ROLE OF PRODUCT CHARISMA
IN BUYING BEHAVIOR:
AN ANALYSIS OF BLACK AND WHITE
OWNERSHIP OF CADILLACS

Thesis for the Degree of Ph. D.
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ABSTRACT

ROLE OF PRODUCT CHARISMA IN BUYING BEHAVIOR:
AN ANALYSIS OF BLACK AND WHITE
OWNERSHIP OF CADILLACS

By

Vedanand

A major purpose of this study was to explore the

underlying motivations and psychosocial differences of black

and white buyers of Cadillacs. The black community in the

United States constitutes a distinct subculture--the sub-

culture of alienation and poverty. The need for belonging-

ness, acceptance and recognition by significant others is

very great for the members of subculture. As such they

strive to get over the tension and status anxiety by acquir-

ing status symbols valued highly in the "societal community."

Cadillac is such a status symbol, and many "Negroes do tend

to own more Cadillacs than whites with comparable income."

This study seeks to explain the underlying reasons for such

consumer behavior.

The study utilizes the concept of charisma for

explaining the buying of Cadillacs by members of the

subculture. A theoretical model of charismatic behavior

is developed. This model comprises a set of empirical

behavioral variables divided into three distinct planes--

cognitive plane, affective plane and conative plane. An instrument is developed to empirically measure these behavioral variables. The main strategy adopted in the instrument is to find an explanation for behavior in terms of cognitive and affective belief-disbelief systems.

A sample population consisting of black and white buyers of Cadillacs from two metropolitan areas in Michigan, Lansing and Detroit, was studied. Personal interviews were conducted and the interviewees were asked to self-score the instrument. The difference between the mean scores of blacks and whites on various factor clusters were analyzed in the light of the theoretical model. Besides testing this model, the data matrix was factor analyzed for delineating the underlying dimensions of factor structures for R and P profile typologies. Four R factor structures and four P typologies emerged.

A major guiding hypothesis of this study was that black respondents would show greater alienation and crisis perception than white respondents. This hypothesis was confirmed. There was a significant difference between the white and black in regard to crisis perception, self-perception and need disposition. On all these concepts black respondents scored higher. White respondents scored higher on identity-search--they were more ambitious.

A second guiding hypothesis was that black respondents would show greater charismatic involvement than white respondents. In general, no significant difference

was found between the white and black on their overall
scores on items measuring charismatic involvement. However,
on a cluster of some items which were designed to measure
attitudinal response towards leaders, white respondents show
higher charismatic involvement than black respondents. No
significant difference was found in the loyalty of white and
black respondents.

A set of sub-hypotheses were designed to measure
action-orientation of the respondents towards the charis-
matic symbol. No significant difference was found between
white and black respondents in regard to their orientation
to innovation, low communication need, rationalization, and
bargaining effort. There was, however, a significant differ-
ence between white and black response regarding readiness to
sacrifice. It seems the black respondents are disenchanted
with the organized church and leadership in general. Their
rejection of church and leadership is suggestive of a secu-
lar change in their belief-systems. Symbols of material
success seem to provide a better therapy of hope.

This research has attempted an empirical study of
charismatic involvement of white and black buyers of Cadil-
lacs. The psychodynamics of the individual actors involved
was the main focus of this research. More research on these
lines seems warranted. This approach could be further
utilized for studying leadership and organizational change.

ROLE OF PRODUCT CHARISMA IN BUYING BEHAVIOR:

AN ANALYSIS OF BLACK AND WHITE

OWNERSHIP OF CADILLACS

By

Vedanand

A THESIS

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PLEASE NOTE:

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and indistinct type.
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. . . It is clear that the problem of truth and
validity cannot be solved completely, if what we
mean by truth of an image is its correspondence
with some reality in the world outside it. The
difficulty with any correspondence theory of
truth . . . is that images can only be compared
with images. They can never be compared with
any outside reality. The difficulty with the
coherence theory of truth, on the other hand,
is that the coherence or consistency of the image
is simply not what we mean by its truth. Even
lies can be beautifully coherent and consistent.

. . . The white-coated high priest of truth:
austere, objective, operational, realistic,
validating, is degraded to the status of the
servant of a subculture, trapped in the fortress
of its own defended public image, and straining
the grains of truth through its own value system.
As the physicist dissolves the hard table into
whirling atoms, so the communication and infor-
mation theorist dissolves the hard fact into
messages filtered through a value system. Like
Hume, we pale before the abyss of skepticism to-
ward which our logic leads us relentlessly, but
from which we draw back horrified, incredulous
at incredulity.

--Kenneth Boulding, The Image

CHAPTER I

INTRODUCTION

Introduction

        One of the most crucial, and yet highly elusive,
areas in the marketing discipline has been the field of
consumer behavior. Those who have taken upon themselves the
formidable task of building a theory of consumer behavior--
and the attempt and output in this field has been quite
commendable (Sheth, 1966; Nicosia, 1967; Engell, Kollat and
Blackwell, 1968; Howard and Sheth, 1968)--have tried to
handle it from various angles and perspectives; and yet the
pursuit for truth must continue because no one can profess
to have provided the definitive answer to the riddle of
consumer behavior.

        For quite some time there has been a continued inter-
est in personality approach to the study of buyer behavior,
particularly in relation to the purchase of automobiles
(Baker, 1957; Dichter, 1960; Evans, 1959; Evans and Roberts,
1963). Some have also used the self concept to explain
buyer behavior (Levy, 1959, 1963; Newman, 1957a; Rich and
Portis, 1964; Birdwell, 1964). In most of these studies,
the assumption has been that the buyer, when he chooses a

particular brand of automobile, seeks an extension of his personality. Attempts to explain buyer behavior through personality factors has led to interesting debate in the literature (Steiner, 1961; Winick, 1961; Kuehn, 1963; Evans, 1961) and there is a growing feeling that the study of personality is likely to provide little insight beyond that provided by standard demographic data. However, any conclusion minimizing the role of personality in the consumer decision process is perhaps, somewhat premature (Brody and Cunningham, 1968, p. 50).

An individual develops his own concept of self-image from the cognition and perception of his life, life around him, and his physical and psychological environment. From this, he develops his own awareness of his needs. It is in this perspective that we can see an individual buyer being in search of identity. This becomes all the more meaningful for those who belong to a less privileged subculture of the society.

The Problem

It has been observed that the subculture comprising "culturally deprived" or comparatively less-privileged people is constantly in search of an identity in the image of the higher (or next higher) culture (Parsons, 1965;

Rainwater, 1965; Pettigrew, 1965).[1] Some objects (concepts or even abstractions) become symbolic of this cultural elitism. Cadillac, as a product, has come to occupy such a symbolic value in regard to this much sought elite status in the American society. Members of such a subculture strive to get over the tension and status anxiety by acquiring status symbols valued highly in the "societal community." If these symbols are not within their easy reach, they would strive hard to acquire them even at the cost of a certain amount of personal and familial sacrifice. There would come a stage when members of the subculture begin to aspire and crave for these symbolic values with a high degree of emotional attachment. They seek the expressive life-style in a particular object (e.g., Cadillac), the mere possession of which gives them self-confidence, status and a sense of belonging. In other words, there is an emotional surrender on the part of the actor (buyer) to the image of this particular object. This behavior is analogous to the behavior of devoted followers towards their leader. For the actor, i.e., the member of the subculture, the object becomes a charismatic image like the "god-anointed savior," who

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[1]There is also evidence which suggests that subculture might want to idealize the traditional heritage and try to mold a new identity. The black power movement in the United States is such an example. It has been suggested that Black Power advocates "are professional image-makers" (Franklin, 1969). But despite this obsession with "black identity," the major thrust of the movement, in terms of aspirations and achievement-orientations, is still to catch up with the privileged cultural group.

"blesses" him and gives him security, status and a sense of belonging.

Black population in the American society forms a distinct subculture of the less-privileged class. There are noticeable differences in the consumption patterns of the Black and White community because of obvious differences of culture and socialization process. The Negro belonging to this subculture has a conflicting "self-image" of himself; his need to "belong grows directly out of the badge of inferiority" and thus, his need for security and status is a matter of continuous concern for him. In other words, he faces a perennial crisis and suffers from a lack of self-confidence. Despite such a crisis, Negroes are supposed to be more prestige brand conscious. The Wall Street Journal some time back reported (1963) that a higher percentage of Negroes than whites own Cadillacs. A more recent study (Akers, 1968) has concluded that "Negroes tend to own more Cadillacs than whites with comparable income." According to this study Negroes "tended to own higher price class automobiles, higher priced models regardless of make, and automobiles with more cylinders than comparable income white families" (p. 288). This seems to be an interesting and intriguing paradox. Our problem, then, is how do we explain this behavior on the part of a Negro buyer.

The Setting: Market of the
Subculture

It is interesting to see the growing concern with
poverty in the American society, so much so that one author
has come to conclude that "we speak and write more about the
poor than any other civilized country does." In a certain
way it was Harrington (1962) who unearthed the hidden sub-
culture of the American society. "It is a culture that
perpetuates itself in an endlessly desperate circle; it is
a culture beyond the reach of the welfare state and its
inhabitants are lonely, insecure, fatalistic, without plea-
sure" (Seligman, 1965, p. 6). In many respects the Negro is
today living in a world the white has long since left behind
(Fein, 1965). Yet, the basic paradox continues because the
Negro child is the product of the subculture of the larger
American society and he assimilates the values of the larger
society in varying degrees. But he soon realizes the hypoc-
risy of the situation when he sees the obstacles involved in
his being able to achieve the goals. This "dissonant situa-
tion creates tension within the individual that causes him
to seek some solution to the conflict that will reduce the
motivating tension or anxiety." Furthermore, "the white
culture demands that the lower class Negro conform to middle-
class white values while the structure of opportunities for
participation remains largely closed to him (Schwartz and
Henderson, 1964). This leads to the "American Dilemma"
(Myrdal, 1944). "And the basic dilemma of Negroes is

whether to strive against odds to attain these middle-class values (and the goods which come with them) or to give in and live without most of them" (Bauer, Cunningham and Wortzel, 1965). Indeed, "the Negro revolution is not a revolution to overthrow the established order so much as it is a revolution to achieve full membership in that order."

In one of the earliest studies of the Negro market (Steele, 1946), it was stated that Negroes are more brand conscious, more brand loyal, and that the loyalty seems to be positively related to the level of income. Later these findings were replicated (Bauer, 1965, 1966a). After a reanalysis of over a dozen local and national surveys covering a period between 1962-1965, Bauer, Cunningham and Wortzel (1965) concluded: "Negroes at a given level of income repeatedly have been found to spend more on clothing, furniture and alcoholic beverages than do whites of the same income" (p. 415). In a study of two metropolitan areas, Negro women were found to be "at least as fashion-conscious or more so than white women" (Rich, 1963). Similarly, "Negroes consume at least 25% of the total consumption of Scotch in the United States, although they represent only 11% of the population." On the basis of the available evidence it has been estimated that "Negro per capita consumption of Scotch is three times as much as that consumed by whites." Not only do Negroes consider Scotch as a high-status drink, but their self-perceived mobility is "closely related to attitudes toward Scotch and toward reporting that

one is a regular Scotch drinker." The stereotype Negro consumer who was supposed to be uninterested in, or incompetent to judge, the quality of goods has given place to a new image of one who is extremely interested in quality and in the symbolic value of goods.

In a study of consumer motivations of black and white (Bullock, 1961a, 1961b) it was shown that Cadillac was chosen and had the best image as a prestige car among black and white respondents. The findings reported by Alexis (1959) and Mock (1964) seem to contradict the belief that Negroes own more valuable automobiles or spend more on cars than whites. But these results have been questioned as the number of Negro observations was quite small. Akers (1968), however, has provided new evidence to support the view that "Negroes do tend to own more Cadillacs than whites with comparable income." Existing research on automobile buying behavior (Baker, 1957; Dichter, 1960; Martineau, 1958; Evans, 1959; Steiner, 1961; Winick, 1961; Kuehn, 1963; Westfall, 1962) tries to relate the buying behavior to some personality correlates. No attempt has been made to explain the apparent paradox of the Negro buying a Cadillac more than the whites. Possible explanations could be attempted on the basis of social class considerations, level or degree of other-directedness (Riesman, 1950) or in terms of "trickle-down theory" which suggests that "people belonging to lower classes emulate or imitate the behavior of people belonging to the upper classes, and in the process, an innovation is

gradually diffused from higher to lower classes" (Barber and Lobel, 1952; Fallers, 1954; Simmel, 1962). The theory itself has been criticized, and it would not give adequate explanation of why Negroes tend to own more Cadillacs than whites. Another possible method of explanation has been through self concept studies (Levy, 1959, 1963; Newman, 1957; Rich and Portis, 1964; Sommers, 1963; Birdwell, 1964; Westfall, 1962). This approach has been utilized in some recent studies (Grubb and Grotwohl, 1967; Grubb and Hupp, 1968). Results have supported the relationship of self-concept to consumer behavior. However, none of these studies has addressed itself to the unexplained riddle of Negro buying behavior in regard to Cadillacs. The present research proposes to give a possible explanation to this buying behavior.

Purpose of the Study

The main purpose of the study is to explore the possibility of utilizing the concept of charisma in relation to a behavioral theory of action, and more particularly, to relate it to marketing. In a sense, it is an attempt at the emancipation of the concept of charisma from the realm of supernaturalism to a down-to-earth, every-day life situation. Although the concept of charisma has existed in the social science literature for quite some time after Weber presented it in his _Wirtschaft und Gesellschaft_ (1920), its range of applicability has been limited because of its utilization only in a non-secular sense. Studies of leadership, authority systems and socio-political change have mostly utilized

this concept to explain the dynamics of historical process

and adherence to leadership styles in various societies

(Ake, 1966, 1967; Apter, 1968; Berger, 1963; Bendix, 1967;

Dow, 1968; Friedrich, 1961; Oomen, 1967; Ratnam, 1964;

Runciman, 1963; Shils, 1958; Willner and Willner, 1965).

Perhaps, the earliest attempt to interpret charisma in a

secular sense was made by Parsons (1937, p. 668):

> It is now possible to make a reinterpretation of
> charisma. It is the quality which attaches to
> men and things by virtue of their relations with
> the "supernatural," that is with non-empirical
> aspects of reality, insofar as they lend teleo-
> logical "meaning" to men, acts and the events of
> the world. Charisma is not a metaphysical entity
> but a strictly empirical observable quality of
> men and things in relation to human acts and
> attitudes.

Next to Parsons, the only other significant attempt at

reformulation of the concept of charisma has been that

of Shils (1958, 1965) who tried to extend the charismatic

sensitivity to "actions, persons, institutions and cultural

objects." Recently more attempts have been made to clarify,

redefine, reinterpret and reformulate the concept (Etzioni,

1961; Friedland, 1964; Marcus, 1961; Oomen, 1967; Bendix,

1967; Tucker, 1968; Shils, 1965, 1968; Stark, 1968, 1969;

Dow, 1969).

No attempt has been made in the social science

literature to relate the concept of charisma to the explana-

tion of buying behavior. This is what this research pro-

poses to do. It is being postulated that because of strong

charismatic involvement, people behave emotionally rather

than rationally. The case of the Negro buyer, who shows strong emotional attachment to Cadillac will be analyzed in the light of a behavioral model which utilizes the concept of charisma.

The Concept of Charisma

Weber derived the idea of charisma and charismatic authority from Rudolph Sohm's Kirchenrecht (1892). Until recently his conceptualization has been available mainly from three sources to the English-reading public (Gerth and Mills, 1946; Henderson and Parsons, 1947; Fischoff, 1963). Among recent publications in English, two are noteworthy. The three-volume work on Max Weber (Roth and Wittich, 1968) brings some additional material not so far available to the English-reading public. Eisenstadt (1969) has edited a volume which brings in sharper focus the problems of charisma and institution building.

The concept of charisma derives from the reference in I Corinthians where St. Paul enumerates in two verses the types of charismata. The word itself is of Greek origin and denotes any good gift that flows "from God's benevolent love unto man; any divine grace or favour ranging from redemption and life eternal to comfort, in communing with brethren in the Faith" (Wilhelm, 1907). The Catholic Encyclopedia cites an earlier reference: Die Charismen (Englemann, 1848), where two categories of charismata have been distinguished. One relates to the furtherance and growth of the Church and the

other relates to the charismata "tending to promote her outer development."

Weber's formulation follows very much in this line. Charisma, according to him is a "certain quality of an individual personality by virtue of which he is set apart from ordinary men and treated as endowed with supernatural, superhuman or at least specifically exceptional powers or qualities. These are such as are not accessible to the ordinary person, but are regarded as of divine origin or as exemplary, and on the basis of them the individual concerned is treated as a leader" (1949, p. 358). This quality evokes a sense of admiration and unqualified devotion to the leader. Usually always, a charismatic image appears on the scene of crisis as a savior or redeemer of hope. It is the involvement and the commitment of the followers and devotees, who consider it their duty to respond to the call, which gives real legitimacy to the concept. Psychologically, this recognition "is a matter of complete personal devotion to the possessor of the quality arising out of enthusiasm, or of despair and hope" (1949, p. 359). Charisma has to be proved continuously, in the sense that the power exists. In other words, the gods, magical powers or heroic powers should not desert the possessor. Furthermore, "pure charisma is specifically foreign to economic considerations" and it constitutes a "call," a "mission" or a "spiritual duty." The charismatic appeal of a person (or an object), thus, calls for a total emotional surrender on the part of the

follower or devotee (or buyer). "It may then result in a radical alteration of the central system of attitudes and directions of action with a completely new orientation of all attitudes toward the different problems and structures of the world" (Weber, 1949, p. 363). Again, "in general, charisma rejects all rational economic conduct" (Weber, 1949).

Charisma can be viewed primarily as an instrument of change. One of the main weaknesses in the Weberian formulation is that it was not conceived "in relation to a scheme of the structure of action" (Parsons, 1937, p. 663). On the contrary, it was conceived as a "specific theory of social change and developed from there." Parsons (1937) also secularized the concept by stating that "the supernatural is nothing but the ideological correlate of the attitude of respect." Shils in his recent formulation states that charisma "is the quality which is imputed to persons' actions, roles, institutions, symbols and material objects because of their presumed connection with 'ultimate,' 'fundamental,' 'vital,' order-determining powers" (1968, p. 386). He identifies three sources of the propensity to impute charisma--neural, situational, cultural, or any combination of these. Thus, the "propensity to seek contact with transcendent powers and to impute charisma is rooted in the neural constitution of the human organism." It appears that the propensity to impute charisma (or, in other words,

charismaproneness) inheres in the human organism. Speaking
of the charismatic needs and its experience Shils further
states (1968, p. 386):

> The intensity with which it is experienced and
> the strength of its motivation are also influ-
> enced by situational exigencies and by the
> prevailing culture. It can be deliberately
> cultivated by isolation from the routine envi-
> ronment by instruction and self-discipline. It
> can be so prized that individuals are encouraged
> to allow it to come forward in their sensitivity.
> A culture can foster the discernment of charis-
> matic signs and properties by focusing attention,
> providing canons of interpretation, and recom-
> mending the appreciation of the possession of
> these signs and properties.

A secularized concept of charisma is of particular
significance for the proposed research. It is being postu-
lated that the essential properties of charisma are clearly
noticeable in the problem at hand. The American Negro has
the perception of acute distress or crisis situation and
faces an identity-vacuum. He, too, is looking for the "god
anointed messiah" who may give him dignity, pride and self-
confidence. For achieving these ends, he is prepared to
"repudiate the past," be innovative and accept revolutionary
change. The strong need for affiliation, esteem and dignity
in the larger society creates in him a high sense of emo-
tional loyalty to Cadillac as the savior of the crisis. The
"apartness," uniqueness and "awe-inspiring" appeal of the
product gives it the appropriate setting for receiving the
"emotional surrender from the devotee"--the Negro buyer of
Cadillac. Here is the case of a buyer, who has such a
strong predisposition to the product that there may be

almost no post-purchase dissonance; and who behaves not as a cool, calculating rationalist but as a non-rationalist. He might still live in the dirty surroundings of the "inner city" or in the urban slum; he may still be unable to afford some of the necessities of the quality of life he wants, but his strong need for prestige and dignity makes him charisma-prone and therefore, vulnerable to the charismatic appeal of the product.

Conceptual Framework

The conceptual framework is largely built around the concept of image vis-a-vis the psychodynamics of the individual actor. The buyer behavior is explained in terms of the charismatic involvement of the actor. For developing the theory we will use the concept of image (Boulding, 1956) in delineating the various variables of the self-image and the charismatic image. The major proposition of this framework, a la Boulding, is that "behavior depends on the image"--the image of one's own self and the image of the world he wants to live in.

Boulding (1956) mentions two kinds of images which constitute the subjective knowledge structure, the images of fact and images of value. The image is built up as a result of all past experience of the possessor of image. Image is: "the whole of all sensory perceptions and thought interrelationships associated with an entity by one individual. An image is an abstraction, a simplification of reality by the

individual so that he can think about the totality of the entity in question" (Enis, 1967, p. 51). Again, "the entity which stimulates the picture or image may be a thought, a work, a person, a cultural tradition, etc. Anything which the individual experiences generates one or more images in his mind" (ibid., p. 51).

