Menschen aufrechtzuerhalten, zufrieden? Haben Sie dieses Lebensziel zur Zeit in angemessener Weise erreicht?

JA! ja ? nein NEIN!

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Wenn Sie Ihre heutigen persönlichen Beziehungen mit denen der Vergangenheit vergleichen, sind Sie dann der Ansicht, daß Sie heute befriedigendere, weniger befriedigende oder ungefähr gleich befriedigende persönliche Beziehungen wie vor fünf Jahren haben?

- () Meine persönlichen Beziehungen sind heute viel besser
 () Meine persönlichen Beziehungen sind heute etwas besser
 () Meine persönlichen Beziehungen sind heute ungefähr so wie früher
 () Meine persönlichen Beziehungen sind heute etwas schlechter
 () Meine persönlichen Beziehungen sind heute viel schlechter

9. Glauben Sie, daß die Zukunft Ihnen weniger befriedigende oder gleich befriedigende persönliche Beziehungen bringen wird?

- () Die Zukunft bringt viel mehr
 () Die Zukunft bringt etwas mehr
 () Die Zukunft bringt ungefähr das gleiche
 () Die Zukunft bringt etwas weniger
 () Die Zukunft bringt viel weniger

1. Welche Zeitungen und Zeitschriften lesen Sie regelmäßig?

- a) _____ d) _____
 b) _____ e) _____
 c) _____ f) _____

2. Können Sie die folgenden Persönlichkeiten mit ein oder zwei Worten kurz beschreiben? (Z. B. Adenauer: Deutscher Bundeskanzler)

- a) Rudolph Schock _____
 b) Maria Callas _____
 c) Charles de Gaulle _____
 d) Ernest Hemingway _____
 e) Harold Macmillan _____
 f) Dean Rusk _____
 g) Nehru _____
 h) Helmut Rahn _____
 i) Eugen Gerstenmaier _____
 j) Marian Anderson _____
 k) Sophia Loren _____
 l) U. Thant _____

3. Haben Sie ein Eigenheim? Ja () Nein ()

4. Wie hoch sind Ihre monatlichen Ausgaben für Miete beziehungsweise für die Rückzahlung Ihrer Eigenheimkredite einschließlich der Instandhaltungskosten?

DH _____

5. Haben Sie ein Auto? Ja () Nein ()
 Haben Sie ein Motorrad? Ja () Nein ()
 Haben Sie eine Waschmaschine? Ja () Nein ()
 Haben Sie einen Fernsehapparat? Ja () Nein ()
 Haben Sie einen Kühlschrank? Ja () Nein ()

6. Für jeden der folgenden Berufe geben Sie uns bitte an, welche der vorstehenden Beschreibungen (A, B, C, D, E) Ihrer Meinung nach am besten zutrifft. Umkreisen Sie bitte den Buchstaben, der dem Ansehen des nebenstehenden Berufes am nächsten kommt.

A--sehr hohes Ansehen
B--gutes Ansehen
C--durchschnittliches Ansehen
D--geringes Ansehen
E--sehr niedriges Ansehen
?--weiß nicht, wo ich diesen
Beruf einordnen kann

- | | |
|-------------|-------------------------------------|
| A B C D E ? | 1. Kleiner Geschäftsinhaber |
| A B C D E ? | 2. Zahnarzt |
| A B C D E ? | 3. Universitätsprofessor |
| A B C D E ? | 4. Bauer |
| A B C D E ? | 5. Gewerkschaftsfunktionär |
| A B C D E ? | 6. Priester |
| A B C D E ? | 7. Arzt |
| A B C D E ? | 8. Schlosser |
| A B C D E ? | 9. Wissenschaftler |
| A B C D E ? | 10. Volksschullehrer |
| A B C D E ? | 11. Krankenschwester |
| A B C D E ? | 12. Krankenhausdirektor |
| A B C D E ? | 13. Student |
| A B C D E ? | 14. Chiropraktiker |
| A B C D E ? | 15. Psychiater |
| A B C D E ? | 16. Bibliothekar |
| A B C D E ? | 17. Fürsorger |
| A B C D E ? | 18. Anwalt |
| A B C D E ? | 19. Schiffskapitän |
| A B C D E ? | 20. Bürovorsteher in der Verwaltung |

7. Wieviele wirklich gute Freunde haben Sie jetzt? Das heißt, solche Menschen, die Sie besonders gerne haben, mit denen Sie über alles vertraulich sprechen können, und die Ihnen notfalls Hilfe leisten und denen Sie jederzeit helfen würden.

(Schließen Sie bitte nicht Ihre engeren Familienangehörigen mit ein)

- () Keine guten Freunde
() Einen guten Freund
() Zwei bis drei gute Freunde
() Vier bis fünf gute Freunde
() Sechs oder mehr gute Freunde

Es folgen noch einige Fragen über Ihre drei besten Freunde oder Freundinnen. Beantworten Sie bitte alle Fragen über Ihre Freunde, ohne deren Namen anzugeben.

- Denken Sie nun bitte an Ihren allerbesten Freund oder Freundin
- Ist Ihr bester Freund ein Mitglied dieser Vereinigung? Ja () Nein ()
 - Wie alt ist Ihr Freund (Freundin)? _____ Jahre
 - Männlich () Weiblich ()
 - Sind Sie verwandt? Ja () Nein ()
 - Sind Sie Nachbarn? Ja () Nein ()
 - Gehören Sie derselben Konfession an? Ja () Nein ()
 - Besuchen Sie dieselbe Kirche? Ja () Nein ()
 - Was ist der Beruf Ihres besten Freundes (Freundin)? _____
 - Arbeiten Sie zusammen(auf derselben Arbeitsstelle)? Ja () Nein ()
 - Gehören Sie mit ihm (ihr) zu irgendwelchen anderen Vereinigungen? Ja () Nein ()

2. Denken Sie nun an Ihren zweitbesten Freund (oder Freundin)
- Ist Ihr zweitbester Freund ein Mitglied dieser Vereinigung?
Ja () Nein ()
 - Wie alt ist Ihr Freund (oder Freundin)? _____ Jahre
 - Männlich () Weiblich ()
 - Sind Sie verwandt? Ja () Nein ()
 - Sind Sie Nachbarn? Ja () Nein ()
 - Gehören Sie derselben Konfession an? Ja () Nein ()
 - Besuchen Sie dieselbe Kirche? Ja () Nein ()
 - Was ist der Beruf Ihres zweitbesten Freundes (oder Freundin)?

