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Protestantism and anomia: A social psychological study

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PROTESTANTISM AND ANOMIA: A SOCIAL
PSYCHOLOGICAL STUDY

A Thesis
Presented to the
Department of Sociology
and the
Faculty of the College of Graduate Studies
University of Nebraska at Omaha

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Sociology

by
Joel Charles Snell
August 1969

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Accepted for the faculty of the College of Graduate Studies
of the University of Nebraska at Omaha, in partial fulfillment of
the requirements for the degree Master of Arts.

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Draft Antkowiak 4-1-70

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CHAPTER I

THEORETICAL ORIENTATION AND REVIEW OF THE LITERATURE

Religion and Social Cohesion

According to Emile Durkheim, the French sociologist, religion promotes group cohesion. "The idea of society," he noted, "is the soul of religion."¹ Durkheim continues:

There can be no society which does not feel the need of upholding and reaffirming at regular intervals the collective sentiments and the collective ideas which make its unity and its personality. Now this moral remaking cannot be achieved except by means of reunions, assemblies, and meetings where the individuals, being closely united with one another, reaffirm in common their common differences.²

Not only does religion bind man with his fellow man, but Durkheim also emphasizes that religious participation provides meaning and psychological stability to the individual's existence. He continues:

In fact, . . . the real function of religion is not to make us think, to enrich our knowledge, not to add to the conceptions which we owe to science, others of another origin and another character, but rather it is to make us act, to aid us to live. The believer who has communication with God is not merely a man who sees new truths of which the unbeliever is ignorant; he is a man who is stronger. He feels within him more force, either to endure the trials of existence or to conquer them.³

¹Emile Durkheim, Elementary Forms of the Religious Life, trans. by John W. Swain (Glencoe: Free Press, 1947), p. 419.

²Ibid., p. 427.

³Ibid., p. 416.

One can see, then, Durkheim contends that religion binds men together and gives the individual believer social psychological stability. Not everyone, however, agrees directly with his theme. Specifically, Max Weber, an early twentieth century German sociologist, implied that Protestant religious systems generally did not bind men together nor necessarily make the believers psychologically stable.⁴ Instead, Weber contended that Protestant members repeatedly had to prove that they were capable of industriousness, thrift, wise use of time, strict ascetism and material success.⁵ By displaying these characteristics, individual Protestants were able to maintain their social religious standing. Weber says:

These qualities were constantly and continually bred in him. For, like his bliss in the beyond, his whole social existence in the here and now depended upon 'proving' himself. The Catholic confession of sins was, to repeat, by comparison, a means of relieving the person from the tremendous internal pressure under which the sect member in his conduct was constantly held.⁶

Elsewhere the reader finds this: "The premiums were placed upon proving oneself before God in the sense of attaining one's salvation. . . and proving oneself before men. . ." ⁷

⁴H. H. Gerth and C. W. Mills, From Max Weber, Essays in Sociology (New York: Oxford Press, 1964), p. 320. Weber makes no direct references to group anomie or individual anomia. Therefore, cautious wording such as "implies" or "indirectly contends" will often be used when sources are derived from Weber. For, at the base of things, Weber's concern lies not in the examination of social disorganization and individual psychological distance of Protestantism, but with the "ethic" and the "spirit" of the group which gave rise to Capitalism. Note the inferences on the same page which would lend evidence to the Protestant's feeling of anomia and to structural anomie.

⁵Ibid.

⁶Ibid.

⁷Ibid., p. 321.

In other words, Weber saw the Protestant religion as an element that tended to isolate the individual in his relations to others.

Though both scholars were looking at religion, one should note that Durkheim was looking at religious systems in general while Weber was looking specifically at the Protestant denominations of the 1600's. Weber made a further distinction by looking specifically at "ascetic Protestants."⁸ These included Calvinists, Pietists, Methodists, and Baptists, in contrast to Lutherans and Anglicans whose beliefs were closer to those of the Roman church. The Church of Rome, the Anglicans, and Lutherans were different from the ascetic Protestants in their interpretation of the supernatural's commands to man and in how that command should be fulfilled.⁹ Roughly speaking, Lutherans, Anglicans, and Catholics abided by the "calling" of God. This command from the Lord was that each man should fulfill his position in life. The "calling" was neutral in the eyes of God, and a low position in this world did not mean a low evaluation by the supernatural. The poor were counseled to accept the Lord's challenge of maintaining one's position. Doing so would ensure them an equal place with all others in the life after death. The "calling" could be fulfilled by withdrawal and adherence to a monastic life; however, acceptance of one's calling was the Catholic's, Anglican's, and Lutheran's main emphasis.¹⁰ On the other hand, ascetic Protestants

⁸Max Weber, The Protestant Ethic and the Spirit of Capitalism, trans. by Talcott Parsons (London: G. Allen Ltd., 1948), p. 89.

⁹Ibid., p. 85.

¹⁰Ibid.

believed some were elected by the Lord for eternal salvation, and the others were damned to hell. Those who would receive salvation were predestined by the Lord; but indication of that salvation was the individual's behavior on earth. Therefore, the Protestant's calling from the Lord was to work in the world and not to withdraw into monasticism. The Lord called for hard work, thrift, wise use of time, and if the individual followed these requirements and material gain came from this, it was taken to indicate salvation. Therefore, ascetic Protestants could acquire material goods and were encouraged to do so. However, material gain was not necessarily a favorable element in the Catholic tradition.¹¹ Weber contends that the Protestant "ethic" of hard work, thrift, and supernatural sanctification of material gave rise to a "spirit." This spirit facilitated the rise and success of a capitalistic economic system.¹²

Ascetic Protestantism and Social Disorganization

In Weber's analysis of ascetic Protestantism, he found contradictions in the social structure which he believed led to social disorganization.¹³ This author is using the term social disorganization in a narrow sense. Earlier in this chapter it was discussed that Weber viewed

¹¹Ibid., p. 83.

¹²This is the crux of Weber's Protestant Ethic and Spirit of Capitalism.

¹³Ibid., p. 320.

Protestantism as a factor which inhibited group cohesion. The term social disorganization will be used only in the sense of lack of social cohesion. It is not meant to be used in the traditional sociological usage which would include the study of such areas as divorce, alcoholism, prostitution, etc. Eventually, anomie will be introduced in the historical development of the word and will replace the term social disorganization.

According to Weber, one of the byproducts of the social structure of the Protestant church which led to social disorganization was the overlapping of the religious and laity roles and the authority attached to these roles.¹⁴ Within the Protestant church, many adult laity were potentially ministers. As Weber notes:

No spiritual authority could assume the community's joint responsibility before God. The weight of the lay elders was very great. . . . However, the Independents, and even more the Baptists, signified a struggle against the domination of the congregation by the theologians. In exact correspondence this struggle led naturally at the clericalization of the lay members, who now took over the functions of moral control through self government, admonition, and possible excommunication.¹⁵

He further notes that: "The Quakers have adhered to the principle that in religious assemblies anyone could speak, but he alone should speak who was moved by the Spirit. Hence no professional minister exists at all."¹⁶

On the other hand, the Roman church, which appears as a better representative of Durkheim's criterion of religious and social cohesion, seemed to have a consistent religious hierarchy of control from Pope to

¹⁴Ibid.

¹⁵Ibid., p. 317 and p. 320.

¹⁶Ibid., p. 317.

laity, and the roles of both theologian and laity were clear cut and unambiguous.¹⁷ This structuring in the Roman church provided clearer procedural rules for interaction and clearer normative patterns for the members. This system helped to insure a cohesive bond among the members; both laymen and clerics knew what to expect from the other. The behavior patterns for both groups were consistent and patterned.¹⁸

Not only did Weber find contrasts in the organization of roles between the Roman and ascetic Protestant churches but he also found discrepancies in their emphasis on mobility. He indirectly indicates that Protestants, in contrast to Roman Catholics, were both intergenerationally and intragenerationally more socially mobile.¹⁹

The mobility on the part of the Protestant members brought them into new positions and interaction patterns for which they were not

¹⁷Ibid., p. 320.

¹⁸Ibid.