It is being postulated that values play a very important part in the image formation. Most of the formulations in psychology and social psychology have given dominant position to the concept of attitude as determinant of behavior, ever since Thomas and Znaniecki (1918) "proposed that the study of social attributes should be the central problem of social psychology." It has been suggested (Rokeach, 1968a, 1968b; Williams, 1968) that values are far more important in that they cause attitudes and also behavior, and that values are a more central theme across cul= tures and disciplines. In this sense, values should be accorded a more central and higher theoretical status for analyzing behavior than has so far been accorded them.

Two definitions are in order—those of value and attitude. "An attitude is an organization of several beliefs focussed on a specific object (physical or social, concrete or abstract) or situation, predisposing one to respond in some preferential manner" (Rokeach, 1968a, p. 16). "Values, on the other hand, have to do with modes of conduct and end-states of existence . . . once a value is internalized, it becomes, consciously or unconsciously, a standard

or criterion for guiding action, for developing and main-
taining attitudes towards relevant objects and situations,
for justifying one's own and others' actions and attitudes,
for morally judging self and others for comparing oneself
with others (ibid., p. 16).

Within the framework of one's own image space, the
individual gets a perception of himself within the total
environment and also of his needs. The environmental fac-
tors which define his needs are more like Lewin's "psycho-
logical environments" (Lewin, 1936). The images are a
composite of the total sociocultural milieu in which the
individual was brought up, and in which he lives at a moment
of time. The images are of facts and values. Thus, the
community to which he belongs, the place where he lives, his
immediate family, the kinship pattern he has been exposed to,
the rural/urban background, his educational achievement,
values regarding independence or dependence, authoritarianism
and other-directedness; factors regarding his cultural inte-
gration in the community; his position in the community in
terms of his income, status and material well-being--all
these factors are of great importance in defining his need-
disposition. We are using the concept of need-disposition
as a major variable of the individual actor's personality.

Theoretical Construct: Self-Concept
and Identity

The major focus of the theoretical construct for
explaining an actor's behavior in this study is on the
psychodynamics of the individual personality. In this
particular study, the psychodynamics has special meaning as
we are trying to study the behavior of individual actors
against the backdrop of the subculture of deprivation and
alienation.

A sense of identity has been defined as "a function
of the nature of one's relationship to others. It develops
first from membership in a dyadic system including the
infant and mothering persons." This trend is later extended
to membership in a family and finally to other human groups.
"These groups provide a context which make one's behavior
socially meaningful" (Erikson, 1950). Identity has also
been called "substantive dimension of self" (Gross and Stone,
1964). One becomes situated or located in social terms only
through obtaining identity. "The locations or spaces emerge
as symbols of identity since social relations are spatially
distributed. Often the symbols, objects and material
objects (as clothing, etc.) have been referred to as iden-
tity documents or props" (Gross and Stone, 1964).

The question of identity becomes relevant and mean-
ingful from our point of view, when we see the individual
actor involved in an adaptive, imitative process of assim-
ilating values and norms of significant others. An "ego

THE DEVELOPMENT
OF SELF

SOCIAL
DISCRIMINATION

LOW
SELF-ESTEEM

+

AGGRESSION

Aspirations high (by comparison
with what he can get)

Anxiety = self-abnegation
cautious
apologetic

Ingratiating--but removed,
hesitant, mistrustful

Focus on what is manifest and
simple ——→ fear of looking
too deeply into anything

Denial of aggression

Irritability ◄──┐┌─►Cover of affability
(less manifestation)   and good humor

Passivity and resigned
acceptance

Not meeting problems
head on

General diminution
and constriction
of affectivity

Fear of loss of
control

Figure 1. Psychodynamics of the self: a model.

Source: Abram Kardiner and Lionel Ovesey, The Mark of
Oppression (New York: World Publishing Company,
1951), p. 303.

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synthesis" finally leads to the development of a sense of ego identity. In Erikson's words (1950, p. 197):

> The sense of ego identity, then, is the accrued confidence that one's ability to inner sameness and continuity (one's ego in the psychological sense) is matched by the sameness and continuity of one's meaning for others. . . .

> The growing child must at every step, derive a vitalizing sense of reality from the awareness that his individual way of mastering experience is a successful variant of the way other people around him master experience and recognize such mastery.

Identity formation thus, can be said to have a self aspect and an ego aspect. Emerging ego identity bridges the early childhood stages when new meanings are sought from the total environment. This notion is developed along the lines of Freud (1932) who postulates that super-ego plays an important part in man's life. The ideational content of the super ego, the imagery content of the ego-ideal, help the actor in his mature life to carve out a niche for his own situation. The notion of identity is almost synonymous to a wide range of self-concepts which have been used by others (Mead, 1934; Federn, 1952; Sullivan, 1953; Schilder, 1934). Hartmann speaks of cathexis of self and ego narcissism; Freud makes references to ego's attitude towards self.

The ego ideal brings the actor closer to social reality. The actor begins to take a transempirical view of the leader. For him the phenomenal world becomes much more real than noumenal. For the crisis-ridden and prestige-hungry actor, the leader becomes an end as well as the means to

that end. Simpson and Yinger (1958) have suggested that minority groups over-react and exhibit counter-assertive behavior. Kardiner and Ovesey (1951) suggest that low self-esteem may mobilize compensation urge in the actor and it may be expressed in several forms, such as apathy, hedonism, living for present and criminality.

Among the Negroes in the United States, for example, the activities for bolstering self-esteem are flashy and flamboyant dressing, especially in the male, and the denial of Negro attributes such as doing away with kinky hair.[1] A number of studies have tried to focus attention on the socio-cultural determinants of human behavior with particular reference to the problem of identity and social role (Derbyshire, 1966; Derbyshire and Brody, 1964; Brody, 1963). Similarly, studies on self image have given a new focus to the self concept originally put forth by Cooley (1902). Thus, Hilgard (1961) called the self-concept the organizing mechanism of human behavior. Self-concept in a way gives

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[1]Writing about the psychology of ghetto, Clark 1965, p. 66) mentions that teenage Negroes often cope with the ghetto's frustrations by recreating fantasies related chiefly to their role in society:

> "Among the young men observed at Haryou, fantasy played a major role. Many of these marginal, upward-striving teenagers allowed others to believe that they were college students. One young man told his friends that he was a major in psychology. He had enrolled in the class of a Negro professor with whom he identified, and he described those lectures in detail to his friends. The fact is that he was a drop-out from High School."

the individual actor his perception of himself as others see him. To quote Rogers (1951, p. 492):

> The self-concept or self-structure, may be thought
> of as an organized configuration of perceptions
> of the self which are admissible to awareness. It
> is composed of such elements as the perceptions of
> one's characteristics and abilities; the precepts
> and concepts of the self in relation to others
> and to the environment; the value qualities which
> are perceived as associated with experiences and
> objectives; goals and ideas which are perceived
> as having positive or negative valence.

This overview of the theoretical construct, which underlies the psychodynamics of the individual actor presents the background against which we have developed our instrument.

The main strategy adopted in the instrument is to create an interrelated link backwards from conative plane, i.e., action plane, to the cognitive plane; and try to find an explanation for behavior in terms of cognitive and affective, belief-disbelief systems. "A person's cognitive functioning is not a thing apart from his affective or emotional functioning (Rokeach, 1960, p. 399). In classical psychoanalysis, man has been viewed as "id-driven, egotistical; rationalizing and sublimating." But in recent years this "negative view" has come into disfavor among psychologists. Thus, we find greater emphasis on "man's cognitive needs and his tendencies toward growth, productiveness and self-actualization" (Rokeach, 1960). Perhaps, there is validity in both positions. It is therefore assumed that all belief-disbelief systems serve two powerful and conflicting sets of

motives at the same time: the need for a cognitive frame-
work to know and to understand and the need to ward off
threatening aspects of reality (p. 67). Following this
logic it was conceptualized that dogmatism might be one
of the major personality traits leading to high charismatic
belief. Although no study has been made so far to correlate
dogmatism and charismatic involvement, we are tempted to
make an a priori assumption that dogmatism might be posi-
tively correlated with high charismaproneness. One can
see the image of Hoffer's True Believer replicated in a
person who is also highly dogmatic. The analogy is that
both may be exhibiting a strong sense of commitment, loyalty
and devotion. All these traits again are very important in
the charismatic believer.

The Behavioral Model

There are four major dimensions of the behavioral
model which is being conceptualized:

A. Cognitive Plane: 1. Psycho-cultural dimension

2. Identity-crisis dimension

B. Affective Plane: 3. Charismatic image dimension

C. Conative Plane 4. Action dimension

The model presents a version of theory of action explaining
buyer behavior. We have the individual actor (ego) to begin
with, in a given situation, and he engages in goal-directed
actions. Action is being defined as behavior which is
directed towards goals and comprises sharing of cultural
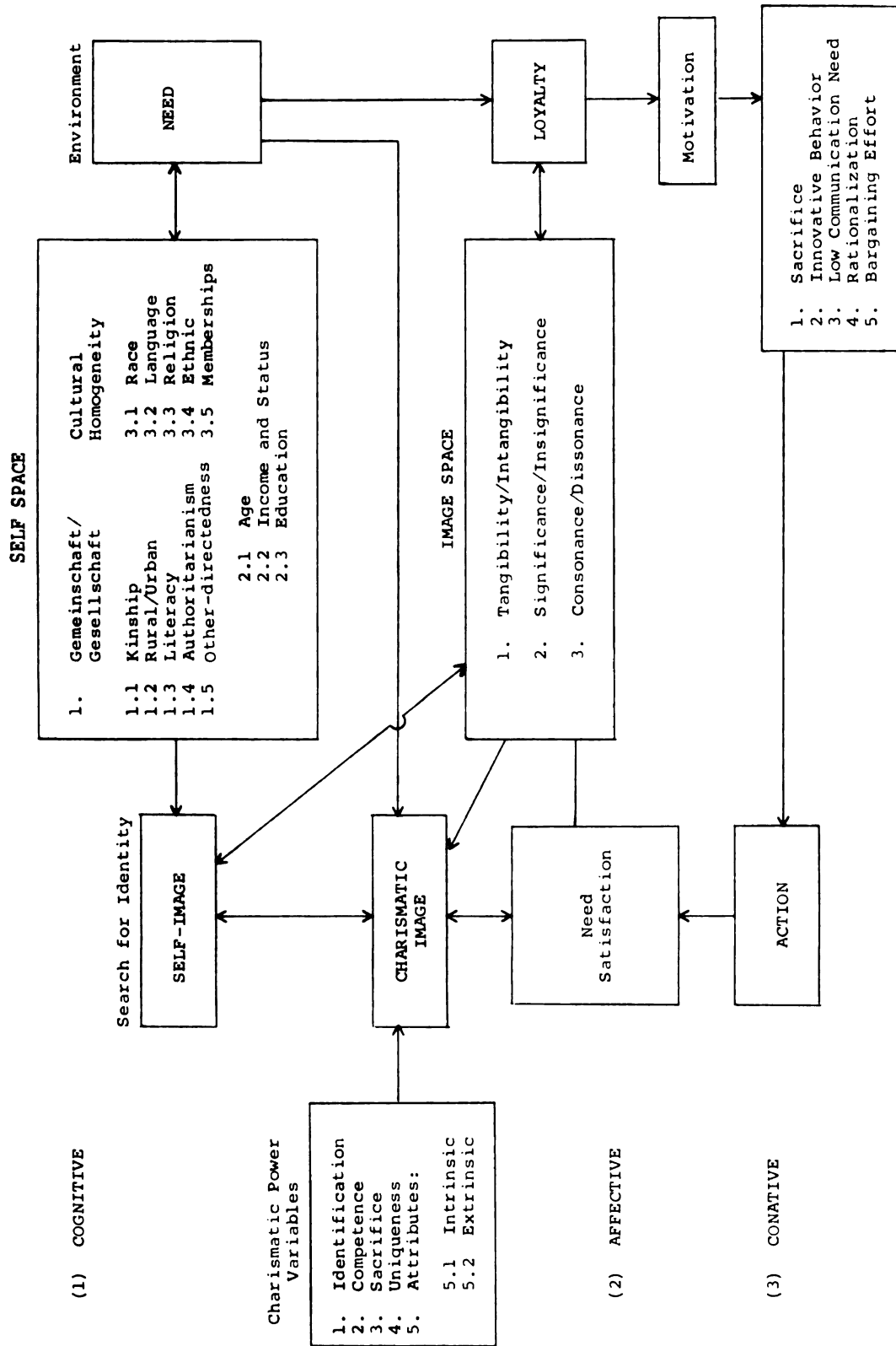
Figure 2. A model of charismatic behavior.

symbols and value-and-belief systems of the societal environment. The personality system of the actor, symbolizing the cognitive images of himself and his environment will define his need-disposition as stated earlier. But there will be barriers and obstacles in the environment, which will not permit the actor (ego) to gratify the need. This will cause frustration, anxiety and insecurity. This will lead to a marked dependence need in the actor (ego) for sharing the norms, values and symbols of the alter. This, in turn, will lead to a strong desire for identification (Freud, 1932) and imitation, the alter providing the basic model for imitation (Parsons, 1951; Bronfenbrener, 1964). This further leads the actor to search for an identity for himself, and thus, for a symbol which may give a meaning to his identity. This symbolic image (which could be a leader or a product) for him is the charismatic image, and to obtain it he may even show "aggressive identification." He also tries to seek congruency between his own self-image (a bundle of his need-dispositions) and the charismatic (product) image which, supposedly would give him the opportunity to share the norms, and values of the alter (significant others).

The important characteristics which give the image a charismatic appeal are:

1. <u>Identification</u>--this means, it identifies with the crisis situation. The main property is that of security and status which the image provides to the actor, for whom it may mean an end (symbolically) to the crisis situation he has been living in. The image, thus,

becomes the savior of crisis and "redeemer
of hope" and gives the actor his lost pride
and identity.

2. <u>Competence</u>--would signify the functional com-
   petence, the omnicompetence and the omniscience
   element, in the capacity of the object to per-
   form.

3. <u>Sacrifice</u>--it is rather difficult to relate
   this element to an object as compared to that
   of a person. However, we can visualize an
   element of sacrifice in the case of an object
   when we say that it is a classic, and not the
   usual run-of-the-mill type.

4. It must also be <u>unique</u>, in the sense that no
   other thing is like it. It is non-substitut-
   able. It is the only one, which can communi-
   cate self-confidence and give an expressive
   life-style to the actor.

5. <u>Attributes</u>--it must have high quality and
   prized attributes, both intrinsic and extrinsic.

This constellation of properties in the image, will
develop in the actor a tendency to idolize the image. One
major reason for this spirit of idealization (or idolization)
is possibly and perhaps, the perfect match between the
actor's own self-image and the capability of the image to
fulfill this need configuration. In the affective plane,
it is posited, the actor will show a strong (rather than
weak) tendency to emotional attachment to the charismatic
image because of his need-disposition for esteem, affilia-
tion, prestige, status and belongingness. In the Lewinian
sense, the actor will have a net positive valence toward the
object (and purchase it). The search for identity, the con-
cern and restoration of self-confidence and lost pride, give
a highly subjective tone to this need-disposition. As such,

the model will give emphasis upon measuring the subjective
dimensions of the charismatic image. There are three
opposite pairs of salient characteristics of the image
entity:

1. Tangibility versus intangibility of the
   entity to the actor,

2. Significance versus insignificance of that
   entity to the actor,

3. Degree of consonance or dissonance of the
   entity with the actor's self-image.

In the context of the need-disposition and the
dichotomies, e.g., tangibility-intangibility about the
charismatic image, it can be seen how there will be gener-
ated a strong loyalty and commitment towards the image,
which then, brings forth the motivation to act. This com-
mitment is analogous to the commitment of a follower or
devotee to a Jesus or Moses. The action may involve, there-
fore, any or all of the following:

1. Sacrifice--the actor will be prepared to
   make personal and/or familial sacrifice in
   terms of time, money, etc. More objectively,
   the actor may postpone or forego some of his
   and/or family's current needs and/or future
   needs.

2. Innovation--being drawn to the charismatic
   image may mean doing something which is non-
   routine and therefore, innovative. (However,
   it need not necessarily be innovative.)

3. Low communication need--because of the loyalty
   and strong predisportion towards the object,
   the actor may show an unwillingness to hear
   anything negative about the image. This will
   give him a low communication need.

4. Rationalization--whatever happens, the actor
   will, because of his strong predisposition,
   show a marked tendency to rationalize his
   action towards the object or image.

5. Effort (bargaining)--the effort may involve
   investment of time and money to gain nearness
   or close relationship with the object (leader).
   If it is a material object like Cadillac, then,
   it may refer to the bargaining effort involved
   in buying the product.

Hypotheses

Proposition: Members of the subculture are crisis-
ridden and in search of an identity, and hence will exhibit
a high need for dependence.

H.1 The higher the perception of crisis of an individual,
    the greater will be his need for dependence.

Proposition: Members of the subculture will develop
in terms of their self-image, strong need for security and
status.

H.2 The more the search for identity by an individual,
    the greater will be his need for security and status
    concern.

Theories concerning the determinants of attitudes
usually emphasize the need satisfying properties of objects
toward which the attitudes are held. If a physical or
social object is rewarding to a person, he will develop a
positive attitude toward it; if it frustrates him he will
develop a negative attitude. Thus if Cadillac is viewed as
the need-satisfying object, the individual will develop a
positive attitude towards it.

Propostion: Members of the subculture will be positively predisposed towards such images and objects which are viewed as prestigious and which fulfill the "subjective needs."

H.3 The greater the subjective need of an individual the higher will be his charismaproneness.

Proposition: Product charisma lies at the root of the total emotional surrender on the part of the buyer.

H.4.1 The more intangible the need of an individual, the greater will be his loyalty towards the object.

H.4.2 The more significant the object, the greater the loyalty

H.4.3 The greater the consonance with the self-image, the higher the need.

Proposition: Action will be the result of high degree of loyalty to the charismatic image, and as such, may have a large emotional content.

H.5.1 The greater the loyalty of an individual to the charismatic image, the more will be his preparedness for sacrifice.

H.5.2 Charismaprone individuals are more likely to be innovators than non-innovators.

H.5.3 The greater the loyalty of an individual towards the charismatic image, the less will be his need for critical information about the charismatic image.

H.5.4 The greater the charismatic involvement (commitment) of an individual towards the image, the stronger will be his tendency to rationalize (his choice of the object, etc.).

Design

The subject-list of Cadillac owners was obtained through the cooperation of local dealers in metropolitan areas of Lansing and Detroit. The composition of the population in terms of the distribution of black and white ownership was ascertained beforehand. The experience and personal contact of the dealers were extremely helpful for this purpose, particularly in view of the absence of any other source from which details regarding racial composition of Cadillac ownership could be obtained.

The sample list of subjects comprised all buyers of Cadillacs from the dealers over a period of time. The period of purchase ranged from April to September, 1969 for Lansing, and for Detroit the period covered was January to March, 1970. Almost all the subjects from Detroit were black. All those subjects who agreed to cooperate and respond to the questionnaire were approached. The subjects who were either not traceable or did not want to cooperate, were dropped from the list.

All the subjects falling in the sample were administered a set of questionnaires (see Appendix A). The questionnaires are designed to measure certain psychocultural, value and attitudinal dimensions of the respondents, relevant to the hypotheses. The following value-attitudinal dimensions were scored.

A. Cognitive: 1. Identity-crisis dimension

B. Affective: 2. Charismatic image dimension

C. Conative: 3. Action dimension

A two part questionnaire was used for measuring the following value attitudinal dimensions:

A. 1. General-social typology

B. 1. Crisis perception
   2. Self-perception
   3. Identity search
   4. Need-disposition

C. 1. Charismatic image
   2. Image congruence
   3. Loyalty

D. 1. Sacrifice
   2. Innovation
   3. Low communication need
   4. Rationalization
   5. Bargaining effort

These value-attitudinal dimensions incorporate the basic properties of charisma, and thus, facilitate the identification of the charismatic appeal of the object as well as the emotional involvement of the actor. The questions have been framed to suit a seven-point rating scale, like the one used in the semantic differential test (Osgood, Suci and Tannenbaum, 1957). The data from "Social Typology--General" part is used to determine if there are any demographic correlates of the charismaprone personality. The resulting data were analyzed by using appropriate statistical tests.

Usefulness of the Study: For Social
Science and Marketing Theory

1. The present research utilized the concept of charisma in a secular sense and tested it empirically, perhaps for the first time. By analyzing and identifying the important variables and properties of charisma, it would add to conceptual clarity.

2. For marketing theory, the present research may provide additional building blocks for formulating a better and more comprehensive buyer behavior theory, particularly in respect to a segment of prestige-hungry and crisis-ridden people.

3. It may help the marketing theorist in better conceptualization of the product classification, at least in a more meaningful way. Also it may help in identifying certain properties and characteristics, which may be utilized in building a better product image.

4. The present research may also give an insight into better understanding of the psychocultural dynamics of the buyer. This may help in the conceptualization of more objective theory of action in a behavioral sense. It may also lead to a further research on "sociology of innovation" using the concept of charisma as the basis.

