

A GROUP PROCESS AND A SPECIFICATION OF  
ALIENATION WITHIN A TRADITIONAL AND  
A SPLINTER CATHOLIC GROUP

By

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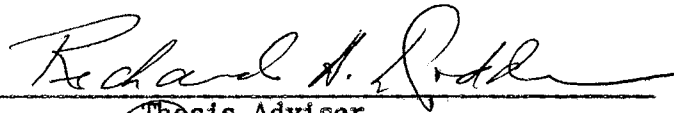
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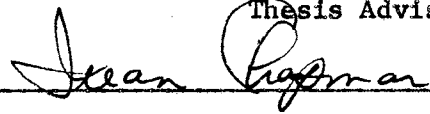
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## CHAPTER I

### REVIEW OF THE LITERATURE

The major goal of this thesis is to offer a distinction between anomie and alienation and to investigate the possible implications of these two concepts for sub-group behavior. The greater part of this chapter will serve to summarize the thoughts of many theorists in regards to anomie and alienation. The writings that pertain to these terms, however, will be presented not only as a summary but will also be organized as an explanatory foundation for the ideas that follow. The fact that some theorists are given more space than others is due to the traditional importance of their thoughts as well as the usefulness and relevance to this study. Before the effects of anomie and alienation on sub-groups can be studied, the differences between these two concepts need to be clearly stated.

Much of the study and research in the area of anomie has relied on the original contributions of Emile Durkheim. According to Durkheim, man has both physical and psychological needs, each of which depends on different sources of regulation. That is, once his physical needs are satiated, he neither needs nor asks for more. This condition, however, does not hold true for man's psychological nature. There is no psychological regulatory system that sets limits to these needs. "Irrespective of any external regulatory force, our capacity for feeling is in itself an insatiable and bottomless abyss."<sup>1</sup> Since man has no innate

strength to control his unlimited aspirations, some outside force is needed to keep him within bounds. To Durkheim, this regulatory agency is the social system.

"Either directly and as a whole, or through the agency of one of its organs, society alone can play this moderating role; for it is the only moral power superior to the individual, the authority of which he accepts."<sup>2</sup>

Consequently, men will be satisfied with their positions in a society when their aspirations are reasonably constrained. They are satisfied with the goals they reasonably hope to attain since society has not encouraged them to strive for the impossible. According to Durkheim, anomie results when the society sets no limits on the aspirations of man. Instability will occur when man is freed to strive for things that are impossible to obtain. "To pursue a goal which is by definition unattainable is to condemn oneself to a state of perpetual unhappiness."<sup>3</sup> Since Durkheim defines anomie as the condition that results from the inability of society to set limits on man's aspirations, then anomie is a characteristic of the social system. The term refers to the way society is organized. Anomie does not originate in the individual but from without.

Durkheim used suicide rates to measure the integrative function of a society. The intensity of the collective suicide rates was seen as a result of the conditions that exist within the community. If the society performed its job of controlling the aspirations of its members and molded them harmoniously to itself, then there would be low incidence of suicide. However, suicides would abound in a society that did not adequately regulate its members since social choice was

seen as existing outside of people. All morality came from the social order which is exterior to and rules individuals.<sup>4</sup>

It should be noted that Durkheim never directly measured anomie but only studied figures of a phenomena which he considered to be caused by living in an anomic condition. Consequently, the objective social organization was only operationalized through the subjective consequences to human beings. It was hypothesized by Durkheim that a society that has an abrupt change, such as a society-wide crisis or economic depression, would be a community in a state of anomie. It would then follow that the social suicide rate should increase at such times. Consequently, the anomic condition would vary from one time to another according to the regularity of the social order. However, Durkheim argued that this type of deregulation could be a constant factor in the sphere of trade and industry. The furious power of industrialization excites the appetites of men to a point where they can never be satisfied. Industry induces men to believe that anything is possible and aspirations are limitless. This paints a dark picture for the present situation in western society, "Anomy, therefore, is a regular and specific factor in suicide in our modern societies; one of the springs from which the annual contingent feeds."<sup>5</sup>

Following Durkheim's lead, Merton also felt that anomie was a condition emitted from the social structure and not a property of the individual. Merton, however, added the idea of availability of means to the original concept of the regulation of goals authored by Durkheim. Merton argued that anomie resulted when there was not sufficient means to obtain the legitimate goals of a society. Thus, when individuals do not have adequate methods of reaching goals to which they aspire,

anomie is the result.

Anomie is then conceived as a breakdown in the cultural structure, occurring particularly when there is an acute disjunction between the cultural norms and goals and the socially structured capacities of members of the group to act in accord with them.<sup>6</sup>

Even though Merton viewed anomie as a characteristic of a social organization, he was interested in the reaction of people to that particular social milieu. He used the relationship between goals and means as a basis for predicting behavior. While Durkheim was interested in the ramifications for individuals in an anomic society concerning suicide rates, Merton was concerned with the possibility of anomic conditions causing deviant behavior. He hypothesized that people would respond in accordance to the degree that they accepted or rejected either or both the cultural goals and institutionalized means of the mainstream society. Merton predicted that a person who accepts both the goals and means of society would act in a conforming manner. This is the most common and widely seen type of behavior and is an indicator of a stable society. Those who aspired for the goals of society but rejected the means would adapt by innovation. In this instance the individual has not internalized society's means as limiting his activity and he would frequently engage in deviant behavior. A third type of adaptation is ritualism, which involves the scaling down of one's original goals in order to be satisfied with what one has attained. In this case, the person "plays it safe" by not deviating from the prescribed behavior of society; but he rejects the lofty goals. Perhaps the least common type of adaptation is retreatism, which is indicated by a withdrawal from society. Both the goals and institutional means are rejected by a person who chooses not to be a part of that society.

Alienation from the prevailing goals and standards brings about the last type of adaptation which is rebellion. Those in rebellion wish to work outside the present system and bring into being a completely new and changed social structure.<sup>7</sup>

While it is the case the Durkheim and Merton treat anomie as a property of the social structure, others have deviated from this approach. Men like MacIver for instance, view anomie as an attitude of the individual. He defines anomy as,

The state of mind of one who has been pulled up by his moral roots. . . . The anomic man has become spiritually sterile, responsive only to himself, responsible to no one. He lives on the thin line of sensation between no future and no past.<sup>8</sup>

McClosky and Schaar attack the problem from a psychological viewpoint, studying personality types as they relate to anomie. They also argue that anomie is a condition of the mind rather than the social structure. "We propose to conceptualize anomy as a state of mind, a cluster of attitudes, beliefs and feelings in the minds of the individual."<sup>9</sup>

This treatment of anomie as an individual trait has had its effects on the measuring instruments used in studying anomie. Srole for example, developed a scale that measured the feelings of individuals as they perceived an anomic situation.<sup>10</sup> His measuring instrument supposedly was able to differentiate five components of "anomia," with each sub-part being represented by one item on a questionnaire. The first aspect of "anomia" postulated by Srole was the individual's perception that community leaders were unconcerned about his welfare and that their indifference indicated the detachment between himself and them. The second item reflected the person's feeling that the social

organization was unpredictable and without order which produced little hope for achieving future goals under such conditions. The third element of "anomia" was the individual's outlook that he was losing the goals he had already attained. The fourth facet hypothesized by Srole was defined as the individual's loss of values and norms, which was indicated by a personal sense of meaninglessness of life. The final unit of "anomia" was the individual's view that even personal relationships were not stable or supportive. The five questions that reflect the just mentioned components in the order that they were presented are as follows:<sup>11</sup>

There's little use writing to public officials because often they aren't really interested in the problems of the average man.

Nowadays a person has to live pretty much for today and let tomorrow take care of itself.

In spite of what some people say, the lot of the average man is getting worse, not better.

It's hardly fair to bring children into the world with the way things look for the future.

These days a person doesn't really know whom he can count on.

Srole thought that there was a definite correlation between his measurement of anomia and such things as psychological disorders among an urban populace or social isolation within the ranks of the aged. He summarized his conclusions by saying:

These studies by their cumulative weight, support the general hypothesis of an interactive process linking the individual state of anomia and interpersonal dysfunction in the social realm.<sup>12</sup>

A limitation of this approach is that the social condition may not correspond to the feelings the individuals of that society have

about it. Just because some individuals feel that they are without moral roots does not mean that the society is anomic. On the other hand, if there are forces in the social structure that produce strain, then their effects should in some way be felt by the individuals. The argument here is that there is not a one-to-one correspondence between the stimulus of the social structure and the response of the individuals. Powell points out the possible implications for individuals in an anomic situation.

Impotence may derive from a dissociation from the conceptual system of the culture (or subculture) when the person is unable to respond or to understand the acts of others so that eventually his own actions become meaningless. Complete envelopment in the social structure may terminate in the same paralysis of self, reducing the actor to a passive reactor. From both conditions there results emptiness, exhaustion, and spiritual defeat--the symptoms usually ascribed to anomie.<sup>13</sup>

The purpose of the previous outline of the concepts and viewpoints concerning anomie was to show the difference between the anomic conditions of society and the effects that those conditions may have on individuals. It seems that men like MacIver, McClosky, Schaar, and Srole have equated the objective state of the structure with the subjective state of the individual.<sup>14</sup> While the works of these men have led to meaningful insights in the mechanism of anomie, their treatment of that concept as an individual trait has brought about confusion as to how anomie is defined.

The point of view in this thesis is that the characteristics of the individuals described by MacIver, Srole and others is a personal condition, which will be labeled alienation. This term more adequately defines the implications of the factors in a social system for individuals within that structure. In other words, alienation will be

used in this study as a characteristic of an individual who has been influenced by the process of a social order. Marx saw alienation as a consequence of certain institutional practices that result in man being estranged from himself and others.<sup>15</sup> Mizruchi aptly pointed out the difference in the concepts of alienation and anomie when he said:

Thus, unlike Marx's concept of alienation, which referred to man's feeling of estrangement from work and its products, self and others, Durkheim's concept was directed to a condition of the social system in which the rules of the group no longer provide limits to man's impulses.<sup>16</sup>

Marx viewed alienation within the limited perspective of economics. Not only is the social organization of a society determined by its productive practices but also the personalities of the people within that structure. All other institutions such as the family, education, religion and government are subservient to the economy. Even the ideas which men use to understand the world in which they live are but reflections of the economic basis of society. The force of production is so pervasive in the lives of men, that according to Marx, it can be equated with society.

The materialist conception of history underlies all other aspects of Marx's sociology. . . . The constitutive fact of society is that human productive activity, especially the material production on which all else depends, is social in nature. In other words, production for Marx is a process going on not simply between man and nature but also between man and man. This social process of production is the core of the social process per se. Human society is fundamentally a society of production, a set of social relations that men enter in the activity of producing.<sup>17</sup>

Within the given context of economics, man finds meaning and self-fulfillment by the means of which he produces things and the products themselves. Marx would argue that man reifies himself in the



objective materials that he produces.<sup>18</sup> In other words, man needs external vehicles through which he himself becomes objectified. These articles outside of man can be viewed by him and thus he can see his own self. These objects outside of man are essential for him to come into being. It is only through creative work and its products that man can form his personality. Thus, the evolution of man's self and his very nature requires an existence of materials which are external to him.

When a person sees himself as a producer of things over which he has control, then a healthy self can develop. However, if work does not supply meaning and satisfaction to the individual, then it is not serving its original purpose. When productive labor ceases to provide man with a creative outlet through which he is able to view a reflection of himself, he becomes alienated. While work is seen as an end in itself (by Marx) to meet the needs of men, it can become a means to other ends. When this transformation of work from a goal to a means takes place, alienation becomes a pervasive element within the society. C. Wright Mills aptly summarized this transformation and its results.

According to Marx, wage work under capitalism is an activity by which men acquire the things they need. It is an activity undertaken for ulterior ends and not in itself a satisfying activity. Men are alienated from the process of their work itself; it is external to them, imposed by social conditions. It is not a source of self-fulfillment but rather a miserable denial of self. They do not develop freely their physical and mental energies by their work, but exhaust themselves physically and debase themselves mentally.<sup>19</sup>

This type of work just described is not under the power of the individual. What he produces is owned by someone else. Under these conditions, a person's nature cannot be objectified by another's property. This detachment of personality from labor leads to

alienation which can make itself known through different forms. The alienated man is not only separated from the products which embody his life activity but he is also estranged from others.<sup>20</sup> Myzruchi goes even further in distinguishing the forms of alienation described by Marx.

Marx held the four types of alienation emerged directly from the work situation; (1) alienation from the process of work; (2) alienation from the products of work; (3) alienation of the worker from himself; and (4) the alienation of the worker from others.<sup>21</sup>

Viewed within this context, alienation becomes an internal psychological state since Marx regards the impetus for reevaluation coming from a disillusioned, and frustrated producer rather than a hungry consumer. The revolution derives its energy from the unfulfilled needs of men to express their creative powers in their work activity. Consequently, it is the internal frustrated desires of the individual that provide the home base for alienation.<sup>22</sup>

Faunce also gave credence to alienation being a perceived psychological characteristic of an individual when he described the concept.