¹⁹Ibid., pp. 35-78 and footnotes five and eight on p. 188 and p. 189. See contemporary studies which affirm Weber's original statements. See: Albert J. Mayer and Harry Sharp, "Religious Preference and Worldly Success," American Sociological Review, 27 (April, 1962), pp. 218-227. Gerhard Lenski, The Religious Factor: A Sociologist's Inquiry, (Garden City, New York: Doubleday and Company, 1961). Norval Glenn and Ruth Hyland, "Religious Preference and Worldly Success: Some Evidence from National Surveys," American Sociological Review, 32 (February, 1962), pp. 73-85. Bernard C. Rosen, "Race, Ethnicity, and the Achievement Syndrome," American Sociological Review, 24 (April, 1962), pp. 47-60. Elton Jackson and Harry J. Crockett, "Occupational Mobility in the United States," Unpublished Paper Presented at the American Sociological Association Meetings, 1962. Harold N. Organic, "Religious Affiliation and Social Mobility in Contemporary American Society," Unpublished Doctoral Dissertation, the University of Michigan, 1963. Neil J. Waller, "Religion and Social Mobility in Industrial Society," Unpublished Doctoral Dissertation, The University of Michigan, 1960. James W. Crowley, "Religious Preference and Worldly Success: A Comparison of Protestants and Catholics," Unpublished Master's Thesis, The University of Omaha, 1967.

properly socialized.²⁰ One who is socialized among the poor learns the ways of poverty. These ways do not necessarily help one to adapt to social patterns of the higher classes. That is, the individual is a marginal man with values of one class, but with a social position of another class. Though a person does get "ahead," his new social positions are strange and unfamiliar to him. His relations with members of the adjacent class can be difficult for him if he is not prepared for those relationships.²¹ Among Roman Catholic children, role models and social standing were clearly illustrated in their daily existence by their parents who were occupying positions that the children would some day occupy.²²

²⁰Mobility studies are not conclusive on how social mobility affects the psychic health of the individual. Typical American common sense and the "ethos" of the "American Dream" say the obvious byproduct of success is happiness and some studies suggest this to be accurate. Srole in his Manhattan Study (Leo Srole, Mental Health in the Metropolis, New York: Basic Books Inc., Publishers, 1954), found on the whole healthier adolescents "tend to be more heavily drawn into the traffic of upward-moving adults," p. 220. E. Douvain and Joseph Adelson, "The Psychodynamics of Social Mobility in Adolescent Boys," Journal of Abnormal and Social Psychology, (January, 1958), pp. 31-44, also suggest the same conclusion. But Robert K. Merton, Social Theory and Social Structure (Free Press, 1949), pp. 125-133, suggests that "pecuniary success" is not always a good thing and that much of the population makes adaptation to reduce the psychic anxiety of continually pushing upward socially. Stouffer and his associates found that a high rate of mobility leads to high hopes of promotion and that men are more likely to feel frustrated in their present position and critical of their chances for promotion. S. A. Stouffer, et. al., The American Soldier, Adjustment During Army Life (Princeton, 1949). A. J. Spector, "Expectations, Fulfillment, and Morale," Journal of Abnormal and Social Psychology, 1956, 52, pp. 51-56, suggests the same results as Stouffer. Hollingshead and Redlich (A. B. Hollingshead and F. C. Redlich, Class and Mental Illness: A Community Study, Wiley, 1958), suggest that upwardly mobile skilled workers who are born into unskilled families and members of the nouveaux riche expressed more psychic anxiety than those who were more socially stable.

²¹Ibid.

²²Weber, op. cit., pp. 188-189.

Though upward social mobility is often times portrayed by some contemporary Americans as an element which is beneficial to the individual, Robert Merton, an American sociologist, contends that it can be stressful and that much of the population makes other than upwardly mobile adaptations to reduce that stress.²³

Besides differences in organization of roles and in emphasis on social mobility, a third factor that could be socially disorganizing is the rational orientation of the ascetic Protestant belief. Rationalism emphasized strict psychological control of one's personality. As Weber writes:

The Puritan-like very rational type of ascetism, tried to enable man to maintain and act upon his constant motives, especially those which taught him to control himself against the emotions. In this formal psychological sense of the term it tried to make him into a personality . . . the most urgent task was the destruction of impulsive enjoyment.²⁴

Rationalism also demanded that one systematically make wise and accurate moral choices of behavior throughout his entire life. Weber notes that Roman Catholics lived ethically from "hand to mouth."²⁵ He says: "But beyond the minimum of duties his good works did not necessarily form a connected, or at least a rationalized, system of life, but rather remained a succession of individual acts."²⁶ The rational character of Protestantism demanded that the individual work for salvation throughout his entire life. With Roman Catholicism, single good works were added together to

²³Merton, op. cit., pp. 125-133.

²⁴Weber, op. cit., p. 119. See also Erich Fromm, Escape from Freedom (New York: Farrar and Rhinehart, 1949), p. 91.

²⁵Ibid., p. 116.

²⁶Ibid., p. 117.

determine if one's ultimate reward was heaven or hell. Weber notes:

Calvinists or Protestants could not atone for hours of weakness or of thoughtlessness by increased good will at other times, as the Catholic or even the Lutheran could. The God of Calvinism demanded of his believers not single good works, but a life of good deeds. There was no place for the very human Catholic cycle of sin, repentance, atonement, release, followed by renewed sin. Nor was there any balance of merit for a life as a whole which could be adjusted to temporal punishments or the Church's means of grace.²⁷

A fourth factor that differentiated the two systems was the interaction patterns of the respective religious communities. Roman Catholics were a community of believers rather than a community of competitors as were Protestants.²⁸ One was born into the Roman church and confirmation merely strengthened one's membership.²⁹ On the other hand, ascetic Protestant denominations were, like a business, voluntary associations into which one was not born but was elected. Weber notes: "What is decisive is that one be admitted to membership by 'ballot' after an examination and an ethical probation. . ."³⁰

Membership in the ascetic Protestant church acted as a pedigree for successful associations with other industrious members. Burial insurance was offered in some denominations as in fraternal orders.³¹ The church then brought together affluent members whose interaction spurred them on toward more success. Unlike a guild, the church brought together competitors who were not restrained in attaining worldly success for

²⁷Ibid.

²⁸Gerth and Mills, op. cit., p. 321.

²⁹Ibid., pp. 307-308.

³⁰Ibid.

³¹Ibid.

salvation.³² Conversely, the Roman church emphasized a family community. All were brought together to be part of the mystical Body of Christ. Unlike the ascetic Protestant church, Roman Catholics acted as a family and salvation was a group phenomena. Where the ascetic Protestant church placed the individual in direct relation with the supernatural, the Roman church placed the individual with sanctified clergy who helped him to atone and interpret his salvation.³³

Anomie and Anomia

In the same era that Weber was considering differences in the Roman Catholic and ascetic Protestant social and religious systems, Emile Durkheim also noted certain variances in the two systems. He discovered that Roman Catholics had a lower divorce rate as well as a lower suicide rate.³⁴ He explained the relationship between suicide and divorce by the concept anomie, societal normlessness.³⁵ He also noted that another concept egoistic suicide was more prevalent among Protestants.³⁶ Egoistic suicide

³²Ibid.

³³Ibid.

³⁴Emile Durkheim, Suicide (Glencoe: Free Press, 1951), pp. 258-259. M. B. Scott and R. Turner, "Weber and Anomie Theory of Deviance," Sociological Quarterly, p. 37. Actually, both Weber and Durkheim can be considered theorists of anomie. Though Durkheim has long been considered to have started an interest in this concept, only recently has Weber been portrayed as a contributor to the concept of anomie. Scott and Turner attempt to show that contemporary contributors such as Robert King Merton's "mode of adaptations" are readily close in form to Weber's "types of social action." The authors also note the similarities in content between Merton's anomic twentieth century Americans and Weber's anomic nineteenth century ascetic Protestants.

³⁵Ibid.

³⁶Ibid., p. 421.

is characterized by the individual's lack of restraint from the group and lack of emotional support.³⁷

Much later, Gibbs contended that Durkheim's concept of egoistic suicide and his concept of anomie were not entirely clear and could not be operationalized unless both of the concepts were combined.

Durkheim's distinction between the causes of anomie and egoistic suicide is by no means clear, and it is doubtful whether an adequate distinction can be drawn even on the conceptual level, much less in strictly empirical terms.³⁸

Recent research with Protestantism has taken Gibbs' lead and has combined the concepts of egoism and anomie under another concept, the concept of anomia, the psychological component of anomie.³⁹ Anomia is defined as "self-to-others alienation," "an individual's feeling that community leaders are detached from and indifferent to his needs, that the social order is fickle and unpredictable, that his lot is getting worse, that life has lost meaning, and that even close personal relations are unsupportive."⁴⁰ In an article in which anomia is defined, Leo Srole, a social psychologist, supports this concept as a useful tool of discovery and contends that interest in the area of alienated relationships should

³⁷Ibid.

³⁸J. Gibbs, "Suicide," Editors R. Merton and R. Nisbet in Contemporary Social Problems, p. 255.

³⁹D. Dean and J. Reeves, "Anomie: A Comparison of a Protestant and Roman Catholic Sample," Sociometry, 25 (November, 1962), pp. 209-212; and W. Y. Wassef, "The Influence of Religion, Socio-Economic Status, and Education on Anomie," Sociological Quarterly, 7 (Spring, 1967), p. 237.