5. In a more general sense, an understanding (through a measuring technique of charismaproneness) of the

non-rational behavior of the actor, may lead to
better conceptualization of theories of change-
process and modernization in backward communities.
Also, it may have implications for marketing theory,
in the sense of how this change comes via marketing.

Usefulness for Practitioners

1. The study may enable the marketers to have a clearer
   understanding of the market segmentation of some of
   their products.

2. By explaining who will buy a product and why, the
   concept could be operationalized, hopefully, to
   predict the buyer behavior or at least identify the
   possible buyer segment.

3. It may help the marketing executives in planning the
   promotion and appeals regarding products in a more
   meaningful way. Also, the promotions may be better
   focussed towards certain segments of the audience in
   terms of "need-dispositions of the actors."

4. By applying some dramaturgy, as in the field of
   human charisma, the charismatic appeal of a product
   could be increased, maintained or stopped from going
   down.

5. It may have some implications for marketing in
   ghetto areas. It could help in identifying the
   segments of ghetto areas or of backward communities

in general, which may be more or less charismaprone,

and hence in planning strategies of marketing.

CHAPTER II

RESEARCH DESIGN AND METHODOLOGY

Chapter II presents the design and methodology of research employed for collecting and analyzing the data. The first section is devoted to discussion of the rationale for *ex post facto* research in social sciences. It also deals with certain related problems involved in handling research of cross-cultural or sub-cultural nature. The second section deals with the selection of subjects and the description of the procedure involved. The third section deals with the development of questionnaire and the research instrument. It also gives details of interview procedure and data collection. The final section gives an account of the statistical techniques used for analysis of data and testing of hypotheses.

One of the primary purposes of research in behavioral sciences is explanation of human behavior. The individual researcher tries to do this with the help of a theoretical construct which is usually a "logically articulated conceptual scheme." Armed with this construct, he observes the phenomena--the actors involved and the events. He seeks a meaning in those events and tries to find cause

and effect relationships. The explanation which he gives
for the phenomena helps prediction of future events and
also control of events.

Max Weber looked at social science as "an empirical
science of concrete reality" (Wirklichkeitswissenschaft).
According to him:

> Our aim is the understanding of the characteris-
> tic uniqueness of the reality in which we move.
> We wish to understand on the one hand the rela-
> tionships and the cultural significance of
> individual events in their contemporary mani-
> festations and on the other the causes of their
> being historically so and not otherwise (1949,
> p. 72).

It is of utmost importance that the investigator maintains
a sense of detachment and objectivity in describing and
explaining the cause and effect relationships of events.
Often the subject matter in social science is emotion-
arousing; and there is every likelihood that the researchers
may be guided more by emotion than by intellectual and imper-
sonal reaction (Chapin, 1955). It is therefore necessary
that explanation should be logically elegant and empirically
potent. However, there does remain a difference of opinion
about the nature and function of scientific explanation.

According to Hempel and Oppenheim:

> To explain the phenomena in the world of our
> experience, to answer the question "why?" rather
> than only the question "what?", is one of the
> foremost objectives of all rational enquiry;
> and especially scientific research in its vari-
> ous branches strives to go beyond a mere descrip-
> tion of its subject matter by providing an
> explanation of the phenomena it investigates.

While there is rather general agreement about
this chief objective of science, there exists
considerable difference of opinion as to the
function and the essential characteristics of
scientific explanation (1953, p. 319).

Weber himself emphasized the need for "understand-

ing explanation." Many contemporary writers emphasize the

need for proper understanding and scientific explanation of

social phanomena (Brown, 1963; Gibson, 1960; Greer, 1969).

This need becomes all the more important when the research

is related to a cross-cultural or sub-cultural area and

deals with psychological phenomenology (MacLeod, 1969).

Such an understanding is important for the research

focus of the present study. While it has been our endeavor

to maintain objectivity and detachment, we have also tried

to seek the "understanding explanation."

Research Design

The research design of the present study is, _ex_

post _facto_ or post-dictive, i.e.:

. . . research in which the independent variable
or variables have already occurred and in which
the researcher starts with the observation of a
dependent variable or variables. He then studies
the independent variables in retrospect for their
possible relations to, and effects on, the depen-
dent variable or variables (Kerlinger, 1964,
p. 360).

The term _ex_ _post_ _facto_ means: from what is done

afterward. In other words, the aim of the research is

to inquire and interpret the causal relationship between

the event and other variables which might have affected the

event, _after_ it has occurred. Thus, it is in contradis-

tinction to the experimental predictive research where the

investigator can control and manipulate certain variables in

causing the event. In _ex_ _post_ _facto_ research, the researcher:

> . . . cannot manipulate or assign subjects or
> treatments, because in this kind of research the
> independent variable or variables have already
> occurred. The investigator starts with observa-
> tion of the independent variables for their
> possible effects on the dependent variable
> (Kerlinger, 1964, p. 291).

It is accepted that the main purpose of enquiries

in the sciences is to discover cause and effect relationship

among observable phenomena. Also, the ideal of science is the

controlled experiment. Usually the scientist seeks a mean-

ingful relationship between X and Y, the independent and

the dependent variable. In the laboratory or experimental

research both X and Y can be controlled and manipulated.

Thus, one can proceed with the hypothesis: if X, then Y.

Under this hypothesis Y can easily be explained as being

caused by X. Also, the nature and strength of this causal

relationship can be explained by experimental manipulation

of X. This convenience is not available in _ex_ _post_ _facto_

research. There is no way to control the independent vari-

ables. The event has already occurred and the explanation

is being sought in retrospect. Whatever the treatments,

they have already been assigned to the subjects under

enquiry. For example, in the present study white and

black respondents of our sample were already there with

respective treatments; and there is no way whereby these could be controlled.

Uses and limitations. Three major weaknesses of ex post facto research have been mentioned: (1) inability to manipulate independent variables, (2) the lack of power to randomize, and (3) the risk of improper interpretation.

By the very nature of ex post facto research, the scientist cannot control and manipulate the independent variable; and as such the risk of misinterpreting the data arises. This could be eliminated in part, at least, by carefully hypothesizing the causal relations and scientifically testing the hypotheses. Although, experimental research is better; the conclusion that ex post facto research is inferior to experimental research is unwarranted (Kerlinger, 1964).

A number of small and large scale ex post facto researches are reported; and they all seem to be focussed on the macro-perspective of the phenomena as compared to the micro-perspective (Adorno et al., 1950; Davis, 1948; Caldwell and Courtis, 1925; Sears, Maccoby and Levin, 1957; Pettigrew, 1959; Sarnoff et al., 1958).

In the field of social sciences, much research, often quite creative, has to be of ex post facto nature because a myriad of socio-cultural phenomena do not lend themselves to easy and controlled experiments. And yet they do deserve to be studied and enquired into. It has

been even suggested that we cannot avoid <u>ex</u> <u>post</u> <u>facto</u>

research. Kerlinger (1964, p. 373) puts it clearly:

> It can even be said that ex post facto research
> is more important than experimental research.
> This is, of course, not a methodological obser-
> vation. It means, rather, that the most impor-
> tant social scientific and educational research
> problems do not lend themselves to experimenta-
> tion, although many of them do lend themselves
> to controlled inquiry of the ex post facto kind.
> . . . If a tally of sound and important studies
> in psychology, sociology and education were made,
> it is likely that ex post facto studies would
> outnumber and outrank experimental studies.

Sample Selection

It was explained in Chapter I that our research

focus is on the buying of Cadillacs by white and black

people. We faced a good deal of difficulty in getting a sub-

ject list for our study. It was originally proposed that we

might get such a list from the State Licensing Authority in

Michigan. Although they do have a large volume of data on

Cadillac car owners, no breakdown of racial composition is

available. It was finally decided to get the subject list

through the cooperation of two dealers in the metropolitan

areas of Lansing and Detroit. The list consisted of all

Cadillac buyers from a particular dealer, spread over a six-

month period. Information regarding the name, address, type

of car, income range, price paid, credit used, and the race

of buyer were obtained on a specified form (see Appendix A).

This gave us the necessary information and a reliable sub-

ject list. At no stage did the subjects know that this

kind of information was being collected or that we got this information from a particular source.

The following criteria were used in determining the respondent list:

1. Only car (Cadillac) owning subjects were included.

2. Sample was confined to two specific urban metropolitan areas, including the suburbs, thus holding the region and community size constant.

3. Those subjects who were either not traceable or not willing to be interviewed were dropped.

We faced a good deal of difficulty in obtaining interviews with the black respondents in Lansing, while the response rate from the white subjects was fairly good (42%). As a result we had to get an additional sample of black respondents so that our comparisons could be more meaningful. (This new sample was obtained through another dealer from Detroit.) The tentative target was put at 150 completed interviews with sufficient representation of black respondents.

Collection of Data

Since the questionnaire involved psycho-social measurements in a rather sensitive area, we had to train interviewers explaining to them the general nature of the study and the necessity for cautious handling of the questionnaire items. Detailed instructions were given to them before they proceeded to contact the subjects. If they had

any doubts, these doubts were clarified. Usually a group of interviewers was employed, and black interviewers were asked to interview the black respondents. It was assumed the responses would be more open and unrestrained under this arrangement. The interviewers were given the names from the subject list, and they contacted the assigned subjects and collected the interview data.

The interviewers were specifically asked never to mention that the interview was connected with the buying of a Cadillac, or that he/she was trying to find out the motivations underlying the purchase of a Cadillac. Details regarding Cadillac were gathered rather casually, often the interviewer expressing a mild surprise or appreciation that the respondent owned a Cadillac, although every interviewer knew beforehand that the subject owned a Cadillac. The interviewer knew details regarding the model and price, etc. of Cadillac owned by subject, but he was asked never to betray this knowledge. If a subject no longer owned the Cadillac, as per details of the list, the interviewer excused himself and did not pursue the interview.

The interviewer's kit consisted of a letter of introduction, the two parts of the questionnaire and the respondent cards. There were two kinds of cards, yellow cards were meant for white respondents and pink cards for black respondents. These cards were meant to be handy for getting responses to questions about age, income, marital

status, education, job, sources of income, monthly rent,
and value of house.

The interviewers were also asked to keep a watch on
the interview time, and they usually filled in these details
on the cover page of the questionnaire. After the interview
was over, the interviewer filled in certain details on the
basis of his observation, such as the respondent's sex, race,
locality of his house, type and quality of dwelling, and
impressions regarding the status of the respondent.

The collection of data was begun in July, 1969
in Lansing. Out of a list of 209 subjects who purchased
Cadillacs between April, 1969 to October, 1969, 89 inter-
views were completed. This gave a response rate of 42.1
percent. Unfortunately, this consisted largely of white
respondents, the number of black respondents being only
eight. As a result we had to go to Detroit to get addi-
tional interviews from black subjects. As was mentioned
earlier, we got a subject list of black buyers of Cadillac
from a dealer in Detroit. Out of a list of 110 subjects,
54 interviews were completed. Five persons could not be
traced or had moved away. A number of subjects refused to
be interviewed. The interviews in Detroit were completed
between March and May, 1970. After the interviews were over
we got 143 completed interviews.

The 143 completed interviews, comprised 81 white and
62 black respondents. Upon scrutiny seven questionnaires had

to be rejected. One black respondent had refused to give relevant information on the questionnaires; another black respondent did not complete the second part of the questionniare because he could not read. The remaining five questionnaires had similar discrepancies. This left us with 136 completed interviews, 80 white and 56 black. The overall response rate, for completed interviews, came to 42.6 percent.

Development of the Questionnaire

The questionnaire[1] is divided into two parts (see Appendix A). Part I: Social Typology, contains thirty-eight items subdivided under fifteen major headings. The questions were asked by the interviewer, and answers to some of the questions were checked on the response cards (for age, marital status, income, education, employment, etc.). Besides the general questions regarding the socio-economic and demographic details, there are fourteen questions regarding the ownership of cars and Cadillacs in particular. Items on social typology are designed to see if there are certain socio-economic and demographic correlates of Cadillac ownership. For example, the data on income gives us an insight into the modal income group which buys Cadillacs. Interestingly, more cars have been bought in the lower income ranges than in the higher income range.

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[1]Some information received from Cadillac headquarters proved of help in developing the questionnaire in final form.

Questions under number 10 are designed to obtain details regarding the respondents' car ownership history. These indicate the pattern through which the respondent finally switched to Cadillac. Some questions also inquire about the level of satisfaction and main motivating factor in buying the car. Questions under number 11 seek information about effective involvement of the respondent towards the car. These were designed to find out whether one group of respondents showed more attachment to the car than the other. Questions under number 12 were designed to measure bargaining and shopping effort on the part of the respondent. The assumption was that if a subject became charismatically involved he may put in little or no bargaining and/or shipping effort. Items under question number 13 are designed to measure brand consciousness and propensity to consume costly and prestigious drink, particularly Scotch. The purpose was to see whether this could be correlated with the ownership of Cadillac, particularly with regard to the black respondents. Question number 14 was included to see if the respondent considered Cadillac as one of his most cherished possessions. The question was left open-ended so that the subject could feel free to put down any item of his possession which was cherished most. Finally, the questions given under number 15, were to be filled in by the interviewer as mentioned earlier upon his observation.

Part II of the Questionnaire

Part II of the questionnaire comprises a self-administered instrument. The instrument is composed of four sub-scales, which conjointly include items relating to the psychodynamics of the individual respondents. There are fifty-four items in the instrument; every item has a seven-point rating scale. This instrument was self-scored by respondents, and the interviewer provided only clarifications and necessary guidance.

The fifty-four items which comprise the instrument seek information regarding the respondent's dogmatic belief structures, charismatic involvement, purchase propensity, and traditionalism vs modernism. We presented the underlying assumptions of our theoretical construct in Chapter I. It has been mentioned there that the main strategy adopted for constructing our instrument is to create an interrelated link backwards from the conative plane to the cognitive plane. By doing so we want to find an explanation for behavior in terms of cognitive and affective belief-disbelief systems. It was conceptualized that dogmatism might be one of the major personality traits leading to high charismatic involvement. Similarly, high charismatic involvement might be associated with traditionalistic beliefs. Again, charismatic involvement may be associated with emotional and impulsive purchase behavior.

With this background in mind, we selected fifteen items from Rokeach's (1960) Dogmatism Scale.[1] Out of these fifteen items, ten are from his shortened version of D-scale. The selection of these items was based on the suitability to our conceptual scheme. In a way these have been fitted into our mold. Thus, items number 32, 44, 55, and 25 are primarily focussed on the individual actor's crisis-perception and his self-perception. The items include such concepts as helplessness, loneliness, self-inadequacy, dependency, paranoid outlook on life, concern for power and status, self-aggrandizement, authoritarianism, intolerance, and belief in a cause. A slight modification was made in items number 25, 30, and 35; all other items were adopted without any modification.

Items number 21, 35, and 44 are included in Schulze's (1962, p. 94) shortened version of the Dogmatism Scale which contains only 10 core items. Five of the items (13, 32, 35, 40, 48) of our scale were used in the short-form

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[2]Since the publication of Rokeach's *The Open and Closed Mind* (1960) the concept of dogmatism and the Dogmatism Scale (DS) have been used widely in the literature. Rokeach has claimed that DS is a better measure of general authoritarianism; and thus, is an improvement upon the F Scale. This contention has since been substantiated (Plant, 1964; Hanson, 1968). Reliability measures reported for the DS Scale have been generally high for adults. Also studies dealing with the scale's predictive or construct validity have reported that "factors tended to group around Rokeach's conceptualization" (Vacchiano, Schiffman, and Strauss, 1967).

of the Dogmatism Scale by Troldahl and Powell (1965, p. 44).
This short-form contains twenty items, and had high reliabil-
ity coefficient. The scale was used for a study on subjects
in Lansing, and the Lansing cross-validation reliability for
the twenty item vs the forty item score was .94.

Other Item Description and Concepts

In accordance with our conceptual framework regard-
ing charisma, a series of twenty questions were either
developed or modified from some existing scales to become
part of a charisma sub-scale. Three items were taken from
the F-scale on Authoritarian Personality: 24, 39, and 54.
One item was slightly modified from the Left Opinionation
Scale, item 20. The remaining sixteen items under this sub-
heading were developed. The concepts included in these
items are: opinionation (left or right), alienation, com-
mitment to cause, sacrifice for cause, rationalization,
intolerance, dependence, loyalty and devotion, congruence,
faith and trust in leaders.

Besides the above items, a set of eleven items were
designed to seek information regarding the individual actor's
purchase-propensity towards conspicuous consumption. These
items include the concepts of impulsive purchase, concern
for material success, carefulness about details, obtuseness
to admit mistakes, propensity to idolize beliefs, respect
for routine. All items under this heading were developed.
One item was taken from the Gough-Sanford Rigidity Scale,
item 56.

In recent years an ever increasing concern for the study of modernization and change of societies has been shown by scholars. Some recent studies have tried to focus attention on the motivational problems involved in bringing about change in individual attitude. Elaborate instruments have been developed to measure modernism (Kahl, 1968). Studies by Eisenstadt (1968), Inkles (1969), and Rogers (1969) have tried to identify the variables that go into the dynamics of change. The process thus involves a movement from gemeinschaft to gesellschaft orientations. Based on this perspective of the dynamics of change, it was visualized that the members of the subculture might exhibit some definite pattern in relation to their dogmatism, charisma-proneness, on the one hand, and with traditionalism vs modernism on the other. As a result eight items were taken from an instrument used by Williamson (1968) who, himself, had taken it from an earlier study by Kahl. The main concepts used in these items are: obedience, faith, trust, and sacredness.

All the items included in the instrument fall under the following clusters of factors:

       A. Cognitive Plane:
          1. Crisis perception
          2. Self-perception
          3. Identity search
          4. Need disposition

       B. Affective Plane:
          5. Charismatic image
          6. Image congruence
          7. Loyalty

C. Conative Plane:
   8. Sacrifice
   9. Innovation
   10. Rationalization
   11. Low communication need
   12. Bargaining effort

D. Traditionalism-Modernism
   13. Obedience
   14. Faith

Measurement and Statistical Analysis

All the items in the instrument are scored on a seven-point rating scale which gives a range from very much disagreement to very much agreement as follows:

I DISAGREE				I AGREE		
very much	on the whole	a little	uncertain	a little	on the whole	very much
( )1	( )2	( )3	( )4	( )5	( )6	( )7

Thus, if some one checks 7, it means he agrees very much. It will denote a positive favorable response. Similarly, if someone checks 1, that means he disagrees with the statement very much. The questionnaire was pretested on a limited scale for ensuring its general clarity and usability. The data were coded according to a predetermined classification, and were transferred on cards for computer analysis. The punched data were checked for accuracy before being fed into the computer.

Variables for Analysis

A major purpose of this research was to identify
certain psychocultural variables which might cause charis-
matic behavior of Cadillac buyers. The likely charismatic
involvement of Cadillac buyers was the major dependent
variable. This variable had sub-dimensions. As mentioned
earlier the various sub-dimensions formed fourteen factor
clusters according to our theoretical construct. For the
purposes of analysis five independent variables were chosen.
These were: race, age, education, income, and religion.
The race variable related to white and black subjects. For
the purposes of analysis we assigned the subjects to groups
of these independent variables. Thus age category was put
under two groups: young (up to 44 years), and old (beyond
44 years). Graduation from college and beyond was treated
as high education category and less than this level of
education was treated as low education category. The data
on income created some problems. We had reasons to suspect
that some people had deliberately filled in higher incomes.
We also found a difference between the income figures that
were reported by the dealers and the ones that were filled
in by the respondents themselves. Also, we were concerned
with the purchase of a product worth $6,000-$8,000 in most
cases. Accordingly, the low, medium, and high income
categories were fixed as follows:

Up to $10,000   Low
$10,000 to 20,000   Medium
$20,000 and above   High

The variable of religion was divided into two main categories: Catholics and non-Catholics. Most of the non-Catholics were Protestants.

The data collected in the present study lend themselves to nonparametric statistical tests. "A nonparametric statistical test is a test whose model does not specify conditions about the parameters of the population from which the sample was drawn" (Siegel, 1956, p. 31). Thus, nonparametric statistical tests are based on less rigorous assumptions as compared to parametric tests like t test and F test. Another important aspect of data analysis involved factor analysis of the data. In our total formulation fifty-four variables were used for each respondent. The problem of charismatic involvement and the consequent buyer behavior is a multivariate phenomenon. It was a formidable task to differentiate and separate the relevant variables from a large set of matrices. Factor analysis was therefore used for solving this multivariate problem. "Factor analysis is useful, especially in those domains where basic and fruitful concepts are essentially lacking and where crucial experiments have been difficult to conceive" (Thurstone, 1947, p. 56). It enabled us to find out from amongst a large set of data, the smaller set of crucial factors, which may lie at the root of behavioral phenomena.

This analysis was done at two levels. Chi square was used to test significance of relationships between variables. The results are given in tables in the Appendix C.

Secondly, R and P factor analysis was used to find out factor structures of fifty-four variables and profile types of the two groups of respondents. The FACTAN Program which was used for this analysis does not handle more than 100 observations. As such, 100 respondents were sorted out on random basis as the representative group for P factor analysis. (See Appendix B for rationale and technical details of these techniques.) Another level of analysis focused upon finding attitudinal differences between the respondents of the two races in terms of the charisma sub-scale and mean scores on fourteen factor clusters of our theoretical construct, as mentioned earlier.