 - Arbeiten Sie zusammen (auf derselben Arbeitsstelle)? Ja () Nein ()
 - Gehören Sie mit ihm (oder ihr) zu irgendwelchen anderen Vereinigungen? Ja () Nein ()
 - Stimmt Ihr Freund (oder Freundin) für dieselbe Partei? Ja () Nein ()
- Denken Sie zum Schluß noch an Ihren drittbesten Freund (oder Freundin)
- Ist Ihr drittbester Freund ein Mitglied dieser Vereinigung?
Ja () Nein ()
 - Wie alt ist Ihr Freund (oder Freundin)? _____ Jahre
 - Männlich () Weiblich ()
 - Sind Sie verwandt? Ja () Nein ()
 - Sind Sie Nachbarn? Ja () Nein ()
 - Gehören Sie derselben Konfession an? Ja () Nein ()
 - Besuchen Sie dieselbe Kirche? Ja () Nein ()
 - Was ist der Beruf Ihres Freundes (oder Freundin)?

 - Arbeiten Sie zusammen (auf derselben Arbeitsstelle)? Ja () Nein ()
 - Gehören Sie mit ihm (oder ihr) zu irgendwelchen anderen Vereinigungen? Ja () Nein ()
 - Stimmt Ihr Freund (oder Freundin) für dieselbe Partei? Ja () Nein ()
- Jeder von uns kennt verschiedene Personen, die für ihn besonders wichtig sind. Dies sind Personen, auf die wir uns verlassen können, die uns zur Seite stehen, die uns beraten und jederzeit helfen. In den drei folgenden Zeilen geben Sie bitte die Anfangsbuchstaben des Namens, das Geschlecht und den Beruf von den drei Personen an (nur Erwachsene, die mit Ihnen nicht verwandt sind), die Ihnen im obigen Sinne am wichtigsten und wertvollsten sind.
- _____ (Name) _____ (Geschlecht) _____ (Beruf)
 - _____
 - _____
- Sind die meisten Ihrer Berufskollegen katholisch, evangelisch oder gehören sie anderen Konfessionen an?
- () katholisch
 - () evangelisch
 - () anderer Konfession: _____
(Name der Konfession)
- Wäre es Ihnen lieber, wenn die meisten Ihrer Berufskollegen derselben Konfession angehörten wie Sie, oder ist es Ihnen egal?
- () Es wäre mir lieber, wenn die meisten meiner Berufskollegen derselben Konfession angehörten
 - () Das ist mir egal.

7. Sind die meisten Ihrer Nachbarn katholisch, evangelisch oder einer anderen Konfession zugehörig?

- ☐ Die meisten sind katholisch
- ☐ Die meisten sind evangelisch
- ☐ Meine Nachbarschaft ist unterschiedlicher Konfession
- ☐ Ich habe keine Ahnung, welcher Konfession meine Nachbarn angehören

8. Wäre es Ihnen lieber, wenn die meisten Ihrer Nachbarn derselben Konfession angehörten wie Sie?

- ☐ Ja
- ☐ Nein
- ☐ Macht keinen Unterschied

Nehmen wir einmal an, Sie erben ganz unerwartet DM 10.000.--. Würden Sie es verbrauchen oder anlegen?

- ☐ Ich würde ganz bestimmt alles verbrauchen
- ☐ Ich würde wahrscheinlich alles verbrauchen
- ☐ Ich würde das meiste verbrauchen und etwas anlegen
- ☐ Ich würde das meiste anlegen und etwas verbrauchen
- ☐ Ich würde wahrscheinlich alles anlegen
- ☐ Ich würde ganz bestimmt alles anlegen

9. Was, glauben Sie, ist für Sie momentan am wertvollsten, d. h. was trägt am stärksten zu Ihrer persönlichen Zufriedenheit bei?

10. Was bereitet Ihnen im Augenblick die größten Sorgen, d. h. was trägt am meisten zu Ihrer persönlichen Unzufriedenheit bei?

11. Wenn Sie gefragt würden, welcher der folgenden Begriffe Ihre soziale Schicht, d. h. Ihre Stellung in der Gesellschaft am besten wiedergeben würde, zu welcher der aufgeführten Schichten würden Sie sich zählen?

- | | | |
|--|--|---|
| <input type="checkbox"/> Arbeiterschicht | <input type="checkbox"/> Mittelschicht | <input type="checkbox"/> Untere Mittelschicht |
| <input type="checkbox"/> Oberschicht | <input type="checkbox"/> Unterschicht | <input type="checkbox"/> Obere Mittelschicht |

C O N F I D E N T I A L

Do NOT sign your name

OPINION QUESTIONNAIRE

Social Research Service
Michigan State University
East Lansing, Michigan

There has been a lot of discussion lately about "Goals for Americans." In this survey we are trying to find out how Americans of differing backgrounds and in differing fields of work view life goals. We are grateful for your cooperation in this study. Specific individuals or groups will in no way be identified. You are not asked for your name.

1

. There are ten (10) numbered blanks on the page below. Please write ten answers to the simple question, "Who am I?" in the blanks provided. Just give ten different answers to this question. Answer as if you were giving the answers to yourself, not to somebody else. Write the answers in the order that they occur to you. Don't worry about the logic or "importance."

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

(A) All of us want certain things out of life. When you think about what really matters in your own life, what are your wishes and hopes for the future? In other words, if you imagine your future in the best possible light, what would your life look like then, if you are to be happy?

Take your time in answering; such things aren't easy to put into words.

(E) Now, taking the other side of the picture, what are your fears and worries about the future? In other words, if you imagine your future in the worst possible light, what would your life look like then?

Again, take your time in answering.

3

Here is a picture of a ladder. Suppose we say that the top of the ladder represents the best possible life for you and the bottom represents the worst possible life for you.

- (C) Where on the ladder do you feel you personally stand at the present time? Write in the step number in the space below.

Step number _____

- (D) Where on the ladder would you say you stood five years ago? Write in the step number in the space below.

Step number _____

- (E) And where do you think you will be on the ladder five years from now? Write in the step number in the space below.

Step number _____

10
9
8
7
6
5
4
3
2
1
0

1. The following information is being furnished to you for your information only. It is not intended to be used for any other purpose.

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1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthaler and Whistler (1973). The total chlorophyll content was determined by the method of Arar and Cook (1980). The carotenoid content was determined by the method of Lichtenthaler and Whistler (1973).

1. The first part of the document is a list of names and their corresponding dates. The names are: "John Doe", "Jane Smith", "Bob Johnson", "Alice Brown", "Charlie White", "David Green", "Eve Black", "Frank Gray", "Grace Pink", "Henry Blue", "Ivy Yellow", "Jack Purple", "Karen Red", "Leo Orange", "Mia Silver", "Noah Gold", "Olivia Bronze", "Peter Copper", "Quinn Iron", "Rachel Steel", "Sam Tin", "Tina Lead", "Uma Zinc", "Victor Nickel", "Wendy Platinum", "Xavier Silver", "Yara Gold", "Zoe Bronze". The dates are: "1990-01-01", "1990-02-01", "1990-03-01", "1990-04-01", "1990-05-01", "1990-06-01", "1990-07-01", "1990-08-01", "1990-09-01", "1990-10-01", "1990-11-01", "1990-12-01", "1991-01-01", "1991-02-01", "1991-03-01", "1991-04-01", "1991-05-01", "1991-06-01", "1991-07-01", "1991-08-01", "1991-09-01", "1991-10-01", "1991-11-01", "1991-12-01", "1992-01-01", "1992-02-01", "1992-03-01", "1992-04-01", "1992-05-01", "1992-06-01", "1992-07-01", "1992-08-01", "1992-09-01", "1992-10-01", "1992-11-01", "1992-12-01".