⁴⁰J. M. Yinger, Toward a Field Theory of Behavior, Personality and Social Structure (New York: Houghton Mifflin & Co., 1965), p. 205.

not be dominated just by the concept of anomie. Srole notes:

Accordingly, individual eunomia-anomia is viewed as a variable contemporary condition having its origin in the complex interaction of social and personality factors, present and past. In short, the condition is regarded as a variable dependent on both sociological and psychological processes. As such, it warrants direct attack in the wide-ranging strategy of research. Operationally speaking, Robin Williams appears to take a dissenting position: "Anomie as a social condition has to be defined independently of the psychological states thought to accompany normlessness and normative conflict . . . The basic model for explanatory purposes is: normative situation \longrightarrow psychological state \longrightarrow behavioral item or sequence." But in an interesting footnote Williams adds: "Strictly speaking, of course, the arrows should be written \longleftrightarrow : the relations are reciprocal." If the relations are reciprocal, as we concur, then the explanatory model is significantly altered. With such alteration, considerations of operational efficiency, rather than of an unidirectional causal theory, may dictate to the investigator at what point his research should break into the chain. Clearly, verbalizable psychological states of individuals and their situational concomitants are more readily accessible to the instruments of the researcher than is the operationally complicated cultural abstraction that Williams calls the "normative structure" and seems to predicate as the researcher's necessary point of first attack.⁴¹

Both the concepts anomie and anomia have had a great deal of research. The concept of anomie has probably had more research because anomia, as defined by Leo Srole, was not introduced until 1951.⁴² In that year,

⁴¹Leo Srole, "Social Integration and Certain Corollaries: An Exploratory Study," American Sociological Review, 21 (December, 1956), p. 711.

⁴²From Durkheim's original contribution, one can see the tremendous amount of work that his original work stimulated. From Durkheim's first work to date there have been some 137 articles, books and papers. There have been 52 theoretically oriented works (29 sociological, 15 social-psychological and 8 psychological) and 95 methodological works (35 sociological, 47 social-psychological and 13 psychological).

Srole read a paper in a meeting of the American Sociological Society in which he discussed anomia. Srole hypothesized in his paper that an anomic state of affairs is one of the prime forces on the urban scene contributing to social distance, discrimination and rejection of minorities. Srole developed a five item scale and administered this scale to a sample of 901 bus riders in Springfield, Massachusetts.⁴³

He sought in that study to validate his scale by criterion validation. In this procedure, the scale is administered along with another established scale to discover if there is a significant relationship between the results of the established scale and the new scale.⁴⁴ In this case, the correlation between the two scales was significant and these findings gave indirect support to Srole's "anomia" scale. From the time of the creation of the scale until recently, the "anomia" scale has been correlated with many other psychological and sociological variables, and other researchers have elaborated upon his scale.⁴⁵

Protestantism and Anomia

It would seem that on the basis of this writer's observations, Protestantism and anomia have had little coverage in contemporary research, and seemingly the larger more general areas of anomie and religion also

⁴³A. H. Roberts and M. Rokeach, "Anomie, Authoritarianism, and Prejudice, A Replication," American Journal of Sociology, 61 (December, 1956), p. 355.

⁴⁴Bernard S. Phillips, Social Research, Strategy and Tactics (New York: MacMillan Co., 1964), p. 160.

⁴⁵See selected bibliography on the Srole scale and anomia on page 62 of this thesis.

have been neglected.⁴⁶ Bell, in 1957, tried to find some structural determinants of anomie. Using four census tracts in San Francisco with interviews from 701 adult males, he found that socio-economic status, social participation, and socio-economic status of the neighborhood were inversely associated with anomia as measured by the Srole scale. Age was directly associated with anomia and religion was unrelated to anomia.⁴⁷

In the spring of 1962, Dean and Reeves did a study of Protestant and Roman Catholic women of two different college institutions.⁴⁸ The authors' hypothesis that Catholic College women would have lower normlessness scores than Protestant women was retained. Dean and Reeves noted that the Protestant's father's occupational rank was significantly higher and tended to minimize the differences between the Roman Catholic and Protestant groups. This minimization was due to some evidence suggested by Dean and Reeves that lower socio-economic class is positively correlated with anomia.⁴⁹

Wassef replicated the Dean and Reeves study but added controls for social class and type of educational institution.⁵⁰ Protestants were compared with Roman Catholics at the same socio-economic level, and the

⁴⁶See selected bibliography on Protestantism, anomie and anomia on page 64 of this thesis.

⁴⁷Wendell Bell, "Anomie, Social Isolation, and the Class Structure," Sociometry, 20 (June, 1957), pp. 105-116.

⁴⁸D. Dean and J. A. Reeves, op. cit.

⁴⁹Ibid.

⁵⁰Wassef, op. cit., pp. 237-238.

samples were drawn from similar coeducational institutions.⁵¹ His findings supported the rejection of the null hypothesis that Protestant and Roman Catholic anomia scores were equal. The null hypothesis of equal scores for the same socio-economic class for both Protestants and Catholics was also rejected.⁵²

The studies by Dean and Reeves, and Wassef, and another by Bell are, apparently, the only studies dealing directly with Protestantism and anomia. It is upon these studies that this study is based. Part of this past evidence indicates a relationship between Protestantism and anomia. Other evidence by Bell does not indicate such a relationship. These contradictory findings direct this study in attempts to find another variable or other variables that may resolve the contradictions of past research.

Protestantism, Urbanism and Anomia

One of the variables that has not previously been considered in other research is the urban setting. The urban setting in contrast to rural areas has been noted by some researchers as a milieu that fosters anomia and anomie.⁵³ Urbanism might foster anomia and anomie because the metropolitan city is less socially homogeneous and has less uniform social control than does the small town or farm areas.⁵⁴ In most instances,

⁵¹Hollingshead and Redlich, op. cit., pp. 387-397.

⁵²Wassef, op. cit.

⁵³Clinard, op. cit., pp. 222-223.

⁵⁴Yinger, op. cit., pp. 197-198.

normative deviations are higher per one thousand in the city than in rural and small areas.⁵⁵ Thus, if there is different life style patterns between rural and small town areas in comparison with metropolitan cities, perhaps this variable may minimize the effect of Protestantism on the life of the urban individual. The reader may note that Bell's Protestant and Roman Catholic samples came from metropolitan San Francisco. The samples were found to have no significant differences in the occurrence of anomia. Thus, the urban way of life may be important in reducing or neutralizing the effect of Protestant affiliation and individual anomia. This variable will be considered and discussed in the last chapter of this thesis.

Statement of the Hypotheses

In stating the hypotheses to test the relationship of anomia to religious affiliation, this researcher wants to utilize past research and also look into areas not covered by work in this area. Four hypotheses will be stated which cover not only past work but will also seriously look at religious involvement, and the final hypothesis will compare the sensitivity of two anomia scales.

Researchers have established a relationship between Protestantism and anomia, but they have overlooked the degree that an individual becomes personally involved in his church.⁵⁶ The first hypothesis is concerned

⁵⁵William F. Ogburn and Otis D. Duncan, "City Size as a Sociological Variable," in Ernest W. Burgess and Donald J. Bogue, editors, Contributions to Urban Sociology (Chicago and London: The University of Chicago Press, 1960, p. 144.

⁵⁶This idea of religious involvement is the contention of Glock and Stark. See: C. Y. Glock and R. Stark, Religion and Society in Tension (Chicago: Rand McNally, 1960), p. 21.

with religious affiliation, without degree of involvement, but the second and third hypotheses take this into account. Therefore, the first hypothesis will deal with the classic problem and will look at all Catholics and Protestants in the sample. The second hypothesis will use the degree of religious involvement in assessing differences between active and inactive Protestants. This second hypotheses will try to highlight the Weberian contention that increased allegiance to Protestant norms will increase anomia of the individual Protestant. The third hypothesis will also use degree of involvement to compare active Protestants with active Catholics.

Hypothesis I: Protestants and Roman Catholics are likely⁵⁷ to have similar indexes of anomia.

Secondly, the degree of involvement in the church must be compared first within the Protestant social system.

Hypothesis II: Active Protestants and inactive Protestants are likely to have similar indexes of anomia.

Thirdly, it is necessary to assess only active members in each social system to control for the bias of inactive members. This will also assess the influence of religiosity.

Hypothesis III: Active Protestants and active Roman Catholics are likely to have similar indexes of anomia.

Finally, contemporary research has revealed many psychological scales of anomia. Of these, scales, one by Dean and another by Srole, will be compared for their sensitivity to assess anomia.

Hypothesis IV: The Dean and Srole scales are not likely to differ in their measurement of anomia between Roman Catholics and Protestants.

⁵⁷"Likely" is to mean that indexes of anomia will fall within .05 level of confidence.

Summary

Durkheim maintained that religions throughout the world were social organizations that brought men together. Religions acted as cohesive bonds and they provided the supernatural sanctions for the actions and values motivated by their memberships. Though Weber also concerned himself with religions throughout the world, he saw within the Protestant church elements that did not facilitate group cohesion. According to Weber, the ascetic Protestant church provided an environmental milieu that did not foster interaction patterns encouraging psychic relief and social support. Also the social structure of the church encouraged role strain for both the laity and the clergy.

Contemporary researchers have developed the early observations of both Weber and Durkheim and have sought to find a relationship between Protestantism and anomia, a psychological component of anomie. In studies by Dean and Reeves, and another by Wassef, female member's participation in the Protestant church was positively correlated with an anomic perception of the world. In a study by Bell no relationship was noted between the two variables. This study will in part replicate the studies by Dean and Reeves, Wassef, and Bell.

The next chapter will discuss the methods used to discover whether or not there is a relation between religious affiliation and anomia. The contents of the chapter will also include a discussion of the sample that was selected from a college population.