For the purposes of statistical analysis we used existing computer programs at the Computer Institute for Social Science Research at Michigan State University. The following programs were used:

1. PERCOUNT, CISSR Technical Report No. 18, MSU (1968) for obtaining frequency distribution and percentages on various socio-economic variables.

2. FACTAN, Principal Components and Orthogonal Rotations, CISSR Technical Report No. 34, MSU (1967), for obtaining R and P factor scores.

3. WRAP 2 CISSR Program for obtaining factor scores.

4. NPSTAT, CISSR Technical Report No. 40, MSU (1967), for nonparametric statistical routines, particularly X^2 tests of significance.

CHAPTER III

RESULTS AND FINDINGS

This chapter deals with the presentation of results
and findings. In section one, we present certain relevant
details regarding the general socioeconomic characteristics
of the two groups of respondents. This section also pre-
sents relevant details about the ownership of Cadillac cars
by the two respective groups of respondents. The second
section is devoted to presentation of results related to
the hypothetical construct of the behavioral model presented
in Chapter I. The various hypotheses and subhypotheses are
tested in this section. The third section is devoted to the
R and P factor analysis of data. In it are presented the R
factor structures and the ipsative profiles of the respon-
dents based on P factor analysis. The last section presents
a discussion of these results.

Introduction

The main focus of the present study has been on the
likely charismatic involvement of Cadillac buyers--partic-
ularly the black buyers. The underlying theoretical postu-
late has been that both, white as well as black, buyers
may be involved in the product charisma of Cadillac. But,

since the members of the black community in the United
States constitute a distinct subculture, their needs and
motivations for upward mobility and material achievement may
be significantly different from those of the white community.

A major guiding postulate of the present study has
been that the subculture of alienation and poverty provides
the fertile background for arousal or "eruption" of charis-
matic propensities. Members of the subculture, therefore,
have a higher cognitive perception of crisis. The detailed
theoretical construct supporting this formulation was pre-
sented in Chapter I. Here we will briefly restate the major
guiding hypotheses and subhypotheses that were tested.
There are two major hypotheses, in cognitive and affective
plane, and each of these is followed by subhypotheses. In
the conative plane there are four additional subhypotheses,
which, in a way, follow the two original major hypotheses.

Briefly stated these hypotheses are:

H.1 The crisis perception of black buyers is
likely to be higher than that of the white
buyer.

H.1.1 Likewise, the black buyer's perception of
himself being in crisis is likely to be
higher than that of the white buyer.

H.1.2 The need (and consequently search) for
identity will be higher for black buyers
than for white buyers.

H.1.3 The need for material achievement will be
greater for black buyers than for white
buyers.

H.2   The perception of charismatic image
by black buyers is likely to be
higher than that of white buyers.

H.2.1   Black buyers are likely to be more
loyal than white buyers.

H.3   Black buyers will be more sacrifice-
oriented than white buyers.

H.3.1   Black buyers are likely to have less
need for critical information (low
communication need) about the charis-
matic image than the white buyers.

H.3.2   Black buyers will show greater
propensity to rationalize than
white buyers.

H.3.3   Black buyers are likely to engage
in less bargaining effort than
white buyers.

Profile of the Cadillac Buyer

Race is one of the major independent variables in
our study. Unfortunately, the data relating to the socio-
economic characteristics of the subjects of our study do not
enable us to make any generalization regarding the overall
percentage of white and black buyers. An earlier study by
Akers (1968) has suggested that more blacks in the compar-
ative income range buy Cadillacs than whites. This study
neither refutes nor confirms that finding. The buyer in
this study is comparatively younger. A _Fortune_ study
(Sheehan, 1968, p. 117) had stated that "the profile of
today's Cadillac customer is not significantly different
from what it has been in the past. His median age is fifty-
three, his median annual income $25,000 plus." In this

study roughly half (49.2%) of the buyers fall in the cate-
gory of young buyers (i.e., up to 44 years). The black
buyers are younger than white buyers. As compared to 38.7
percent of white buyers who fall in the category of young
buyers (up to 44 years), 64.3 percent black respondents
belong to this category. Thus, the median age of black
buyers would be in the 35-44 year group. The data regarding
income of the buyers are presented in Table 1.

Table 1. Income of respondents

Category	Total	%	White	%	Black	%
Under $5,000	4	2.9	1	1.3	3	5.4
$5,000 to $9,999	28	20.6	14	17.5	14	25.0
$10,000 to $14,999	45	33.1	20	25.0	25	44.6
$15,000 to $24,999	20	14.7	14	17.5	6	10.7
$25,000 and above	34	25.0	28	35.0	6	10.7
No response	5	3.7	3	3.7	2	3.6
Total	136	100.0	80	100.0	56	100.0

It is evident from these figures that more than half
of all buyers fall in the income categories ranging up to
$14,999. Three percent of all buyers have an income of less
than $5,000.[1] The $10,000 to $14,999 income group accounts
for the highest volume of purchases (33.1%). Comparatively,
a smaller percentage of black buyers belong to the high in-
come categories, which is quite understandable. The median
income of the black buyer is lower than the white buyer--
75 percent of blacks fall in the income categories ranging
up to $14,999 as compared to 43.8 percent whites. Thus, the
median annual income for black buyers falls in the $10,000
to $14,999 group, but, for the white buyer, it moves to the
$15,000 to $24,999 income group. In this regard, then, the
profile of Cadillac buyer in our study seems to be different
from the one reported in the above-mentioned Fortune article.
This profile seems to be definitely different--the buyer is
not only younger in age, but is likely to buy a Cadillac
with lower income. We do not have comparative figures for
used and new Cadillac buyers for the two metropolitan cities.
However, the data from Lansing indicate that out of 89 buy-
ers from this area, 33 (37%) bought used Cadillacs. Of
these 13 (39.3%) are in the low income group, 17 (51.5%)
belong to the medium income group and 3 (9.2%) are in the

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[1]It seems likely that some persons who gave no
response to the question on income, might belong to this
income category. Also, we noticed a tendency among respon-
dents to exaggerate their income figures.

high income group. Of the new Cadillac buyers 7 are in the low income group, 20 are in the medium income group and 28 fall in the high income group. It is interesting to note that out of 13 Catholics in the total sample 11 bought new Cadillacs. Three respondents reported owning two Cadillacs. Two of these are in the medium income category and one is in the low income category. Two black respondents bought the highest price cars in the sample, one for $15,000 and the other for $11,000. Both of these also owned high priced Continental cars besides the Cadillac. Occupationwise 50 percent of all subjects fell in the category of head of large business, proprietor of small business, professional and technical. The respective percentages for whites and black respondents belonging to these categories are 57.5 percent and 39.3 percent. A large percentage of black respondents belonged to the semi-skilled, laborer and service-worker category (35.7%).

Respondents from both of the races, in general, have low education. Persons who graduated from college or had graduate or advanced degrees beyond college constituted 27.9 percent of the total sample. The respective figures for white and black respondents in this category were 27.5 percent and 14.3 percent. A large percentage of Cadillac buyers, thus, had low education--61.3 percent of white respondents and 83.9 percent of black respondents fall in this category.

A very large percentage of the total sample was Protestant (80.1%). The number of Catholics was very small. As such we could not use religion as one of the independent variables for analyzing charismatic involvement of the respondents. Besides the above mentioned characteristics of the Cadillac buyers, there are certain other attitudinal details which deserve to be mentioned here. Buyers seem to have almost similar motivating factors which led them to buy the car. However, a larger percentage of black buyers (23.2% as compared to 16.2% for white) felt Cadillac to be a prestige and status car. Both groups of buyers seem to show a high level of satisfaction from their car. A high percentage of white (75.0%) and black (76.8%) respondents plan to buy Cadillac again in the future. Also, 78.8 percent of white and 75 percent of black respondents would recommend Cadillac to their friends. Contrary to our expectation, a larger percentage of black respondents (75%) as compared to white respondents (40%) got their cars washed. Thirty-two percent of white respondents as compared to 7.1 percent of black, wash their cars themselves. It seems the black buyer wants to get better professional care for his Cadillac. Some black respondents even get their car washed twice a week. White buyers were involved in less shopping and bargaining effort as compared to black buyers of Cadillac. Seventy-one white (91.3%) and 33 black (58.9%) respondents finalized their purchase in less than 7 days. The black buyer seems to be more dealprone than the white buyer.

A larger percentage of black respondents (69.6%) as compared to white respondents (38.8%) engaged in efforts for getting a better deal. Regular gas was always used by 1 white respondent and 3 black respondents. In response to an open ended question 34 (70.7%) black and 23 (20.8%) white respondents indicated Chivas Regal to be their most preferred brand of Scotch. This, in a way, is in line with earlier findings that Negroes show a greater preference for Scotch as a status drink. Similarly, in response to another open ended question, 36 (64.3%) black as compared to 41 (51.2%) white respondents indicated that Cadillac was their most cherished possession. Other possessions mentioned, mostly by white respondents were: German Shepherd dog, pistol or rifle, photo equipment or property. Black respondents often listed their family, wife and children as their cherished possession.

This section will be devoted to the presentation of results as mentioned earlier. Table 2 below presents the respective positions of white and black respondents on dogmatism, charismatic orientation, purchase propensity and traditionalism-modernism. No significant difference was found between the white and black respondents' scores on dogmatism, charismatic orientation and purchase propensity. Only on the scale of traditionalism-modernism a significant difference $(P = .01)$ was found.

Table 2. Median test of significance for the scores on scales[a]

Above or Below Median	Dogmatism		Charismatic Orientation		Purchase Propensity		Traditionalism-Modernism	
	W	B	W	B	W	B	W	B
Below median	42	23	36	30	43	25	45	16
At or above median	38	33	44	26	37	31	35	40
N	80	56	80	56	80	56	80	56
X^2	1.297		1.342		0.759		9.114	
P	ns		ns		ns		.01	

[a]White N = 80; Black N = 56.

Table 3 below presents the results of median test of significance for respondents' scores on charismatic orientation in relation to their age, education, income and religion.

Table 3 presents data on tests of significance for the total sample regarding the charismatic orientation of the subjects. Charismatic orientation is being treated as the dependent variable, and age, education, income and religion are the independent variables.

No difference was found regarding the charismatic orientation of the total population in relation to the various categories[1] based on age, education, and income. The difference between the Catholic and non-Catholic population was significant at <.20 level. Even this has to be read and interpreted with caution. A priori it can be said that Catholics are likely to be more charismaprone than Protestants, because of their more traditional and conservative ideology. But, despite some level of significance, our data are meagre and not very representative. The total number of Catholics in the sample was only 13 as compared to 123 non-Catholics. As such, some of the cell values for Catholic population turned to be very low (some were even empty). Therefore we were restricted from making scientific comparisons on the basis of religion. In the Appendix we

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[1]The rationale and basis for these groupings has been given in Chapter II.

Table 3. Median test of significance for the scores on charismatic orientation (based on age, education, income and religion)[a]

Below or Above Median	Age		Education		Income			Religion	
	Young	Old	Low	High	Low	Medium	High	Catholic	Non-Catholic
Below median	30	36	44	22	15	33	18	10	56
At or above median	38	32	52	18	19	36	15	4	66
N	68	68	96	40	34	69	33	14	122
X^2	1.442		1.352		0.756			2.334	
P	ns		ns		ns			< .20	

[a] $N = 136$.

have given additional tables for showing differences between white and black charismatic orientation in relation to some independent variables. No difference was found in the charismatic orientation of young and old of both races. There was, however, a significant difference between low and high education categories of white respondents (X^2 = 5.473, P = 0.02). No such difference was observed in the two education categories of blacks. Similarly, no difference was found in the charismatic orientation of respondents of both the races belonging to low, medium and high income categories. We could not evaluate the differences between the charismatic orientation of the two groups on the basis of religion because of low and empty cell-values for Catholics.

In Chapter I while discussing the theoretical construct it was posited that individual dogmatism and charismatic involvement may be positively correlated. Also, within the framework of our conceptualization, there was an assumption that impulsive purchase behavior (measured by items on purchase propensity) and traditionalism may also be correlated with charismatic and dogmatic attitudes. An intercorrelation matrix of the four series confirmed this a priori assumption. Scores on the first two series, i.e., dogmatism and charisma had a positive correlation of .52. The other two, i.e., purchase propensity and traditionalism, were also correlated with low positive r values.

Now we turn to the listing of our hypotheses. Tables 4 and 5 present the overall means (raw scores) for the fourteen clusters of our theoretical model. The differences in the higher and lower value of these mean scores are again tested by applying the Mann-Whitney U test which is appropriate for nonparametric statistics (see Table 6). We notice that hypotheses 1, 1.1 and 1.3 are confirmed at the .05 level. Hypothesis 1.2 was not confirmed. Although a significant difference (.05 level) was found, the results were in the opposite direction. The mean score for white respondents was significantly higher than that for black respondents. This would call for a rejection of the null hypothesis.

In the affective plane, H.2 was not confirmed. Though there was a significant difference in the mean scores of white and black respondents, the white score for perception of charismatic image was higher, not the black score. No significant difference was found on the concepts for congruence and loyalty. In the conative plane the results were not significant in regard to the concepts of innovation, low communication need, rationalization, and bargaining effort. Only on sacrifice was there a significant difference (at .05 level). Again the white mean score for sacrifice was higher than the black mean score, which was contrary to our expectation. Although the concepts clustered

Table 4. Significance of difference between mean scores[a] for fourteen factor clusters

Variable	White (N = 80) M	SD	Black (N=56) M	SD	p[c]
A. Cognitive Plane					
1. Crisis perception	13.35	5.67	21.61	6.33[b]	
2. Self-perception	15.09	4.98	20.79	5.41[b]	
3. Identity search	18.43	3.95	11.43	6.77[b]	
4. Need disposition	9.88	4.59	18.29	7.35[b]	
B. Affective Plane					
5. Charismatic image	17.85	5.16	15.29	5.42[b]	
6. Congruence	15.61	4.57	16.52	5.04	ns
7. Loyalty	15.26	5.35	14.27	5.88	ns
C. Conative Plane					
8. Sacrifice	16.59	3.06	9.48	5.21[b]	
9. Innovation	16.59	4.24	17.27	5.15	ns
10. Low communication need	12.14	3.74	13.20	4.17	ns
11. Rationalization	12.36	4.17	13.27	3.15	ns
12. Bargaining effort	12.03	4.30	11.07	4.36	ns
D. Traditionalism-Modernism					
13. Obedience	14.61	4.73	11.45	4.99[b]	
14. Faith	14.29	5.38	22.23	5.07[b]	

[a]Mean of raw summated scores for all items contained in respective categories.

[b]Results significant at .05 level. One tailed t test was used.

[c]ns = not significant.

Table 5. Overall means (raw scores) for fourteen factor clusters

Variable	All (N=136)	White (N=80)	Black (N=80)
A. Cognitive Plane			
1. Crisis perception	3.43	2.67	4.32
2. Self-perception	3.49	3.02	4.16
3. Identity search	3.53	4.61	2.86
4. Need disposition	3.33	2.47	4.57
B. Affective Plane			
5. Charismatic image	4.20	4.46	3.82
6. Congruence	3.99	3.90	4.13
7. Loyalty	3.71	3.82	3.57
C. Conative Plane			
8. Sacrifice	4.55	5.53	3.16
9. Innovation	4.22	4.15	4.32
10. Low communication need	4.19	4.05	4.40
11. Rationalization	4.25	4.12	4.42
12. Bargaining effort	3.88	4.01	3.69
D. Traditionalism-Modernism			
13. Obedience	4.44	4.87	3.82
14. Faith	3.51	2.86	4.45

Table 6. Mann-Whitney U Statistic fourteen factor clusters, higher and lower groups of whites and blacks[a]

Factor	Lower Value Group	Higher Value Group	U[b]	P[c]	Level of Significance
Crisis perception	White	Black	782.50	0.0000	.05
Self-perception	White	Black	1041.50	0.0000	.05
Identity search	Black	White	770.00	0.0000	.05
Need disposition	White	Black	863.00	0.0000	.05
Charismatic image	Black	White	1667.00	0.0056	.05
Congruence	White	Black	2079.50	0.2384	ns
Loyalty	Black	White	1980.50	0.1252	ns
Sacrifice	Black	White	579.50	0.0000	.05
Innovation	White	Black	1905.50	0.0689	ns
Low communication need	White	Black	2108.50	0.2798	ns
Rationalization	White	Black	1989.00	0.1326	ns
Bargaining effort	Black	White	1900.00	0.0658	ns
Obedience	Black	White	1467.00	0.0003	.05
Faith	White	Black	675.00	0.0000	.0005

[a]White, N = 80; Black N = 56.

[b]Value of Mann-Whitney U with n_2 greater than 20.

[c]Probability of a true null hypothesis.
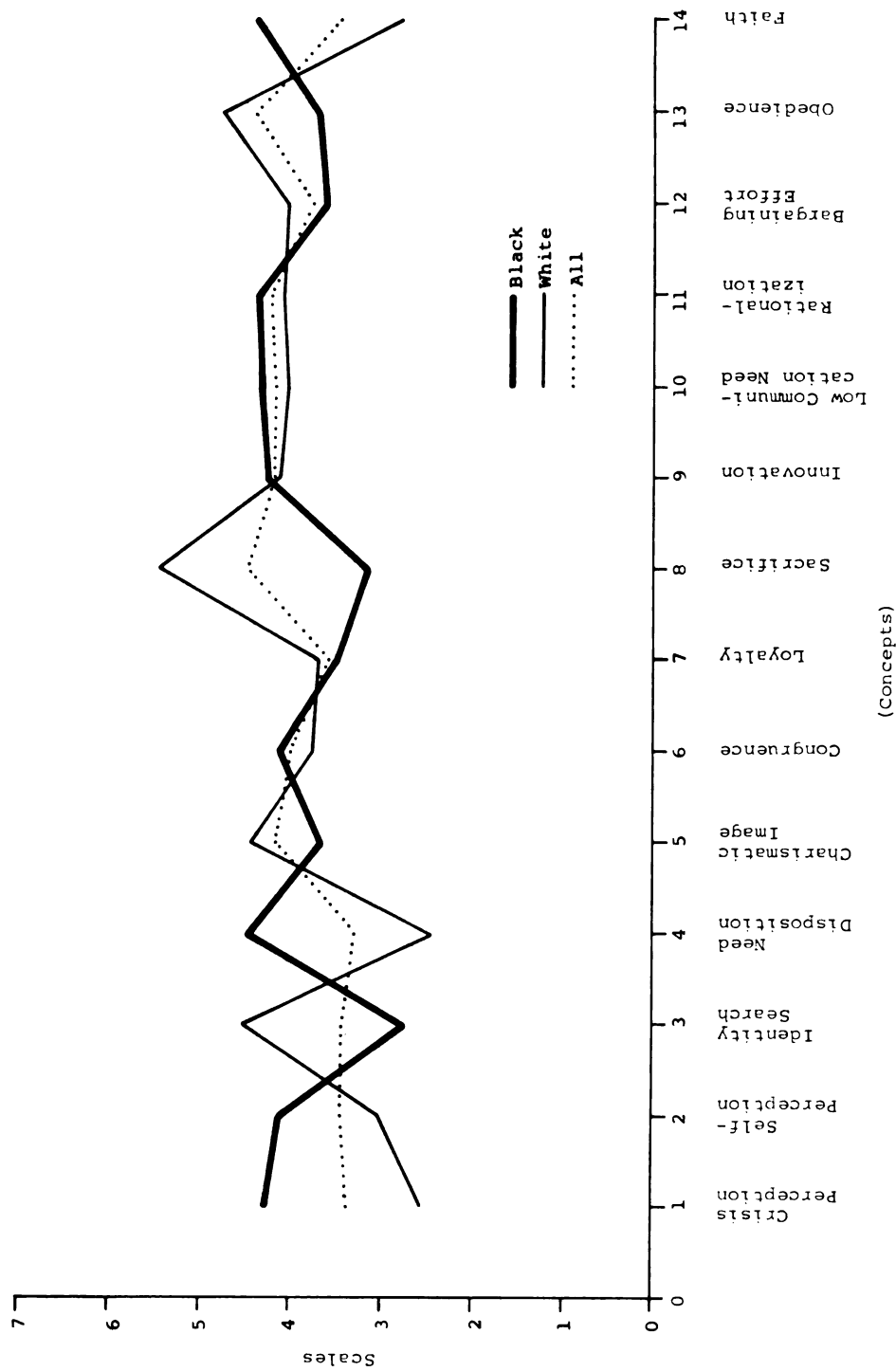
Figure 3. Factor mean scores.

under traditionalism-modernism were not part of our hypotheses, it is interesting to note that there is a significant difference between the black and white scores. White respondents scored higher on obedience than black respondents. In other words they are more traditional than black respondents. Items under the concept of faith have a dimension of authoritarianism and belief in leaders. Black respondents scored higher than white respondents on this concept.