Specifically, it describes a condition in which the individual does not evaluate himself in terms of the criteria used for assigning status within the social unit. Under these circumstances, the individual is alienated from others in that what he does has little relation to, or bearing upon, his self-concept.<sup>23</sup>

Another who treats alienation from the point of view of the actor's perception is Melvin Seeman. He regards alienation as a social-psychological phenomena which resides within the individual. Seeman attempted to organize and operationalize the thoughts of thinkers before him who worked with the concept of alienation. According to Seeman, the previous usages of alienation could be separated into five distinguishable meanings.

The first of these items refers to powerlessness which was taken mostly from the original works of Marx. This is perhaps the most common usage and it reflects the individual's attitude about his loss of control over determining important events in his life. The person feels that he has been stripped of the power of decision making which has been left to fate or is in the hands of a few ruling entrepreneurs. The next usage described by Seeman is meaninglessness. This term has been summarized as a low expectancy that predictions about future occurrences of behavior can be trusted.<sup>24</sup> In more understandable language, meaninglessness refers to a person's inability to know that he ought to believe. The individual is unclear as to what values of life are important and he has difficulty finding adequate standards to guide his life. Normlessness is the third type of usage given by Seeman. This term derives its existence from Durkheim's work with anomie. While the anomic condition might refer to the disjunction between socially defined means and institutional goals (which is a property of the social structure), normlessness requires that the individual perceives that he must engage in deviant behavior in order to obtain goals to which he aspires. The latter term refers to an individual trait. The fourth usage of alienation is isolation. Seeman specifically uses the detachment of the intellectual from the mainstream values of society as an example of an isolated individual. However, the word encompasses anyone who disdains the usually highly valued expectations of the society within which he is a member. The last type of alienation is self-estrangement, which is described by Seeman as being "some ideal condition from which the individual is estranged."<sup>25</sup> In other words, this individual does not come close to

measuring up to what he can ideally make himself and is characterized by a lack of meaningful activity; i.e., one's labor is simply means to other ends.<sup>26</sup>

While these five types of alienation might be discrete in abstracted conceptual schemes, Faunce believes that they may be linked in a pattern in which one type of alienation may produce another. As an example, Faunce points out that when powerlessness, meaninglessness and normlessness are present, isolation will also inevitably result. For instance, if an individual has very little control over matters that have extreme importance for his life, who is unclear about the appropriate standards of life for himself, and who feels that he must resort to behavior that society negatively sanctions, then in all likelihood that person will become isolated from that society.<sup>27</sup>

Empirical evidence is given to the thoughts of Faunce by Dwight Dean's study of the correlations among the three concepts of powerlessness, normlessness, and social isolation. Dean found that the correlation coefficients between the sub-scales representing these elements of alienation was significant at the .01 level. These findings suggest that even though these types of alienation may be conceptually discrete, they may be part of the same general concept. Dean said himself, however, that there was "enough independence among the sub-scales to warrant treating them as independent variables."<sup>28</sup> The present study will investigate the idea that varying types of alienation need to be differentiated to come to a better understanding of social reality.

One needs to be aware of the dangers of oversimplifying a complex concept such as alienation. A person can be alienated from himself, others, an ideology, labor, products, or many other diverse objects,

all of which may be an outcome of living in an anomic society. Fromm points out the estrangement-from-self aspect of alienation when he defines the concept as:

a mode of experience in which the person experiences himself as an alien. He has become, one might say, estranged from himself. He does not experience himself as the center of his world, as the creator of his own acts and their consequences have become his masters, whom he obeys, or whom he may worship.<sup>29</sup>

Fromm implies that estrangement from self or denial of self may be a result of a person becoming free from the bonds that once gave his life purpose and security. He argues that a person cannot tolerate the condition of being entirely free of human ties. This isolation will render an individual helpless and strip him of orientation to life. Consequently, the root cause in this case, of estrangement from self from Fromm's point of view, is the loss of human companionship. Without the interaction between human personalities, there will be no milieu in which man can experience himself as a complete human being.<sup>30</sup>

Fromm does not limit his usage of alienation to just one aspect of existence, but he uses the concept to describe almost the entire spectrum of human experience. "He covers idolatry, religion, routinization, love, bureaucratization, work, feelings (i.e., guilt), marketing orientation, production, consumption, and even death with the mantle of alienation."<sup>31</sup> This lack of conciseness contributes to a watered down approach, which loses much of its utility since Fromm uses the concept in a variety of ways. Such a treatment of a concept makes it difficult to understand to which aspect of alienation is Fromm referring. At times alienation is seen as a hideous detachment

from others and oneself, but in other instances Fromm viewed it as a step toward self actualization.

Human individuality and self-awareness, essential aspects of human nature, arise from the primal harmonies only through alienation. This means that alienation is a progressive, evolutionary step within nature, a necessary step toward the fulfillment of man (and thus of nature itself).<sup>32</sup>

One might see the conditions described by Fromm as a result of an individual living in an anomic society; but does this paralysis of self have to come about? Are there other means of adaptation that would allow an individual to have an internal guidance system that would lead him through life? Does alienation always result when anomie exists? Nettler says that, "alienation and anomie are undoubtedly correlated; at least it is difficult to conceive of any notable degree of anomie that would not result in alienation, but this seems poor reason for confusing the two."<sup>33</sup> It is to these concerns that the following chapter will be addressed.

#### FOOTNOTES

- <sup>1</sup>Emile Durkheim, Suicide: A Study In Sociology, tr. George Simpson (Glencoe, Ill., 1951), p. 247.
- <sup>2</sup>Ibid., p. 249.
- <sup>3</sup>Ibid., p. 248.
- <sup>4</sup>Ronald W. Maris, Social Forces in Urban Suicide, (Homewood, Ill., 1969), p. 41.
- <sup>5</sup>Durkheim, p. 258.
- <sup>6</sup>Robert K. Merton, Social Theory and Social Structure, (London, 1965), p. 162.
- <sup>7</sup>Robert K. Merton, "Social Structure and Anomie," American Sociological Review, 3 (October, 1938), pp. 676-679.
- <sup>8</sup>Robert MacIver, The Ramparts We Guard, (New York, 1950), p. 84.
- <sup>9</sup>Herbert McClosky and John Schaar, "Psychological Dimensions of Anomie," American Sociological Review, 30 (February, 1956), p. 19.
- <sup>10</sup>Leo Srole, "Social Integration and Certain Corollaries: An Exploratory Study," American Sociological Review, 21 (December, 1956), pp. 709-716.
- <sup>11</sup>Ibid., pp. 712-713.
- <sup>12</sup>Ibid., p. 716.
- <sup>13</sup>Elwin Powell, "Occupations, Status and Suicide: Toward a Re-definition of Anomie," American Sociological Review, 23 (April, 1958), p. 252.
- <sup>14</sup>Harold Ephraim Mizruchi, Success and Opportunity, (London, 1964), p. 28.
- <sup>15</sup>Ibid., p. 30.
- <sup>16</sup>Harold Ephraim Mizruchi, "Social Structure and Anomie in a Small City," American Sociological Review, 25 (October, 1960), p. 651.

- <sup>17</sup>Robert C. Tucker, The Marxian Revolutionary Ideas, (New York, 1969), p. 12.
- <sup>18</sup>Daniel Bell, "The Rediscovery of Alienation: Some Notes Along the Quest for the Historical Marx," The Journal of Philosophy, LVI (1959), p. 938.
- <sup>19</sup>C. Wright Mills, The Marxists, (New York, 1962), p. 86.
- <sup>20</sup>Ernest Becher, "Mills' Social Psychology and the Great Historical Convergency on the Problem of Alienation," The New Sociology, ed. Irving Louis Horowitz, (New York, 1964), p. 125.
- <sup>21</sup>Harold Ephraim Mizruchi, The Substance of Sociology, (New York, 1967), p. 550.
- <sup>22</sup>Tucker, p. 17.
- <sup>23</sup>William Faunce, Problems of an Industrial Society, (New York, 1968), p. 131.
- <sup>24</sup>Melvin Seeman, "On The Meaning of Alienation," American Sociological Review, 24 (December, 1959), p. 786.
- <sup>25</sup>Ibid., p. 790.
- <sup>26</sup>Ibid., pp. 783-791.
- <sup>27</sup>Faunce, p. 90.
- <sup>28</sup>Dwight Dean, "Alienation: Its Meaning and Measurement," American Sociological Review, 26 (October, 1961), p. 756.
- <sup>29</sup>Erich Fromm, The Sane Society, (New York, 1955), pp. 120-121.
- <sup>30</sup>Erich Fromm, "Freedom as Spontaneity," Freedom: Its History, Nature, and Varieties, ed. Tobert Dewey and James Gould, (London, 1970), p. 207.
- <sup>31</sup>Kenneth Ray Quiett, "Dropping Out of School as a Function of Alienation, Deferred Gratification Pattern and Social Class," (Master of Arts thesis, University of Oklahoma, 1967), p. 30.
- <sup>32</sup>Guyton B. Hammond, Man in Estrangement (Nashville, Tennessee, 1965), p. 76.
- <sup>33</sup>Gwynn Nettler, "A Measure of Alienation," American Sociological Review, 22 (December, 1957), p. 672.



## CHAPTER II

### THEORETICAL STATEMENT

In the previous chapter the main ideas concerning the objective condition of anomie and the subjective state of alienation were reviewed. In this section, two types of alienation described in much of the literature will be discussed. It is this writer's opinion that these two forms of alienation (estrangement from mainstream values and estrangement from self) should be treated as conceptually discrete variables. It will be hypothesized that through certain processes of sub-group communication and interaction, individuals may possess one form of alienation and not the other. It is the purpose of this chapter to explain the theoretical basis of this small group behavior that results in these two distinct types of alienation. The rationale of the small group theory will be presented along with the assumptions underlying the conceptual framework. The terms that are pertinent to the study will also be defined; and the chapter will culminate with predictions of outcomes in reality that should be empirically substantiated if the theory is indeed valid.

In agreeing with Nettler, it is difficult to conceive of anyone who would not be alienated when he does not have legitimate opportunities to reach socially approved goals. However, Nettler argued that alienation was not personal organization or disorganization and that relationship with emotional disease should be studied independently;

i.e., alienation should not be equated with mental disturbance as Srole intimated with his studies. At times, contrary to popular belief, a certain degree of alienation is a characteristic of a mentally healthy individual.<sup>1</sup>

It is proposed in this thesis that individuals do not necessarily become estranged from themselves in an anomic situation. It should be noted that alienation can take many forms as was previously mentioned. One of these forms could be a repudiation of an anomic society and the ideology it espouses. However, this does not mean that an individual who sees the society's values as illegitimate and is estranged from the mainstream ideology has to be estranged from himself. Dwight Dean noted that Srole's anomia scale could not be used in his alienation questionnaire since it did not meet his judging and item analysis criteria. However, the normlessness sub-scale of Dean's instrument correlated .31 with Srole's anomia scale. It was also pointed out that Nettler's scale (another device used to measure alienation) correlated with the anomia scale at about the same magnitude. Dean concluded that these results, "seemed to indicate that estrangement from society may be empirically separable from other components."<sup>2</sup>

Thus, the two forms of alienation that are of importance to this thesis are: estrangement from self, and estrangement from the values of the main culture. Estrangement from self refers to a person who has found little purpose or direction for his life. This type of individual is characterized by his personal disorientation and his lack of ability to decide which values or norms should be incorporated into his belief system. Estrangement from the values of the main culture reflects the resentment of the individual against the expectations of

the majority. He is alien to beliefs of his culture and disagrees with that society on what values are important in life. It is hypothesized that through certain forms of group interaction, individuals may be estranged from the norms of the main society but would come to have rules of their own. The processes involved in group dynamics as it relates to anomie and alienation are postulated in the following pages.

This study will attempt to extend the implications of anomie theory, borrowing from concepts put forth by Cohen, Cloward and Mizruchi. The theories of anomie as related by Durkheim and Merton seem to be societal wide in their application, but their ideas could be valuable in studying smaller groups. This is why it is important to research the possible ramifications an original theory has for seemingly diverse and unrelated phenomena. As Cohen remarks, "Whatever the intention or vision of the author of a theory, it is the task of a discipline to explore the implications of a theoretical insight in all directions."<sup>3</sup>

Since individuals carry out many of the functions of daily life within the context of groups, it seems necessary to research the effects of group interaction in lieu of the larger social system that may be anomic. Such a pervasive force as group involvement could hardly be ignored in the behavior and attitudes of an individual. The importance of small groups was so great to Faunce that he even went so far as to remark that: "Freed from the bonds of small-group pre-industrial society, the individual man is confronted with the problem of maintaining self esteem in an unstable, fragmented and poorly integrated social order."<sup>4</sup> Thus, if groups do have an influence, which most sociologists agree that they do, then that influence should have an effect on individuals in a large society. A sub-group acts as a

type of intermediary between the individual and the larger system.