CHAPTER II

SAMPLE AND METHODS

The Sample

The sample for this study was drawn from a universe that included all students at the University of Nebraska at Omaha attending that institution in the spring of 1968.¹ The population of the school at that time was 8,149 students.² The students' names were drawn from the University's registration book which contained names of all full-time and part-time students.³ The subjects were chosen through use of a table of random numbers.⁴ A sample was drawn of 600 potential respondents, and this sample constituted .073 of the finite universe.

¹The school at that time (second semester of the 1967-8 session) was legally and officially called the Municipal University of Omaha. This institution merged with the University of Nebraska on July 1, 1968.

²This information was obtained from the University of Omaha's school newspaper, Gateway, Vol. XLVII, February 9, 1968, p. 1.

³The author was able to obtain these names through the cooperation of the Registrar, Mr. Virgil Sharpe, and Mrs. Jane Kempf. Those students who had dropped out during the semester were omitted from the book.

⁴Rand Corporation, A Million Random Digits with 100,000 Normal Deviates (Glencoe, Ill.: Free Press, 1955). The students were chosen on the basis of five digits. The first three numbers indicated the page number and the second two digits indicated the position on the page.

Six hundred questionnaires and introductory letters⁵ were sent to the respondents. Within ten days, two hundred and fifty (250) were returned. A follow-up post card⁶ went to two hundred and fifty (250) respondents and a remaining one hundred (100) received phone calls from the author and the graduate intern staff.⁷ From the encouragement of phone calls and post cards, another eighty (80) questionnaires were received. After this period, another two hundred and seventy letters⁸ (270) were sent out to the remaining respondents. Of the two hundred and seventy (270) sent out, approximately one hundred were returned. The total returned to the author was four hundred and twenty-nine (429). Not all questionnaires were usable, however.

The sample design called for unmarried, undergraduate, white, Protestant or Roman Catholic respondents. With the application of the above criteria, twenty-seven respondents who stated a religious affiliation other than Protestant or Roman Catholic were eliminated. Eight respondents were nonwhite and seven were divorced or had lost a mate and could not be included in the sample as unmarried. Five returned their questionnaires, but refused to complete them. Nine made clerical errors that invalidated their questionnaires and three were graduate students.

⁵See Appendix A, p. 65.

⁶See Appendix B, p. 70.

⁷My thanks to Richard Francis, Jane Moran, Max Krohn, Larry Myers, Judy Kessler, Marianne Hanson, Nancy Wilson, Roger Pearson, Vince Webb, and Richard Fielding. The phone messages were extremely brief. The message included the name of the person or the staff, his affiliation with the university and an encouragement to return the questionnaire.

⁸See Appendix C, p. 72.

The original return rate was 71.5 per cent (429); however, after sixty questionnaires were invalidated, 61.5 per cent (369) were considered usable. Therefore, the sample constituted males and females who were Protestant or Roman Catholic, single, white, and undergraduate students who had attended the university in the spring of 1968. The majority also lived in Omaha, Nebraska, as the university was a city college.⁹ Only twelve respondents came from Bellevue, Elkhorn, Papillion and other nearby small towns. The author was unable to control for the small per cent that come to the university from other parts of the nation. These are considered as unlikely to produce systematic bias so far as the emphasis of this study is concerned.

Data Collection

The information was collected by means of mailed questionnaires. A questionnaire was used rather than some other method primarily because of the researcher's financial limitations. Though this method is less expensive, it does not necessarily mean that it is inferior to other methods, such as the interview. Crotty contends that a questionnaire can be considered valid if proper attention is given to seeing that the questionnaire is not laborious to complete, that the researcher insures that an adequate pretest is given, and that there is a financial limitation on the part of the researcher. In every instance, the researcher

⁹J. Cass and M. Birnbaum, Comparative Guide to American Colleges (New York: Harper and Row, 1964), p. 433.

fulfilled these requirements.¹⁰ In the pretest, the questionnaire was given to approximately 75 students whose age ranges were from 17 to 55 and whose class level ran from freshman through senior. These students were from an introductory survey sociology course which is taken by students during the course work at the university. Though they are not directly representative of the school, Zetterburg contends that non-random samples are permissible for the analysis of variables and for pretest work.¹¹ After the questionnaire was given, the researcher asked for comments and criticisms of the questionnaire. Only a few criticisms were noted, and those questions did not deal with the difficulty of taking the test but rather with some specific questions constructed by Srole and others. The researcher also noted that the questionnaire was completed by most students in about eight to ten minutes.

The Questionnaire

The questionnaire¹² contained four major sections: (1) statuses and abilities, (2) a religiosity index,¹³ (3) the Srole scale,¹⁴ and

¹⁰W. J. Crotty, "The Utilization of Mail Questionnaires and the Problem of Representative Return Rate," Western Political Quarterly (March, 1966), pp. 44-53.

¹¹Hans Zetterburg, On Theory and Verification in Sociology, rev. ed., (Totowa, New Jersey: Bedminster Press, 1963), pp. 54-55.

¹²See Appendix A, p. 65.

¹³Gerhard Lenski, The Religious Factor: A Sociologist's Inquiry (Garden City, New York: Doubleday and Company, 1961), p. 271.

¹⁴Leo Srole, "Social Integration and Certain Corollaries: An Exploratory Study," American Sociological Review, 21 (December, 1956), p. 711.

(4) the Dean scale.¹⁵

The first set of questions asked the individual's varying statuses and abilities including respondent's questionnaire number, sex, age, father's occupation, father's education, and the individual's religious affiliation. Father's occupation and father's education formed the basis for the determination of the respondent's social class. These two requirements are necessary for Hollingshead's Two Part Index of Social Position, which is composed of two seven-unit ordinal scales covering the respondent's father's occupation and education.¹⁶ The two scales had a combined numerical range of 2 to 14 points. Classes I and II of the Hollingshead Two Part Index of Social Position are the two highest social classes. These classes were assigned numerical values of 2 through 4 points and made up 13 per cent of the sample. Classes III and IV, which may be considered the middle classes, were assigned numerical values of 5 through 9 points and composed 70 per cent of the sample. Class V is the lower social class with numerical values of 10 through 14 points and composed 17 per cent of the population. Respondents in social classes III and IV were used in the sample and the others omitted. (See Table I).

The second set of questions assessed the individual's involvement in his religion. The items used in this context were obtained from a study of Protestants and Catholics in Detroit, Michigan, under the auspices of Gerhard Lenski.¹⁷ The Detroit study attempted to ascertain the

¹⁵D. Dean and J. Reeves, "Anomie: A Comparison of a Protestant and Roman Catholic Sample," Sociometry, 25 (November, 1962), pp. 209-212.

¹⁶A. B. Hollingshead and F. C. Redlich, Class and Mental Illness: A Community Study (New York: Wiley, 1958).

¹⁷Lenski, op. cit.

TABLE I
HOLLINGSHEAD'S INDEX OF SOCIAL POSITION
AND PERCENTAGE OF POPULATION

Class I	}	13%
Class II		
Class III	}	70%
Class IV		
Class V	—	17%

Range 2-14 points

Total 100%

social mobility of the two religious groups. The religiosity questions have been characterized by Glock and Stark as questions that assess five dimensions of religious commitments. Glock and Stark note: "There is no single piece of research in the literature which has looked at all five dimensions simultaneously, with a few exceptions. . ."¹⁸ The five dimensions assess the respondent's beliefs, intelligence, emotional interest in his religion, church attendance, and his expectations of what others expect of him in the church.

The above five dimensions of religion are covered by seven questions with ordinal properties and three with nominal properties in the questionnaire. This researcher used the Modified Lenski Religiosity Scale assessing the five dimensions mentioned above which a range of 6 (relatively little or no religious commitment) to 25 (relatively high religious commitment). The median score of the sample was 12.95 so that the median line of demarcation was drawn between 12 and 13. There is some justification in dividing the respondents at this point, for the "active" (those scoring above the median) as opposed to "inactive" (those scoring below the median) respondents appeared to also correlatively respond to two of the three nominal questions. Such a response indicated a high degree of religious commitment. (See Table XI in Chapter III.)

The third area of the questionnaire encompassed the Srole scale¹⁹ and the Dean scale.²⁰ The Srole scale is assumed to have ordinal properties

¹⁸C. Y. Glock and R. Stark, Religion and Society in Tension (Chicago: Rand McNally and Co., 1965), p. 21.

¹⁹Srole, op. cit.

²⁰Dean, op. cit.

with a range of 5 points as a low to 10 as high.²¹ If a respondent did not complete all the questions, the entire scale is not used. This occurred in only a few instances. Miller and Butler contend that the Srole scale can be dichotomized at the median.²² Miller and Butler, using two samples, note that using the Srole scale and analyzing it can have its problems. Primarily, previous research has analyzed results of Srole's scale by Guttman scaling or factor analysis. Miller and Butler suggest analyzing by "latent class analysis" which was originally suggested by Srole. They conclude: "Gradations of the Guttman scales type would appear to be central-individualized, and polarization would appear to be more appropriate."²³ Polarization is the division of scores into anomia-eunomia, rather than a gradation of anomic to less anomic. A score of 7 or above was considered an occurrence of anomia; 6.16 was the overall median.