Factor Analysis

Besides testing the theoretical model for analyzing attitudinal differences, the data matrix was factor analyzed for delineating the underlying factor structures and profile typologies. According to Cattell (1965) factor analysis is primarily a device to classify and combine a number of trait variables into a few basic dimensions. Thus, the primary purpose of factor analysis is to produce a number of factors or dimensions that are smaller than the number of interrelated variables in the correlation matrix (Stogdill, 1966, p. 397). The two main aims of factor analysis are to seek basic underlying dimensions from amongst a large number of variables and to develop a classificatory scheme. As a heuristic device it helps in delineating typologies of factors "which are similar to one another in some way" (Winch, 1947; Overall, 1964).

Correlations among the fifty-four attitudinal variables as contained in the items of Part II Questionnaire (see Appendix A) were computed from the matrix of raw scores for 136 respondents. When the objective is to intercorrelate the variable scores the interest lies in the columns of the various statements, i.e., the manifest variable. This is known as the R method. The purpose of R methodology is to derive a few dimensions underlying the total number of variables. The obverse of R method is the P method. In the P method, which relates to persons, the data are read for persons in the rows rather than for variables along the columns. Thus, R factor analysis involves correlations between variables or statements but the P factor analysis involves correlations between persons. In R method one gets clusters of statements but in P method one gets clusters of persons. Both kinds of clusters delineate two kinds of typologies. Both kinds of clusters are given individual loadings--one for variables and the other for persons. One looks at "between-person consistencies and the other looks at within-person consistencies." The technical details of factor analysis are given in Appendix B.

In this section, we will describe the respective R and P factors and their underlying dimensions. We also provide an interpretation of these factors.

Factor Structures and Interpretation

Four R and four P factors were identified on the basis of varimax rotation. These items are arranged in descending order of loadings in the tables that follow. The criterion used for the selection of an item in a particular factor structure was a minimum loading of .25. Actually, we used an a priori criterion of .30 loading for an item to be included in our factor structure. From a practical point of view, often the criterion of conceptual clarity and logical consistency in a particular factor structure seems to be the most important criterion. The values of communalities for the items are also used as another criterion for selecting and rejecting an item. In our factor solution, R factors I through IV account for 36 percent of the total variance.

The dominant theme of R factor I (see Table 7) seems to be belief in cause and readiness to sacrifice for the cause. Three items of Dogmatism Scale (items 17, 48, 13) with loadings of .66, .63, and .48 are represented in this factor. Item number 17 and 48 have the two highest loadings in this factor structure. All three items designed to measure sacrifice orientation are also clustered in this factor. Items from the Dogmatism Scale cover the concepts of intolerance towards the disbeliever, belief in cause and authoritarianism. The opinionation item regarding rich getting richer and poor getting poorer suggests a sense of self-inadequacy. Similarly, item 46 (I buy for distinction)

Table 7. Summarized version of R Factor I[a]

Item Number in Questionnaire	Description	Loading	h^2
17	Man with no cause hasn't lived	.66	.47
48	Life meaningful with cause	.63	.64
31	Natural not to admit mistake	.59	.41
37	Person betraying group beneath contempt	.53	.48
19	I'd sacrifice a great deal for cause	.51	.58
13	My blood boils when someone refuses he's wrong	.48	.27
47	In crisis, sacrifice as much as possible	.48	.60
20	Rich getting richer, poor poorer	.47	.24
49	Meaningless to worry about future in heaven	.46	.29
42	Person should contribute to his church	.44	.47
41	Annoying to pursue details	.43	.39
46	I buy for distinction	.39	.16

[a]Themes: belief in cause, sacrifice, intolerance, opinionation, inadequacy, search for distinction (uniqueness), self-aggrandizement.

indicates concern for status. All in all, this factor seems
to be loaded with items which indicate strong and rigid
belief systems.

Factor II (see Table 8) contains four items from the
scale on traditionalism (57, 59, 61, 62) and has seven items
(11, 12, 22, 24, 29, 39, 43) which measure charismatic
orientation. The broad theme of this factor is devotion to
leader, dependence and authoritarianism. The items number
24, 39, 57, 61 and 62 are particularly loaded with the con-
cept of authoritarianism and obedience. This factor, in
general, seems to be concerned with charismatic involvement
with special focus on leader orientation. The top five
items have a loading of .50 and above. Items connected
with the support of leader are particularly noteworthy.
Some items show strong commitment to cause or mission.
Item 52 seems to be a misfit in this factor. For one thing,
it has the lowest loading in the whole factor structure
(.18). In this sense, it does not qualify to be in our
group of items. Also, in terms of conceptual framework it
does not seem to fit properly, unless we interpret it to be
an expression of an authoritarian viewpoint about rejecting
new ideas and life-styles from others.

The broad theme of factor III (see Table 9) seems to
be material success and achievement. Items concerned with
hedonistic orientation, conspicuous consumption and concern
for power and status seem to cluster in this factor. Also,
this seems to be a bipolar factor because three factors

Table 8. Summarized version of R Factor II[a]

Item Number in Questionnaire	Description	Loading	h^2
39	Youth needs determination to fight	.64	.43
59	Family a sacred institution	.58	.49
24	Country needs devoted leaders	.55	.50
22	Support the leader despite mistakes	.54	.32
29	Immoral to go back on commitment	.53	.36
61	Child should obey parents	.52	.36
62	Listen to leaders for understanding world	.46	.43
57	Child shouldn't talk back	.39	.27
56	Put on and off clothes same way	.38	.18
11	Leave matters in hands of leaders	.38	.21
26	Group tolerating differences can't exist	.36	.17
43	No harm in depending on others' judgments	.31	.27
12	May not succeed on my own	.31	.26
23	New product worth a try	.31	.17
52	Difficult to accept new ideas and life styles	.18	.07

[a]Themes: belief and devotion to leader, obedience, commitment, dependence, group cohesion, traditional family ideology (authoritarianism).

Table 9. Summarized version of R Factor III[a]

Item Number in Questionnaire	Description	Loading	h^2
28	Would like to show off	.61	.51
35	Secret ambition to be great man	.58	.42
16	Critical of those who disagree	.53	.39
45	Enjoy doing dangerous things	.51	.45
15	Necessary to gamble for accomplishing mission	.51	.41
51	Resort to force for advancing cause	.51	.31
36	I make impulsive purchases	.40	.28
21	Best way to live is with friends of similar beliefs and tastes	.29	.22
40	Better to be dead hero than live coward	-.25	.14
33	Unethical to bargain over price	-.46	.25
54	Everyone should have faith in some super- natural power	-.51	.36

[a]Themes: hedonism, adventurism, conspicuous consumption, resort to force, faith in supernatural, need for martyrdom, concern for power and status.

(33, 40, 54) have negative loadings. These factors in a sense are at the opposite end of the continuum of the underlying dimension of this factor. If material success and high achievement orientation is the broad theme of this factor, then, naturally utilitarianism and pragmatism should be associated with this concept. That is why a rather flexible attitude towards martyrdom seems warranted. Also, bargaining for a better deal (item 33) does not seem to be unethical. There is also an underlying theme of making one's own destiny, which is quite conceivable with high achievement-orientation. It is in this perspective that faith in the supernatural (item 54) is rejected. It has the highest negative loading (-.51). This factor contains six items from the Dogmatism Scale (15, 16, 21, 35, 40, 51), and most of these are related to self-aggrandizement and concern for power and status. Interestingly, item 28 (I'd like to show off) has the highest loading (.61) in this factor. This fits in well with the tendency to make impulsive purchases (item 36). These two items are supported by the theme of ambitiousness to be a great man (item 35). The theme of conspicuous consumption and the concern for power and status is well supported by a spirit of innovation and adventurism (item 45, Enjoy doing dangerous things).

Factor IV (see Table 10) consists of statements which tap an area related to respondents' "pre-ideological" beliefs:

Table 10. Summarized version of R Factor IV[a]

Item Number in Questionnaire	Description	Loading	h^2
44	World a lonesome place	.71	.53
55	Most people are failures	.69	.51
63	Confidence only in known persons	.62	.42
25	Strangers look at me critically	.60	.55
53	No harm in spending more	.59	.77
60	Making plans brings unhappiness	.59	.37
50	Would defend leader even if wrong	.55	.45
32	Man helpless and miserable	.54	.30
38	Material success only way to influence others	.53	.53
58	Women should not be above men	.51	.45
14	Hard to find good friends	.49	.32
18	No hope for minority groups	.47	.40
34	Blind devotion to leader	.45	.37
27	Critics of leaders mislead	.42	.21
64	Happy family has many children	.22	.07
30	I'd choose happiness	-.55	.61

[a]Themes: self-inadequacy, helplessness, alienation, dependence, loyalty.

. . . These primitive beliefs are concerned with
whether the world we live in is friendly or hos-
tile, what the future has in store for us, the
adequacy of the self, and what must be done to
alleviate feelings of inadequacy (Rokeach, 1960,
p. 75).

The broad theme of this factor seems to be alienation,
crisis-perception and self-inadequacy. It contains five
items from the Dogmatism Scale (25, 30, 32, 44, 55). Items
32 (Man is helpless) and 44 (World is a lonesome place) are
related to self-inadequacy. Similarly, items 25 (Strangers
look at me critically) and 55 (Most people are failures)
indicate a paranoid outlook on life. Item 30 has a negative
loading. It seems to have fitted very well with factor III
which was primarily concerned with material success and
achievement. In the Rokeach framework, a sense of inade-
quacy generates anxiety for coping with the unfriendly
environment. It is in this sense that this factor seems to
be at the other end of the continuum. This factor includes
also some items on charismatic orientation (14, 18, 27, 34,
50) indicating a sense of alienation and devotion to leader.

P Factor Typologies

R factor analysis was concerned with between-persons
comparison. Under P factor analysis we delineate typologies
on the basis of within-person (ipsative) consistencies and
compare the similarities of the profiles. In P factor
analysis the variables become observations and the persons
take the place of variables. After having got the typol-
ogies, the factor loadings of the respective types were

again utilized for calculating the z scores for making mean-
ingful comparisons between the four types in relation to the
fifty-four variables. (This was done by using CISSR program
WRAP 2.)

Out of the four P factor typologies, type I (see
Table 11) has 40 persons, 30 white and 10 black. Out of
the 10 black subjects, 2 have negative loadings. This group
seems to constitute the dominant type amongst the four found.
It is composed of comparatively older persons, the majority
of them being married. This group seems to represent the
typical middle class virtues of the American society. They
are dedicated to the country and the community. They have
a high z score for items related to sacrifice orientation.
They show a high sense of commitment and cohesion. This
type is positively correlated with type III and IV with r
values of .51 and .72, respectively. It is negatively
correlated with type II, which is composed of all black
respondents except one. The correlation is -.43 (see
Table 15).

Profile type II (see Table 12) is composed of younger
and low educated persons. Except for one, all other respon-
dents in this group are black. Also they have the highest
loadings amongst all other groups. Their highest z score is
on item 53 (I see no harm in spending more). They also show
high loadings on items concerned with self-inadequacy and
alienation. This group rejects the church and leadership.

Table 11. Characteristics of Profile Type I

Respondent Number	Age	Education	Sex	Race	Marital Status	Income	Religion	Car Price	Loadings
79	Young	Low	Female	White	Married	Medium	Catholic	3500	.68
82	Young	Low	Female	White	Married	Low	Protestant	2295	.67
9	Old	High	Male	White	Married	High	Catholic	8400	.67
51	Old	High	Male	White	Married	High	Protestant	6000	.65
72	Young	Low	Female	White	Married	Medium	Protestant	4200	.65
18	Old	Low	Female	Black	Married	Medium	Protestant	7200	.63
137	Old	High	Male	White	Married	Medium	Protestant	7000	.63
64	Old	High	Male	White	Married	High	Protestant	6810	.61
58	Old	Low	Male	White	Married	Medium	Protestant	6900	.60
34	Old	Low	Male	White	Married	Medium	Protestant	7100	.59
20	Old	Low	Male	White	Married	High	Protestant	7000	.57
71	Young	Low	Male	Black	Married	Low	Protestant	4000	.57
73	Old	Low	Male	White	Married	Low	Protestant	3100	.56
30	Young	Low	Male	White	Married	Medium	Protestant	1250	.56
42	Young	Low	Male	White	Married	Low	Protestant	1700	.54
13	Old	High	Male	White	Married	High	Protestant	8000	.54
78	Old	Low	Male	White	Married	Medium	Protestant	795	.54
83	Old	High	Male	White	Married	Medium	Protestant	7000	.54
40	Old	High	Male	White	Married	Medium	Protestant	4000	.53
39	Old	Low	Male	White	Married	Medium	Protestant	6000	.50
22	Young	High	Male	White	Married	High	Protestant	7000	.49
74	Young	Low	Male	White	Married	Low	Protestant	2500	.48
35	Young	High	Male	White	Married	High	Protestant	8000	.47
24	Old	Low	Male	Black	Married	Low	Protestant	7100	.47
99	Young	Low	Male	Black	Married	Medium	Protestant	6900	.46
11	Old	Low	Female	White	Married	Medium	Protestant	700	.46
49	Old	High	Female	White	Married	Medium	Protestant	7000	.44
27	Old	High	Male	White	Married	High	Protestant	4500	.43
87	Old	Low	Male	White	Married	Medium	Protestant	1850	.42
21	Old	Low	Male	White	Married	High	Protestant	8000	.40
46	Young	Low	Male	White	Married	Low	Protestant	1500	.39
38	Old	Low	Male	White	Married	Medium	Protestant	5000	.39
70	Old	Low	Male	Black	Married	Medium	Protestant	6800	.38
105	Young	Low	Male	Black	Single	Medium	Protestant	7200	.37
16	Old	Low	Male	Black	Married	Low	Protestant	7640	.37
68	Young	Low	Male	Black	Married	High	Protestant	7200	.33
109	Young	Low	Male	Black	Married	Medium	Protestant	11000	.31
50	Old	Low	Male	Black	Married	Low	Protestant	8000	.27a
120	Old	Low	Male	Black	Married	High	Protestant	6100	-.55a
94	Old	Low	Male	Black	Single	Medium	Protestant	9000	-.55

| Total N=40 | Young, 14 Old, 26 | Low, 29 High, 11 | Male, 35 Female, 5 | White, 30 Black, 10 | Single, 2 Married, 38 | Low, 9 Med., 20 High, 11 | Catholic, 2 Non-Cath., 38 | | Up to .30, 1 .30-.50, 16 .50+, 3 |

a Two black respondents show negative loadings.

Table 12. Characteristics of Profile Type II

Respondent Number	Age	Education	Sex	Race	Marital Status	Income	Religion	Car Price	Loadings
139	Young	Low	Male	Black	Married	Medium	Protestant	7500	.86
128	Young	Low	Male	Black	Married	Medium	Protestant	7100	.80
136	Young	Low	Male	Black	Single	Medium	Protestant	6900	.80
130	Young	Low	Female	Black	Single	Medium	Protestant	6000	.79
131	Young	Low	Male	Black	Married	Medium	Protestant	6100	.79
132	Young	Low	Female	Black	Single	Low	Protestant	6300	.74
123	Old	Low	Male	Black	Married	Low	Protestant	6000	.73
134	Young	High	Male	Black	Married	High	Protestant	6000	.71
133	Young	High	Female	Black	Single	Medium	Protestant	6978	.69
142	Old	Low	Male	Black	Married	Medium	Protestant	5700	.66
124	Old	Low	Male	Black	Married	Medium	Protestant	6900	.65
103	Young	Low	Male	Black	Married	High	Protestant	7000	.62
112	Young	Low	Male	Black	Married	Medium	Protestant	7000	.59
140	Old	Low	Male	Black	Married	Low	Protestant	6200	.51
95	Young	Low	Female	Black	Married	Low	Protestant	6100	.35
12	Old	Low	Male	White	Married	Medium	Protestant	9000	.23
115	Old	Low	Male	Black	Married	Low	Protestant	6200	.22
Total N=17	Young, 11 Old, 6	Low, 15 High, 2	Male, 13 Female 4	White, 1 Black, 16	Single, 4 Married, 13	Low, 5 Med., 10 High, 2	Catholic, 0 Non-Cath., 17		Up to .35, 2 .35-.50, 1 .50+ 14

In one sense it is achievement oriented and wants to make
its own destiny by breaking away from the past traditions
and life styles. This group could be called the traditional
modernizer. Members of this type are highly dedicated, but
for their own leader which might be different from the tra-
ditional leader. They are disenchanted with the existing
system of things. They are prepared to give blind obedience
and unquestioning support for their leader. Thus, this
group is significantly different from all others. The broad
theme of this structure is material success and conspicuous
consumption.

P type III (see Table 13) has 23 persons in the
group. Of these 16 are white and 7 black. Except for one,
all other black respondents have negative loadings. This
group, like type I, is also highly loaded on similar items.
For example, its highest z score is on item 30 (I'd choose
happiness) which incidentally was the item for type I too.
Type III is composed of mostly younger people. The level of
education is equally distributed between low and high groups.
These too are involved in conspicuous consumption and gain-
ing a better life style for themselves.

Profile type IV (see Table 14) seems to be composed
of highly traditional and authoritarian people. This group
has its highest z score on item 57 (Child should not be per-
mitted to talk back). Most of the items from the tradition-
alism scale have a positive z score among the members of this

Table 13. Characteristics of Profile Type III

Respondent Number	Age	Education	Sex	Race	Marital Status	Income	Religion	Car Price	Loadings
48	Old	High	Male	White	Married	High	Protestant	6500	.65
5	Young	Low	Male	White	Married	High	Protestant	7000	.62
69	Young	Low	Male	White	Single	Low	Protestant	3800	.58
19	Young	Low	Male	White	Single	Medium	Protestant	6500	.56
7	Old	Low	Male	White	Married	High	Catholic	6700	.54
47	Old	High	Male	White	Married	High	Protestant	6000	.50
37	Old	High	Male	White	Married	Medium	Protestant	3000	.49
4	Young	High	Male	White	Single	Low	Protestant	2300	.49
89	Young	High	Female	Black	Single	Medium	Protestant	5900	.46
2	Old	Low	Male	White	Married	Medium	Protestant	7000	.46
15	Young	High	Male	White	Married	High	Protestant	7200	.45
86	Old	High	Male	White	Married	High	Protestant	5000	.44
36	Old	Low	Male	White	Married	Medium	Protestant	8000	.42
56	Young	High	Male	White	Married	Medium	Protestant	4800	.39
67	Old	High	Male	White	Married	High	Protestant	2400	.38
85	Young	Low	Female	Black	Married	Medium	Protestant	5500	.26
117	Young	High	Female	Black	Married	Low	Protestant	5200	-.37
91	Young	High	Male	Black	Married	Medium	Catholic	6100	-.49
97	Young	Low	Male	Black	Single	Low	Protestant	6800	-.51
104	Old	Low	Male	Black	Married	Medium	Protestant	7600	-.53
1	Young	Low	Male	White	Single	High	Protestant	7300	-.55
96	Young	Low	Male	Black	Married	Low	Protestant	6700	-.59
98	Young	Low	Male	Black	Married	High	Protestant	15000	-.65
Total N=23	Young, 14 Old, 9	Low, 12 High, 11	Male, 20 Female, 3	White, 15 Black, 8	Single, 6 Married, 17	Low, 5 Med., 9 High, 9	Catholic, 2 Non-Cath., 21		Up to .30, 1 + 6 .30-.50, 10 .50+, 6

Table 14. Characteristics of Profile Type IV

Respondent Number	Age	Education	Sex	Race	Marital Status	Income	Religion	Car Price	Loadings
108	Young	High	Male	Black	Married	Medium	Protestant	6900	.56
77	Old	Low	Male	White	Married	Low	Protestant	1150	.56
6	Young	High	Male	White	Married	High	Protestant	5000	.54
57	Young	Low	Male	White	Married	Medium	Protestant	1650	.50
3	Old	High	Male	White	Married	Medium	Protestant	3000	.47
81	Old	Low	Male	White	Married	High	Catholic	6000	.44
66	Old	High	Male	White	Married	Medium	Catholic	6600	.43
28	Young	High	Male	White	Married	High	Catholic	6100	.43
45	Old	Low	Male	White	Married	Low	Protestant	3500	.43
55	Young	Low	Male	White	Married	Medium	Catholic	2750	.42
106	Young	High	Male	Black	Married	Medium	Protestant	7400	.41
52	Young	High	Male	White	Married	Low	Catholic	2100	.40
63	Young	Low	Male	White	Married	Medium	Protestant	3000	.34
121	Young	High	Male	Black	Single	Low	Protestant	6400	.33
92	Young	High	Male	Black	Married	Medium	Catholic	6600	.33
43	Young	Low	Male	White	Single	Low	Protestant	3800	.30
119	Young	High	Male	Black	Married	Medium	Protestant	6800	.20
122	Young	High	Male	Black	Single	Medium	Protestant	6900	-.39
102	Old	High	Male	Black	Married	Low	Protestant	6000	-.41
118	Old	High	Male	Black	Married	Medium	Protestant	6900	-.46
Total N=20	Young, 13 Old, 7	Low, 15 High, 5	Male, 20 Female, 0	White, 12 Black, 8	Single, 3 Married, 17	Low, 6 Med., 11 High, 3	Catholic, 6 Non-Cath., 14		Up to .30, 2 + 1 .30-.50, 11 .50+, 4

Table 15. Correlations between profile types for P
typologies

Profile Type	Profile Type			
	I	II	III	IV
I	1.000	-0.425	0.510	0.720
II	-0.425	1.000	-0.357	-0.255
III	0.510	-0.357	1.000	0.535
IV	0.720	-0.255	0.535	1.000

group. They are like type I and II, prepared to sacrifice and believe in the existing leadership. This group also seems to be composed of higher income group people. Out of 20 members in this group 8 are black. Three black members have negative loadings.