Mizruchi argues this very point when he says:

In the parlance of the sociologist, the group in this example is an intervening variable that appears to play a limited role in the process of individual reactions, the independent variable, the broader social structure, is viewed as having a direct impact on the dependent variable, the individual. There is, however, some justification for arguing that more explicit statements about units and levels of analysis should be made normative for contemporary social science. . . . The major problem here is the failure to take adequate account of the role of groups as mediators between individuals and the larger social structure.<sup>5</sup>

In regard to the theories of Merton and Durkheim, it seems that the individual chooses an adaptation by himself as an isolate, without guidance or advice from those in his social groups.<sup>6</sup> This may not be what Merton and Durkheim meant, but there is a missing link and an extension of the theory of anomie to include the dynamics of subcultures may supply the absent information.

Keeping in mind Merton's definition of anomie, the discrepancy between culturally defined goals and the possible means of attaining them, there would be a pressure for nonconforming behavior for those in this situation. One channel through which this behavior may take place is a sub-group. People with similar difficulties of attaining goals through legitimate means could join together and collectively offer support for one another. Through the communication of the group, the individuals could then view their deviant or nonconforming actions as being legitimate.<sup>7</sup> Cloward and Ohlin stipulate the form of action that may take place when the pressure of anomie exists:

When a social system generates severe problems of adjustment for occupants of a particular social status, it is possible that a collective challenge to the legitimacy of the established rules of conduct will emerge. As we have noted, this is especially likely to occur where a democratic ideology

exists, espousing equality of opportunity and universally high aspirations for success. . . . Interaction among those sharing the same problem may provide encouragement for the withdrawal of sentiments in support of the established system of norms. Once freed of allegiance to the existing set of rules, each person may devise or adopt delinquent means of achieving success.<sup>8</sup>

When a person feels that his lack of success is due to the social system, he may define that order as unjust and thus repudiate the morality of these norms. In this condition, the person will be alienated from the mainstream cultural values and will seek new norms and rules that he views as just. This is in contrast to the individual who sees his lack of success due to his own inadequacies and attempts to change himself rather than the system.<sup>9</sup>

An individual is able to maintain his status and self-esteem through the opinion of others. If the individual does not receive this bolstering effect from the major social structure then he can adapt by realigning his values to a sub-group. In other words, if a person cannot legitimately use the means approved by the society, then he may choose alternative behaviors that are seen as just by a smaller group. Consequently, one may solve the problem of being alienated from a society, by changing his "frame of reference" to a group that sees its own actions (which would be considered deviant by the mainstream society) as being legitimate.<sup>10</sup> With this rationale, a person can feel justified in resorting to behavior that is considered abnormal according to the value position set up by the main society. This redefinition of norms is explained by Cloward and Ohlin.

It is our view that members of delinquent subcultures have withdrawn their attribution of legitimacy to certain of the norms maintained by law-abiding groups of the larger society and have given it, instead, to new patterns of conduct which are defined as illegitimate by representatives of official

agencies. . . . Delinquents have withdrawn their support from established norms and invested officially forbidden forms of conduct with a claim to legitimacy in the light of their special situation. . . . It should be noted that the attitude toward official norms, the imputation of legitimacy to officially prohibited conduct, and the rationalizations that make this conduct acceptable to the delinquent are best exemplified by the fully indoctrinated member of the subculture.<sup>11</sup>

These new regulations, however, do not just miraculously originate when more than two people get together. There must be open lines of communication between the group members in order to convey their common problems and seeking of solutions. If the interaction of members is blocked, then the problem solving process of the group is severely limited. The communication of the individuals facilitates the exchange of ideas about the anomic society in which they live. This give-and-take process allows the individuals to relate their common alienation from the society and develop other collective solutions which are adjudicated as being legitimate.<sup>12</sup> Communication is a necessity for the creation of new subcultural norms. Cohen emphatically stresses the importance of this interaction process when he says, "The crucial condition for the emergence of new cultural forms is the existence, in effective interaction with one another, of a number of actors with similar problems."<sup>13</sup>

An excellent example of transforming alienation from one ideology to another belief system through interaction with people who share similar attitudes is Kenneth Keniston's study of youth in the 1950's, The Uncommitted. The book describes the characteristics of many American adolescents who had become not only upset but hostile toward American society. These disillusioned youth were alarmed at the many flagrant contradictions that they perceive to exist in the society

that was once thought to be the "great melting pot" of the world. They felt that the Horatio Alger dream, that success comes to him who works hard, was mostly a fabrication used by the powerful who had a vested interest in keeping things as they were. The youth soon came to think that it was not "what you could do," but "who you knew," that was important. (Note that Merton defined anomie as the disjuncture between internalized goals and institutional means.) The tremendous difference between what was preached in America and what was practiced was just too much for many of these idealistic young people to tolerate.

A typical response to such paradoxical conditions was to retreat and become detached from mainstream America. According to Keniston, the alienated youth were characterized by their vacillation, apathy, and scant participation in political affairs. They rejected the American creed of success, lived for the present, and were suspect of technology. In other words, the most glaring trait of these alienated youths was their disdain for the dominant values of American society. While this alienation may be an outcome of some type of psychological disorder, the degree to which it was widely spread would lead one to postulate that much of the cause came from external sociological factors. "Considering the variety of experiences in growing up in a nation of 200 million, it is not surprising that some might conclude from a dispassionate evaluation of the facts that American society is not worth being committed to."<sup>14</sup>

Grossack and Gardner comment that after 1955, there was much less heard about apathy or lack of participation and more was said about the possibility that the youth were overcommitted to the wrong values. It is probably that the young people of the 1960's also felt that gaps

existed between creed and practice in America, just as their predecessors had. However, the tone of this period was involvement in movements or demonstrations that represented their sub-cultural values.<sup>15</sup> Grossack and Gardner offer a variety of explanations for such a rapid change in social involvement. The different rationales vary from the influence of the Kennedy administration to a stage through which many youths pass and then go on to a new commitment. For the most part, however, the reasons for such a turn-about in social activism are vague or ignored. We offer the explanation that the youth in the 1950's saw themselves as being socially isolated from the mainstream values of their society. When one is up against such odds, what is the use of trying to change the beliefs of these who hold the power? However, as the alienation became more pronounced and as greater numbers saw the inconsistencies within the society, the alienated youth found out that he was not alone. He was bolstered by the fact that others viewed issues the way he did and he no longer needed to feel abnormal or strange because of his beliefs. Through his relationship with others who were similarly alienated from the mainstream society, he had come to look upon his values as positive and society's norms as negative. This transformation took place with the individual maintaining his mental well being, since he received the social backing from the alienated subculture. Grossack and Gardner pointed out the difference of psychological well-being between the committed of the 1960's and the uncommitted of the 1950's.

Except for their degree of activism, the major difference between the committed of today and the uncommitted of yesterday is that the committed appear to be psychologically well adjusted. Lack of adjustment to their situations was, of course, a characteristic of the uncommitted.<sup>16</sup>



The processes previously mentioned make it possible for an individual who lives in an anomic society to be alienated from that society but not necessarily from himself. Just because a person does not agree with the norms of the main society, does not mean he is without norms. One does not have to be lacking moral roots or be personally disoriented, if he is alienated against a certain value position. This does not necessarily put him in a state of normlessness. MacIver wrote that, "A gangster or a pirate or a mere law evading rogue is not as such, indeed is not likely to be, anomic. He has his own code of law and is under strong sanctions to obey it."<sup>17</sup>

If the previously mentioned group dynamics exist, then that influence should be ascertainable by research techniques. Consequently, the greater the degree an individual is socialized into a splinter group, the less alienated or estranged from himself he should be. In other words, he would not be in a state of normlessness even in an anomic situation, but he would be alienated to a greater degree from the values of the larger society.

At this point, three concepts that again should be differentiated are, anomie, alienation from self, and alienation from society. Anomie will be defined for the purpose of this thesis as discrepancy between culturally prescribed goals and the legitimate means of attaining these goals. Alienation from self refers to a perceived personal purposelessness or estrangement from self in which individuals can find little meaning out of life and have difficulty finding rules to guide their life. Alienation from society means that a person repudiates the legitimacy and justness of the values of the mainstream culture. This person feels that he should not be subject to unfair

regulations of mass society. Keeping in mind the distinction just made, and the group effects that were outlined earlier, persons in a splinter group who perceive themselves to be in an anomic situation should be alienated from the values of society. However, if they communicate their similar beliefs and frustration with mainstream society, then they should view themselves as normal and be psychologically well adjusted. Thus, in regards to alienation from self, there should be no difference between members of a splinter group and those from the traditional society. These ideas that are postulated assume that the splinter group is an important part of these people's lives. The more that a person is integrated into the splinter group, the more chance there is for the group process to have its effect. Consequently, things such as loyalty, perceived alliance with the group, participation, length of membership, and leadership activities should contribute toward a lessening of alienation from self. For the purpose of conciseness and easy reference, the following propositions are respectively hypothesized for this research project.

1. A splinter group in a anomic situation will on the average be more alienated from the values of society than a traditional group.
2. There will be no significant difference between a splinter group and a traditional group in regards to alienation from self.
3. The variables of length of membership, loyalty, leadership, participation, and acceptance within the splinter group should be positively associated with each other.

4. Length of membership will be negatively related to alienation from self.
5. Loyalty will be negatively related to alienation from self.
6. Leadership will be negatively related to alienation from self.
7. Participation will be negatively related to alienation from self.
8. Acceptance within the group will be negatively related to alienation from self.

#### FOOTNOTES

<sup>1</sup>Nettler, p. 672.

<sup>2</sup>Dean, p. 758.

<sup>3</sup>Albert Cohen, "The Sociology of the Deviant Act: Anomie Theory and Beyond," American Sociological Review, 30 (February, 1965), p. 5.

<sup>4</sup>Faunce, p. 132.

<sup>5</sup>Mizruchi, 1964, p. 11.

<sup>6</sup>Cohen, p. 5.

<sup>7</sup>Ibid., p. 8.

<sup>8</sup>Richard Cloward and Loyd Ohlin, Delinquency and Opportunity, (New York, 1960), p. 108.

<sup>9</sup>Ibid., p. 111.

<sup>10</sup>Albert Cohen, Delinquent Boys, (Illinois, 1955), p. 53.

<sup>11</sup>Cloward and Ohlin, p. 19.

<sup>12</sup>Ibid., p. 142.

<sup>13</sup>Cohen, 1955, p. 59.

<sup>14</sup>Martin Grossack and Howard Gardner, Man and Men, Social Psychology as Social Science, (Scranton, Pennsylvania, 1970), p. 292.

<sup>15</sup>Ibid., pp. 287-293.

<sup>16</sup>Ibid., p. 295.

<sup>17</sup>MacIver, Robert, The Ramparts We Guard, (New York, 1950), p. 84.

## CHAPTER III

### METHODOLOGY

Up to this point, most of what has been presented has resided in the realm of theory. The topics of anomie and alienation were reviewed first and then more specifically small group theory and its implications for alienated individuals. Lastly, some hypotheses that would follow from the rationale of the theory were listed. It is the purpose of this chapter to explain the operationalization of the ideas already discussed. In the first section, the sample to be used and the reasons for its selection will be covered. The operational measures, which are scales constructed to elicit information about pertinent variables, are also described. Lastly, the statistical tests that are used will be explained.

For the most part, the social researcher has elected to study human beings within the complexity of everyday life. This study in particular, since it does not make itself amenable to laboratory conditions, will be undertaken by going to the people who are uncontrolled by the researcher. Lacking the power to control and change variables, it is imperative to find a situation in reality that lends itself to meeting the assumptions of the theory. The most important ingredients needed for this study are: a social structure which is a primary socializing agency of society in which individuals perceive anomie, a splinter group which is alienated from the mainstream

cultural values, and the splinter group must be of primary importance to the individuals so that the theorized interaction process can take place. Several types of primary groups were originally considered for selection. Perhaps the most important small group or at least the one which people first come into contact is the family. However, there was no technique known to this researcher that would differentiate the families in an anomic situation and those that were not. Therefore, the school seemed to be the next most likely candidate for a possible research sample. Difficulty was encountered here, however, due to the present unstable conditions of education brought on by such things as bussing. Conceding that there would be too many intervening variables, the idea of using groups within an educational setting was also abandoned. Another possible group that would play an important part as a socializing agent would be the church. Two religious groups were found that seemed to meet the assumptions put forth by the theory, and it was decided to use them as respondents for the study. A description of the sample and the reasons for its selection follow.

#### The Sample

The sample of this research is made up of members from two Catholic churches, the Church of the Madelene and the Community of the Living Christ, both of which are located in Tulsa, Oklahoma. The Church of the Madelene is rather typical of the traditional Catholic congregation, while the Community of the Living Christ is an example of a splinter group. In most instances, Catholics attend the church which is based in their neighborhood, since the Catholic hierarchy splits up the diocese into districts, with the residents of the area

being assigned to that church. Thus, Catholic church membership is largely a function of geographic location. As could be expected, this is the situation that exists in the Church of the Madelene.