The Dean "normlessness" scale comes from a study which this thesis, in part, attempts to replicate.²⁴ His six-item scale was originally drawn from a 139-item scale derived from the literature and interviews. The items were then evaluated by a seven-member panel of judges who divided the items into three subscales and finally subsumed it into a six-item subscale. Dean mentions that in measuring the index of anomia in

²¹Srole, op. cit.

²²C. R. Miller and E. W. Butler, "Anomie and Eunomia, A Methodological Evaluation of the Srole Anomia Scale," American Sociological Review, 31 (June, 1966), pp. 400-406.

²³Ibid.

²⁴Dean and Reeves, op. cit.

Protestants and Roman Catholics, he did not use the Srole scale because he feels that it is not a sensitive measure despite the fact that other researchers have used it. Dean notes:

In regard to the alienation-normlessness component, it is interesting to note that Keedy, using the Srole scale, found no anomie related to religious orthodoxy among Protestants. Bell, using the same scale but controlling for socio-economic status, found no correlation between anomie and being Protestant, Catholic, or Jewish; nor with frequency of attendance at church. It may be speculated that a normlessness scale clearly differentiating the purposelessness and conflict of directives subtype might prove more fruitful. Further investigation should be made in regard to the syndrome of alienation. In this connection, it may be noted that Srole's scale could not be retained in our alienation scales because his items failed to meet our judging and item analysis criteria.²⁵

The Dean scale was operationalized by a weighting of 6 point score as low and 12 points as a high. Eight points or above was considered an occurrence of anomia; 7.56 was the overall median.

The test of significance used for the analysis of the data was the Chi-square. Chi-square tests whether findings that are obtained empirically differ by greater than chance from the theoretically expected findings. This test of significance was chosen because it requires the assumption that the data is at least nominal, randomly and independently selected, and the theoretically expected frequencies of each cell of the table achieved in 5 or more cases,²⁶ but has no parametric assumptions involved.

²⁵Dean, op. cit.

²⁶John H. Mueller and Karl H. Schuessler, Statistical Reasoning in Sociology (Boston: Houghton Mifflin Co., 1961), p. 262.

Summary

This chapter has discussed the methods used to discover if there is a relationship between religious affiliation and anomia. A pretest was given to discover if the questionnaire was understandable and could be completed by the respondent. The pretest was not used as a validating procedure for the scales of anomia and religiosity as they were pretested and established by other researchers. Rather, the pretest was used to assess the value of the questionnaire as a tool to gather information easily and correctly.

Mailed questionnaires were used for gathering information. It contained questions which covered some of the individual's statuses, his abilities and his perception of the world as measured by the Dean and Srole scales. A religiosity scale was also used to measure the involvement of the individual in his religion. Characteristics of the sample were discussed and a discussion was also included on the test of significance that was used in the study.

The next chapter will discuss the findings of this thesis. In many instances, tables will be provided in the chapter.

CHAPTER III

FINDINGS

In this study, there were 369 Protestants and Roman Catholics. Of this total, 163 were Roman Catholics and 206 were Protestants. Partitioned according to sex, 208 were male and 161 were female.

TABLE II

NUMBER OF RESPONDENTS COMPRISING RELIGIOUS
AFFILIATION AND SEXUAL STATUS

Male	Female	Roman Catholic	Protestant
208	161	163	206

This total of 369 respondents represented a return rate of 61.5 per cent. Crotty considers this return rate to be above average.¹ He notes that most mailed surveys have a 50 per cent return rate and that a significant minority of studies base their findings on a 25 per cent rate.²

Hypothesis I

Hypothesis I predicts that:

Protestants and Roman Catholics are likely to have similar indexes of anomia.

¹W. J. Crotty, "The Utilization of Mail Questionnaires and the Problem of Representative Return Rate," Western Political Quarterly (March, 1966), pp. 44-53.

²Ibid.

Hypothesis I is concerned with the differences between Roman Catholics and Protestants as derived from Weberian concepts. According to Weber, the two religious groups vary in their social structures, interaction patterns and collective consciences. Generally, these differences will be reflected by the two groups in their perception of society. As discussed in Chapter I, an extension of Weber's ideas would lead us to expect Protestants to be more anomic than Roman Catholics.

Table III shows that there is no significant difference at the .05 level of confidence between "all" Roman Catholics and Protestants in the sample. In this instance "all" still controls for marital status (single), race (Caucasian) and educational status (undergraduate). The findings represented in Table III are not consistent with previous research.³ Both Dean and Reeves, and Wassef found significant differences in occurrences of anomia between Roman Catholics and Protestants when controlling for the variables of age, sex, and social class. These variables of age, sex and social class in reference to religious affiliation and anomia will be discussed in Chapter IV.

Table IV considers the variable of age. No significant differences are found between the two religious groups when college students between the ages of 18 through 22 were controlled. Students falling into this category comprised 86.2 per cent of the sample. Dean and Reeves, and Wassef also controlled for age by using college age students but did not find significant differences between religious groups in anomia indices.

³D. Dean and J. Reeves, "Anomie: A Comparison of a Protestant and Roman Catholic Sample," Sociometry, 25 (November, 1962), pp. 209-212; and W. Y. Wassef, "The Influence of Religion, Socio-Economic Status, and Education on Anomie," Sociological Quarterly, 7 (Spring, 1967), p. 237.

TABLE III

NUMBER OF ROMAN CATHOLICS AND PROTESTANTS AND THE OCCURRENCE OF ANOMIC-EUNOMIC RESPONSES

Individual Anomic-Eunomic Responses	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Anomic Responses	107	80	187
Eunomic Responses	88	82	170
Column Totals	195	162	357

$$\chi^2 = 1.10$$

$$d.f. = 1$$

p. n.s.

TABLE IV

NUMBER OF PROTESTANTS AND ROMAN CATHOLICS FROM 18-22 AND THE OCCURRENCES OF ANOMIC AND EUNOMIC CASES

Individual Anomic-Eunomic Responses	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Anomic Responses	87	63	150
Eunomic Responses	108	59	167
Column Totals	195	122	317

$$\chi^2 = 1.48$$

$$d.f. = 1$$

p. n.s.

Table V shows no significant difference at the .05 level when social class is controlled. Previous research has controlled this variable by using the Hollingshead Two Part Index of Social Position.⁴ In this study and in a study of Wassef, social class was operationalized by combining Hollingshead's social classes III and IV of Roman Catholics and of Protestants. As previously noted, Wassef did find significant differences but this study did not.

TABLE V

NUMBER OF PROTESTANTS AND ROMAN CATHOLICS IN SOCIAL CLASSES III AND IV AND THE OCCURRENCES OF ANOMIC AND EUNOMIC CASES

Individual Anomic-Eunomic Responses	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Anomic Responses	80	43	123
Eunomic Responses	80	51	131
Column Totals	160	94	254

$$x^2 = .43$$

$$d.f. = 1$$

p. n.s.

Tables VI and VII uncover no significant differences when sex is the controlled variable. Dean and Reeves, and Wassef controlled sexual status by using only female respondents in their samples when comparing

⁴A. B. Hollingshead and F. C. Redlich, Class and Mental Illness: A Community Study (New York: Wiley, 1958). The seeming differences between the studies will be discussed in Chapter IV.

TABLE VI

NUMBER OF MALE PROTESTANTS AND ROMAN CATHOLICS AND
THE OCCURRENCES OF ANOMIC AND EUNOMIC CASES

Anomic Cases	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Anomia	51	57	108
Eunomia	46	47	93
Column Totals	97	104	201

$$\chi^2 = .09$$

$$d.f. = 1$$

p. n.s.

TABLE VII

NUMBER OF FEMALE PROTESTANTS AND ROMAN CATHOLICS AND
THE OCCURRENCES OF ANOMIC AND EUNOMIC CASES

Individual Anomic- Eunomic Cases	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Anomia	48	23	71
Eunomia	50	35	85
Column Totals	98	58	156

$$\chi^2 = 1.29$$

$$d.f. = 1$$

p. n.s.

Roman Catholics and Protestants. This study also controlled for sex, but found no significant differences.

An interesting theme indirectly related to the question of anomia among Protestants and Roman Catholics is anomia and ascetic Protestantism. Weber was concerned with this particular group of Protestants in his work. According to his definition, ascetic Protestants were all Protestant denominations with the exception of Anglicans and Lutherans. He excluded these two groups from the remaining Protestant denominations because he perceived the Lutheran and Anglican socio-religious structure as being quite similar to that of the Roman Catholic church. Previous research in the area of anomia and religious affiliation has not taken this distinction into account. Tables VIII through X are concerned with the possibility that the distinction between ascetic Protestants and other Protestant denominations may influence the result.

Table VIII shows no significant differences in the number of individual anomic-economic cases between Roman Catholics and "ascetic Protestants," generally operationalized as Methodists, Presbyterians, Baptists, and small body Protestant denominations. No significant differences were observed between Roman Catholics and ascetic Protestants.