Z Scores and P Typologies

The arrays of item z scores provide us further insight into attitudinal responses of the respondents who were clustered in the four P typologies. Each z score measures weighted responses for each factor regarding each P type (see Appendix B for technical details). Tables 25 through 28 (see Appendix C) present the item z scores for each variable arranged in the order from most accepted to most rejected. This shows the hierarchy of item acceptance and rejection for each type regarding the variables contained in the four sub-scales. Table 16 shows the comparative rank-ing on the basis of hierarchy of acceptance to rejection, and gives the highest and lowest z scores. It is interesting that P type I and II which have a negative correlation (r = -.43) seem to be diametrically opposite in their acceptance and rejection patterns. P type I has its highest z score on item 30 (I'd choose happiness) but P type II rejects it as its lowest item. On the other hand, item number 53 (No harm in spending more) which is the lowest item (z score = -2.01) for P type I has been accepted by P type II with the highest z score (1.36). P type I and type III have highest z scores on the same item (number 30).

Table 16. Comparative ranking of Z scores on items

Item Number	Description	Inter-Group Rank	Z Score	
	Profile Type I			
30	I'd choose happiness	3	1.94	Highest
53	No harm in spending more	1	-2.01	Lowest
	Profile Type II			
53	No harm in spending more	4	1.36	Highest
30	I'd choose happiness	1	-1.66	Lowest
	Profile Type III			
30	I'd choose happiness	4	2.07	Highest
55	Most people are failures because of system	1	-1.69	Lowest
	Profile Type IV			
57	A child should not be permitted to talk back	4	2.40	Highest
25	Strangers look at me critically	1	-1.63	Lowest

Correlation between Type I and II   -.43
                     Type I and III   .51
                     Type I and IV   .72

Similarly, P type IV has its highest z score on item 57, and the lowest on item 25 (Strangers look at me critically). Interestingly, the black respondents in general and P type II and type III in particular seem to be more permissive than the other two types.

In summary, we can now examine the overall profile of the black and white respondents in our study in terms of our hypotheses and the two types of analyses. Some of our conceptualizations as presented in our model warrant an explanation in terms of the empirical results. Our major concern is in regard to the attitudinal dimensions of black respondents, particularly in relation to their rejection of church and leadership, which accounts for their different kind of charismatic involvement. It appears "religious frenzy and escapism" as provided by the traditional church does not have any meaning for these respondents. They have tried to secularize their belief systems. The achievement-oriented Negro youth (and even older men) seem to be trying to break away from the tradition of alienation and poverty. The most meaningful therapy of hope for them is provided not by the spirituals but by something more material and real-- like material property. This property is symbolic of their achievement and aspirations. This creates a halo around them and helps them in getting recognition. They seem to behave typically like children, and seem to be in need of

a father figure. So the theme of such a buyer becomes: "This little light of mine, I'm going to let it shine, everywhere I go." Real and live symbols of material success and achievement provide this halo to him. In our conceptualization, Cadillac becomes such a unique symbol for the black buyer. This then becomes his leader which provides much needed bliss and the real meaning to life. This also seems to suggest that there is a definite market segment in this subculture for which Cadillac will continue to provide this much needed savior of crisis.

CHAPTER IV

SUMMARY AND CONCLUSIONS

A major purpose of this study was to explore the underlying motivations and psychosocial differences of black and white buyers of Cadillacs. The black community in the United States constitutes a distinct subculture--the subculture of alienation and poverty. The need for belong-ingness, acceptance and recognition by significant others is very great for the members of the subculture. As such they strive to get over the tension and status anxiety by acquiring status symbols valued highly in the "societal community." Cadillac is such a status symbol, and many "Negroes do tend to own more Cadillacs than whites with comparable income." This research tried to explain the underlying reasons for such consumer behavior.

The main focus of the study was on the charismatic involvement of the black and white buyers of Cadillac. For this purpose, the concept of charisma was utilized to explain the consumer behavior. So far the concept has not been used in the field of marketing. Actually, the concept of charisma has been used primarily to explain the dynamics of organizational change and historical processes

in societies. Studies on leadership have been largely speculative while using this concept in relation to the behavior of followers. Only Berger (1963) and Nyomarkay (1967) come close to applying empirically the concept for seeking an explanation to historical events. This study has been more ambitious in the sense that it not only used the concept of charisma, but it also pioneered an attempt to test empirically the concept in the area of consumer behavior. Following the Parsons-Shils approach to charisma, this study used the concept in a highly secular sense. The attribution of the extraordinary, unique and "supernatural, superhuman," is being made not to a leader or person but to an object. A theoretical model of charismatic behavior was developed which comprised behavioral variables relating to the psychodynamics of the individual actor. These variables were divided in three distinct planes--cognitive plane, affective plane and conative plane. An instrument was developed based on this model for obtaining relevant information from the respondents. The main strategy adopted in the instrument was to find an explanation for behavior in terms of cognitive and affective belief-disbelief systems of individual actors.

A subject list of Cadillac buyers was obtained from dealers in two metropolitan areas of Michigan, Lansing and Detroit. This procedure had to be adopted because the conventional sources did not provide information regarding the racial composition of the buyers of automobiles. Since the

enquiry related to a rather sensitive area of psychosocial behavior of black and white respondents, data were collected by personal interviews. The interviewers were trained beforehand, and were made thoroughly familiar with the methods and the objectives of the research. Black interviewers were used for collecting information from black respondents. The respondents self-scored that part of the questionnaire which related to the attitudinal variables. The first part of the questionnaire contained enquiries about the socio-economic characteristics of the respondents. After the completion of the interviews a total of 143 completed questionnaires were obtained. Out of these 7 were later rejected because of certain discrepancies. The data relating to 136 observations were transferred to computer cards after proper scrutiny. The punched data were checked before being fed into the computer for analysis. Existing computer programs at the Computer Institute for Social Science Research at the Michigan State University were used. Analysis was made at two levels. One was to test the theoretical model by studying the differences between the mean scores of black and white respondents on the various factor clusters as hypothesized in the model. Another level of analysis was to subject the data matrix to factor analysis for delineating R and P factor structures. Four R and P factor typologies were obtained by using varimax rotation.

Findings

A major guiding hypothesis of this study was that black respondents would show greater alienation and crisis perception than white respondents. This hypothesis was confirmed. There was a significant difference between the white and black in regard to crisis perception, self-perception and need disposition. On all these concepts black respondents scored higher. White respondents, on the other hand, scored higher on the concept of identity search-- they were more ambitious. All these differences were significant at .05 level.

A second guiding hypothesis was that black respondents would show greater charismatic involvement than white respondents. In general, no significant difference was found between the white and black on their overall scores on items measuring charismatic involvement. However, on a cluster of some items which were designed to measure attitudinal response towards leaders, white respondents showed higher charismatic involvement than black respondents. No statistically significant difference was found in the loyalty orientation of white and black respondents.

A set of subhypotheses were designed to measure action-orientation of the respondents towards the charismatic symbol. No significant difference was found between white and black respondents in regard to their orientation to innovation, low communication need, rationalization and

bargaining effort. There was, however, a significant dif-
ference between white and black response regarding readiness
to sacrifice. It seems the black respondents are disen-
chanted with the organized church and traditional leadership
in general. Their rejection of church and leadership is
suggestive of a secular change in their belief-systems. For
them, symbols of material success and socio-economic achieve-
ment seem to provide better therapy of hope for the present
as well as the future.

Implications

   In our attempt to study the charismatic involvement
of the white and black buyer of Cadillac, the main focus of
research was on the psychodynamics of the individual actors
concerned. In our study the general profile of white and
black buyer seems to belie the existing notions. As was
mentioned earlier in Chapter III, the profile of both black
and white buyers in our study is different from the one pre-
sented by Fortune (1968). Our buyer is both younger and
belongs to a lower income group. The findings in general
suggest the existence of a definite market segment of the
subculture in American society. This segment seems to be
perennially charisma hungry; and as such it will continue to
look forward for some symbol which may enable it to bridge
over the gap of insecurity caused by a sense of anxiety. In
this context we can see a definite utility of this approach
to explain consumer behavior, which is only one aspect of

total human behavior. The focus, then, becomes not one particular segment or race, as such, but on the whole segment of the subculture. The notion that race alone is of significance does not seem to be a valid approach. In fact, one may conceive the possible differences in the black and white only in degree, if at all. Otherwise, both may be equally involved charismatically with a symbol or object. Members of this subculture do not want to accommodate to the pathology of their environment but want to break away from that suffocating and stifling status. In this sense, they engage in innovative behavior. This innovation takes them on to new pastures, new life-styles and status symbols. Incidentally, this is also the strategy for bringing change in a stagnant society. One can very well imagine a traditional society in which rigid belief systems in church and other religious values are associated with attitudes of self-discipline, puritanism and low-consumption.

Thus, there are some definite implications of this study in the consumer behavior area in particular. The fact that there are consumers in every day life who are not the typical utility maximisers in the economists' sense, but who are more typical cases of pathology warrants a definite marketing strategy. As we have seen in this study, many facts seem to belie the generally held notions on consumer behavior. When a person with a pension income of $5000 goes out and buys a Cadillac for $8000 he certainly seems to be different from the average consumer. But there are a number of

such consumers who daily indulge in such behavior in the real world. These considerations therefore should enable the firm to plan its marketing strategy in a more realistic way.

Another implication of this study is related to the approach that the firm might take in utilizing the product charisma to its best advantage. As in the case of human leaders, so here also, it would be a mistake to dilute the charisma component of the product. Continuous efforts must always be made to maintain and renew the charismatic aura around the product. Therfore, well planned strategies for image building must be carried out. Since it is a fact of life that "charisma has a tendency to be routinized or wither away," it is necessary that efforts be made to maintain the product image. By analyzing the relevant behavioral variables as proposed in the present research, charismatic behavior could be better explained. In the area of marketing theory, this may help in providing a building block for more sophisticated buyer behavior theory, particularly for the luxury goods. Perhaps, this might also help the marketing theorists in a more meaningful product classification. It seems not all products would qualify to be called charismatic. The technique of measurement and the instrument itself, would be refined further; and thus it may be used in studies on organizational change and modernization.

Other uses and applications of this study have been given earlier in Chapter I. We will briefly present some observations about the psychocultural dynamics particularly relating to black community, in relation to their charismatic involvement and buyer behavior in general. It has been suggested in Chapter III that rejection of church and the traditional leadership on the part of black (and also quite a few white) respondents suggests a secular shift in their belief-systems. A number of interpretations of secularization have been given. Schneider (1970) mentions at least four different ways in which secularization of religion or religious belief could be understood. Parsons looks at secularization primarily as social differentiation, without involving any decline in religion. According to him, the individual in modern society gains and works for freedom from the stifling hold of organizations, and thus the "individuals have come to be by and large free of organizational control and in this sense to act <u>autonomously</u> on their own responsibility." Also secularization has meant the loss of the magic of religion. Most important of all a transition from religious values to "worldly and material values" when religion gets transformed precisely in the direction of worldliness, is crucial to the Negro subculture. This view of secularization fits in with our interpretation.

Those who become charismatically involved with a symbol in modern societies may belong to a particular type. Commenting on the hypocrisy of the Christian Church and the

shift in the stand taken by Negro leadership, Washington Jr.
(1964, p. 74) suggests that some leaders have lost their
commitment to "religion as a force of change." This also
means a break from the traditional Negro folk religion.
Those who become charismatically involved with Cadillac are
empathising with a psychological reality in an intuitional
way. They are engaging in a romantic kind of mentation in
relation to the Cadillac. This mode of mentation also sug-
gests that such people might belong to a type--the charis-
matic type, who are perhaps, on the "immature" side of the
maturation scale. Their affective and emotive needs are
greater as compared to those who belong to the rational type.
Since their need for security and dependence is great, they
are more likely to be looking for persons and symbols which
may have magical, mythical or supernatural and extraordinary
powers to provide that much needed security. Such people
also continuously need some kind of father figure or image
as has been suggested by Knickerbocker (1948) in leader-
follower situations.

This relationship is heightened to a transcendental
stage in relation to charisma. Marcus (1961, pp. 236-238)
says:

> The very notion of transcendence means the
> stepping out of one's present self into an
> idealized alter-ego and this total transformation
> requires the projection of the self into some-
> thing beyond it. In this empathic projection,
> the individual experiences vicariously a tran-
> scendent state of being by identifying himself
> with an immanent ideal.

This process provides the individual a release from the tensions of his life. To the typical Negro respondent in our sample, then, Cadillac appears as something much more than a mere means of conveyance. He is identifying himself with this alter-ego of a charismatic hero, and by so doing he realizes that transcendental self. He is also likely to relate himself to the object in a phenomenological-existential sense of "experiencing" and knowing and understanding. The _verstehen_ involves nonrational orientation as contrasted to the typical Weberian or Rorschachian rationality. Might not one suggest, then, that the true believer is involved via his romantic mentation in "phenomenological ontology"? Is not the true believer engaging in Kantian "productive imagination"? These questions will remain to be answered as more of the social science enquiry begins to seek epistemic relation with cause and event.

Limitations of the Study

1. The concept of charisma, although having a more general applicability in the social science, may have limited applicability in the area of marketing. Insofar as our concern is to delineate the properties of charisma, which cause emotional and nonrational response on the part of the actor, we seem to be generating an "affective theory of action."

2. From the practical point of view, the study will have applicability for only those products which could be identified as charismatic.

3. The differences in charismatic orientations of Black and White in terms of their Cadillac ownerships were studied in two metropolitan areas of the north. The results may not necessarily hold true for the two races in the south. Thus, generalization in respect of people of other areas (or even cultures) may not be possible.

4. Differences in psychocultural variables of the actor in a different cultural or geographical context may be another limitation on the generalizability of results.

5. Differences in values and perception of the charismatic image in a different situation (non-crisis) or cultural context may be another limitation to generalizability (e.g., Rolls-Royce may not take the position of Cadillac in the United States and vice-versa).

Suggestions for Further Research

So far our concern has been mainly the buyer of Cadillac. In other words, we were primarily concerned with the effect of charismatic image influence of a product in creating a strong predisposition, and thereby motivating buyer behavior. Because of the emotional surrender on the part of the actor, there may be almost no cognitive dissonance, since the buyer may show a tendency to rationalize or idealize the choice/object. Further research, therefore, could be directed in the following areas:

1. More objective and meaningful research may be done
   by identifying the charismatic leader and charisma-
   prone follower. Such leadership studies could be
   made in fields of management, political science and
   sociology.

2. Attention could be focussed on developing a compre-
   hensive "charisma instrument" which could be opera-
   tionalized for studying leader-follower relationship.
   Hopefully, the present research will provide the
   first building block.

3. Studies on modernization and social change may
   utilize the concept of charisma in a more meaningful
   way. Particularly the social scientists and the
   administrators and government planners could find
   the concept of charisma useful for planning adminis=
   trative strategies for bringing reforms and changes
   in nonmodernizing societies. It might be fruitful
   to explore whether people in gemeinschaft societies
   are more charismaprone than those in gesellschaft
   societies.

Further Research in Marketing Area

1. An analysis of the effects of the purchase of the
   product in question.

2. An analysis of the long-run loyalty behavior or
   charismaproneness of the households.

3. An analysis of whether the concern for prestige and status does give rise to further demonstration effect in terms of striving for a better house, and other appliances or a general approach to a better quality of life.

4. An analysis of the various properties of charisma and its place in a general buyer behavior theory.

5. Simulation studies may be made by incorporating the various variables of the charismatic image for predicting future buyer behavior.

Future research in the area seems definitely warranted. Its greatest scope and promise lies in the social sciences, particularly in relation to leadership and organizational change. Charismatic leaders have provided the greatest stimulus for resource mobilization and overall socio-economic modernization in almost all backward economies. Perhaps, it is there that the concept could be more effectively utilized.

APPENDIX A

INSTRUCTIONS AND QUESTIONNAIRES

INSTRUCTIONS TO INTERVIEWERS

Interview Kit

Each interviewer will be provided with the following:

a. List of subjects
b. Identification card and letter
c. Questionnaires, instructions, and respondent cards.

Subject Lists

All interviewers will be supplied with a list of subjects at least one day prior to the day interviewing will take place. The list will contain the following details for each subject:

a. Name and address
b. Telephone number
c. Respondent number
d. Year and model of car purchased
e. Date on which interview is to be conducted.

Who Will Be Interviewed

The person who purchased the car and in whose name the Cadillac is registered, will be interviewed. If the car is owned jointly, then, the person in whose name the car is registered, will be interviewed. It is immaterial whether the owner of the car is the head of the household or not.

Setting Up Time for Interview

If the subject is not at home or cannot be interviewed on that day, try to get another appointment within a day or two. If a subject does not want to be interviewed, his/her name should be dropped from the active list, and a mention be made to that effect in the subject list. Since most of the subjects might be working, interviews may be fixed in the evenings by making telephone calls.

The Questionnaire

The questionnaire is divided in two parts: part one contains questions on social typology. Part two contains questions on the instrument. Part two should be self-administered by the respondent. In cases where a respondent

cannot read or understand the interviewer will have to explain the items to be scored. Be sure to explain the importance of the study and the role that the respondent can play by his/her cooperation. Also, please check that the respondent's number appears on the front of the questionnaires and the upper left corner of page.

Care should be taken to explain the study in terms of buyer behavior and general socio-economic characteristics of the household. At no stage should it be told that the study has anything to do with the buying behavior of Cadillac owners.

MICHIGAN STATE UNIVERSITY
DEPARTMENT OF MARKETING AND TRANSPORTATION ADMINISTRATION
EAST LANSING, MICHIGAN

CADILLAC BUYERS BEHAVIOR STUDY

Serial No._____   Date/Year of Purchase_____

Following details may be inserted without any inquiry.

Sex   Male_____   Female_____

Race   White_____   Black_____   Other_____

1.   Name of buyer_____

2.   Address: Home_____

              Phone_____

              Office_____

              Phone_____

3.   Make and model of car purchased:

        New_____   Model_____   Any other detail_____

        Used_____   Model_____   Any other detail_____

4.   Price paid: $_____

5.   Income category of the buyer:_____

6.   Credit facilities utilized:_____

Questionnaire

CHARISMATIC BUYER BEHAVIOR STUDY

DEPARTMENT OF MARKETING AND TRANSPORTATION ADMINISTRATION
Michigan State University
East Lansing, Michigan

Respondent No._____   Code_____

Name:_____

Street Address:_____

City_____ State_____Zip Code_____

Telephone_____

Purchase Date/Year:_____

Interview Date:_____

Year/Model and Make of Car:_____

Interviewer's Name:_____

Total Interview Time:_____

DO NOT WRITE BELOW THIS LINE

No:_____

Group:_____

MICHIGAN STATE UNIVERSITY

East Lansing, Michigan

CHARISMATIC BEHAVIOR STUDY

Good Evening! (Good afternoon, etc.)

I am _____. We are a group interested in making a study of peoples' likes and dislikes and opinions about certain social issues. I look forward to having your cooperation in this study. May I come in?

(After entering, make sure you do not sit too far from the respondent, because you might have to help him/her in filling in the questionnaire.)

Explain briefly the nature and purpose of the interview. Begin with Part I of Questionnaire.

Part I: <u>Social Typology</u>

Respondent's Code No:_____

1. Address: (interviewer should fill in the address,
    if it is different from the one provided in the
    subject list)   (11)

    Listed address ( )1   Present address ( )2

2. Please check the box which corresponds to your age
    category: (hand card #1)

    Under 25 years   ( )1   (12)
    25 years to 34 years   ( )2
    35 years to 44 years   ( )3
    45 years to 54 years   ( )4
    55 years to 64 years   ( )5
    65 years and more   ( )6

3. Marital status: Please check the box which corre-
    sponds to your current marital status: (hand card #2)

    Single   ( )1   (13)
    Married   ( )2
    Divorced   ( )3
    Separated   ( )4
    Widowed   ( )5
    Other (specify)   ( )6

4. Religion: What would you say is your religion or faith?

    Protestant   ( )1   (14)
    Catholic   ( )2
    Jewish   ( )3
    Other (specify)   ( )4

    If the respondent has some religion/faith, then go to
    4.1, otherwise skip to 5.