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

2. (A) Now, what are your wishes and hopes for the future of our country?
If you picture the future of the United States in the best possible light, how would things look, let us say, ten years from now?

- (B) And what about your fears and worries for the future of our country?
If you picture the future of the United States in the worst possible light, how would things look about ten years from now?

- (C) Now, looking at the ladder again, suppose your greatest hopes for the United States are at the top; your worst fears at the bottom. Where would you put the United States on the ladder at the present time?

Step number _____

- (D) Where did the United States stand five years ago?

Step number _____

- (E) Just as your best guess, where do you think the United States will be on the ladder five years from now?

Step number _____

10
9
8
7
6
5
4
3
2
1
0

Now, a few more questions which can be answered by referring to the ladder at the right.

1. How about the extent to which you feel you have an opportunity to do what you would like to do, as contrasted to the feeling that you are doing only what you have "got" to do. Think of the top of the ladder as being completely free to do what you want to do, and the bottom as doing only what you have to do.

Step number _____

2. To what extent do you feel there is a good deal you can do yourself to make your life happier and more satisfying than it is, as contrasted to the feeling that there isn't very much you can do about it yourself. Let the top of the ladder stand for being able to do a good deal for yourself, the bottom stand for a feeling of rather complete helplessness.

Step number _____

3. Some people seem to be quite happy and satisfied with their lives, while others seem quite unhappy and dissatisfied. Now, suppose that a person who is entirely satisfied with his life would be at the top of the ladder, and a person who is extremely dissatisfied with his life would be at the bottom of the ladder. Where would you put yourself on the ladder at the present stage of your life in terms of how satisfied or dissatisfied you are with your own personal life?

Step number _____

4. Put at the top of the ladder a person who is entirely satisfied with things as they are in the United States, and at the bottom a person who is completely dissatisfied with things as they are in the United States. Where would you place yourself concerning how satisfied you are with things in the United States?

Step number _____

10
9
8
7
6
5
4
3
2
1
0

Would you name the countries that you think the U.S. should cooperate with very closely at the present time--or aren't there any such countries in your opinion?

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

...the ... of ...

The following situations are "made up" for the purpose of this study. Treat them as if they were real, however, and after reading each statement, indicate as accurately as you can how you would behave in this situation.

. You are a member of the school board. While on the school board, you discover that another Board member, who is a good friend of yours, had taken advantage of his Board membership, and contrary to law, had won an illegal profit. Which of the following would you most likely do under these circumstances?

- ☐ I would report the matter to the authorities.
- ☐ I would tell my friend that it was important that he turn himself in to the authorities immediately.
- ☐ I would talk it over with my friend and try to find a way for him to "make good" without reporting the incident.
- ☐ I would ignore the matter and let things run their own course.
- ☐ I simply don't know what I would do under these circumstances.

Each of us attach some importance to ourselves as individuals; we also attach importance to other aspects of our total life. Below are some objects which you are asked to compare with yourself in terms of importance. For each, place a check on the statement which comes closest to your case.

A. My Political Party:

- ☐ I am much more important
- ☐ I am somewhat more important
- ☐ Both equally important
- ☐ My political party is somewhat more important
- ☐ My political party is much more important

B. My Community:

- ☐ I am much more important
- ☐ I am somewhat more important
- ☐ Both equally important
- ☐ My community is somewhat more important
- ☐ My community is much more important

C. My Family:

- ☐ I am much more important
- ☐ I am somewhat more important
- ☐ Both equally important
- ☐ My family is somewhat more important
- ☐ My family is much more important

D. My Field of Work:

- ☐ I am much more important
- ☐ I am somewhat more important
- ☐ Both are equally important
- ☐ My field of work is somewhat more important
- ☐ My field of work is much more important

E. My Religion:

- ☐ I am much more important
- ☐ I am somewhat more important
- ☐ Both equally important
- ☐ My religion is somewhat important
- ☐ My religion is much more important

F. My Country:

- ☐ I am much more important
- ☐ I am somewhat more important
- ☐ Both are equally important
- ☐ My country is somewhat more important
- ☐ My country is much more important

Below are a number of questions. Each question consists of a word or a group of words, and a seven-space scale with an adjective at each end. For each question, place a check mark (✓) on each scale. Place the check mark in the space that best shows how you feel about the thing you are rating. Here is an example:

DEMOCRACY

Good 3: 2: 1: 0: -1: -2: -3: Bad

If you feel that DEMOCRACY is highly good, you would place a check mark in the space marked "3"; if quite good, at "2"; if slightly good, at "1"; if neither good nor bad, or if you think the adjectives do not apply to the word in question, place your check mark at "0"; if slightly bad, at "-1"; and so on. Be sure to put a mark somewhere on each scale, but do not put more than one mark on any one scale. Work as rapidly as you can and feel free to put down a check mark which represents your first impression.

1. LABOR UNIONS

Good ___: ___: ___: ___: ___: ___: ___: Bad

Important ___: ___: ___: ___: ___: ___: ___: Unimportant

Strong ___: ___: ___: ___: ___: ___: ___: Weak

Threatening ___: ___: ___: ___: ___: ___: ___: Not threatening

Related to my life ___: ___: ___: ___: ___: ___: ___: Not related to my life

Active ___: ___: ___: ___: ___: ___: ___: Not active

2. MY COMMUNITY

Good ___: ___: ___: ___: ___: ___: ___: Bad

Important ___: ___: ___: ___: ___: ___: ___: Unimportant

Strong ___: ___: ___: ___: ___: ___: ___: Weak

Threatening ___: ___: ___: ___: ___: ___: ___: Not threatening

Related to my life ___: ___: ___: ___: ___: ___: ___: Not related to my life

Active ___: ___: ___: ___: ___: ___: ___: Not active

3. MY FIELD OF WORK

Good ___: ___: ___: ___: ___: ___: ___: Bad

Important ___: ___: ___: ___: ___: ___: ___: Unimportant

Strong ___: ___: ___: ___: ___: ___: ___: Weak

Threatening ___: ___: ___: ___: ___: ___: ___: Not threatening

Related to my life ___: ___: ___: ___: ___: ___: ___: Not related to my life

Active ___: ___: ___: ___: ___: ___: ___: Not active

4. OTHER PEOPLE IN MY FIELD OF WORK

Good ___: ___: ___: ___: ___: ___: ___: Bad

Important ___: ___: ___: ___: ___: ___: ___: Unimportant

Strong ___: ___: ___: ___: ___: ___: ___: Weak

Threatening ___: ___: ___: ___: ___: ___: ___: Not threatening

Related to my life ___: ___: ___: ___: ___: ___: ___: Not related to my life

5. MYSELF

Good ___: ___: ___: ___: ___: ___: ___: Bad

Important ___: ___: ___: ___: ___: ___: ___: Unimportant

Strong ___: ___: ___: ___: ___: ___: ___: Weak

Active ___: ___: ___: ___: ___: ___: ___: Not active

6. CAPITALISM (Free Enterprise)

Good ___: ___: ___: ___: ___: ___: ___: Bad

Important ___: ___: ___: ___: ___: ___: ___: Unimportant

Strong ___: ___: ___: ___: ___: ___: ___: Weak

Threatening ___: ___: ___: ___: ___: ___: ___: Not threatening

Related to my life ___: ___: ___: ___: ___: ___: ___: Not related to my life

Active ___: ___: ___: ___: ___: ___: ___: Not active

• • • • •

[illegible]