The difference between Catholics and Episcopalians and Lutherans may not be due to the religious structure and values but may be due to other variables not controlled in this comparison, such as social class. All Roman Catholics were used in this comparison regardless of their social class. This was true also of the Episcopalians and Lutherans. However, Schneider and others have found that Roman Catholics, in contrast to other religious groups, are concentrated in the lower socio-economic

classes.⁵ Furthermore, researchers have found a high correlation between lower class and the occurrence of anomia and anomie.⁶ A comparison between

TABLE VIII

ASCETIC PROTESTANTS* AND ROMAN CATHOLICS AND NUMBER OF ANOMIC AND EUNOMIC CASES

Individual Anomia-Eunomic Responses	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Anomic Responses	51	80	131
Eunomic Responses	58	82	140
Column Totals	109	162	271

$$x^2 = .13 \quad \text{d.f.} = 1 \quad \text{p. n.s.}$$

*Includes Methodists, Presbyterians, Baptists, Disciples of Christ, and all other small body Protestant denominations.

⁵Herbert Schneider, Religion In Twentieth Century America (Cambridge, Mass.: Harvard University Press, 1952), p. 228, and Bernard Lazerwitz, "A Comparison of Major United States Religious Groups," Journal of the American Statistical Association, 56 (September, 1961), pp. 568-579.

⁶Anomia studies dealing with social class are: Alan H. Roberts and Milton Rokeach, "Anomie, Authoritarianism, and Prejudices: A Replication," American Journal of Sociology, 61 (December, 1961), pp. 355-358; Leo Srole, "Anomie and Authoritarianism, and Prejudice,"; and Milton Rokeach, "Rejoinder," letters to the editor, American Journal of Sociology, 62 (March, 1962), pp. 63-67; Leo Srole, "Social Integration and Certain Corollaries," American Sociological Review, 21 (December, 1956), pp. 709-716; Wendell Bell, "Anomie, Social Integration, and the Class Structure," Sociometry, 20 (June, 1957), pp. 105-116; Dorothy L. Mier and Wendell Bell, "Anomia and Differential Access to the Achievement of Life Goals," American Sociological Review, 24 (May, 1959), pp. 189-202; Melvin Tumin and Ray C. Collins, "Status, Mobility, and Anomie," British Journal of Sociology, 10 (May, 1959), pp. 253-267; Ephraim H. Mizruchi, "Social Structure and Anomia in a Small City," American Sociological Review, 25 (May, 1960), pp. 645-654; Edward L. McDill, "Anomie, Authoritarianism, Prejudice, and Socio-Economic Status: An Attempt at Clarification," Social Forces, 39 (March, 1961), pp. 39-54; Lewis M. Killian and Charles M. Grigg, "Urbanism, Race, and Anomia," American Journal of Sociology, 67 (April, 1962), pp. 661-665.

Roman Catholics and Lutherans and Anglicans in regard to their index of anomia may not be a fair comparison without the control of social class. Though we are comparing the two religious groups, it is quite possible that in the Roman Catholic sample there is a significantly higher percentage of respondents who are in the lower socio-economic class in contrast to Lutherans and Anglicans. Therefore, the results of the comparison of the two religious groups may have a social class bias. It may be a comparison of mainly lower class Roman Catholics with middle class Anglicans and Lutherans. If there is a social class bias, this bias as mentioned above would affect the findings of the index of anomia of the two groups.

There are in this study no significant differences between "ascetic Protestants" and Episcopalians and Lutherans as seen in Table IX. However, Table X shows a significant difference at the .20 level but not at the .05 level between Lutherans and Episcopalians when compared with Roman Catholics.

Hypothesis II

Hypothesis II predicts that:

Active Protestants and inactive Protestants are likely to have similar indexes of anomia.

Hypothesis I emphasized a Weberian contention. The researcher looked at Protestants and Roman Catholics controlling for age, sex, social class, and ascetism. However, Hypothesis II has not only a Weberian consideration, but also a Durkheimian emphasis built into it. As noted early in Chapter I, Durkheim contends that religion regardless of its content facilitates: (1) group cohesion and (2) individual psychic strength.⁷ One component

⁷See Chapter I, pp. 1-2.

TABLE IX

ASCETIC PROTESTANTS AND PROTESTANTS AND COMPARISON
OF THE NUMBER OF ANOMIC CASES

Anomic Cases	Religious Affiliation		Row Totals
	Ascetic Protestants ⁺	Protestants*	
Anomia	51	36	87
Eunomia	58	50	108
Column Totals	109	86	195

$$\chi^2 = 1.35$$

$$d.f. = 1$$

p. n.s.

⁺Methodists, Presbyterians, Baptists, Disciples of Christ, and small body denominations.

*Episcopalians and Lutherans.

TABLE X

PROTESTANTS* AND ROMAN CATHOLICS AND
NUMBER OF ANOMIC CASES

Anomic Cases	Religious Affiliation		Row Totals
	Protestants*	Roman Catholics	
Anomia	36	80	116
Eunomia	50	82	132
Column Totals	86	162	248

$$\chi^2 = 2.40$$

$$d.f. = 1$$

p. n.s.

*Lutherans and Episcopalians.

of the individual's psychic state is anomia, a psychological attitude. Therefore, active members would be less likely to be more anomic than inactive members. However, Weber saw the ascetic Protestants competing against each other for material success.⁸ Success was an indicator of salvation. The value of competition for material success brought about anomie among the members. Therefore, one can infer from Weber that active members would tend to be more anomic than inactive members.

The result of Table XI is quite different than one would expect. The reader may recall that Durkheim contended that religion binds men together. However, results seen in Table XI reveal that active and inactive members have no significant differences in their responses. One would think that active members would be more cohesively bound to the group and, therefore, significantly less anomic than inactive members. On the other hand, Weber contended that active members would be more involved in a religious group whose basic values would enhance a more anomic perception of the world than less active members. Therefore, active members should be more anomic than inactive members.

From both the perspectives of Durkheim and Weber, active and inactive members should have significantly different responses. Though Weber and Durkheim appear to vary on why the responses should differ, they would probably agree that there should be a difference. If this finding holds up through future replications, and if both religiosity and anomia are measured accurately, this would lead us to think that perhaps there are other variables of which Weber and Durkheim did not consider. It is not

⁸See Chapter I, pp. 2-3.

entirely clear to this author why there were little differences between the two groups. However, the next chapter will contain a discussion on the possibility of other variables and how they may affect the results listed in this chapter.

TABLE XI

ACTIVE AND INACTIVE PROTESTANTS (RELIGIOUS INVOLVEMENT)
AND NUMBER OF ANOMIC AND EUNOMIC CASES

Anomic Cases	Religious Involvement		Row Totals
	Active Protestants	Inactive Protestants	
Anomia	41	54	95
Eunomia	51	49	100
Column Totals	92	103	195

$$x^2 = 1.21$$

$$d.f. = 1$$

p. n.s.

Hypothesis III

Hypothesis III states:

Active Protestants and active Roman Catholics are likely to have similar occurrences of anomia.

This hypothesis attempts to control the bias of inactive membership. Inactive members in contrast to active members may minimize the differences between the two religious systems. For inactive members are less likely to be involved in their religion and would be less likely to give responses to a questionnaire that would reflect their churches' beliefs. Active members on the other hand are involved in the system and are quite likely

to reflect the values of their church. Both Weber's and Durkheim's considerations are oriented toward religious involvement. For the Weberian contention, the emphasis is with Protestantism, and for Durkheimian contention, the importance is controlling active membership in either religious system. Table XII indicates no significant differences at the .05 level of confidence. This is not surprising when the reader notes that in earlier hypotheses little differences between all Roman Catholics and Protestants or between Protestants controlling for ascetism and religious involvement were found. Thus, according to these findings, few differences appear to emerge in areas that we have looked at so far.

TABLE XII

ACTIVE PROTESTANTS AND ACTIVE ROMAN CATHOLICS
AND NUMBER OF ANOMIC AND EUNOMIC CASES

Individual Anomic- Eunomic Cases	Religious Involvement		Row Totals
	Active Protestants	Active Catholics	
Anomia	34	39	73
Eunomia	58	64	122
Column Totals	92	103	195

$$x^2 = .07$$

$$d.f. = 1$$

p. n.s.

Hypothesis IV

Hypothesis IV predicts:

The Dean scale and Srole scale are not likely to differ in findings of the index of anomia between Roman Catholics and Protestants.

A comparison of the two scales shows little difference in ability to discriminate anomia. The two scales have slightly different properties. As the scales were discussed in the previous chapter, they both have ordinal discussion for measurement of an index of anomia. Each has been dichotomized at their median. Any score on either scale that is above the median is categorized as anomic, and any score below the median is categorized as eunomic. The questions are phrased so that agreement with a response is an affirmation of an anomic statement. Hypothesis IV seeks to ascertain if there are differences between the two scales. Table XIII indicates similarities in medians of both scales. Table XIV and Table XV indicate little difference in Chi-square values discriminating scores from respondents of both systems. Table XVI finds no significant differences in the two scales' assessment and discrimination of anomia.

It appears that findings from this study reveal no significant differences between the two scales. It can be concluded, at least in part, that the two scales must have similar properties and that the two religious groups under study reflect little difference in their responses to these two scales.

The reader may note that in the majority of tables, the Chi-square value is quite low. In only one instance does the Chi-square value exceed .20.⁹ In this study and in most studies, the acceptable value is .05 or less. This value has been established by convention and is utilized in most contemporary research.¹⁰

⁹See Table IX.