However, in the Community of the Living Christ, members live in different parts of the city of Tulsa. According to Father MacNamee, who says Mass at this church, the reason that this free-floating church was formed was to allow people to do a lot more than they could accomplish in their original churches. Gene Pace, who is a leader in this splinter group, related that he was a member because he was frustrated with the traditional church's lack of action. He said for instance, that in the Community of the Living Christ, if someone needed money they could lend it to him without a lot of red tape. Mr. Pace agreed with the ideals of the Catholic church, but he felt that many people's hands were tied in reaching these goals by the rigidity of the bureaucracy of the Catholic church. It is the assumption of this writer, that the members of the Community of the Living Christ perceive themselves to be in an anomie situation, since there is a disjunction between the goals advocated by the traditional Catholic church and the means for the members to attain these goals. This assumption is somewhat supported by the fact that these people have left their own neighborhood congregations and started another church. This is a big step to take for a Catholic individual.

In an attempt to guard against subjective misinterpretation concerning the samples, data were obtained that would describe the general characteristics of both Catholic organizations. This outlining of population characteristics protects the researcher from carelessly ignoring unforeseen third variables. An antecedent variable may bring

about results that were previously attributed to other conditions. The importance of investigating the possibility of third variable intervention must be taken into account.

One considers extraneous variables, for example, in order to guard against misleading interpretations which might derive from the assumption that an inherent link exists between the two variables. The examination of component variables enables one to obtain a more exact understanding of which element of a broad concept is decisive for the observed effect.<sup>1</sup>

The traits that follow include: sex, marital status, age, income, education, occupation, and social class. The distribution of data from the Community of the Living Christ and the Church of the Madelene will be listed together for comparisons and contrasts. For the purpose of simplicity, the members from the Community of the Living Christ are referred to as the splinter group and the members of the Church of the Madelene are called the traditional group.

### Sex

The distribution of males and females in the two groups of respondents were similar. Both groups had more females return the questionnaire than males, with the traditional group having a slightly higher percentage (57%) of females than the splinter group (52.3%).

TABLE I  
SEX DISTRIBUTION

Sex	Splinter Group	Traditional Group
Male	31 (47.7%)	40 (43%)
Female	34 (52.3%)	53 (57%)
Total	65	93



Marital Status

The information in Table II indicates some striking similarities and differences. The married category had the greatest number of respondents for both groups of church members (75.4% for the splinter group and 71.0% for the traditional group) Other areas of interest are the widowed and remarried categories. The traditional group had 11.8% of its members who were widows, while there were no widowers in the other group. It is assumed that this difference is largely a result of the age difference between the groups. The traditional group has more elderly members and consequently the chances for a spouse to die are much greater. The splinter group, however, had a greater percentage of members who had remarried. This suggests the possibility that the splinter group has a more tolerant attitude toward divorced people remarrying than the traditional Catholic church. This fact leaves open the possibility that remarried people joined the splinter group for the simple fact that the norms in that organization allowed for a more accepting attitude toward them.

TABLE II  
MARITAL STATUS

Marital Status	Splinter Group	Traditional Group
Single	5 (7.6%)	9 (9.7%)
Married	49 (75.4%)	66 (71.0%)
Widowed	0	11 (11.8%)
Separated	1 (1.5%)	2 (2.2%)
Divorced	4 (6.2%)	3 (3.2%)
Remarried	6 (9.2%)	2 (2.2%)
Total	65	93

Age

The variable which portrays the greatest difference between the groups is age. Data for the traditional group show an older population for almost all categories. An age discrepancy is best illustrated by the mean ages for both groups. The splinter group has a mean age of 37.26, while the traditional group has a mean age of 48.38, a difference of 11.12 years. This fact will be given careful consideration when the results are tabulated and interpreted.

TABLE III  
AGE OF RESPONDENTS

Age	Splinter Group	Traditional Group
20 - 30 years	10 (15.4%)	8 (8.6%)
31 - 40 years	30 (46.2%)	16 (17.2%)
41 - 50 years	21 (32.3%)	28 (30.1%)
51 - 60 years	3 (4.6%)	22 (23.6%)
61 - 70 years	0 (0.0%)	14 (15.1%)
71 years and over	1 (1.5%)	5 (5.4%)
<b>Total</b>	<b>65</b>	<b>93</b>
<b>Mean Age</b>	<b>37.26</b>	<b>48.38</b>

Annual Family Income

Income is a variable that is fairly consistent for the two groups. The overall difference is slight with minor variations within the categories. The mean income would put both groups in the \$8,000 to \$9,900 bracket. However, the traditional has 39.8% earning less than \$8,000 while the splinter group has only 25.7% making less than that amount.

TABLE IV  
ANNUAL FAMILY INCOME

Income	Splinter Group	Traditional Group
Less than \$4,000	9 (13.9%)	6 (6.5%)
\$4,000 to \$5,999	3 (4.6%)	8 (8.6%)
\$6,000 to \$7,999	5 (7.7%)	23 (24.7%)
\$8,000 to \$9,999	5 (7.7%)	13 (14.0%)
\$10,000 to \$13,999	17 (26.2%)	18 (19.4%)
\$14,000 to \$19,999	15 (23.1%)	13 (14.0%)
\$20,000 to \$25,999	7 (10.8%)	8 (8.6%)
\$26,000 to \$31,999	1 (1.5%)	3 (3.2%)
Over \$32,000	<u>3</u> (4.6%)	<u>1</u> (1.1%)
Total	65	93
Mean Income	\$9,500	\$8,666

### Education

The variable of education does not yield a substantial difference between the two groups but did show the splinter group to have a higher attainment in formal education. None of the members of the splinter group who responded indicated an educational advancement less than some high school.

TABLE V  
FORMAL EDUCATION

Education	Splinter Group	Traditional Group
1. No formal schooling or some grade school only.	0 (0.0%)	0 (0.0%)
2. Finished grade school	0 (0.0%)	3 (3.2%)
3. Some high school	0 (0.0%)	2 (2.2%)
4. Finished high school	7 (10.8%)	24 (25.8%)
5. Business or trade school	3 (4.6%)	12 (12.9%)
6. Some college	24 (36.9%)	15 (16.1%)
7. Finished college	16 (24.6%)	19 (20.4%)
8. Attended graduate or professional school but did not attain a graduate degree.	5 (7.7%)	11 (11.8%)
9. Attained a graduate or professional degree	<u>10</u> (15.4%)	<u>7</u> (7.5%)
Total	65	93
Mean Education	6.60	5.83

### Occupation

Another variable which does not show a considerable difference between the two groups is occupation level. The splinter group again has an edge over the traditional group, but the differences were overshadowed by the similarities. The fifth category (salesman, bookkeeper, secretary, office worker) contains the highest response rate from both organizations.

TABLE VI  
OCCUPATION LEVEL

Occupation	Splinter Group	Traditional Group
1. Unskilled Worker	0 (0.0%)	1 (1.1%)
2. Semiskilled Worker	3 (4.6%)	1 (1.1%)
3. Service Worker	1 (1.5%)	2 (2.2%)
4. Skilled Worker or Craftsman	4 (6.2%)	16 (17.2%)
5. Salesman, bookkeeper, secretary, office worker	23 (35.4%)	39 (41.9%)
6. Owner, manager	7 (10.8%)	10 (10.8%)
7. Profession requiring a bachelor's degree	20 (30.8%)	14 (15.1%)
8. Owner, high-level executive	3 (4.6%)	3 (3.2%)
9. Profession requiring an advanced college degree	<u>4</u> (6.2%)	<u>7</u> (7.5%)
Total	65	93
Mean	5.88	5.52

### Social Status

The variable of social status or social class is made up of three components: education, income and occupation. In tabulating the statistic for this variable, occupation is considered the best indicator for social status. Consequently, the occupation score is multiplied by three and added to the education and income scores, in accordance with the procedure used by the Educational Testing Service.<sup>2</sup> Since the splinter group scores slightly higher on education, income and

occupation levels, it is to be expected that their social class scores would be above the scores of the traditional group.

TABLE VII  
SOCIAL STATUS

Social Status	Splinter Group	Traditional Group
10 - 20	7 (10.8%)	18 (19.4%)
21 - 25	14 (21.5%)	31 (33.3%)
26 - 30	16 (24.6%)	17 (18.3%)
31 - 35	22 (33.9%)	16 (17.2%)
36 - 40	2 (3.1%)	7 (7.5%)
41 - 45	4 (6.2%)	4 (4.3%)
Total	65	93
Mean	28.89	26.62

#### Questionnaire

To study the hypotheses of this thesis, data was gathered from mailed questionnaires that were sent to members of the Church of the Madelene and the Community of the Living Christ. Since the splinter group had only 127 members, the entire population was sent questionnaires, while a random sampling procedure was used for the larger congregation of the traditional church to select 220 subjects. The leaders of the two churches had given their consent for the study to be undertaken and signed an introductory letter with the mailed questionnaires that authorized the research. Of the original questionnaires mailed, 40 (31.5%) were returned from the Community of the Living Christ, while 67 (30.4%) were received from the Church of the Madelene.

A follow up letter was sent to those who did not respond. Due to the small membership of the Community of the Living Christ, the telephone was used to contact the remaining non-respondents. The final response was 65 (51.2%) from the Community of the Living Christ and 93 (42.3%) from the Church of the Madelene.

The point has been made that scales, such as the one proposed by Srole, do not measure the objective condition of anomie but ascertain the subjective perceptions of individuals who might happen to be in a state of anomie. A technique created by Bernard Lander to measure the objective condition uses variables such as: delinquency rate, percentage of non-white residents, and percentage of dwellings occupied by the owner as indicators of anomie. This may be a step in the right direction but it is far from adequate since the measuring device is severely limited by the lack of recorded statistics and suffers from methodological roughness.<sup>3</sup> Lander's instrument is also meant to be utilized for society-wide application; and for this reason, it has little value for this particular study. The scales used in this research project will only measure the degree of different forms of alienation.

Consequently, there is some consternation as to what previously used scales of "anomie" are measuring. Are they measuring self-estrangement or are they in reality identifying individuals who have norms that deviate from the value position of the mainstream society? In an attempt to alleviate this problem, several scales were constructed for this research primarily from the scales of Srole, Dean, Middleton, Seeman, McClosky and Schaar. The items were selected to measure alienation from the values of society, alienation from self, alienation from the organized Catholic church and religiosity.

The method used to test the reliability of the items was the testat procedure outlined by Donald Veldman.<sup>4</sup> This computer program gives means, sigmas, r coefficients, and an alpha coefficient for each scale. The coefficient alpha is a measure of reliability that estimates the internal consistency of a scale, which relies on average correlation among questions within a test.<sup>5</sup> Alpha serves the purpose of stipulating the degree of measuring error expected in the use of the instrument. A very low alpha level indicates a poor method of instrument construction and that the researcher should revamp his test if he expects his results to be meaningful. In order for a scale to be considered adequate, an alpha level of at least .50 should be attained.

What a satisfactory level of reliability is depends on how a measure is being used. In the early stages of research on predictor tests or hypothesized measures of a construct, one saves time and energy by working with instruments that have only modest reliability, for which purpose reliabilities of .60 or .50 will suffice.<sup>6</sup>

It should be noted that within the computer program, alpha refers to the reliability of the entire test, while the r coefficient shows the effectiveness of each individual question in relating to the variable being tested by the other questions of that scale. If the r coefficient for an item was not substantively significant (above .30), that particular question was deleted and not used. Substantive significant was used, since with a large sample poor questions can be statistically significant. The original questionnaire was made up of fifty-one items. Six questions did not meet the required standard, leaving forty-five items to be used for measurement. The tables which follow show the r coefficient of each item for the original scale and



the  $r$  coefficient after the poor questions were deleted. Questions that were not used can be noted by the lack of a second  $r$  coefficient.

The alienation from society items were selected to indicate the degree of estrangement toward mainstream cultural norms and a traditionally accepted purpose of life.

TABLE VIII  
ALIENATION FROM SOCIETY SCALE

Question	Original $r$	Final $r$
1. There is little use for me to vote, since one vote doesn't count very much anyway.	.04	
2. For groups to live in harmony in this country would require changing the system in many ways	.57	.58
3. Diligent hard work does not bring success.	.34	.39
4. Those elected to public office often serve special interest (e.g., big business or labor at the expense of the public's interest.)	.30	.30
5. To be successful in business requires compromising moral principles.	.33	.40
6. The free-enterprise system, in reality, actually inhibits individual freedom.	.37	.42
7. Welfare programs are needed because jobs are not really available to those who seek them.	.64	.67
8. People were better off in the old days when everyone knew just how he was expected to act. (r)	.39	.35
9. We must respect the work of our forefathers and not think that we know better than they did. (r)	.62	.65

TABLE VIII (Continued)

10. The history of the church qualifies it as a lasting institution of which one would want to be a part. (r)	.55	.56
11. To make money, there are no right and wrong ways anymore, only easy ways and hard ways. (r)	.11	
12. Next to health, money is the most important thing in life. (r)	.16	
13. Success and wealth are bad ethically only insofar as they are temptations to idleness. (r)	.25	
14. Welfare assistance contributes to each of individual initiative. (r)	.58	.59
original alpha = .60,	final alpha = .67	

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\* (r) indicates a reverse scored item

The alienation from self scale was constructed to differentiate those people who had difficulty deciding upon norms to guide their lives and who indicated a failure to find purpose in life.