• *Journal of the American Medical Association*, 2000; 284: 1039-1044

[illegible]

• *Staphylococcus aureus* • *Staphylococcus epidermidis* • *Staphylococcus saprophyticus* • *Staphylococcus sciuri* • *Staphylococcus* spp.

[illegible]

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• • • • •

[illegible]

1. *Journal of the American Medical Association*, 1997; 277: 1001-1005.

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Figure 1. The effect of the concentration of the *Agrobacterium* suspension on the transformation efficiency of *Agrobacterium* strains. The *Agrobacterium* strains were grown in the YEA medium for 24 h at 28°C. The cell concentration of the strains was adjusted to 10⁸ cells/ml. The cell suspension was mixed with the plant tissue and the transformation efficiency was determined. The results were expressed as the mean ± SD of three independent experiments. The asterisks indicate the significant difference between the strains at the same concentration of the cell suspension.

Figure 1. Schematic representation of the experimental design. The subjects were divided into two groups: the control group (C) and the experimental group (E). The control group (C) was divided into two subgroups: the control group (C) and the control group (C). The experimental group (E) was divided into two subgroups: the experimental group (E) and the experimental group (E). The control group (C) was divided into two subgroups: the control group (C) and the control group (C). The experimental group (E) was divided into two subgroups: the experimental group (E) and the experimental group (E).

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7. COMMUNISM

Good ____: ____: ____: ____: ____: ____: ____: Bad
 Important ____: ____: ____: ____: ____: ____: ____: Unimportant
 Strong ____: ____: ____: ____: ____: ____: ____: Weak
 Threatening ____: ____: ____: ____: ____: ____: ____: Not threatening
 Related to my life ____: ____: ____: ____: ____: ____: ____: Not related to my life
 Active ____: ____: ____: ____: ____: ____: ____: Not active

8. MY POLITICAL BELIEFS

Good ____: ____: ____: ____: ____: ____: ____: Bad
 Important ____: ____: ____: ____: ____: ____: ____: Unimportant
 Strong ____: ____: ____: ____: ____: ____: ____: Weak
 Threatening ____: ____: ____: ____: ____: ____: ____: Not threatening
 Related to my life ____: ____: ____: ____: ____: ____: ____: Not related to my life
 Active ____: ____: ____: ____: ____: ____: ____: Not active

9. MY FRIENDS IN THIS ORGANIZATION

Good ____: ____: ____: ____: ____: ____: ____: Bad
 Important ____: ____: ____: ____: ____: ____: ____: Unimportant
 Strong ____: ____: ____: ____: ____: ____: ____: Weak
 Threatening ____: ____: ____: ____: ____: ____: ____: Not threatening
 Related to my life ____: ____: ____: ____: ____: ____: ____: Not related to my life
 Active ____: ____: ____: ____: ____: ____: ____: Not active

10. SOCIALISM

Good ____: ____: ____: ____: ____: ____: ____: Bad
 Important ____: ____: ____: ____: ____: ____: ____: Unimportant
 Strong ____: ____: ____: ____: ____: ____: ____: Weak
 Threatening ____: ____: ____: ____: ____: ____: ____: Not threatening
 Related to my life ____: ____: ____: ____: ____: ____: ____: Not related to my life
 Active ____: ____: ____: ____: ____: ____: ____: Not active

11. SENATOR GOLDWATER

Good ____: ____: ____: ____: ____: ____: ____: Bad
 Important ____: ____: ____: ____: ____: ____: ____: Unimportant
 Strong ____: ____: ____: ____: ____: ____: ____: Weak
 Threatening ____: ____: ____: ____: ____: ____: ____: Not threatening
 Related to my life ____: ____: ____: ____: ____: ____: ____: Not related to my life
 Active ____: ____: ____: ____: ____: ____: ____: Not active

12. JOHN BIRCH SOCIETY

Good ____: ____: ____: ____: ____: ____: ____: Bad
 Important ____: ____: ____: ____: ____: ____: ____: Unimportant
 Strong ____: ____: ____: ____: ____: ____: ____: Weak
 Threatening ____: ____: ____: ____: ____: ____: ____: Not threatening
 Related to my life ____: ____: ____: ____: ____: ____: ____: Not related to my life
 Active ____: ____: ____: ____: ____: ____: ____: Not active

13. MY RELIGIOUS BELIEFS

Good ____: ____: ____: ____: ____: ____: ____: Bad
 Important ____: ____: ____: ____: ____: ____: ____: Unimportant
 Strong ____: ____: ____: ____: ____: ____: ____: Weak
 Threatening ____: ____: ____: ____: ____: ____: ____: Not threatening
 Related to my life ____: ____: ____: ____: ____: ____: ____: Not related to my life
 Active ____: ____: ____: ____: ____: ____: ____: Not Active

14. THE "BERLIN WALL"

Good ____: ____: ____: ____: ____: ____: ____: Bad
 Important ____: ____: ____: ____: ____: ____: ____: Unimportant
 Threatening ____: ____: ____: ____: ____: ____: ____: Not threatening
 Related to my life ____: ____: ____: ____: ____: ____: ____: Not related to my life
 Active ____: ____: ____: ____: ____: ____: ____: Not active
 Strong ____: ____: ____: ____: ____: ____: ____: Weak

Following are some general opinion questions which are followed by: YES! yes ? no NO!
 Answer each question as you think best. There are no "right" or "wrong" answers. If you
 agree strongly, circle the "YES!" If you agree, but not very strongly, circle the "yes."
 If you're neutral, or can't decide at the moment, circle the "?." If you disagree, but
 not strongly, circle the "no." If you disagree strongly, circle the "NO!"

Property is something that should be shared.

YES! yes ? no NO!

In an emergency, it is alright to make use of the property of another, even without
 permission.

YES! yes ? no NO!

It is important that the government have the right to take over personal property
 (with payment to the owner) out of a consideration for the common welfare.

YES! yes ? no NO!

The concerns of the community are more important than the property rights of individuals.

YES! yes ? no NO!