¹⁰John H. Mueller and Karl H. Schuessler, Statistical Reasoning in Sociology (Boston: Houghton Mifflin Co., 1961), p. 262.

TABLE XIII

MEDIAN SCORES OBTAINED FROM PROTESTANTS AND ROMAN CATHOLICS BY DEAN AND SROLE SCALES

Anomia Scales	Religious Affiliation			
	Protestants		Roman Catholics	
	N	Median	N	Median
Dean	195*	7.67	162	7.48
Srole	194	6.15	162	6.19

*Discrepancy in number of Protestants is due to the fact that one respondent did not complete the Srole anomia scale nor did he indicate which alternatives he would choose.

TABLE XIV

ROMAN CATHOLICS AND PROTESTANTS AND NUMBER OF ANOMIC CASES AS MEASURED BY DEAN SCALE

Individual Anomic-Eunomic Cases	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Anomia	107	80	187
Eunomia	88	82	170
Column Totals	195	162	357

$$\chi^2 = 1.10$$

$$d.f. = 1$$

p. n.s.

TABLE XV

PROTESTANTS AND ROMAN CATHOLICS AND NUMBER OF ANOMIC
CASES AS MEASURED BY SROLE SCALE

Individual Anomic- Eunomic Cases	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Anomia	74	67	141
Eunomia	120	95	215
Column Totals	194	162	356

$$\chi^2 = 1.83$$

$$d.f. = 1$$

p. n.s.

TABLE XVI

DEAN AND SROLE SCALES AND NUMBER OF ANOMIC
PROTESTANTS AND ROMAN CATHOLICS

Anomia Scale	Religious Affiliation		Row Totals
	Protestants	Roman Catholics	
Dean	107	80	187
Srole	74	67	141
Column Totals	181	147	328

$$\chi^2 = .74$$

$$d.f. = 1$$

p. n.s.

Summary

Chapter III has discussed the findings of four hypotheses, and these findings were incorporated into fifteen tables. In every instance, no statistical differences were found at the .05 level of significance. No difference at .05 were found between Roman Catholics and Protestants when ascetism, age, sex, social class, and religious involvement were controlled. However, the reader must look at the results with some caution. One must recall that .05 level is an arbitrary figure. Though significant differences were not found, one might expect that at another level, difference might occur. One would also anticipate that the expected direction of the differences would be a higher rate of anomia among Protestants. Two scales were also analyzed in their ability to discriminate anomia and eunomia in respondents.

The last chapter is a summary of the thesis and an interpretation of the results.

CHAPTER IV

SUMMARY AND INTERPRETATION

Summary

As noted in the previous chapter, this study has attempted to assess the differing indexes of anomia with Protestant and Roman Catholic respondents. Sexual status, age, race, marital status, social class, residence, religious involvement, and ascetism were controlled. Statistical differences in every instance of comparisons of the two groups were found not to be significant at the .05 level of confidence. Religious involvement, comparing active and inactive members, also revealed no significant differences at the .05 level in the proportion of cases of anomia. This study also compared two anomia scales in their ability to discriminate anomic and eunomic respondents and found that there were no significant differences at the .05 level of significance between the two scales.

Interpretation

In looking at the findings of the previous chapter, one can readily see that this study's findings do not agree with past research.¹ Results also differ when comparing the findings of the studies that have dealt with the relationship between religious affiliation and anomia. Bell,

¹D. Dean and J. Reeves, "Anomie: A Comparison of a Protestant and Roman Catholic Sample," Sociometry, 25 (November, 1962), pp. 209-212; and W. Y. Wassef, "The Influence of Religion, Socio-Economic Status, and Education on Anomie," Sociological Quarterly, 7 (Spring, 1967), p. 237.

Bell and Meier and this author's study found no significant differences between Catholics and Protestants in the index of anomia.² Dean and Reeves, and Wassef did find differences in the occurrence of anomia between the two groups. Wassef's results were not as pronounced as those of Dean and Reeves but they were similar.³ In explaining the discrepancy in results, several variables will be considered. Looking at Table XVII, the reader can see a comparison of these variables as found in each of the studies.

This chapter will be divided into two major sections. The first section will consist of a discussion of variables that are less likely to affect the results of the study. The second section will deal with variables that the author feels may be pertinent to the discrepancy of results among the different studies.

The reader may look first at variable #2 on Table XVII. This item on the table consists of the type of scale used in the study. The Dean scale and/or the Srole scale was used by all the researchers. Though Dean contends that his scale differs from the Srole scale, this author did not find evidence to support this, as was seen in Chapter III (see Hypothesis IV). In all instances, the two scales were quite similar. Their medians were similar and there were no significant differences in the number of anomic cases assessed by each scale.

All the studies controlled for age (#4 on Table XVII) and none of the studies found significant differences between the religious groups when age

²Wendell Bell, "Anomie, Social Integration, and the Class Structure," Sociometry, 20 (June, 1957), pp. 105-116; and Dorothy Meier and Wendell Bell, "Anomie and Differential Access to the Achievement of Life Goals," American Sociological Review, 24 (May, 1959), pp. 189-202.

³Dean and Reeves, and Wassef, op. cit.

TABLE XVII
COMPARISON OF RELIGION AND ANOMIA STUDIES

	1	2	3	4	5	6	7	8
Bell	"r"	Srole	Dichot- omy	21-39 40-59 60 & over	Married Non- married	Male & Female Separate	Center's & Author's Classifi- cation	Shensky Urban Typo- logy
Bell and Meier	"r"	Srole	Dichot- omy	21-39 40-59 60 & over	Married Non- married	Male & Female Separate	Center's & Author's Classifi- cation	Shensky Urban Typo- logy
Dean and Reeves	"z"	Dean	Rate	College age	Single Females	Females	North Hatt Scale	None
Wassef	"z"	Dean	Rate	College Age	Single Females	Females	Hollings- head 2-part index	None
Snell	χ^2	Dean and Srole	Dichot- omy	19-22	Single males & females	Males & Females Separate	Hollings- head 2-part index	None

Test of Significance
Scale
Scoring Comparison
Age
Marital Status
Sex
S.E.S. N.S.E.S.

TABLE XVII (continued)

9	10	11	12	13	14	15	16	17
Author's Index	White	Scale of form. & voluntary associations	85%	Church Attendance	Interview	100%	Prot. and Cath.	None
Author's Index	White	Scale of form. & voluntary associations	85%	Church attendance	Interview	100%	Prot. and Cath.	None
None	White	None	80%	None	Mailed Questionnaire	48% 64%	Prot. and Cath.	None
None	White	None	65%	None	Mailed Questionnaire	Urban*	Prot. and Cath.	None
None	White	None	72%	Modified Glock & Stark Scale	Mailed Questionnaire	85%	Prot. and Cath.	Lutheran & Anglican & other Prot.

Occupational Mobility Race Social Participation Return Rate Religious Involvement Data Gathering Urban Residence Religious Affiliation Ascetism

*Wassef notes that samples were drawn from areas "located in midwestern U. S. urban complex."

was controlled. Some studies looked at different age groups and others worked only with college populations. However, not one study found significant differences of anomia when same age categories were compared.

All used single, middle class, white respondents (#7 and 10) of Roman Catholic and Protestant religious affiliation. Some studies used differing methods to assess social class, but when middle class, white Protestants were compared with similar Catholics, no significant differences were found.

The return rate (#12) of all the studies were within 12 percentage points of each other with the exception of Wassef who was 15 points below the lowest return rate and 20 points below the highest rate. However, it appears that the return rate was not an important variable because the results of the studies did not vary according to the return rate. Studies with a high return rate agreed with studies of a low return rate, and studies with rates only several points apart disagreed in their findings.

There are variables not controlled by all the studies which are seemingly not significant. Bell, Bell and Meier controlled for occupational mobility, neighborhood socio-economic status, and social participation (#7, 8 and 11), but the remaining studies did not. However, results did not appear to be affected by these variables. Dean and Reeves, and Wassef had different results not controlling for these variables. This researcher also did not control for the above variables but obtained results similar to the Bell, Bell and Meier study. Again, results did not covary with the cited variables.

Not all the studies used the same methods of gathering data. Some used the mailed questionnaire and others used the interview. Dean and

was controlled. Some studies looked at different age groups and others worked only with college populations. However, not one study found significant differences of anomia when same age categories were compared.

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Not all the studies used the same methods of gathering data. Some used the mailed questionnaire and others used the interview. Dean and

Reeves, and Wassef and this study used the mailed questionnaire, but all did not find the same results. The findings of the Bell, Bell and Meier study using the interview were similar to the results of this study which used the mailed questionnaire. Also of importance, Crotty (Chapter II) contends that mailed questionnaires do not bias results if the proper precautions are taken. As was noted in Chapter II, this author took the necessary precautions to avoid the bias of a mailed questionnaire.

This was the only study that controlled for "ascetic Protestants" as Weber defined the term. The results of this study, however, revealed that there was no significant differences between "ascetic Protestants" and other Protestants not classified as "ascetic". (See Chapter III.)