TABLE IX  
ALIENATION FROM SELF SCALE

Question	Original r	Final r
1. These days a person doesn't really know who he can count on.	.44	.46
2. It's hardly fair to bring children into the world with the way things look for the future.	.57	.57
3. In order to get ahead in the world today, you are almost forced to do some things which are not right.	.48	.47
4. Everything is indefinite and there just are not any definite rules to live by.	.54	.56
5. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.	.48	.48
6. The only thing one can be sure of today is that he can be sure of nothing.	.56	.56
7. Things have become so complicated in the world today that I really don't understand what is going on.	.51	.53
8. The end justifies the means. (What you get in life is often more important than the way you go about getting it)	.40	.44
9. You sometimes can't help wondering whether anything is worthwhile anymore.	.51	.51
10. I rarely feel lonely. (r)	.42	.44
11. I rarely feel awkward and out of place. (r)	.39	.39
12. The future looks very bright. (r)	.42	.41
13. It seems to me that I find it easier to decide what is right than others do. (r)	.22	
14. Most people do really care what happens to the next fellow. (r)	.26	

TABLE IX (Continued)

15. In spite of what some people say, the lot of the average man is getting better. (r)	.34	.38
16. I rarely wonder what the meaning of life really is. (r)	.35	.35
Original alpha = .70	Final alpha = .72	

\* (r) indicates a reverse scored item

The purpose of the alienation from the institutional Catholic church scale was to act as an empirical check on the assumption that this religious institution acts as a primary socializing agent of society and carries along the values of mainstream society. The results from these instruments may indicate that those in the splinter group were only estranged from the church and bore no relation to attitudes toward widely held beliefs of the culture.

TABLE X

ALIENATION FROM INSTITUTIONAL  
CATHOLIC CHURCH SCALE

Question	Original r	Final r
1. I think the organized Catholic church is a hindrance to religion for it still depends upon magic, superstition and myth.	.78	.78
2. I regard the institutional Catholic church as a static, crystallized institution and as such it is unwholesome and detrimental to society and the individual.	.76	.76
3. The organized Catholic church represents shallowness, hypocrisy, and prejudice.	.78	.78

TABLE X (Continued)

4.	I think the established Catholic church is hundreds of years behind the times and cannot make a dent in modern life.	.64	.69
5.	I think the Catholic church seeks to impose a lot of worn-out dogmas and Medieval superstitions.	.75	.75
6.	I think the institutional Catholic church is a parasite on society.	.71	.71
7.	I think too much money is being spent on the Catholic church for the benefit that is being derived.	.69	.69
8.	My experience is that the Catholic church is hopelessly out of date.	.66	.66
9.	The established Catholic church is necessary to create and preserve concepts of right and wrong. (r)	.75	.75
10.	I feel that taking a walk in the country is a better way of spending Sunday than attending a Catholic church. (r)	.69	.69
11.	The reason I am a member of the Catholic church is that it gives me a deep feeling of security in this troubled world. (r)	.59	.59
12.	I believe the institutional Catholic church is the greatest influence for good government and right living. (r)	.75	.75
13.	For the vast majority of people, in order to live a truly religious life the Church or some such other organized religious body is an essential. (r)	.60	.60
14.	The Catholic church is needed to develop religion, which has always been concerned with man's deepest feelings and values. (r)	.70	.70
15.	The Catholic church teaches, guides and protects me. (r)	.83	.83

original alpha = .93

final alpha = .93

\* (r) indicates a reverse scored item

The religiosity scale is another device that is used to test the sample as to how well it means the assumptions of the theoretical model. Since the group process can only influence those individuals who view the splinter group as an integral part of their lives, the questions pertain to the importance of religion to the person. If the splinter group does not serve its religious function, then the predictions of the effects of sub-group process may not hold.

TABLE XI  
RELIGIOSITY SCALE

Question	Original r	Final r
1. I frequently feel very close to God in prayer, during public worship, or at important moments in daily life.	.83	.83
2. I try hard to carry my religion over into all my other dealings in life.	.68	.68
3. I know that God answers my prayers.	.81	.81
4. Religion is especially important to me because it answers many questions about the meaning of life.	.77	.77
5. My religious beliefs are what really lie behind my whole approach to life.	.80	.80
6. The psychiatrist rather than the theologian can best explain the phenomena of religious experience. (r)	.54	.54
original alpha = .83	final alpha = .83	

\* (r) indicates a reverse scored item

The possible responses to the questions were presented on a conventional 5-part continuum progressing from strongly agree to strongly disagree. By using a random table of numbers, the items were distributed on the basis of chance. This was done to insure that those filling out the questionnaire could not guess what was being measured and also to randomize out the fatigue factor and lessen the chances of respondents presenting a public mask. Another precautionary measure taken in the construction of the questionnaire was to put approximately one-half of the items in reverse order. In other words, the questions were presented in both a positive and negative form so that on one item a strongly agree response might indicate a high degree of alienation while on another item the same answer might reflect a lack of alienation. The reason that such care was taken in question form was due to a study by Leslie G. Carr. He found that when he presented Srole items to one-half of a sample of poor Southern Negroes and gave the other half similar items in reverse order, that both groups agreed strongly even though the items had opposite meanings. Carr concluded that these results suggested that those in the lower class would agree to questions stated in a positive manner due to acquiescence. Consequently, lower class people responding to Srole's scale supposedly measure anomie, with all of the questions positively stated, would naturally score higher and then would be classified as anomic.<sup>7</sup>

These findings were interpreted to mean that norms governing interclass and intercaste relationships caused the respondents to agree with the items out of deference or acquiescence to the superior position of the interviewer. . . . When they controlled for acquiescence in the interview, they found no relationship between class and anomie.<sup>8</sup>

The last five hypotheses relate only to the influence of the dynamics of the splinter group. Consequently, the questions used to

determine this group influence were only contained in the questionnaires sent to members of the Community of the Living Christ. These items are designed to reflect the degree to which a person is integrated into the splinter group. Examples of these questions can be found in Appendix B.

While much of this research is made up of testing hypotheses by statistical techniques, it is not the only method found in the study. A case can be argued for the extent that participant observation was used in constructing the possible research directions for the theories. Many of the ideas that deal with the sample selection owe their existence to the researcher's membership in the Catholic church. The many encounters and experiences with Catholics have been essential for the thoughts that were evolved from these observations. For example, the assumption that an anomic condition exists for those in the Community of the Living Christ, is made with reasonable confidence from participant observation. This is due to the fact that discussions with other Catholics and personal introspection have led the researcher to conclude that the evidence does suggest that this condition does indeed exist. It is argued here, that many significant findings could be the result of simply "putting ourselves in the other guy's shoes."

A variety of statistical techniques were run on the data that was gathered. The scales which measured alienation from self, mainstream society, organized Catholic church, and religiosity were examined by means of testat. The items that did not prove to be reliable were discarded and the remaining items were used for further analysis. Other statistical measures used in the analysis of the data were the t test and Pearson Product Moment Correlation. The first two hypotheses, that



are concerned with a comparison of the two churches in regards to alienation from the values of the main culture and alienation from self, were examined by a Difference of Means Test. The other propositions only related to the influence of the dynamics of the splinter group. These hypotheses were tested by the use of Pearson  $r$ , which indicated the degree of correlation between socialization within the group and alienation from self. The results of the statistical testing of the hypotheses are the subject matter of the next chapter.

FOOTNOTES

<sup>1</sup>Morris Rosenberg, The Logic of Survey Analysis, (New York, 1968), p. 54.

<sup>2</sup>College Student Questionnaires - Part 2, Copyright 1965, by Educational Testing Service.

<sup>3</sup>Robert K. Merton, Social Theory and Social Structure, p. 165.

<sup>4</sup>Donald J. Veldman, Fortran Programming for the Behavioral Sciences, (New York, 1967), pp. 170-181.

<sup>5</sup>Jim Nunnally, Psychometric Theory, (New York, 1967), p. 210.

<sup>6</sup>Ibid., p. 226.

<sup>7</sup>Leslie G. Carr, "The Srole Items and Acquiescence," American Sociological Review, 36 (April, 1971), pp. 287-293.

<sup>8</sup>Ibid., p. 287.

## CHAPTER IV

### FINDINGS

The theoretical implications for anomie and alienation of the small group process have been proposed; and the operational strategy used to test these implications has been explained. In this chapter, the statistical measures utilized to examine the hypotheses and the results of these tests are delineated. The first matter for consideration is the investigation of the assumptions underlying the theoretical model. Previously it was stipulated that certain conditions must exist in reality in order for the theoretical model to be applicable. If these necessary conditions are not in evidence, then the hypotheses deduced from the model may have little meaning. Specifically it was speculated in this thesis that the members of the splinter group perceived themselves to be in an anomic condition. It was proposed that these Catholics do not have the means necessary to reach the goals that they hope to attain. If it is true that these members are alienated toward the organized Catholic church (an outcome that is usually expected in an anomic situation) then the assumption is supported. The data attest to these suggestions. The following table reflects a significant difference between the two groups in regards to alienation from the organized Catholic church. The splinter group members score much higher on this scale on the average than the traditional group.

The t value of -9.10 is a statistically significant difference of means beyond the .05 level.

TABLE XII  
COMPARISON OF TRADITIONAL GROUP WITH SPLINTER GROUP  
FOR ALIENATION FROM ORGANIZED CATHOLIC CHURCH

	N	$\bar{X}$	$\bar{X}_D$	$S_D$	t	p
TRADITIONAL GROUP	93	31.55		9.55		
SPLINTER GROUP	65	45.14	-13.59	8.78	-9.10	.05

Another assumption of this study is that the Catholic church, as one of the major social institutions, projects the major norms, attitudes, and values of society. It is believed that this religious group, since it broke many of its ties with the Catholic church, is alienated toward the church and hence alienated toward values of society. The church as a culture carrier, is a presumption that necessitates investigation. It can be surmized that if the Catholic church does reflect the mainstream value position, then the variables of alienation from mainstream society and alienation from the institutional Catholic church should be positively and highly correlated. The results confirm this supposition. The Pearson r correlation coefficient for alienation from society and alienation from church is .61 which is statistically significant beyond the .05 level.

A third assumption is that a sub-group must be meaningful to an individual for the dynamics of that group to have an impact on that individual. In our case, the sub-group process of legitimizing norms that are in opposition to mainstream cultural directives are thought to have the influence of reducing alienation from self in a group that is important to its members. Due to the fact that the sample consists of two Catholic church groups, religiosity is used as one measure for meaningfulness of the group. Since they are religious groups, the performance of their religious functions is thought to act as an indicator of group importance. Table XIII depicts the mean religiosity scores for the traditional and splinter Catholic groups and a t coefficient which results from a difference of means test. The splinter group scored significantly lower on religiosity than the traditional group members at the .05 level of significance. While these results describe the splinter group as not performing its religious function, this does not nullify the possibility that the group is meaningful in other areas such as social action. However, at this point such plausible alternatives are only matters of conjecture.

TABLE XIII  
COMPARISON OF TRADITIONAL GROUP WITH  
SPLINTER GROUP FOR RELIGIOSITY

	N	$\bar{X}$	$\bar{X}_D$	$S_D$	t	p
TRADITIONAL GROUP	93	23.92		3.56		
			3.94		6.29	.05
SPLINTER GROUP	65	19.98		4.28		

With the major assumptions of the theoretical model examined, attention will now be given to the role of antecedent variables. The purpose of examining extraneous variables is to ascertain whether or not the results of the study could emanate from third variables or from deductions purported from the model. Tables XIV through XVIII are made up of Pearson  $r$  coefficients which measure the degree of association for the antecedent variables with the alienation from self and alienation from mainstream society scales within the total group, within the traditional group, and within the splinter group. All of the correlations for the variables of age, income, occupation and social status with alienation from self and alienation from mainstream society illustrate relationships that are extremely negligible. The only correlation which shows a statistical significance is the relationship between education and alienation from mainstream society. However, when this relationship is broken down into a splinter group and traditional group dichotomy, the correlation drops and is approximately the same for both groups (the Pearson  $r$  is .15 for the traditional group and .13 for the splinter group). By transforming the Pearson  $r$ 's for the two groups to  $z$  scores, in accordance with the procedure outlined by Blalock, the difference between the correlations of the two groups does not yield a statistically significant difference.<sup>1</sup> Since the degree of association is relatively the same and virtually negligible within both the traditional and splinter groups, differences between groups on the alienation scales is not likely to be the result of the influence of the third variable. In other words, since both groups are effected to the same degree and in the same direction, differences between the two groups could not be attributed to that particular

antecedent variable. Consequently, for methodological purposes, differences that might occur between the two groups pertaining to alienation is not due to the educational level of the members nor to the other antecedent variables for which data were collected.