Sometimes I feel all alone in the world.

YES! yes ? no NO!

I worry about the future facing today's children.

YES! yes ? no NO!

In times like these it is often necessary to be more on guard against ideas put out by
 people or groups in one's own camp than by those in the opposing camp.

YES! yes ? no NO!

In general, I think it would be better to have close friends who share my political
 beliefs.

YES! yes ? no NO!

So many new things come up all the time that a person doesn't always know just how
 to react.

YES! yes ? no NO!

Much could be done to improve the present state of affairs if people would only make
 the effort.

YES! yes ? no NO!

What this country needs is more groups of dedicated people who would vigorously
 attack the sources of present difficulty.

YES! yes ? no NO!

I don't get invited out by friends as often as I'd really like.

YES! yes ? no NO!

The end often justifies the means.

YES! yes ? no NO!

. A group which tolerates too much differences of opinion among its own members cannot exist for long.

YES! yes ? no NO!

. Whenever possible, I try to support those businessmen who agree with me politically.

YES! yes ? no NO!

. I like to spend money.

YES! yes ? no NO!

One should take into consideration the political implications of every major aspect of day-to-day living.

YES! yes ? no NO!

While every citizen has political responsibilities, one should remember that there are many other aspects of life which are equally important.

YES! yes ? no NO!

A true friend is one who says, "what's mine is yours."

YES! yes ? no NO!

If a person owns something which another needs more than he does, he has an obligation to let it be used by the person in need.

YES! yes ? no NO!

The trouble with life is that some people have too much property and others don't have enough.

YES! yes ? no NO!

Generally speaking, the world I live in is about as good a place as it can be.

YES! yes ? no NO!

Tampering with society will only lead to a worse state of affairs.

YES! yes ? no NO!

Most people today seldom feel lonely.

YES! yes ? no NO!

Sometimes I have the feeling that other people are using me.

YES! yes ? no NO!

Peoples' ideas change so much that I wonder if we'll ever have anything to depend on.

YES! yes ? no NO!

In this complicated world of ours the only way we can know what's going on is to rely on leaders or experts who can be trusted.

YES! yes ? no NO!

It is often desirable to reserve judgment about what's going on until one has a chance to hear the opinions of those he respects.

YES! yes ? no NO!

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29. It would be best to have political issues separated from our jobs.
YES! yes ? no NO!
30. It is better to adjust to things as they are rather than swim "against the current."
YES! yes ? no NO!
31. The problems of present society are man-made, and man can solve these problems.
YES! yes ? no NO!
32. Real friends are as easy as ever to find.
YES! yes ? no NO!
33. It is frightening to be responsible for the development of a little child.
YES! yes ? no NO!
34. Everything is relative and there just aren't any definite rules to this life.
YES! yes ? no NO!
35. In the long run the best way to live is to pick friends and associates whose tastes and beliefs are the same as one's own.
YES! yes ? no NO!
36. Fundamentally, the world we live in is a pretty lonesome place.
YES! yes ? no NO!
37. I always try to keep my political beliefs to myself.
YES! yes ? no NO!
38. Too many people just don't care about present political, economic and social issues.
YES! yes ? no NO!
39. Both individuals and societies must change in order to progress.
YES! yes ? no NO!
40. I wish I could do more to improve the present state of affairs in my country.
YES! yes ? no NO!
41. One can always find friends if he shows himself friendly.
YES! yes ? no NO!
42. I often wonder what the meaning of life really is.
YES! yes ? no NO!
43. There is little or nothing I can do toward preventing a major "shooting" war.
YES! yes ? no NO!
44. Unfortunately, a good many people with whom I have discussed important social problems don't really understand what's going on.
YES! yes ? no NO!
45. Most people just don't know what's good for them.
YES! yes ? no NO!
46. Whenever possible, I try to find out about the political beliefs of my friends, my acquaintances and my neighbors.
YES! yes ? no NO!

7. The purpose of education is more to make us appreciate our customs and social processes, and less to change them.
YES! yes ? no NO!
8. In the history of mankind there have probably been just a handful of really great thinkers.
YES! yes ? no NO!
9. The world in which we live is basically a friendly place.
YES! yes ? no NO!
10. There are so many decisions that have to be made today that sometimes I could just "blow up."
YES! yes ? no NO!
11. With so many religious beliefs today, one doesn't really know which to believe.
YES! yes ? no NO!
12. We're so regimented today that there's not much room for choice even in personal matters.
YES! yes ? no NO!
13. Rather than being in control of things, I feel that I am being controlled.
YES! yes ? no NO!
14. Leaders in this society should look to the future rather than the past.
YES! yes ? no NO!
15. Once I get wound up in a heated discussion, I just can't stop.
YES! yes ? no NO!
16. We are just so many cogs in the machinery of life.
YES! yes ? no NO!
17. I look forward with excitement and pleasant anticipation to a vastly different world in the years ahead.
YES! yes ? no NO!
18. While I don't like to admit this even to myself, my secret ambition is to become a great man, like Einstein or Beethoven, or Shakespeare.
YES! yes ? no NO!
19. People are just naturally friendly and helpful.
YES! yes ? no NO!
20. I have the feeling that things change more rapidly today than they ever used to.
YES! yes ? no NO!
21. If given a chance I would do something of great benefit to the world.
YES! yes ? no NO!
22. The future looks very dismal.
YES! yes ? no NO!
23. Do you feel that friendly relations with other members of this union are encouraged.
YES! yes ? no NO!
24. We could well use more young people and others willing to experiment in responsible positions in this society.
YES! yes ? no NO!

65. All other things equal, change is better than stability.
YES! yes ? no NO!
66. The worst crime a person could commit is to attack publicly the people who believe in the same thing he does.
YES! yes ? no NO!
67. The only thing one can be sure of today is that he can be sure of nothing.
YES! yes ? no NO!
68. There are few dependable ties between people any more.
YES! yes ? no NO!
69. The alternative to experimentation in social affairs is stagnation.
YES! yes ? no NO!
70. My blood boils whenever a person stubbornly refuses to admit he's wrong.
YES! yes ? no NO!
71. A person who thinks primarily of his own happiness is beneath contempt.
YES! yes ? no NO!
72. There is little chance for promotion on the job unless a man gets a break.
YES! yes ? no NO!
73. One can never feel at ease on a job where the ways of doing things are always being changed.
YES! yes ? no NO!
74. I would prefer to stay with a job I know I can handle than to change to one where most things would be new to me.
YES! yes ? no NO!
75. I like a job where I know that I will be doing my work about the same way from one week to the next.
YES! yes ? no NO!
76. The trouble with many people is that when they find a job they can do well they don't stick with it.
YES! yes ? no NO!
77. When I get used to doing things in one way, it is disturbing to have to change to a new method.
YES! yes ? no NO!
78. A man who works as hard and as capably as he can deserves a comfortable standard of living.
YES! yes ? no NO!
79. Much of the trouble of the present day is due to the big difference between those who have everything and those who have next to nothing.
YES! yes ? no NO!
80. The only way to provide adequate medical care for the entire population is through some program of federal health insurance.
YES! yes ? no NO!
81. Our country has moved too far in the direction of socialism.
YES! yes ? no NO!