4.1 How often do you go to your church?

    Once a week   ( )1   (15)
    Once a month   ( )2
    Occasionally   ( )3
    Don't care   ( )4

5. Education: Please check the box which corresponds to the extent of your formal education: (hand card #3)

Grade school or less	( ) 1	(16)
Some high school	( ) 2	
Graduated from high school	( ) 3	
Some college	( ) 4	
Graduated from college	( ) 5	
Graduate or advanced degree	( ) 6	

6. Occupation: What would you say is your employment status?

Self-employed	( ) 1	(17)
Employed	( ) 2	
Unemployed	( ) 3	
Other (specify)	( ) 4	

6.1 If employed, please check the box which corresponds to your job: (hand card #4)

Head of large business	( ) 1	(18)
Professional and technical	( ) 2	
Managerial and official	( ) 3	
Clerical and sales	( ) 4	
Supervisory (craftsmen & foremen)	( ) 5	
Proprietor of small business	( ) 6	
Semiskilled	( ) 7	
Laborer and service worker	( ) 8	
Farmer and farm manager	( ) 9	

7. Income: Please check the box which corresponds to your total income before taxes last year: (hand card #5)

Under $5,000	( ) 1	(19)
$5,000 to $9,999	( ) 2	
$10,000 to $14,999	( ) 3	
$15,000 to $24,999	( ) 4	
$25,000 and above	( ) 5	

7.1 Please check the box which corresponds to the source of the greatest part of your family income: (hand card #6)

Inherited wealth	( ) 1	(20)
Profits and dividends	( ) 2	
Earned salary	( ) 3	
Earned hourly wage	( ) 4	
Other: (please specify)	( ) 5	

8. Do you rent or own your house?

Rent	( ) 1	(21)
Own	( ) 2	

8.1 What is the monthly rent that you pay for your
house/apartment? (hand card #6)

More than $500	( )1	(22)
$251 to $500	( )2	
$151 to $250	( )3	
$101 to $150	( )4	
$75 to $100	( )5	
$50 to $74	( )6	
Less than $50	( )7	

8.2 What would be the value of your house, supposing it
were put on sale today? (hand card #7)

More than $50,000	( )1	(23)
$35,001 to $50,000	( )2	
$20,001 to $35,000	( )3	
$15,001 to $20,000	( )4	
$10,000 to $15,000	( )5	
Less than $10,000	( )6	

9. What is the size of your family? (Include children
supported by you who are away to school.)
(If respondent is single, proceed to 10.)

2 to 4	( )1	(24)
5 to 6)	( )2	
7 to 8	( )3	
More than 8	( )4	

10. Do you own a car/cars? If so which one/s:

	Make	Model/Year	HP/Cylinders	Price	When Bought
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____

10.1 If you have owned car/s previously, other than the one/s
you have now, please give the following details: (Please
give details for your first car and the last three cars,
except the most recent one. Begin with the last and go
back to previous ones.)

	Make	Model/ Year	HP/Cylinders	Year Bought	Price Paid	Duration Used
1.	1st car	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____	_____

10.2 Which is the latest car that you have bought?

Make	Model/ Year	HP/Cylinders	Date of Purchase	Price Paid	Credit Used
1. _____	_____	_____	_____	_____	_____

10.3 What would you say was the most important motivating factor in your decision to buy the most recent car? (Check one)

Best buy for money paid	( )1	(25)
Long life car	( )2	
Sound and dependable car	( )3	
Prestige and status car	( )4	
Workmanship & styling	( )5	
Other (specify)	( )6	

10.4 Are you satisfied with your latest car?

Yes	( )1	(26)
No	( )2	

If the answer is Yes, go to 10.5, otherwise skip to 10.6.

10.5 How would you rate the level of satisfaction that you have received from your latest car?

Excellent	( )1	(27)
Good	( )2	
Fair	( )3	
Poor	( )4	

10.6 Supposing there are some (imaginary or real) reasons for dissatisfaction with your latest car, would you still:

Plan to buy this brand in future	( )1 (Yes)	(28-29)
	( )2 (No)	
Recommend it to your friends	( )1 (Yes)	
	( )2 (No)	

11. Which gas do you use in your most recent car?

Regular	Always	( )1	Sometimes	( )2	Never	( )3	(30-35)
Premium	Always	( )1	Sometimes	( )2	Never	( )3	

11.1 How often do you use your most recent car?

Usually always	( )1	(36)
Fairly often	( )2	
Sometimes	( )3	
Sparingly	( )4	

11.2 Do you wash your latest car yourself or get it
washed? (37-40)

Wash myself   Always ( )1   Sometimes ( )2   Never ( )3
Get it washed   Always ( )1   Sometimes ( )2   Never ( )3

11.3 How often is your recent car washed?

Once a week   ( )1   (41)
Once a fortnight   ( )2
Once a month   ( )3
Once in two months   ( )4
More than above   ( )5

12. How many dealers did you visit before purchasing your
most recent car?

One   ( )1   (42)
Two   ( )2
Three or more   ( )3

12.1 How much time did you take in finalizing the purchase of
your most recent car?

Less than 7 days   ( )1   (43)
Two weeks   ( )2
One month   ( )3
More than a month   ( )4

12.2 Did you try to get a better deal on your most recent car?

Yes   ( )1   (44-48)
No   ( )2

If the answer is Yes, how much effort did it involve?

Shopping effort   Many visits ( )1   Some visits ( )2
                   One visit ( ) 3
Bargain over price Much effort ( )1   Some effort ( )2
                   None at all ( )3

13. On special occasions, do you offer your friends/guests
Scotch as a drink?

Yes   ( )1   (49)
No   ( )2

13.1 Would you like yourself to be offered Scotch as a drink
on similar occasions at other places?

Yes   ( )1   (50)
No   ( )2

If the answer is Yes, go to 13.2.

13.2 Given the choice, which brand/s of Scotch would you prefer to have? (Rank the brands in order of your preference, the best being No. 1 and so on)

1. _____ ( )1   (51-56)
2. _____ ( )2
3. _____ ( )3

14. List three of your most cherished possessions?

1. _____ ( )1   (57-58)
2. _____ ( )2
3. _____ ( )3

Part II

Questionnaire

The research is related to what the general public thinks and feels about a number of social and personal questions. There is nothing like a good-bad or right-wrong answer to the questions that follow. The best answer to each question is your own personal impression or opinion. The questions cover many different points of view; you may find that there are some statements with which you agree strongly while there may be some with which you may disagree equally strongly. There might be others about which you might be uncertain. Whatever the case, you can be sure that many people share your views. And for our purpose, it is immaterial whether you agree or disagree with a statement; what does matter, however, is that you should give your honest and frank opinion or view, on these statements. We are interested in knowing your personal view.

The questions are designed to get your reaction to certain issues and concepts. Please keep in mind that we are interested in knowing what these issues mean to you. As you will notice each question can be scored on a seven point scale.

Example:

Q. Success depends on hard work.

	I DISAGREE				I AGREE	
very much	on the whole	a little	uncertain	a little	on the whole	very much
( )1	( )2	( )3	( )4	( )5	( )6	( )7

Important:

- The numbers are given only for purpose of tabulation and computer analysis. They do not give any ranking or order of priority. You should be guided by your own judgment.

- Please check only one, and do not put more than one mark in reply to a question.

- Be sure to mark every question--do not omit any.

- Please move directly from one scale to the next--do not check back and forth.

- Don't bother yourself about the items. It is your first impression that is important. At the same time, please try not to be careless. We value your judgment.

- Please try to fill in the scales at a fairly quick speed.

- If you have any questions or want clarification on some item, please feel free to ask.

Part II--Questionnaire

3.3.3
Instead of worrying that I have to know
everything myself, I would rather leave
the matters in the hands of our trusted
leaders.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (11)

1.1.3
Even if I want to succeed in life, it may
not be possible for me to make it on my
own.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (12)

2.2.2
My blood boils whenever a person stubbornly
refuses to admit he's wrong.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (13)

1.2.3
It is hard to find good friends these days.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (14)

2.1.1
If a man is to accomplish his mission in
life it is sometimes necessary to gamble
"all or nothing at all."   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (15)

3.3.2
I have a tendency to be too critical of
those who disagree with my ideals.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (16)

2.1.2
A man who does not believe in some great
cause has not really lived.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (17)

1.2.6
Sometimes I feel there is no hope for mem-
bers of minority groups in this society.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (18)

3.1.3
I would be willing to sacrifice a great
deal for the cause which I believe in.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (19)

1.1.6
I belive it is only too true that the
rich are getting richer and the poor
getting poorer.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (20)

2.2.4
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 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (21)

3.4.1
Once we have chosen a leader, we should
support him even if he makes some mis-
takes. After all, it is only human to
make mistakes.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (22)

3.2.1
Even though there may be nothing new in
a new product, it is worth a try.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (23)

2.1.4
What this country needs more than laws
and political programs is a few courageous,
tireless, devoted leaders in whom the people
can put their faith.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (24)

1.2.2
I have often felt that strangers were
looking at me critically.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (25)

2.2.1
A group which tolerates too much differences
of opinion among its own members cannot
exist for long.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (26)

3.3.1
Those who criticise our trusted leaders
are likely to mislead us.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (27)

1.4.2
Given the choice, I would like to show off
and impress others instead of being lost
in the crowd.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (28)

2.3.1
Once a commitment is made to a cause it
is downright immoral to go back on it.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (29)

1.3.4
If I had to choose between happiness and
greatness, I'd choose happiness.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (30)

3.4.2
It is only natural for a person not to
admit his mistakes.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (31)

1.1.1
Man on his own is a helpless and miserable
creature.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (32)

3.5.4
It is unethical to bargain over price at a
one-price shop.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (33)

2.3.3
Usually I am prepared to give my blind
devotion and unquestioning support to my
favorite leader.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (34)

1.3.1
While I don't like to admit this even to
myself, my secret ambition is to become
a great man.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (35)

3.5.1
Often times I end up in making impulsive
purchases.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (36)

2.3.2
A person who betrays his group is beneath
contempt.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (37)

2.1.3
These days the only way to influence others
and win their respect and approval is by
achieving material success, irrespective
of the means used.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (38)

3.1.1
What the youth needs today is strict
discipline, rugged determination, and the
will to work and fight for family and the
country.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (39)

1.3.3
It is better to be a dead hero than to be
a live coward.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (40)

3.5.2
I find it irritating and annoying to pursue
meticulously the various details before
deciding to buy a product.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (41)

2.3.4
Even though it means some hardship, a
person chould contribute to his church.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (42)

1.2.4
I see no harm in depending on others'
judgments.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (43)

1.1.2
Fundamentally, the world we live in is a
pretty lonesome place.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (44)

3.2.2
I enjoy doing something dangerous for the
thrill of it.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (45)

2.3.3
When I buy something rather important, I
make sure that it gives me some distinction.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (46)

3.1.3
In times of crisis, every one should
sacrifice as much as he can.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (47)

1.3.5
It is only when a person devotes himself
to an ideal or cause that life becomes
meaningful.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (48)

1.4.4
It is meaningless to worry about a future
heaven when one cannot live comfortably
in the present.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (49)

3.4.4
Once I accept some one as a leader, I
would like to defend him even though it
is clear that he might be wrong.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (50)

1.4.6
It is sometimes necessary to resort to
force to advance an ideal one strongly
believes in.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (51)

3.2.6
It is usually difficult to accept new
ideas and life-styles from other cultures.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (52)

1.4.5
I see no harm in spending more than one
earns.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (53)

1.2.5
Everyone should have complete faith in
some supernatural power whose decisions
he obeys without question.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (54)

1.1.5
Most people are failures and it is the
system which is responsible for this.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (55)

3.2.1
I always put on and off my clothes in
the same manner.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (56)

4.1.1
A child should not be permitted to talk
back to his parents.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (57)

4.1.2
Women should not be placed in positions
of authority over men.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (58)

4.1.3
The family is a sacred institution
divinely established.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (59)

4.1.4
Making plans only brings unhappiness
because plans are hard to fulfill.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (60)

4.1.5
The most important thing that a child
can learn is to obey his parents.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (61)

4.1.6
The only way to understand a confused
world like ours is to listen to leaders
and persons in whom we have confidence.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (62)

4.1.7
One can have confidence only in people
he knows well.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (63)

4.1.8
The happy family has many children.   ( )1 ( )2 ( )3 ( )4 ( )5 ( )6 ( )7   (64)

The interviewer should fill in the following by observation after the interview has been completed:

15.0 Respondent's No._____   Code:_____   (1-5)

15.1 Respondent's sex

    Male   ( )1   (6)
    Female   ( )2

15.2 Respondent's race

    White   ( )1   (7)
    Black   ( )2
    Other   ( )3

15.3 Respondent's dwelling type

    Single house   ( )1   (8)
    Attached on one side   ( )2
    Du-plex   ( )3
    Two family dwelling   ( )4
    Four-plex   ( )5
    Apartment   ( )6
    Other (specify)   ( )7

15.4 Give some idea of the surrounding neighborhood and the kind of locality where the respondent lives:

    Luxurious private residence area   ( )1   (9)
    Middle class dwelling area   ( )2
    Working class dwelling area   ( )3
    Slum and inner city   ( )4

15.5 Make some observations about the impression you got about the respondent's style of living as evidenced by the furnishings and decorations in the house (particularly the living room):

    Luxuriously furnished and
      tastefully decorated   ( )1   (10)
    Average furnishing and decoration   ( )2
    Poor furnishing and lack of
      organization   ( )3
    Other (specify)   ( )4

              . . . . .

Thank you very much for your cooperation. Let me assure you again that all the information that you have given to us will remain confidential. We appreciate very much your cooperation for this research. (Good night: good bye, etc.)

ORGANIZATION OF ITEMS UNDER FOUR SUB-SCALES
TOTAL 54 ITEMS

I Dogmatism		II Charisma Orientation		III Purchase Propensity		IV Traditionalism-Modernism	
	Item No.		Item No.		Item No.		Item No.
1	13	16	11	36	23	47	57
2	15	17	12	37	28	48	58
3	16	18	14	38	33	49	59
4	17	19	18	39	36	50	60
5	21	20	19	40	38	51	61
6	25	21	20	41	41	52	62
7	26	22	22	42	46	53	63
8	30	23	24	43	49	54	64
9	32	24	27	44	52		
10	35	25	29	45	53		
11	40	26	31	46	56		
12	44	27	34				
13	48	28	37				
14	51	29	39				
15	55	30	42				
		31	43				
		32	45				
		33	47				
		34	50				
		35	54				

THEMES TAPPED IN SCALE ITEMS

		Item No. in Ques.
A.	**Dogmatism**	
	1. Aloneness, isolation, helplessness	[32,44]
	2. Self-inadequacy, need for martyrdom	[40]
	3. Self-aggrandizement, concern with status and power	[30,35]
	4. Paranoid outlook on life	[25,55]
	5. Authoritarianism, belief in cause, intolerance	[17,48] [13,16,26]
	6. Narrowing	[21]
	7. Knowing future	[15]
	8. Belief in force to revise present	[51]
B.	**Charisma**	
	1. Crisis perception, alienation, despondency	[12,14,18,20]
	2. Faith and devotion to leader	[22,24,34,50]
	3. Dependence	[11,43]
	4. Sacrifice	[19,42,47]
	5. Faith in supernatural	[54]
	6. Intolerance of criticism, rationalization	[27,31]
	7. Commitment to cause, betrayal	[29,37,39]
	8. Innovation	[45]

[There are some methodological limitations regarding the generalizability of results of this study. For example, the items selected from Rokeach's Dogmatism Scale are typically suited for our purpose and serve the needs of our model. Actually, the 15 items used include quite a few which have been taken from the larger version of DS Scale. Also for the purposes of uniformity and equal weightage, a seven point rating scale has been used for all 54 variables. As such the dogmatism scores of our respondents are not comparable with other studies. However, they do serve our purpose very well.]

ORGANIZATION OF FACTOR CLUSTERS

A. CONATIVE PLANE

1. Crisis Perception		2. Self-Perception	
No. of Variable	Item No. in Ques.	No. of Variable	Item No. in Ques.
1	14	6	12
2	20	7	18
3	32	8	25
4	44	9	51
5	55	10	54

3. Identity Search		4. Need Disposition	
No. of Variable	Item No. in Ques.	No. of Variable	Item No. in Ques.
11	30	15	28
12	46	16	35
13	48	17	38
14	49	18	53

B. AFFECTIVE PLANE

5. Charismatic Image		6. Congruence	
No. of Variable	Item No. in Ques.	No. of Variable	Item No. in Ques.
19	17	23	13
20	24	24	15
21	39	25	16
22	40	26	21

7. Loyalty	
No. of Variable	Item No. in Ques.
27	26
28	29
29	34
30	37

C. CONATIVE PLANE

8. Sacrifice

No. of Variable	Item No. in Ques.
31	19
32	42
33	47

9. Innovation

No. of Variable	Item No. in Ques.
34	23
35	45
36	52
37	56

10. Low Communication Need

No. of Variable	Item No. in Ques.
38	11
39	27
40	43

11. Rationalization

No. of Variable	Item No. in Ques.
41	22
42	31
43	50

12. Bargaining Effort

No. of Variable	Item No. in Ques.
44	33
45	36
46	41

D. TRADITIONALISM-MODERNISM

13. Obedience

No. of Variable	Item No. in Ques.
47	57
48	59
49	61

14. Faith

No. of Variable	Item No. in Ques.
50	58
51	60
52	62
53	63
54	64

APPENDIX B

STATISTICAL TECHNIQUES

MEDIAN TEST OF SIGNIFICANCE

The main purpose of median test is to find out the difference in the central tendencies of two independent groups. For finding out such difference, it provides a procedure for testing. According to Siegel (1954, p. 111),

> median test will give information as to whether it is likely that two independent groups (not necessarily of the same size) have been drawn from populations with the same median. The null hypothesis is that the two groups are from populations with the same median; the alternative hypothesis may be that the median of one population is different from that of the other (two-tailed test) or that the median of one population is higher than that of the other (one-tailed test). The test may be used whenever the scores for the two groups are in at least an ordinal scale.

In our study the distribution of respondents' scores on the four sub-scales was utilized for median test of significance. The respective data were split at the median, and the frequencies were obtained for the two cateogries-- below and at or above median. The guidelines suggested by Siegel (1954, p. 112) for using the proper formula were followed.

"When $n_1 + n_2$ is larger than 40, use X^2 corrected for continuity, i.e., use formula 6.4":

$$X^2 = \frac{N \left(|AD - BC| - \frac{N}{2} \right)^2}{(A+B)\ (C+D)\ (A+C)\ (B+D)} \tag{6.4}$$

FACTOR ANALYSIS

Factor analysis is a scientific method for analyzing data. The main focus is upon determining the underlying variables among a large number of measures. It has been called the method of "scientific parsimony."

The FACTAN Program which was used for purposes of analysis performed the standard computations for delineating R and P factor structures. In the R-technique, the columns of the data are standardized and then correlated. Scores on all the responses (variables) have the same means and standard deviations. Cattell (1965) gives an impressive record of developing R-methodology. He has suggested that the normalization of scores along the direction of correlations results in certain loss of information. Despite these contentions, R-methodology is very widely used in factor analytic studies.

The second technique used is the P-methodology, which is also referred to as Q-methodology. In this technique, persons, not statements or responses, are standardized along rows. This system of factorization also standardizes the mean and standard deviation of all the rows. The data are reversed--statements become observations and persons become variables for the purposes of analysis. The rows of persons are correlated, thereby leading to the extraction of factors which represent hypothetical people. This data matrix is further analyzed for the determination of individual group or type scores on various response items. This was done by utilizing the WRAP 2 program.

MAJOR STEPS IN ANALYSIS FOR WRAP 2*

Major Steps in Q Analysis

1. Respondents are asked to sort a deck of cards which have items printed on them into a specific number of ranked piles according to a modified normal distribution. The sorting is done on the basis of some criterion, e.g., belief-disbelief, agree-disagree, etc. [In our study this relates to responses on 54 variables.]

2. A matrix of intercorrelations is formed by correlating every person's sort of items with every other person's sort of items.

3. This matrix of intercorrelations is submitted to factor analysis so that persons are variables and items are observations. A principal axis solution is obtained. This is submitted to a varimax rotation which produces orthogonal factors. On this basis, a factor represents a grouping of persons around a common pattern of responses on the items. Hence a factor represents a type of person.

4. Each response on the items associated with each factor or type of person is estimated. This is done by weighting each item response of each of the persons most highly associated with a given factor by the degree to which they are loaded on that factor. The higher a person's loading on the factor, the greater is the weight. These weighted responses are summed across each item separately. This produces an item array of weighted responses for each factor in the rotated factor analysis solution selected. The arrays of weighted responses are then converted to z-scores.

5. The arrays of item z-scores are ordered from most accepted to most rejected for each factor. This provides a hierarchy of item acceptance for each factor or type of persons.

6. The arrays of items z-scores for each factor are compared by subtraction for each pair of factors. This produces arrays of difference scores for each pair of factors. This provides the basis for differentiating one factor or type of persons from another.

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*Malcolm S. Maclean, Jr. et al. (Excerpted from: Civil Defense Belief Patterns, Communications Research Report, No. VIII, 1964, Summary, Department of Communications, Michigan State University, East Lansing, Michigan. Mimeographed.)