TABLE XIV  
CORRELATIONS FOR AGE WITH ALIENATION FROM SELF AND  
ALIENATION FROM MAINSTREAM SOCIETY

	ALIENATION FROM SELF	ALIENATION FROM MAINSTREAM
TOTAL	.01*	-.16
TRADITIONAL GROUP	.11	.14
SPLINTER GROUP	-.04	-.09

\* For a sample of 158 the level of significance at the .05 level is .19.

TABLE XV  
CORRELATIONS FOR INCOME WITH ALIENATION FROM SELF AND  
ALIENATION FROM MAINSTREAM SOCIETY

	ALIENATION FROM SELF	ALIENATION FROM MAINSTREAM
TOTAL	-.16*	.03
TRADITIONAL GROUP	-.19	-.04
SPLINTER GROUP	-.16	-.03

\* For a sample of 158 the level of significance at the .05 level is .19.

TABLE XVI  
 CORRELATIONS FOR OCCUPATION WITH ALIENATION FROM  
 SELF AND ALIENATION FROM MAINSTREAM SOCIETY

	ALIENATION FROM SELF	ALIENATION FROM MAINSTREAM
TOTAL	-.05*	.07
TRADITIONAL GROUP	-.11	.01
SPLINTER GROUP	-.01	-.01

\* For a sample of 158 the level of significance at the .05 level is .19.

TABLE XVII  
 CORRELATIONS FOR SOCIAL STATUS WITH ALIENATION FROM  
 SELF AND ALIENATION FROM MAINSTREAM SOCIETY

	ALIENATION FROM SELF	ALIENATION FROM MAINSTREAM
TOTAL	-.09*	.11
TRADITIONAL GROUP	-.14	.04
SPLINTER GROUP	-.06	.01

\* For a sample of 158 the level of significance at the .05 level is .19.



TABLE XVIII  
CORRELATIONS FOR EDUCATION WITH ALIENATION FROM  
SELF AND ALIENATION FROM MAINSTREAM SOCIETY

	ALIENATION FROM SELF	ALIENATION FROM MAINSTREAM
TOTAL	-.01*	.23
TRADITIONAL GROUP	-.04	.15
SPLINTER GROUP	-.07	.13

\* For a sample of 158 the level of significance at the .05 level is .19.

Assumptions of the model and the role of antecedent variables have been examined. Consequently, tests of the hypotheses will be pursued. The first hypothesis is concerned with the difference between a splinter group and a traditional group in regards to alienation from mainstream values.

H<sub>1</sub>: A splinter group in an anomic situation will on the average be more alienated from the values of society than a traditional group.

TABLE XIX  
COMPARISON OF TRADITIONAL GROUP WITH SPLINTER GROUP  
FOR ALIENATION FROM MAINSTREAM SOCIETY

	N	$\bar{X}$	$\bar{X}_D$	S <sub>D</sub>	t	p
TRADITIONAL GROUP	93	27.46		4.62		
SPLINTER GROUP	65	32.92	-5.46	4.87	-7.15	.05

The hypothesis is confirmed beyond the .05 level of significance. The splinter group has a mean of 5.46 less than the traditional group. This result indicates that the members of the splinter group reject, to a greater extent, widely held beliefs of the main society.

The second hypothesis deals with the degree of alienation from self for the members of the splinter and traditional groups. Even though the splinter group is more alienated toward the mainstream values, the bolstering effect of the sub-group is posited to inhibit these members from becoming alienated from self.

H<sub>2</sub>: There will be no significant difference between a splinter group and a traditional group in regards to alienation from self.

TABLE XX  
COMPARISON OF TRADITIONAL GROUP WITH SPLINTER  
GROUP FOR ALIENATION FROM SELF

	N	$\bar{X}$	$\bar{X}_D$	S <sub>D</sub>	t	p
TRADITIONAL GROUP	93	31.72		5.94		
SPLINTER GROUP	65	33.25	1.54	5.93	-1.58	not sig

As was expected, there is no significant difference at the .05 level between the two groups in regards to alienation from self. The splinter has a mean score of only 1.58 greater than those in the traditional group.

While some of the preceding tables have represented the results by use of the difference of means test (specifically for the religiosity, alienation from Catholic church, alienation from self, and alienation from mainstream society scales) a format which uses the Pearson  $r$  for the same propositions might add to the understanding of the data.

TABLE XXI  
CORRELATIONS FOR RELIGIOSITY AND ALIENATION SCALES  
WITH BEING A MEMBER OF THE SPLINTER GROUP

	N	r	p
RELIGIOSITY	65	-.45	.05
ALIENATION FROM CHURCH	65	.59	.05
ALIENATION FROM SELF	65	.12	not significant
ALIENATION FROM MAINSTREAM	65	.49	.05

The use of the Pearson  $r$  gives indications of the strength of the previously discussed relationships. The members of the splinter group score significantly lower than the traditional group on religiosity and significantly higher on the alienation from mainstream and alienation from Catholic church scales. No significant difference is found for alienation from self and respective group membership. These findings are illustrated by displaying the measures of association of the four scales with being a member of the splinter group.

The third hypothesis describes the relationships among the variables that make up the degree of acculturation into a sub-group. Since it is purported that a certain degree of engulfment in a sub-group is imperative for sub-group process to occur, the variables which portray this engulfment should be given consideration. If the assumption is made that the more a person is involved in a sub-group the greater impact that group will have for him, then those variables that measure the extent of involvement should associate with one another. This writer believes that acculturation into a group consists of such things as length of membership, loyalty to the group, leadership, participation, and feeling accepted by the group.

H<sub>3</sub>: The variables of length of membership, loyalty, leadership, participation, and acceptance within the splinter group should be positively associated with each other.

TABLE XXII

ASSOCIATION OF VARIABLES FOR ACCULTURATION  
INTO THE SPLINTER GROUP

	LENGTH	LOYALTY	PARTICIPATION	ACCEPTANCE
LENGTH OF MEMBERSHIP	—	.15*	.12	.35
LOYALTY		—	.63	.44
PARTICIPATION			—	.50
ACCEPTANCE				—

\* For a sample of 65 the level of significance at the .05 level is .21.

The preceding matrix consists of Pearson  $r$  coefficients typifying the degree of association among four variables. Four of the six Pearson  $r$  correlations are statistically significant beyond the .05 level, while all of the correlations are in the same direction. By use of the sign test, the data is again statistically significant at the .05 level. The major implications of the third hypothesis are for the most part confirmed. Positive results for this hypothesis are very important, since the hypotheses that follow rest on the assumption that these variables all measure aspects of personal enmeshment within a sub-group. Attention should be given to the fact that leadership is not included in the matrix. This deletion is not an oversight but is due to the fact that forty percent of the subjects did not respond to the leadership question.

Hypotheses four through eight involve the association of alienation from self and the acculturation into the group variables. It is proposed that the more a person becomes involved in the sub-group process of legitimizing norms deviant from the main culture, the less alienated from self he will become.

- H<sub>4</sub>: Length of membership will be negatively related to alienation from self.
- H<sub>5</sub>: Loyalty will be negatively related to alienation from self.
- H<sub>6</sub>: Leadership will be negatively related to alienation from self.
- H<sub>7</sub>: Participation will be negatively related to alienation from self.
- H<sub>8</sub>: Acceptance within the group will be negatively related to alienation from self.

The four correlations included in Table XXIII are not statistically significant at the .05 level, although 3 out of 4 are in the correct direction the strength is negligible. None of the last five hypotheses suggest the results that were predicted. These low correlations do not provide evidence for the sub-group process that was expected. The possible reasons for the splinter group being alienated from the mainstream society but not alienated from themselves were not delineated by the results from hypotheses four through eight. Some further considerations will be suggested in the next chapter and plausible alternatives will be offered in the final chapter.

TABLE XXIII  
ASSOCIATIONS OF ALIENATION FROM SELF  
WITH ACCULTURATION VARIABLES

	N	r	p
LENGTH	65	-.04	not significant
LOYALTY	65	.05	not significant
PARTICIPATION	65	-.05	not significant
ACCEPTANCE	65	-.02	not significant

FOOTNOTES

<sup>1</sup>Hubert Blalock, Social Statistics, (New York, 1960).

## CHAPTER V

### SUBSEQUENT TESTS AND LIMITATIONS

The data that has been presented in this thesis suggests that it is possible for people to be alienated from mainstream cultural values and still be non-alienated from themselves. A rationale was offered to aid in explaining and understanding the dynamics for such a situation to exist. It was proposed that meaningful interaction within a sub-group of individuals alienated toward the values of society would allow for legitimation of norms that deviated from the mainstream position. This adjudication of normality to sub-cultural beliefs makes it possible for individuals to maintain a healthy self-image and hence, be non-alienated from self. However, this rationale was not supported by the results obtained for the hypotheses concerning the dynamics of the splinter group. It is the purpose of this chapter to further investigate the validity of the original theoretical rationale, offer some plausible alternatives for lack of empirical verification and delineate the limitations of the study.

It is an assumption of the model that for the dynamics of the splinter group to occur, the sub-group must be important to its members. Religiosity served as an empirical referent for this splinter group importance. However, the results of the study indicate that the splinter group is significantly less religious than the traditional group (refer to Table XVII). In order to control for this variable, another



correlation measure was run on those members of the splinter group who had the highest religiosity scores. The criteria used to split up this part of the sample was to include only those respondents who scored higher than the mean on the religiosity scale. Even after this controlling factor was taken into account, the table that follows shows little variation from the original results. Again, none of the hypotheses were significant at the .05 level.

TABLE XXIV

ASSOCIATION OF ALIENATION FROM SELF WITH ACCULTURATION  
VARIABLES FOR MEMBERS OF THE SPLINTER GROUP WITH  
RELIGIOSITY SCORES ABOVE THE MEAN

	N	r	p
LENGTH	30	-.18	not significant
LOYALTY	30	-.01	not significant
LEADERSHIP	30		not significant
PARTICIPATION	30	-.07	not significant
ACCEPTANCE	30	.06	not significant

Since the  $r$  coefficients for those who showed a higher degree of religiosity did not uncover any new information, the data was plotted to investigate the possibility of non-linear relations. The Pearson  $r$  measures the extent of association of two variables in a linear relationship, which had been predicted; however, there may be covariance in a curvilinear fashion. A very slight curvilinear function was found for loyalty and acceptance with alienation from self but

participation and length of membership did not exhibit this type of relationship (see Appendices C and D). These results prove to be too weak to assume that alienation from self and acculturation into the splinter group vary in a curvilinear manner.

#### Limitations

One of the most prominent drawbacks of the study was the failure to delineate the leadership factor. Approximately 40% of those who returned the questionnaire did not respond to the question concerning this variable. This lack of data made it impossible to investigate the influence of this element.

A second limitation was the struggle encountered in getting the subjects to respond. Not only was a follow-up letter a necessity but the remaining subjects who did not answer had to be contacted by telephone. While a splinter group has the inherent liability of being small (thus requiring a substantial return rate for an adequate sample) the difficulty incurred may have altered the final outcome.

Another methodological weakness may have been the sample selection. It could be the case that a more youthful group may have been more amenable to the theoretical implications of the mode. However, it was assumed that those in an adult sample would also experience the dynamics of a sub-group outlined by such theorists as Cohen and Keniston.

Finally, the use of the questionnaire might not be the best methodological technique for understanding the phenomena under study. Many of the variables used such as participation, loyalty, leadership,

and acceptance, relied on the perception and focus of the respondent. In other words, the subject was asked how he felt he was accepted by the group or how loyal he was toward the group and his frame of reference for response was not known. If the group really was meaningful to the subjects, they might rate their alignment with the group low because it was lower than they felt it should be. Such consciously perceived qualities may differ from the actual behavior exhibited. Direct observation is one technique that might more adequately ascertain the role of such factors.

## CHAPTER VI

### SUMMARY AND FURTHER CONSIDERATIONS

A fundamental postulate of this thesis has been that the theoretical treatment of the concept of anomie has led to confusion and misunderstanding. In some of the sociological literature, anomie is considered to be a property of the social structure, while other sources view anomie as a characteristic of an individual. This study conceptualized anomie as an objective condition of the social order and alienation as a subjective psychological state of an individual. It has also been proposed by many sociologists that those persons in an anomic condition will be without norms and in a sense personally disorganized without a purpose for living. This contention was also challenged with the reasoning that a person may deviate from formal mainstream values but still maintain values of his own.

It was pointed out that for the purpose of this study alienation would be split into a dichotomy of estrangement from mainstream values and estrangement from self. These alienation factors were measured, while the objective state of anomie was assumed. It was predicted that those in an anomic condition would be estranged from major cultural values but would not be estranged from self. A rationale, using contributions from Keniston and Cohen about the sub-group process, was offered as an explanation for people to remain non-alienated from themselves while being alienated from the majority's

value position. It was argued that those who differed with the general norms of society could join together and legitimize their deviant beliefs. Through this interaction of individuals who communicate their dissatisfaction with widely held norms, the smaller group can change their frame of reference to view their beliefs as positive and society's position as negative. This alternative means of behavior makes it possible for those in the sub-group to adjudicate their minority position as being just and, consequently, not become alienated from themselves.