One of the biggest problems in our society is the excessive power of labor unions.

YES! yes ? no NO!

In order for us to do good work, it is necessary that our bosses outline carefully what is to be done and exactly how to go about it.

YES! yes ? no NO!

People can be divided into two distinct classes; the weak and the strong.

YES! yes ? no NO!

Man on his own is a helpless and miserable creature.

YES! yes ? no NO!

If someone verbally attacks labor unions, I feel I should defend the unions.

YES! yes ? no NO!

The union officers pay much attention to the needs and wants of the regular union members.

YES! yes ? no NO!

My single vote has no real effect on the outcome of Union issues.

YES! yes ? no NO!

Strong labor unions are a working man's best protection against exploitation by management.

YES! yes ? no NO!

Unless you have the "right" friends among those who run the union, you can't expect any breaks on getting the good jobs.

YES! yes ? no NO!

Our Union makes new members feel that it is very important to belong to this group.

YES! yes ? no NO!

If you don't agree with the union officers, you might just as well not go to the Union meetings.

YES! yes ? no NO!

Union members should vote for those political candidates who are endorsed by the Union.

YES! yes ? no NO!

I often have the feeling that whatever I do here doesn't mean very much to anyone in this union anyway.

YES! yes ? no NO!

Only a few of the top people in this union run things.

YES! yes ? no NO!

Whenever the union takes a stand on a particular issue, I usually support the official union position.

YES! yes ? no NO!

I am quite sure I know what this union stands for.

YES! yes ? no NO!

I feel that too many issues are already decided before the union meetings get under way.

YES! yes ? no NO!

A union member should never cross picket lines.

YES! yes ? no NO!

A union member's interests are fundamentally different from those of businessmen.

YES! yes ? no NO!

- . I don't really know why I joined this Union.
 YES! yes ? no NO!
- . In case of a strike I would gladly serve in the picket line.
 YES! yes ? no NO!
- . I don't have many friends in this union group.
 YES! yes ? no NO!
- . I wish people would be easier to get friendly with in this union.
 YES! yes ? no NO!
- . How many close friends do you have in this union? By close or good friends, we mean with whom you spend quite a bit of time, exchange confidences, enjoy his company, and would extend help to him or expect help from him when needed.
- () I have no close friends
 () I have one close friend
 () I have only a few close friends. How few? _____
 () I have some close friends. What number? _____
 () I have many close friends. How many? _____

How would you rate this union in respect to its atmosphere of openness and friendliness?
 Place an X in the space that seems most appropriate to you.

Very Open and Friendly	1	2	3	4 Average	5	6	7	Not Open and Friendly At All
------------------------------	---	---	---	--------------	---	---	---	------------------------------------

How many years have you been a member of this Union? _____ years

How often do you attend meetings of this Union?

- () I attend all meetings
 () I attend most meetings
 () I attend about half of the meetings
 () I attend a few of the meetings
 () I attend very rarely

Do you hold an office in this Union? Yes _____
 No _____

If you hold office, what is the title of this office? _____

How long have you held this office? _____ years

Have you held any office in this Union in the past? Yes _____
 No _____

In what groups or organizations do you presently hold membership and/or an office?
 Please list all professional, religious, political, service, veterans, sports,
 school, hobby and miscellaneous organizations you belong to.

	Name of Organization	Office Currently Held	Membership In Years
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____
5.	_____	_____	_____
6.	_____	_____	_____
7.	_____	_____	_____
8.	_____	_____	_____
9.	_____	_____	_____
10.	_____	_____	_____

If you need more space, please use the back of this page.

Compared to the other organizations you belong to, do you have more friends here or in the other groups?

- () Far more in this group
 () More in this group
 () About the same number in this group as in the other groups
 () Less in this group
 () Far less in this group

What was your age at last birthday? _____ years. 2. Sex: Male _____ Female _____

Marital Status: : . . Single _____

Race: _____ Married _____

Widowed _____

Separated _____

Divorced _____

a) What is your father's nationality? _____

b) What is your mother's nationality? _____

What is (are) your occupation(s)? If you have more than one job, list the one you consider your most important job, first.

(for example: Machinist and Part-Time Bartender)

Where do you work (for whom)? _____

Beginning with your present home town, please list any other communities you have lived in during the past ten years.

1. _____	Dates: from _____	to _____
2. _____	" " _____	to _____
3. _____	" " _____	to _____
4. _____	" " _____	to _____
5. _____	" " _____	to _____

If you need more space please use the rear of this sheet.

Your education: Please circle the number representing the last year of school you have completed. Also check (✓) the proper spaces where applicable.

Elementary or grade school: 1 2 3 4 5 6 7 8

High school: 1 2 3 4 () graduated from High School

College or University: 1 2 3 4 () Bachelor's Degree

Graduate or Professional school: .1. 2 3 4 5 6 () Master's degree () Doctoral

Trade or other schools: 1 2 3 4 please specify name of school and degree obtained

Do you want more education than you have right now? _____ Yes _____ No

If yes, do you want to: () Finish grade school () Enter College or University
 () Enter high school () Earn Bachelor's degree
 () Finish high school () Earn Master's degree
 () Attend Trade or Evening school () Earn Doctoral degree

Now, realistically speaking, how much more education do you really think you will be able to achieve?

() No additional education	() Attend trade or evening school
() Finish grade school	() Enter College or University
() Enter high school	() Earn Bachelor's degree
() Finish high school	() Earn Master's or Doctoral degree

Your father's education: Please circle the number representing the last year of school your father completed. Also check (✓) the appropriate spaces where applicable.

Elementary or grade school: 1 2 3 4 5 6 7 8
 High school: 1 2 3 4 () graduated from high school
 College or University: 1 2 3 4 () Bachelor's degree
 Graduate or Professional school: 1 2 3 4 5 6 () Master's degree () Doctoral
 Trade or other school 1 2 3 4 please name school and degree received

What is (or was) your father's main occupation (or the occupation of the person who reared you for most of your life before you began working on your own)? Please name his job and the place he worked.

What was the average yearly gross income (before taxes) which your father's household received while you depended on him?

	\$2,000 or less	10,001 to 12,000
How many persons lived in your father's household?	2,001 to 4,000	12,001 to 15,000
	4,001 to 6,000	15,001 to 20,000
	6,001 to 8,000	20,001 to 25,000
	8,001 to 10,000	25,001 and over

Beginning with your present occupation, please list any other jobs you have held in the past ten years.

1.	_____	Dates: from	_____	to	_____
			year		year
2.	_____	"	"	to	_____
3.	_____	"	"	to	_____
4.	_____	"	"	to	_____
5.	_____	"	"	to	_____

If you need more space, please use the rear of this sheet.