APPENDIX C

TABLES

Table 17. Frequency distribution of age of respondents

Age Group	Total N	%	White N	%	Black N	%
Under 25 years	4	2.9	2	2.5	2	3.6
25 years to 34 years	31	22.8	12	15.0	19	33.9
35 years to 44 years	32	23.5	17	21.2	15	26.8
45 years to 54 years	31	22.8	21	26.3	10	17.9
55 years to 64 years	21	15.5	16	20.0	5	8.9
65 years and more	16	11.8	12	15.0	4	7.1
Total	136	100.0	80	100.0	56	100.0

Table 18. Frequency distribution of income of respondents

Category	Total N	%	White N	%	Black N	%
Under $5,000	4	2.9	1	1.3	3	5.4
$5,000 to $9,999	28	20.6	14	17.5	14	25.0
$10,000 to $14,999	45	33.1	20	25.0	25	44.6
$15,000 to $24,999	20	14.7	14	17.5	6	10.7
$25,000 and above	34	25.0	28	35.0	6	10.7
No response	5	3.7	3	3.7	2	3.6
Total	136	100.0	80	100.0	56	100.0

Table 19. Frequency distribution of education of respondents

Educational Category	Total		White		Black	
	N	%	N	%	N	%
Grade school or less	9	6.6	3	3.8	6	10.7
Some high school	26	19.1	11	13.8	15	26.8
Graduated from high school	31	22.8	18	22.5	13	23.2
Some college	30	22.1	17	21.2	13	23.2
Graduated from college	15	11.0	12	15.0	3	5.4
Graduate or advanced degree	23	16.9	18	22.5	5	8.9
No response	2	1.5	1	1.2	1	1.8
Total	136	100.0	80	100.0	56	100.0

Table 20. Frequency distribution of type of job of respondents

Type of Job	Total		White		Black	
	N	%	N	%	N	%
Head of large business	7	5.1	6	7.5	1	1.8
Professional and technical	38	27.9	26	32.5	12	21.4
Managerial and official	11	8.1	9	11.2	2	3.5
Clerical and sales	12	8.8	8	10.0	4	7.1
Supervisory (craftsmen and foremen)	4	2.9	3	3.8	1	1.8
Proprietor of small business	23	16.9	14	17.5	9	16.1
Semiskilled	10	7.4	1	1.2	9	16.1
Laborer and service worker	19	13.9	8	10.0	11	19.6
Farmer and farm manager	8	5.9	2	2.5	6	10.7
No response	4	2.9	3	3.8	1	1.8
Total	136	100.0	80	100.0	56	100.0

Table 21. Frequency distribution of other sources of income

Other Sources of Income	Total N	%	White N	%	Black N	%
Inherited wealth	24	17.7	15	18.8	9	16.1
Profits & dividends	89	65.4	51	63.8	38	67.8
Earned salary	12	8.8	9	11.2	3	5.4
Earned hourly wage	6	4.4	4	5.0	2	3.8
Other	--	--	--	--	--	--
No response	5	3.7	1	1.2	4	7.1
Total	136	100.0	80	100.0	56	100.0

Table 22. Frequency distribution of religion of respondents

Religion	Total N	%	White N	%	Black N	%
Protestants	109	80.1	57	71.2	52	92.9
Catholic	13	9.6	11	13.8	2	3.6
Jewish	2	1.5	2	2.5	0	0.0
Other	12	8.8	10	12.5	2	3.5
Total	136	100.0	80	100.0	56	100.0

Table 23. Z scores for four profile types

Item Number in Questionnaire	Description	Factor Array Z Scores			
		Profile Types			
		I	II	III	IV
11	Leave matters in hands of leaders	0.53	0.58	-0.43	0.28
12	May not succeed on my own	0.33	1.24	-0.09	-1.01
13	My blood boils when someone refuses he's wrong	0.50	-0.75	1.52	0.67
14	Hard to find good friends	-0.86	0.88	-0.65	-1.21
15	Necessary to gamble for accomplishing mission	-0.28	0.43	1.56	-0.43
16	Critical of those who disagree	-0.90	1.18	-0.09	-0.14
17	Man with no cause hasn't lived	0.65	-1.54	1.22	-0.57
18	No hope for minority groups	-1.35	-0.82	-0.65	-1.39
19	I'd sacrifice a great deal for cause	1.45	-0.58	2.06	1.11
20	Rich getting richer, poor poorer	-0.28	-1.18	0.96	-1.10
21	Best way to live is with friends of similar beliefs and tastes	-0.32	0.58	0.15	0.09
22	Support leader despite mistakes	1.43	0.89	-0.33	0.87
23	New product worth a try	0.82	-1.05	0.11	0.83
24	Country needs devoted leaders	1.14	1.18	1.10	0.58
25	Strangers look at me critically	-1.04	1.34	-0.11	-1.63
26	Group tolerating differences can't exist	0.50	-0.45	0.10	-0.22
27	Critics of leaders mislead	-0.31	0.37	-0.88	-0.97
28	Would like to show off	-1.27	1.32	0.51	-0.19
29	Immoral to go back on commitment	0.43	-0.33	-0.24	-0.01
30	I'd choose happiness	1.94	-1.66	2.07	0.96
31	Natural not to admit mistake	0.08	-1.60	1.02	0.43
32	Man helpless and miserable	-0.12	0.23	-1.32	-1.35
33	Unethical to bargain over price	0.42	-1.01	-0.82	0.05
34	Blind devotion to leader	-0.15	-0.27	-1.29	-0.85
35	Secret ambition to be great man	-1.28	0.93	1.34	0.34
36	I make impulsive purchases	0.04	1.13	0.73	-0.04
37	Person betraying group beneath contempt	1.25	-1.14	1.42	0.74
38	Material success only way to influence others	-1.73	0.86	-1.01	-1.40

Table 23 --<u>Continued</u>

Item Number in Questionnaire	Description	Factor Array Z Scores Profile Types			
		I	II	III	IV
39	Youth needs determination to fight	1.26	0.88	0.50	1.42
40	Better to be dead hero than live coward	-0.37	-0.92	-0.75	-0.46
41	Annoying to pursue details	0.34	-0.98	-0.44	0.14
42	Person should contribute to his church	1.63	-1.54	0.99	1.60
43	No harm in depending on others' judgments	0.77	0.26	-0.53	0.63
44	World a lonesome place	-0.94	0.76	-1.16	-1.40
45	Enjoy doing dangerous things	-1.53	1.31	0.08	-0.46
46	I buy for distinction	-0.23	-1.09	0.69	1.12
47	In crisis, sacrifice as much as possible	1.59	-1.57	1.41	1.38
48	Life meaningful with cause	1.37	-1.11	1.74	0.90
49	Meaningless to worry about future in heaven	-0.86	-1.55	0.38	-1.18
50	Would defend leader even if wrong	-0.36	0.95	-1.39	-0.80
51	Resort to force for advancing cause	-1.14	1.06	0.57	0.49
52	Difficult to accept new ideas and life styles	0.36	0.26	0.35	1.87
53	No harm in spending more	-2.01	1.36	-1.54	-1.07
54	Everyone should have faith in some supernatural power	-0.23	-1.60	-1.17	-0.70
55	Most people are failures	-1.50	0.31	-1.69	-1.38
56	Put on and off clothes same way	0.59	1.02	-0.17	1.43
57	Child should not talk back	0.67	-0.43	-0.21	2.40
58	Women should not be above men	-1.04	0.95	-1.18	-0.81
59	Family a sacred institution	1.32	-0.43	0.14	1.65
60	Making plans brings unhappiness	-1.47	-0.05	-1.31	-1.01
61	Child should obey parents	0.93	-0.16	-0.56	1.00
62	Listen to leaders for understanding world	0.74	1.11	-1.04	-0.42
63	Confidence only in known persons	-0.57	1.04	-1.02	-0.34
64	Happy family has many children	-0.92	-0.58	-0.67	-0.43

Table 24. Inter-group ranking of P factor Z scores[a]

Item No. in Ques.	Description	Profile Types			
		I	II	III	iV
11	Leave matters in hands of leaders	3	4	1	2
12	May not succeed on my own	3	4	2	1
13	My blood boils when someone refuses he's wrong	2	1	4	3
14	Hard to find good friends	2	4	3	1
15	Necessary to gamble for accomplishing mission	2	3	4	1
16	Critical of those who disagree	1	4	3	2
17	Man with no cause hasn't lived	3	1	4	2
18	No hope for minority groups	2	3	4	1
19	I'd sacrifice great deal for cause	3	1	4	2
20	Rich getting richer, poor poorer	3	1	4	2
21	Best way to live is with friends of similar beliefs and tastes	1	4	3	2
22	Support leader despite mistakes	4	3	1	2
23	New product worth a try	3	1	2	4
24	Country needs devoted leaders	3	4	2	1
25	Strangers look at me critically	2	4	3	1
26	Group tolerating differences can't exist	4	1	3	2
27	Critics of leaders mislead	3	4	2	1
28	Would like to show off	1	4	3	2
29	Immoral to go back on commitment	4	1	2	3
30	I'd choose happiness	3	1	4	2
31	Natural not to admit mistake	2	1	4	3
32	Man helpless and miserable	3	4	2	1
33	Unethical to bargain over price	4	1	2	3
34	Blind devotion to leader	4	3	1	2
35	Secret ambition to be great man	1	3	4	2
36	I make impulsive purchases	2	4	3	1
37	Person betraying group beneath contempt	3	1	4	2
38	Material success only way to influence others	1	4	3	2
39	Youth needs determination to fight	3	2	1	4
40	Better to be dead hero than live coward	4	1	2	3
41	Annoying to pursue details	4	1	2	3
42	Person should contribute to his church	4	1	2	3
43	No harm in depending on others' judgments	4	3	1	2
44	World a lonesome place	3	4	2	1
45	Enjoy doing dangerous things	1	4	3	2
46	I buy for distinction	2	1	3	4
47	In crisis, sacrifice as much as possible	4	1	3	2
48	Life meaningful with cause	3	1	4	2
49	Meaningless to worry about future in heaven	3	1	4	2
50	Would defend leader even if wrong	3	4	1	2
51	Resort to force for advancing cause	1	4	3	2
52	Difficult to accept new ideas and life styles	3	1	2	4
53	No harm in spending more	1	4	2	3
54	Everyone should have faith in some supernatural power	4	1	2	3
55	Most people are failures	2	4	1	3
56	Put on and off clothes same way	2	3	1	4
57	Child should not talk back	3	1	2	4
58	Women should not be above men	2	4	1	3
59	Family a sacred institution	3	1	2	4
60	Making plans brings unhappiness	1	4	2	3
61	Child should obey parents	3	1	2	4
62	Listen to leaders for understanding world	3	4	1	2
63	Confidence only in known persons	2	4	1	3
64	Happy family has many children	1	3	2	4

[a] Rank of 4 is highest and 1 is lowest.

Table 25. Z scores for four profile types

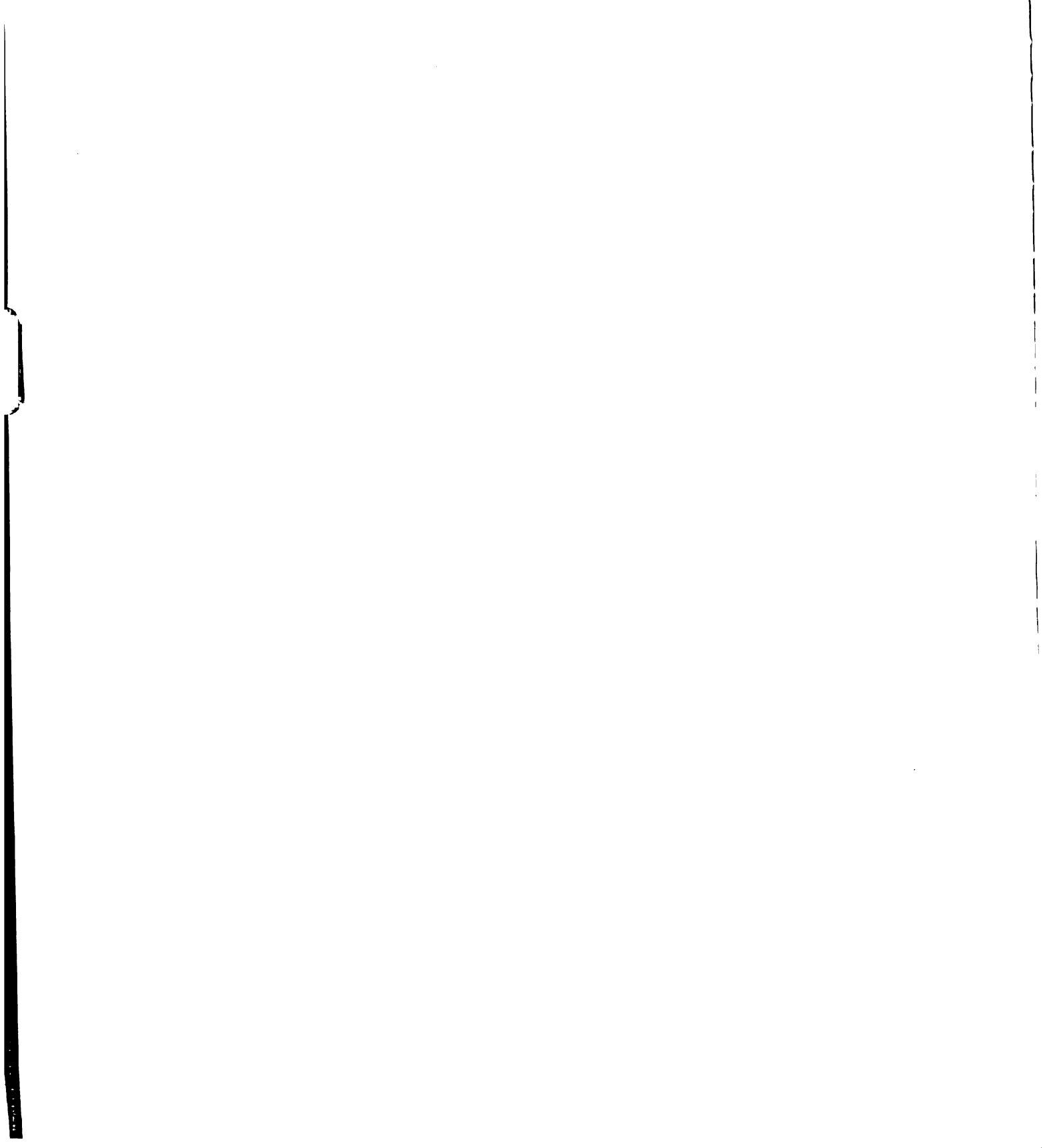| Item Number in Questionnaire	Description	Factor Array Z Scores Profile Types			
		I	II	III	IV
13	My blood boils when someone refuses he's wrong	0.50	-0.75	1.52	0.67
15	Necessary to gamble for accomplishing mission	-0.28	0.43	1.56	-0.43
16	Critical of those who disagree	-0.90	1.18	-0.09	-0.14
17	Man with no cause hasn't lived	0.65	-1.54	1.22	-0.57
21	Best way to live is with friends of similar beliefs and tastes	-0.32	0.58	0.15	0.09
25	Strangers look at me critically	-1.04	1.34	-0.11	-1.63
26	Group tolerating differences can't exist	0.50	-0.45	0.10	-0.22
30	I'd choose happiness	1.94	-1.66	2.07	0.96
32	Man helpless and miserable	-0.12	0.23	-1.32	-1.35
35	Secret ambition to be great man	-1.28	0.93	1.34	0.34
40	Better to be dead hero than live coward	-0.37	-0.92	-0.75	-0.46
44	World a lonesome place	-0.94	0.76	-1.16	-1.40
48	Life meaningful with cause	1.37	-1.11	1.74	0.90
51	Resort to force for advancing cause	-1.14	1.06	0.57	0.49
55	Most people are failures	-1.50	0.31	-1.69	-1.38
Acceptance Items		5	9	9	6
Rejection Items		10	6	6	9

Table 26. Z scores for four profile types

Item Number in Questionnaire	Charismatic Orientation Items — Description	Factor Array Z Scores Profile Types			
		I	II	III	IV
11	Leave matters in hands of leaders	0.53	0.58	-0.43	0.28
12	May not succeed on my own	0.33	1.24	-0.09	-1.01
14	Hard to find good friends	-0.86	0.88	-0.65	-1.21
18	No hope for minority groups	-1.35	-.82	-0.65	-1.39
19	I'd sacrifice a great deal for cause	1.45	-0.58	2.06	1.11
20	Rich getting richer, poor poorer	-0.28	-1.18	0.96	-1.10
22	Support leader despite mistakes	1.43	0.89	-0.33	0.87
24	Country needs devoted leaders	1.14	1.18	1.10	0.58
27	Critics of leaders mislead	-0.31	0.37	-0.88	-0.97
29	Immoral to go back on commitment	0.43	-0.33	-0.24	-0.01
31	Natural not to admit mistake	0.08	-1.60	1.02	0.43
34	Blind devotion to leader	-0.15	-0.27	-1.29	-0.85
37	Person betraying group beneath contempt	1.25	-1.14	1.42	0.74
39	Youth needs determination to fight	1.26	0.88	0.50	1.42
42	Person should contribute to his church	1.63	-1.54	0.99	1.60
43	No harm in depending on others' judgments	0.77	0.26	-0.53	0.63
45	Enjoy doing dangerous things	-1.53	1.31	0.08	-0.46
47	In crisis, sacrifice as much as possible	1.59	-1.57	1.41	1.38
50	Would defend leader even if wrong	-0.36	0.95	-1.39	-0.80
54	Everyone should have faith in some supernatural power	-0.23	-1.60	-1.17	-0.70
	Acceptance Items	12	10	9	10
	Rejection Items	8	10	11	10

Table 27. Z scores for four profile types

| Item Number in Questionnaire | Description | Factor Array Z Scores | | | |
| | | Profile Types | | | |
		I	II	III	IV
	Purchase Propensity Items				
23	New product worth a try	0.82	-1.05	0.11	0.83
28	Would like to show off	-1.27	1.32	0.51	-0.19
33	Unethical to bargain over price	0.42	-1.01	-0.82	0.05
36	I make impulsive purchases	0.04	1.13	0.73	-0.04
38	Material success only way to influence others	-1.73	0.86	-1.01	-1.40
41	Annoying to pursue details	0.34	-0.98	-0.44	0.14
46	I buy for distinction	-0.23	-1.09	0.69	1.12
49	Meaningless to worry about future in heaven	-0.86	-1.55	0.38	-1.18
52	Difficult to accept new ideas and life styles	0.36	0.26	0.35	1.87
53	No harm in spending more	-2.01	1.36	-1.54	-1.07
56	Put on and off clothes same way	0.59	1.02	-0.17	1.43
	Acceptance Items	6	6	6	6
	Rejection Items	5	5	5	5

Table 28. Z scores for four profile types

Item Number in Questionnaire	Traditionalism Items Description	Factor Array Z Scores Profile Types			
		I	II	III	IV
57	Child should not talk back	0.67	-0.43	-0.21	2.40
58	Women should not be above men	-1.04	0.95	-1.18	-0.81
59	Family a sacred institution	1.32	-0.43	0.14	1.65
60	Making plans brings unhappiness	-1.47	-0.05	-1.31	-1.01
61	Child should obey parents	0.93	-0.16	-0.56	1.00
62	Listen to leaders for understanding world	0.74	1.11	-1.04	-0.42
63	Confidence only in known persons	-0.57	1.04	-1.02	-0.34
64	Happy family has many children	-0.92	-0.58	-0.67	-0.43
	Acceptance Items	4	3	1	3
	Rejection Items	4	5	7	5

Table 29. Intercorrelation matrix for fourteen factor clusters for total sample (N = 136)

Factor Clusters →	1 Crisis Perception	2 Self-Perception	3 Identity Search	4 Need Disposition	5 Charismatic Image	6 Congruence	7 Loyalty	8 Sacrifice	9 Innovation	10 Low Communication Need	11 Rationalization	12 Bargaining Effort	13 Obedience	14 Faith
1	1.00													
2	0.56	1.00												
3	-0.22	-0.28	1.00											
4	0.49	0.51	-0.50	1.00										
5	0.03	0.04	0.33	-0.14	1.00									
6	0.32	0.37	0.01	0.40	0.20	1.00								
7	0.14	0.05	0.36	-0.14	0.42	0.15	1.00							
8	-0.41	-0.39	0.69	-0.62	0.42	-0.09	0.36	1.00						
9	0.11	0.17	-0.15	0.30	0.13	0.17	0.09	-0.06	1.00					
10	0.27	0.33	-0.00	0.10	0.23	0.09	0.32	-0.09	0.22	1.00				
11	0.19	0.27	0.07	0.15	0.24	0.09	0.27	0.13	0.27	0.23	1.00			
12	0.08	0.03	0.22	-0.12	0.18	0.03	0.24	0.21	0.15	0.15	0.14	1.00		
13	-0.17	-0.25	0.37	-0.32	0.37	-0.12	0.41	0.46	0.08	0.11	0.13	0.10	1.00	
14	0.57	0.49	-0.41	0.51	-0.03	0.18	0.08	-0.53	0.09	0.32	0.14	0.09	-0.08	1.00

Table 30. Median test of significance between white and black scores for charismatic orientation

Below or Above Median	White		Black	
Age:	Young	Old	Young	Old
Below median	16	20	20	10
At or above median	16	28	16	10
N	32	48	36	20
x^2	0.255		0.014	
P	n.s.		n.s.	
Education:	Low	High	Low	High
Below median	17	19	21	3
At or above median	31	13	27	5
N	48	32	48	8
x^2	5.473		0.003	
P	.02		n.s.	

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