The method used to examine the theoretical model was the questionnaire technique. Two Catholic religious groups were selected as respondents for the study. One organization was the Church of the Madelene which represented a traditional group, while a splinter group was represented by the Community of the Living Christ. It was assumed that those in the splinter group perceived themselves to be in an anomic situation, which led to the expectation that they would be alienated from the values of mainstream society since the institutional Catholic church was assumed to be a culture carrier. The supposition that the members of the Community of the Living Christ were in an anomic condition was somewhat supported by the fact that they had broken away from the traditional Catholic church and that they were more alienated from the Catholic church.

To investigate the implications of the model scales were constructed to measure religiosity, alienation from the Catholic church, alienation from self, and alienation from the mainstream society. It was previously noted that some social scientists view anomie as a deviation from norms held by the general society, and consequently,

those in an anomie condition are in a state of personal disorganization. The traditional scales used to measure anomie reflect this limitation. To alleviate this problem several original items and questions primarily from the scales of Srole, Dean, Middleton, Seeman, McClosky and Shaar were selected on a judgmental basis to measure alienation from self and alienation from mainstream society. The resultant scales were examined by means of test-retest and were shown to be highly reliable. Table XXV illustrates the prominence of the new scales by the strength of the alpha coefficients.

TABLE XXV  
ITEM ANALYSIS OF QUESTIONNAIRE SCALES

	ALIENATION FROM MAINSTREAM	ALIENATION FROM SELF	ALIENATION FROM CATHOLIC CHURCH	RELIGIOSITY
ALPHA	.67	.72	.93	.83

Since the validity of the data rests on the foundation of the scales, the strength of the relationships in the item analysis takes on great importance. With the scales having met judgmental empirical tests of adequacy, attention can be turned to the results of testing the hypotheses. The first two hypotheses, since they dealt with the differences between two groups, were examined by the use of the difference of means test, while the remaining hypotheses were tested by Pearson  $r$  correlations.

From the first hypothesis it was shown that the respondents from the splinter group were on the average more alienated from the values of society than members of the traditional group. As predicted this hypothesis was confirmed beyond the .05 level. The traditional group had a mean of 5.46 greater than the splinter group.

The null hypothesis was predicted for the second proposition concerning alienation from self and respective group membership. As was expected, there was no significant difference between the splinter and traditional group members in regards to alienation from self. The mean difference between the two groups was only 1.54 which was not statistically significant at the .05 level.

The third hypothesis dealt with variables that indicated the degree of acculturation into the splinter group. It was proposed that length of membership, loyalty, leadership, participation, and acceptance within the group were variables that indicated the extent one identified with the sub-group. Since these components were proposed to measure the same phenomena, the variables should have correlated with each other. Four of the six Pearson  $r$  correlations were statistically significant beyond the .05 level, while all six of the association measures were in the positive direction. By use of the sign test, this data was statistically significant at the .05 level. Consequently, these results suggested that the anticipated relationships between the variables chosen as proxies of sub-group acculturation were somewhat substantiated.

Hypotheses four through eight were posited on the assumption that the more a person identified with a group the more impact that group would have on him. It was also delineated that the impact of

the group would take the form of legitimizing norms deviating from the mainstream value position. This would allow a person to maintain his self-esteem even though his beliefs were opposed to those of the greater society. Hence, the purpose of these hypotheses was to provide a rationale of a sub-group process that would explain the fact that people could be alienated from mainstream society and still not be alienated from self. It was postulated that the more a person was enmeshed into the splinter group, the less alienated from self he would become. Consequently, it was hypothesized that the variables which reflected the degree of acculturation into the group (length of membership, loyalty, leadership, participation and acceptance) would be negatively related to alienation from self. While the hypothesis concerning leadership had to be discarded due to lack of response to that question, the remaining four hypotheses proved to be statistically insignificant. While three out of four correlations were in the direction predicted the strength of these coefficients was extremely negligible. Thus, the attempt to statistically support the sub-group process that buffers its members from alienation from self did not succeed.

While the dynamics of the splinter group have seemed to escape empirical verification, some alternative explanations might provide some plausible, though theoretical, solutions. Perhaps the most salient factor in this facet of the study is the lack of a meaningful religious experience within the splinter group. Since the splinter group showed a statistically significant lower religiosity level than the traditional group, this organization might not be important to them. Consequently, the sub-group process might have little effect.



Another diagnosis might be that these individuals have a strong self-support system before they enter the group. Their departure from the traditional group may suggest a healthy self-esteem; and the debilitating effect of being in conflict with the mainstream values then may not exist for them. If these people do indeed reflect the characteristic of being autonomous, then the attitudes conveyed in the sub-group would also have little influence. In other words, it was assumed that individuals who disagree with a majority's value position would become alienated from themselves, unless they become aligned with some other group that bolstered their own self image. However, autonomous persons might not view society's contrary position as a reflection of their own malevolence.

Still another interpretation of the results would lead one to conclude that the splinter group is a loosely knit organization that has a lot of interaction before official membership is attained. The sub-group process may be occurring outside of the confines of formal relationships. Consequently, the formal acculturation variables which were measured in this study might not take into account the informal interaction that took place. An idea which aligns itself closely with the solution just offered is that the sub-group process may be occurring in other organizations of which the people of the splinter group are members. For instance, these individuals may also belong to sub-cultural social action groups that display the theoretical dynamics of positing legitimacy to their own beliefs, while their alliance to the splinter religious group may just be an outgrowth of their other interests.

The last alternative solution presented is the possibility that the sub-group process specified in this model happened during the youthful stages of these persons' lives. Borrowing from symbolic interaction theory, it could be stated that these people developed a strong "I" earlier in their lifetime and that their self-concept was capable of buffering them from negative messages from the "generalized other." This would make it possible for these people to be partially immune, not only to the influence of negative feedback from the main culture but also to the bolstering influence of the sub-group process. The model of this thesis was inspired by the facet of the body of knowledge originated by men such as Cohen and Keniston. Both of these men proposed ideas about sub-group dynamics during the adolescent years. It seemed feasible that the process they described would also exist for adults; so their thought were adopted for the older sample used in this study. While the writer of this thesis is not too convinced that such a process does not occur throughout a person's lifetime, the possibility remains that the previously mentioned process may be a phenomena that is experienced either uniquely or primarily by youth.

In conclusion, the supposition that individuals in an anomic condition can be alienated from the values of the mainstream culture and yet not be alieanted from self was confirmed. However, the process by which such a situation comes about was not empirically identified by this study. The most profitable procedure, seemingly, was to offer some hypothetical solutions that were theoretically reasonable.

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**APPENDIX A**  
**QUESTIONNAIRE**

## INFORMATION INVENTORY

### Directions

The following questions are concerned with general background material. Some questions require only circling the responses while others need to be filled in. Be sure to answer all items and be careful not to skip a page, since questions are on both sides of the paper.

1. What is your sex?  
 Male \_\_\_\_\_  
 Female \_\_\_\_\_
  
2. What is your marital status?  
 single \_\_\_\_\_  
 married \_\_\_\_\_  
 widowed \_\_\_\_\_  
 separated \_\_\_\_\_  
 divorced \_\_\_\_\_  
 remarried \_\_\_\_\_
  
3. How old were you on your last birthday? \_\_\_\_\_
  
4. What is your occupation?

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Describe it in detail. (Example: Greeting card salesman for Hallmark: set up new accounts, and am responsible for restocking of stores already under contract, etc.)

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5. What is your best estimate of your total income last year? Consider annual income from all sources before taxes. If you are still in school, estimate your parents' income.
 

1. Less than \$4,000	6. \$14,000 to \$19,999
2. \$4,000 to \$5,999	7. \$20,000 to \$25,999
3. \$6,000 to \$7,999	8. \$26,000 to \$31,999
4. \$8,000 to \$9,999	9. Over \$32,000
5. \$10,000 to \$13,999	
  
6. How much formal education do you have? Indicate only the highest level (i.e., mark only one of the nine alternatives).
  1. No formal schooling or some grade school only
  2. Finished grade school

3. Some high (secondary) school
  4. Finished high school
  5. Business or trade school
  6. Some college
  7. Finished college
  8. Attended graduate or professional school (e.g., law or medical school) but did not attain a graduate or professional degree
  9. Attained a graduate or professional degree (e.g., MA, PhD, MD)
7. Which of the following categories comes closest to describing the kind of work you do?
1. Unskilled worker, ordinary laborer, farm worker
  2. Semiskilled worker (machine operator)
  3. Service worker (policeman, fireman, barber, military non-commissioned officer)
  4. Skilled worker or craftsman (carpenter, electrician, plumber)
  5. Salesman, bookkeeper, secretary, office worker
  6. Owner, manager, partner of a small business; lower level governmental official; military commissioned officer
  7. Profession requiring a bachelor's degree (engineer, elementary or secondary teacher)
  8. Owner, high-level executive-large business or high level government agency
  9. Professional requiring an advanced college degree (doctor, lawyer, college professor)

## Part 2

In this section, circle the response that comes closest to your own attitudes. The following code explains the symbols that represent the possible answers.

1. (SA) Strongly agree
2. (A) Agree
3. (N) Neutral
4. (D) Disagree
5. (SD) Strongly disagree

- |             |   |
|-------------|---|
| SA A N D SD | 1. These days a person doesn't really know who he can count on.   |
| SA A N D SD | 2. It's hardly fair to bring children into the world with the way things look for the future.             |
| SA A N D SD | 3. I rarely feel lonely.  |
| SA A N D SD | 4. In order to get ahead in the world today, you are almost forced to do some things which are not right. |
| SA A N D SD | 5. People were better off in the old days when everyone knew just how he was expected to act.             |
| SA A N D SD | 6. We must respect the work of our forefathers and not think that we know better than they did.           |
| SA A N D SD | 7. I rarely feel awkward and out of place.  |
| SA A N D SD | 8. The established Catholic church is necessary to create and preserve concepts of right and wrong.       |

- SA A N D SD 9. There is little use for me to vote, since one vote doesn't count very much anyway.
- SA A N D SD 10. The future looks very bright.
- SA A N D SD 11. For groups to live in harmony in this country would require changing the system in many ways.
- SA A N D SD 12. Diligent hard work does not bring success.
- SA A N D SD 13. Those elected to public office often serve special interest (e.g., big business or labor at the expense of public's interest.
- SA A N D SD 14. The organized Catholic church represents shallowness, hypocrisy, and prejudice.
- SA A N D SD 15. It seems to me that I find it easier to decide what is right than others do.
- SA A N D SD 16. The history of the church qualifies it as a lasting institution of which one would want to be a part.
- SA A N D SD 17. I feel that taking a walk in the country is a better way of spending Sunday than attending a Catholic church.
- SA A N D SD 18. Everything is indefinite and there just aren't any definite rules to live by.
- SA A N D SD 19. I think the organized Catholic church is a hindrance to religion for it still depends upon magic, superstition, and myth.
- SA A N D SD 20. I regard the institutional Catholic church as a static, crystallized institution and as such it is unwholesome and detrimental to society and the individual.
- SA A N D SD 21. Nowadays a person has to live pretty much for today and let tomorrow take care of itself.
- SA A N D SD 22. I know that God answers my prayers.
- SA A N D SD 23. Most people do really care what happens to the next fellow.
- SA A N D SD 24. The reason I am a member of the Catholic church is that it gives me a deep feeling of security in this troubled world.
- SA A N D SD 25. The psychiatrist rather than the theologian can best explain the phenomena of religious experience.
- SA A N D SD 26. Religion is especially important to me because it answers many questions about the meaning of life.
- SA A N D SD 27. My religious beliefs are what really lie behind my whole approach to life.
- SA A N D SD 28. I think the established Catholic church is hundreds of years behind the times and cannot make a dent on modern life.
- SA A N D SD 29. I believe the institutional Catholic church is the greatest influence for good government and right living.
- SA A N D SD 30. In spite of what some people say, the lot of the average man is getting better.
- SA A N D SD 31. I think the Catholic church seeks to impose a lot of worn-out dogmas and Medieval superstitions.
- SA A N D SD 32. The only thing one can be sure of today is that he can be sure of nothing.
- SA A N D SD 33. Things have become so complicated in the world today that I really don't understand what is going on.