If you could have any job you wanted, regardless of the location or the amount of extra training or experience required, what job (occupation) would you choose? List the complete name or title of the occupation you picked: _____

Now, considering your occupational (or job) future very realistically, what is the best occupation which you think you will actually hold before you retire? List the complete name of the job you think you will actually hold: _____

What was your household's approximate total yearly gross income (before taxes) last year (1961)?

	\$2,000 or less	10,001 to 12,000
How many persons live in your household at present?	2,001 to 4,000	12,001 to 15,000
	4,001 to 6,000	15,001 to 20,000
	6,001 to 8,000	20,001 to 25,000
	8,001 to 10,000	25,001 or more

What is your religion?

Put a circle around the answer:

- A. Catholic
 B. Protestant _____ Specify Denomination: _____
 C. Jewish _____ (for example: Lutheran)
 D. Other _____ Specify _____
 E. None _____ (for example: Hindu)

How often do you attend church service, synagogue, temple or the like:

- | | |
|---|--|
| <input type="checkbox"/> More than once a week | <input type="checkbox"/> Once per month |
| <input type="checkbox"/> Once a week | <input type="checkbox"/> Occasionally (twice or more per year) |
| <input type="checkbox"/> Once every two weeks | <input type="checkbox"/> Rarely (once a year or less) |
| <input type="checkbox"/> Once every three weeks | <input type="checkbox"/> Never |

How important to you are your religious beliefs?

- | | |
|---|---|
| <input type="checkbox"/> Very important | <input type="checkbox"/> Not very important |
| <input type="checkbox"/> Somewhat important | <input type="checkbox"/> Not important at all |

When you have decisions to make in your everyday life, do you ask yourself what God would want you to do?

- | | |
|------------------------------------|---------------------------------|
| <input type="checkbox"/> Always | <input type="checkbox"/> Seldom |
| <input type="checkbox"/> Often | <input type="checkbox"/> Never |
| <input type="checkbox"/> Sometimes | |

Do you believe God answers prayers? Yes ____ No ____

How often do you pray?

- | | |
|---|---------------------------------------|
| <input type="checkbox"/> More than once a day | <input type="checkbox"/> Occasionally |
| <input type="checkbox"/> Once a day | <input type="checkbox"/> Rarely |
| <input type="checkbox"/> A few times a week | <input type="checkbox"/> Never |

Where were you born? _____
 (city and state or country if not USA)

What is your political preference? ☐ Democrat
☐ Republican
☐ Independent
☐ Other; specify _____
 (for example: Socialist)

If you are an independent, which party do you lean toward mostly?

- | | |
|-------------------------------------|---|
| <input type="checkbox"/> Democrat | <input type="checkbox"/> Other; specify _____ |
| <input type="checkbox"/> Republican | <input type="checkbox"/> Undecided |

How important to you are your political beliefs?

- | | |
|---|---|
| <input type="checkbox"/> Very important | <input type="checkbox"/> Not very important |
| <input type="checkbox"/> Somewhat important | <input type="checkbox"/> Not important at all |

1. Security is mentioned as a life goal by a large number of people. Security includes a feeling of confidence, freedom from threats--in short a stable and predictable life. Would you say this goal is satisfactorily met by you at the present time.
 YES yes ? no NO
2. Comparing your present sense of security with the past, would you say you feel more secure, less secure, or about the same as you did five years ago?
 () I feel much more secure now.
 () I feel somewhat more secure now.
 () I feel about the same now as in the past.
 () I felt somewhat more secure five years ago.
 () I felt much more secure five years ago.
3. Do you think the future promises you more, less, or about the same feeling of security that you have today?
 () the future is much more promising.
 () the future is somewhat more promising.
 () the future should remain the same.
 () the future is somewhat less promising.
 () the future is much less promising.
4. Prestige is mentioned as a life goal by a large number of people. Prestige includes the influence you have in your community, on your job, and with your friends. Would you say this goal is satisfactorily met by you at the present time?
 YES yes ? no NO
5. Comparing your present sense of prestige with the past, would you say you have more prestige, less prestige, or about the same as you did five years ago?
 () I have much more prestige now.
 () I have somewhat more prestige now.
 () I have about the same now as in the past.
 () I had somewhat more prestige five years ago.
 () I had much more prestige five years ago.
6. Do you think the future promises you more, less, or about the same feeling of prestige that you have today?
 () the future is much more promising.
 () the future is somewhat more promising.
 () the future should remain the same.
 () the future is somewhat less promising.
 () the future is much less promising.
7. Satisfactory social relationships are also mentioned as a life goal by a large number of people. By social relationships we mean your relationships to friends, family, neighbors, work partners, etc., in other words, how satisfied you are with the way that you get along with people. Would you say that this goal is satisfactorily met by you at the present time?
 YES yes ? no NO

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Comparing your present level of social relationships with the past, would you say you have better social relationships, worse social relationships, or about the same as you did five years ago?

- () My social relationships are much better now
- () My social relationships are somewhat better now
- () They are about the same now as in the past
- () They were somewhat better in the past.
- () They were much better in the past

Do you think the future promises you more, less, or about the same social relationships that you have today?

- () The future is much more promising
- () The future is somewhat more promising
- () The future **should** remain the same
- () The future is somewhat less promising
- () The future is much less promising

What magazines or newspapers do you read regularly?

- | | |
|----------|----------|
| a. _____ | d. _____ |
| b. _____ | e. _____ |
| c. _____ | f. _____ |

To what clubs and organizations do you belong? (List below)

- a. _____
- b. _____
- c. _____
- d. _____
- e. _____

2a. Is this organization very important to you?

- | | | | | |
|-----|-----|---|----|----|
| YES | yes | ? | no | NO |
| YES | yes | ? | no | NO |
| YES | yes | ? | no | NO |
| YES | yes | ? | no | NO |
| YES | yes | ? | no | NO |

Could you please tell me if you happen to know who the following people are. A one or two word identification is sufficient.

- a. Perry Como _____
- b. Maria Callas _____
- c. Charles de Gaulle _____
- d. Harold Macmillan _____
- e. Ernest Hemingway _____
- f. Dean Rusk _____
- g. Nehru _____
- h. Mickey Mantle _____
- i. William Fulbright _____
- j. Marian Anderson _____
- k. Sophia Loren _____
- l. Earl Warren _____

Now, here are some abbreviations that you may or may not have heard of. Will you please tell me what the initials stand for?

- U.N. _____
- G.O.P. _____
- A.E.C. _____

5. Have you ever heard or read of the North Atlantic Treaty Organization-NATO?
Yes____ No____
6. Do you happen to know whether or not these countries are members of NATO?
Is the U.S. a member? []Yes []No []Don't Know
How about Russia? []Yes []No []Don't Know
Turkey? []Yes []No []Don't Know
Great Britain? []Yes []No []Don't Know
Sweden? []Yes []No []Don't Know
7. To your knowledge, has President Kennedy ever met and talked with Nikita Krushchev who is now Premier of Soviet Russia?
Yes____ No____ Don't Know____
If yes, do you know on what occasion or under what circumstances they met?