- SA A N D SD 34. I think the institutional Catholic church is a parasite on society.
- SA A N D SD 35. To be successful in business requires compromising moral principles.
- SA A N D SD 36. The free enterprise system, in reality, actually inhibits individual freedom.
- SA A N D SD 37. I frequently feel very close to God in prayer, during public worship, or at important moments in my daily life.
- SA A N D SD 38. I try hard to carry my religion over into all my other dealings in life.
- SA A N D SD 39. I rarely wonder what the meaning of life really is.
- SA A N D SD 40. I think too much money is being spent on the Catholic church for the benefit that is being derived.
- SA A N D SD 41. My experience is that the Catholic church is hopelessly out of date.
- SA A N D SD 42. For the vast majority of people, in order to live a truly religious life the Church or some such other organized religious body is an essential.
- SA A N D SD 43. To make money, there are no right and wrong ways anymore, only easy ways and hard ways.
- SA A N D SD 44. Welfare programs are needed because jobs are not really available to those who seek them.
- SA A N D SD 45. Next to health, money is the most important thing in life.
- SA A N D SD 46. The end justifies the means. (What you get in life is often more important than the way you go about getting it.)
- SA A N D SD 47. You sometimes can't help wondering whether anything is worthwhile anymore.
- SA A N D SD 48. Success and wealth are bad ethically only insofar as they are temptations to idleness.
- SA A N D SD 49. The Catholic church is needed to develop religion, which has always been concerned with man's deepest feelings and values.
- SA A N D SD 50. The Catholic church teaches, guides and protects me.
- SA A N D SD 51. Welfare assistance contributes to lack of individual initiative.

This number will only be used to analyze group tendencies and under no circumstances will individual responses be recorded.

### Part 3

#### Directions

This section refers specifically to your affiliations to the Community of the Living Christ and the code for the possible alternatives are as follows:

1. Always
2. Most of the time
3. Sometimes
4. Hardly ever
5. Never

Please circle the number that comes closest to your situation.

- 1 2 3 4 5 52. I defend the honor of our church group whenever it is unfairly criticized.
- 1 2 3 4 5 53. I work hard to improve the prestige and status of my church group.
- 1 2 3 4 5 54. I remember my church group loyalties.
- 1 2 3 4 5 55. I support all of the activities of my church group.
- 1 2 3 4 5 56. I conceal from outsiders most of my dislikes and disagreements with my fellow members of the church.
- 1 2 3 4 5 57. I help organize group activities.
- 1 2 3 4 5 58. I attend the meetings of my church group.
- 1 2 3 4 5 59. I do more than a fair share of the tasks of the church.
- 1 2 3 4 5 60. I take an active part in church activities.
- 1 2 3 4 5 61. I perform unpleasant tasks, if these are required by the church group.

PLEASE CIRCLE THE CORRECT RESPONSE FOR THE NEXT QUESTION

62. How long have you been a member of the Community of the Living Christ?

1. Less than 1 year
2. 1 year to 2 years
3. 2 years to 3 years
4. 3 years to 4 years
5. More than 4 years

For each of the following statements, circle the number that would be most nearly true for you. Note that the numbers always extend from one extreme feeling to its opposite kind of feeling.

63. How well do you get along with members of your church?
- |                   |                |         |                |               |
|-------------------|----------------|---------|----------------|---------------|
| 5                 | 4              | 3       | 2              | 1             |
| extremely<br>well | fairly<br>well | neutral | not so<br>good | not at<br>all |
64. Do the other church members give you the attention you think they should?
- |              |       |         |             |       |
|--------------|-------|---------|-------------|-------|
| 5            | 4     | 3       | 2           | 1     |
| all the time | often | neutral | hardly ever | never |
65. Do you talk over your personal problems with other members of the church?
- |              |       |         |             |       |
|--------------|-------|---------|-------------|-------|
| 5            | 4     | 3       | 2           | 1     |
| all the time | often | neutral | hardly ever | never |
66. Do the members of the church treat you the way you think you should be treated?
- |              |       |         |             |       |
|--------------|-------|---------|-------------|-------|
| 5            | 4     | 3       | 2           | 1     |
| All the time | often | neutral | hardly ever | never |

The following graph is designed to find out the position or positions you hold or previously held. The top line represents the year while the committees are on the side. In the appropriate boxes write the job you filled, such as chairman or member.

	1971	1970	1969	1968	1967
Community Board					
Liturgy Committee					
Social Action					
Maintenance					
Arrangements					
Programs					
Finance					

**APPENDIX B**  
**ACCULTURATION VARIABLES**

LOYALTY

1. I defend the honor of our church group whenever it is unfairly criticized.
2. I work hard to improve the prestige and status of my church group.
3. I remember my church group loyalties.
4. I support all of the activities of my church group.
5. I conceal from outsiders most of my dislikes and disagreements with my fellow members of the church.

LENGTH OF MEMBERSHIP

How long have you been a member of this church?

1. Less than 1 year
2. 1 year to 2 years
3. 2 years to 3 years
4. 3 years to 4 years
5. More than 4 years

PARTICIPATION

1. I help organize group activities.
2. I attend the meetings of my church group.
3. I do more than a fair share of the tasks of the church.
4. I take an active part in church activities.
5. I perform unpleasant tasks, if these are required by the church group.

ACCEPTANCE

1. How well do you get along with members of your church?
2. Do the members of the church give you the attention you think they should?
3. Do you talk over your personal problems with other members of the church?
4. Do the members of the church treat you the way you think you should be treated?

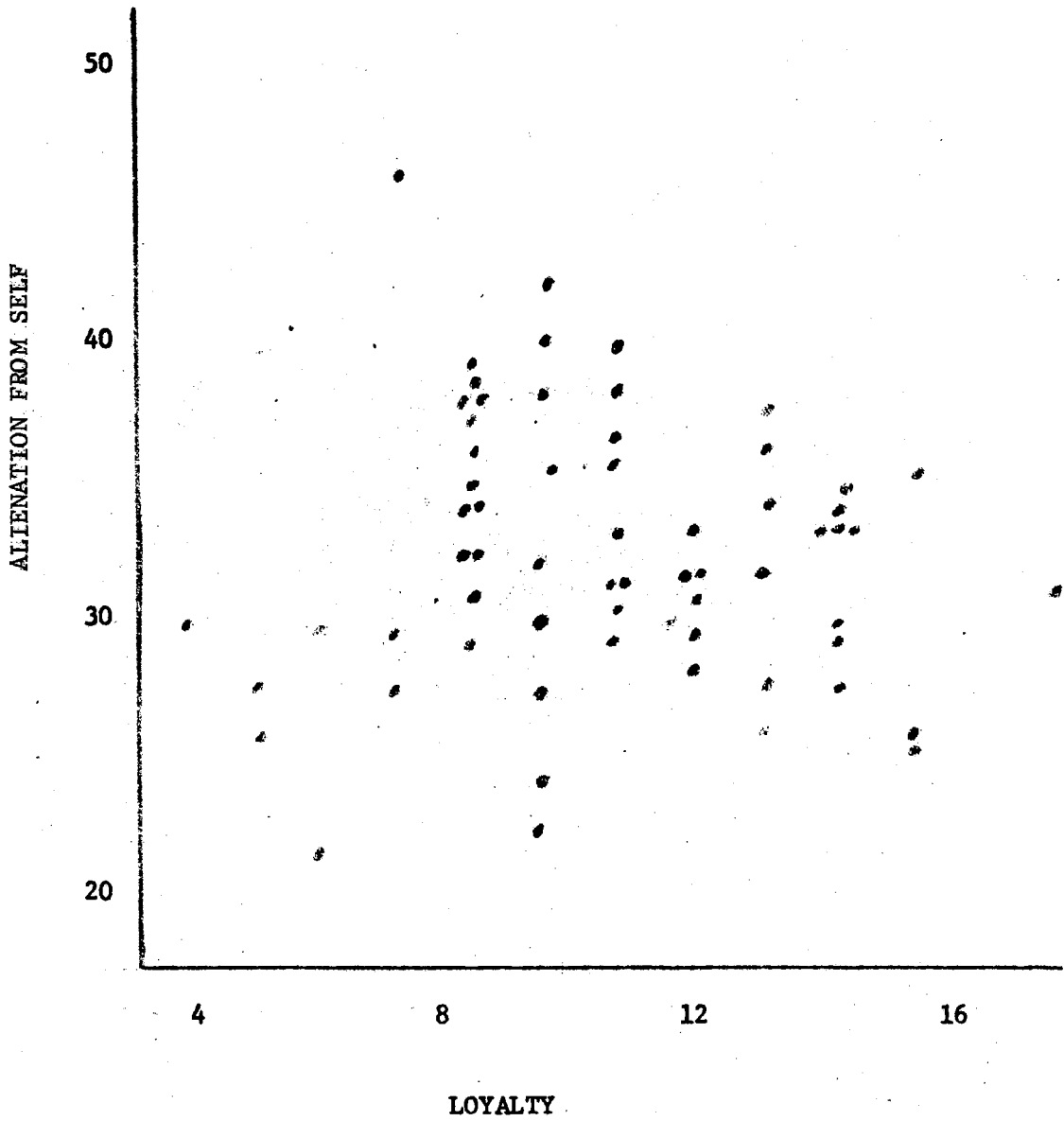
LEADERSHIP

The following graph is designed to find out the position or positions you hold or previously held. The top line represents the year while the committees are on the side. In the appropriate boxes write the job you filled, such as chairman or member.

	1971	1970	1969	1968	1967
Community Board					
Liturgy Committee					
Social Action					
Maintenance					
Arrangements					
Programs					
Finance					

APPENDIX C

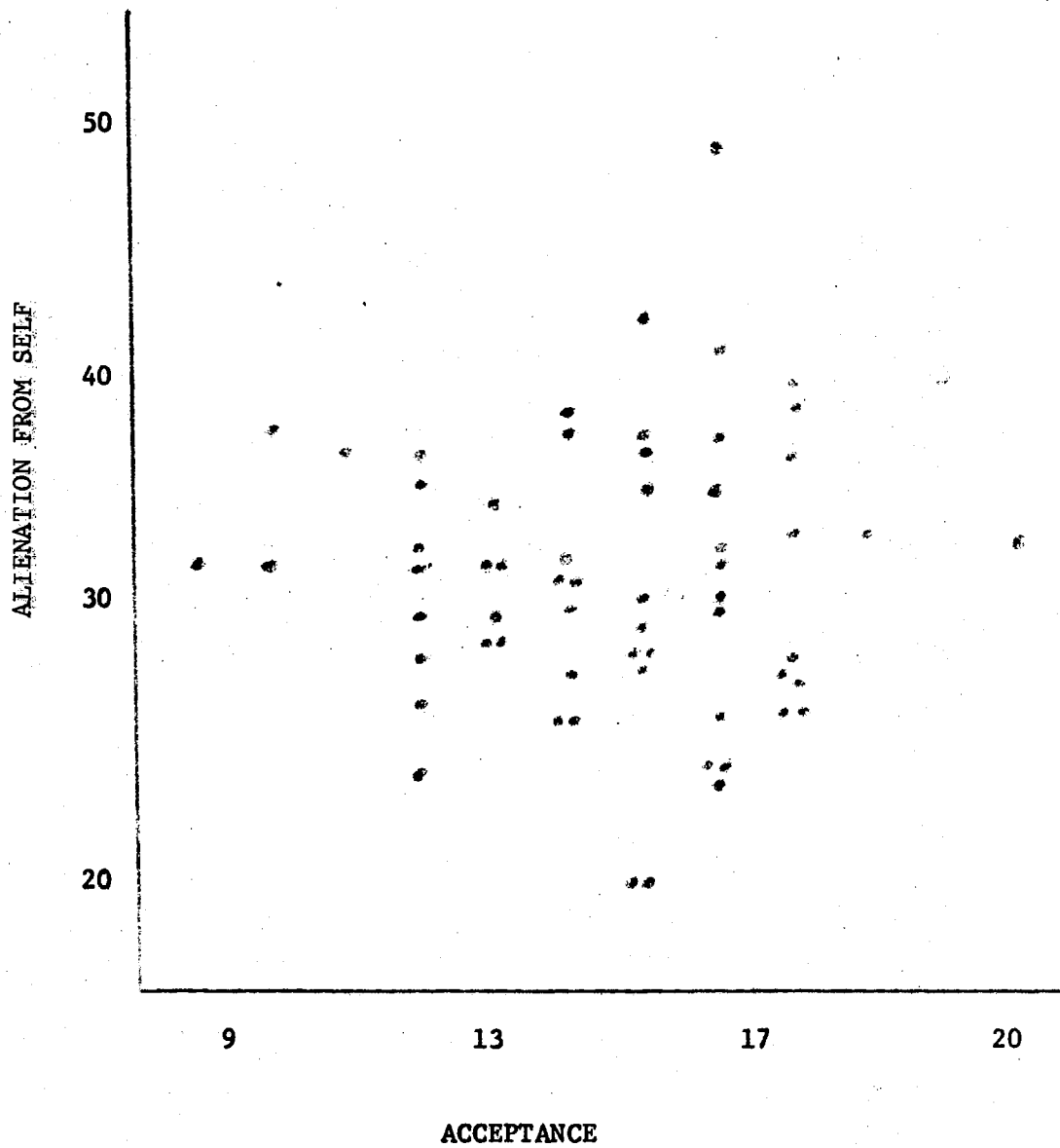
A GRAPH OF LOYALTY AND ALIENATION FROM SELF





**APPENDIX D**

**A GRAPH OF ACCEPTANCE AND ALIENATION FROM SELF**



VITA

Ralph Bernard Fagin

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WITHIN A TRADITIONAL AND A SPLINTER CATHOLIC GROUP

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