8. Do you own your own home, or are you renting? []Own []Rent
[]Other (Specify_____)
9. How much do you pay in rent; or, if you own your own home, how much would you have to pay for your present home?
\$_____
10. For each job mentioned below, please pick out the statement that best gives your own personal opinion of the general standing that such a job has.
(Circle the letter which corresponds to your opinion of the general standing of each job.)
- A--excellent standing
B--good standing
C--average standing
D--somewhat below average standing
E--poor standing
?--I don't know where to place that one
- | | | | | | | |
|---|---|---|---|---|---|--|
| A | B | C | D | E | ? | 1. small businessman |
| A | B | C | D | E | ? | 2. dentist |
| A | B | C | D | E | ? | 3. college professor |
| A | B | C | D | E | ? | 4. farm owner and operator |
| A | B | C | D | E | ? | 5. local official of a labor union |
| A | B | C | D | E | ? | 6. minister |
| A | B | C | D | E | ? | 7. physician (medical doctor) |
| A | B | C | D | E | ? | 8. priest |
| A | B | C | D | E | ? | 9. scientist |
| A | B | C | D | E | ? | 10. teacher in the public schools |
| A | B | C | D | E | ? | 11. nurse |
| A | B | C | D | E | ? | 12. hospital administrator |
| A | B | C | D | E | ? | 13. osteopathic physician |
| A | B | C | D | E | ? | 14. chiropractor |
| A | B | C | D | E | ? | 15. psychiatrist |
| A | B | C | D | E | ? | 16. librarian |
| A | B | C | D | E | ? | 17. social worker |
| A | B | C | D | E | ? | 18. lawyer |
| A | B | C | D | E | ? | 19. captain |
| A | B | C | D | E | ? | 20. head of a department in state government |

How many close friends would you say you presently have? Those would be those people whose company you particularly enjoy, with whom you exchange confidences, and who would help you or be helped by you in time of need. (Do not include members of your immediate family.

☐ None ☐ One ☐ Two or three ☐ Four or five ☐ Six or more

Following are some additional questions regarding your best friends. For each friend, please answer the questions which follow. You may use only the first name or initial if you prefer.

1. My best friend is _____ Sex: ☐ male ☐ female
 - a. How old is he or she? _____ years
 - b. What school grade did he or she complete? _____ grade
 - c. Is he or she related to you? ☐ Yes ☐ No
 - d. Are you neighbors? ☐ Yes ☐ No
 - e. What is his or her religion? _____
 - f. Do you go to the same church? _____
☐ Yes ☐ No
 - g. What is his or her nationality? That is, from what country did his or her family originally come? _____ ☐ Don't know
 - h. What kind of work does (did) he or she do? _____

 - i. Do you work together? ☐ Yes ☐ No
 - j. Do you belong to any other organizations or clubs together? ☐ Yes ☐ No
 - k. Do you have the same political preferences? ☐ Yes ☐ No
2. My second best friend is _____ Sex: ☐ male ☐ female
 - a. How old is he or she? _____ years
 - b. What school grade did he or she complete? _____ grade
 - c. Is he or she related to you? ☐ Yes ☐ No
 - d. Are you neighbors? ☐ Yes ☐ No
 - e. What is his or her religion? _____
 - f. Do you go to the same church? ☐ Yes ☐ No
 - g. What is his or her nationality? That is, from what country did his or her family originally come? _____ ☐ Don't know
 - h. What kind of work does (did) he or she do? _____

 - i. Do you work together? ☐ Yes ☐ No
 - j. Do you belong to any other organizations or clubs together? ☐ Yes ☐ No
 - k. Do you have the same political preferences? ☐ Yes ☐ No
3. My third best friend is _____ Sex: ☐ Male ☐ Female
 - a. How old is he or she? _____ years
 - b. What school grade did he or she complete? _____ grade
 - c. Is he or she related to you? ☐ Yes ☐ No
 - d. Are you neighbors? ☐ Yes ☐ No
 - e. What is his or her religion? _____
 - f. Do you go to the same church? ☐ Yes ☐ No
 - g. What is his or her nationality? That is, from what country did his or her family originally come? _____ ☐ Don't know

(CONTINUED ON NEXT PAGE)

- h. What kind of work does (did) he or she do? _____
- i. Do you work together? ☐ Yes ☐ No
- j. Do you belong to any other organizations or clubs together? ☐ Yes
☐ No
- k. Do you have the same political preferences? ☐ Yes ☐ No
4. All of us know certain individuals who are particularly important to us. These are people to whom we would go for help and advice on life's problems. In the spaces below, please list individuals who are most important to you (please do not include your relatives). Include only adults who are not members of your family.
- (1) _____ (name) _____ (sex) _____ (what kind of work does he or she do)
- (2) _____
- (3) _____
5. Are most of the people you work with Catholic, Protestant or Jewish?
- ☐ Catholic ☐ Jewish
☐ Protestant ☐ Don't Know
6. Would (do) you prefer to have most of the people you work with be of the same faith as yourself, or doesn't this make any difference?
- ☐ I would prefer to work with people of the same faith as myself.
☐ It doesn't make any difference.
7. Would (do) you prefer to have most of the people you work with be of the same race or nationality background as yourself, or does this not make any difference?
- ☐ I would prefer to work with people of the same race or nationality as myself.
☐ It doesn't make any difference.
8. Are most of the people in your neighborhood Protestant, Catholic or Jewish?
- ☐ Most are Jewish ☐ Most are Protestant ☐ Most are Catholic
☐ Neighborhood is mixed ☐ Don't know
9. Would (do) you prefer to have most of your neighbors of the same race or nationality background as yourself, or doesn't this make any difference?
- ☐ I would prefer neighbors of the same race or nationality as myself.
☐ It doesn't make any difference.
10. What language is spoken most frequently in your home? _____

Suppose you inherit five thousand dollars. Would you spend it or invest it?

- ☐ I would definitely spend all of it.
☐ I would probably spend all of it.
☐ I would spend some and invest some.
☐ I would probably invest all of it.
☐ I would definitely invest all of it.

11. What would you say are your most important assets (positive factors) at the present time? That is, what factors contribute most to your personal satisfaction with life?
12. What would you say are your most important liabilities (negative factors) at the present time? That is, what factors contribute most to your personal dissatisfaction with life?
13. If you were asked to use one of these words below to describe your social class, that is, where you stand in society, which would you say you belonged in?
- | | | |
|--|---|---|
| <input type="checkbox"/> working class | <input type="checkbox"/> lower class | <input type="checkbox"/> lower middle class |
| <input type="checkbox"/> middle class | <input type="checkbox"/> upper middle class | <input type="checkbox"/> upper class |

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