Religious commitment was given consideration in three studies, but was excluded in two others. At first, this variable appeared significant as three studies (Bell, Bell and Meier, and this study) controlling for this variable had different results than those without that variable (Dean and Reeves, and Wassef). In this study in the previous chapter, the reader may remember that this problem of religious commitment was reconstructed in Hypothesis II and III. The author found that there were no differences between active and inactive Protestants and no differences between active Protestants and active Roman Catholics. Religious commitment as measured in this study covered not only church attendance, but socio-religious attitudes as well. The result again appears to indicate that religious commitment not to be a determining factor in differing results among the studies.

However, the author does have doubts about the quantitative measurement of religiosity. In some studies, religious commitment was measured by such items as church attendance and membership in religious organizations.

Though this study had a more elaborate criterion for religiosity, it was as other studies quite primitive. The religiosity scale was ordinally weighted and the sub-components of the scale were arbitrarily chosen. Perhaps some sub-components were unnecessarily given more emphasis than others. The reader, therefore, must consider that religiosity as measured by this study still lacks the methodological sophistication that the author would want to have to measure religiosity.

To sum up: variables 2, 4, 7, 8, 9, 10, 11, 12, 13, 14, 16, and 17 of Table XVII do not appear to influence the results of the five studies. Typically, these variables included social statuses and methodological treatments. In each case of the above mentioned variables, results did not correlate with the control for that variable. In some instances, variables were controlled in one study but in no others and similar results still occurred among two or more of the studies. However, there are other variables listed in Table XVII that might have an influence on the results of the studies.

One variable may be the scoring method that was used. The scoring methods of both this study and the Bell, Bell and Meier study are similar as are the results. Both studies dichotomized the scale into anomia-eunomia responses as their index of anomia. Miller and Butler support this procedure in an article suggesting that dichotomizing the scales best reveals their properties. Dean and Reeves, and Wassef did not dichotomize the scales but used a rate of anomia. The medians of the two samples were compared and the range was determined. This author did not use the latter scoring technique because other researchers suggested that obtaining the rate of anomia was methodologically inadequate. Since results do covary with scoring methods, this variable may have an influence on the results.

To compound the problem, different tests of significance were also used in analyzing the data! Bell, Bell and Meier used the "Pearson r," Dean and Reeves, and Wassef used the "z" score and this study used the chi-square. These different tests of significance may bias the results of the different studies as the tests of significance were based on the type of scoring involved in each study.

Perhaps, other indirect evidence could lend support to the dichotomy of the anomia. Future researchers may want to consider interviewing a set number of respondents who scored high and low on the anomia scale. Perhaps, detail interviews would have a discrepancy between eunomic and anomic scorers.

The second variable which appears to affect the outcomes of the various studies is the influence of an urban setting. As urbanism was developed in Chapter I, the main emphasis was that the urban setting was related to various deviations including an anomic perception of the world, community, and peer relations. As was also noted in Chapter I, urbanism is typically operationalized as population centers of 100,000 people or more. In looking at the various studies, Bell, Bell and Meier had a sample consisting of 100 percent coming from a large urban setting. This study had approximately 85 percent coming from an urban center as the University of Omaha was geared to the needs of the city and that few questionnaires were sent to respondents outside the area of greater Omaha. Wassef's sample as he characterized it came from areas "located in midwestern U. S. urban complex." However, Dean and Reeves' sample was from areas that contained only about 48 percent urban membership of the entire student body. The 48 percent appraised themselves as coming from a metropolis or suburb.

However, this 48 percent could be even less as a suburb need not be in an urban complex of 100,000 or more people. The second sample in the Dean and Reeves study had a maximum of 64 percent of the student body that came from an urban complex. However, as a college spokesman noted, the 64 percent figure may be too high, for when the sample was taken in 1962, the school was structured in such a way that more rural and small town residents attended the school.

Bell, Bell and Meier, and this study found no differences in the index of anomia between Protestants and Roman Catholics. On the other hand, Wassef, and Dean and Reeves found significant differences between the two religious groups. However, Wassef's differences were not as pronounced as the Dean and Reeves study, and Wassef suggested that urbanism may be a significant factor as his next study in this academic area would be done with a population in a "Canadian urban area." As compared with other studies, the Dean and Reeves study was over represented by rural and small town respondents. In a correspondence from Dean, he suggests that urbanism may be a significant factor and that "I wonder what a similar study undertaken at Berkeley or Columbia would produce."⁴ Importantly, then, the original author of the question of religious affiliation and anomia considers the urban setting an important influence on the anomic perception of the world.

The third and last variable, which may be incidental to the study, is the differences between single Catholic females and single Protestant females. Bell, Bell and Meier and this study found no differences between the single female group, but Wassef, and Dean and Reeves did find differences. Both Dean and Reeves, and Wassef found that Protestant females had

⁴See Appendix D, p. 75.

a significantly higher rate of anomia. It is difficult to assess why differences among the two female religious groups vary. It is possible that at least one item should be considered. Catholic females, in contrast to Protestant females, are afforded a chance to catharse any misgivings they have about their behavior. Confessions, as discussed in Chapter I, help reduce psychic tension. The Catholic girl, when she is confronted with psychic stress, can reduce her tension by privately talking with the Catholic clergyman. On the other hand, Protestant girls do not have a channel for catharsis within their church. They must relieve their psychic stress by talking with family or friends. Though she may talk with the Protestant minister, a ritualized pattern of discussion between clergy and church member has not been established. In a contemporary family, candid, intimate interaction between husband and wife is encouraged, and in many instances, husband-wife interaction is placed above interaction with the extended family. Considering that college age, single females were used in most samples, one may readily see that single college girls are now breaking their own close interaction ties with their family, but have not yet established new interaction ties with their own mate. In the interim, Catholic girls, in contrast with Protestant girls, have a source, the confessional, to help reduce their stress. There are probably other variables that may account for differences between the two groups, but this the author feels is perhaps the major source. At best, one can only be speculative as it appears that little or no research has been done in the specific area of female role strain and religious affiliation.

The reader may wonder why this study and the Bell, and Bell and Meier studies did not find differences between single female Catholic and

Protestant girls. Again, the scoring method and urban setting may influence the single status variable. Though the author has attempted to account for the differences between single Catholic and Protestant girls, he has only accounted for differences noted in Dean and Reeves, and Wassef. To account for differences not found in Bell, Bell and Meier, and this study, one can note that again no differences were found between single females from urban populations and where anomia scores were assessed by a dichotomous scoring method. Perhaps these two variables (urban setting and dichotomous scoring method) influence the finding of no differences between single female religious groups. It appears that these variables are significant when one looks at Table XVII. Looking at the table, one may see that all other variables appear not to be relevant to this third variable. It is difficult to establish without further research why differences between single Catholic and Protestant females occur. Future research should assess differences using the same scoring methods and sample from the same population.

Conclusion

In summing up, Protestantism and anomia in this study do not appear to be significantly related. However, this does not mean that Weber's contribution is not applicable now, but rather another variable such as urbanism may have emerged and could be a major contributor. In this study, urbanism appears to be stronger than Protestant affiliation. This is in contrast to Weber's contention that Protestantism and anomia were significantly related regardless of demographic considerations.

Durkheim's contributions have also been in question. However, religious involvement may not have been covered completely by empirical standards in this study, so that his contentions may still be of significance.

In this study, two variables appear to be major contributors, and a third an incidental consideration to the study. The first as mentioned above is the urban setting. Its effect appears to reduce differences of anomia between Catholics and Protestants. It was suggested that the urban setting contains anomic elements producing factors which would override effects of Protestantism. It was also suggested by other researchers that the urban setting contributed to a reduction of differences of anomia between Protestants and Roman Catholics.

The second is the scoring method used with the anomia scale. It was suggested by the author that those who found differences among Catholics and Protestants used a scoring method that counted the rate of anomia. On the other hand, those that dichotomized the scale and counted only those scoring above the median score as anomic, did not find differences between the religious groups. The author also suggested that the scoring method might have biased the results. He also noted that the different test of significance used by the researchers could have further compounded the bias.

A third variable the author discussed was the discovery of differences in some studies between single Catholic females and Protestant females. The author first discussed why there may be differences between the two groups. He then suggested that the differences may be in conjunction with the scoring method and rural-urban differences between the

samples. The author concluded that further research would be needed in this area.

There are many variables to consider but one variable that has occurred to the author is probably most important. Beyond the elementary control of methodological procedures, there appears a dynamic element that affects the respondent. In this study, this element is the city. Mankind in an agrarian setting may find that the "spirit of Capitalism" and Protestantism may be extremely different from Roman Catholicism. However, in the city things change. The secular city the author believes unites and reduces differences in and among religious groups. In a large pluralistic city, public coeducation, mass media, and other urban influences tend to reduce differences between Catholics and Protestants. A young Catholic or Protestant is confronted with many contradictory explanations. The church's explanation of life is but one explanation. When a respondent is confronted with many explanations and when the Protestant and Catholic churches are but one small part of an urban existence, one can readily see why anomia rates between the two groups may not be significantly different. An urban Catholic or Protestant may differ from his rural counterpart and this difference the author believes is not by chance. Rather, the structural elements of city life may make Protestantism and anomia not significantly related.

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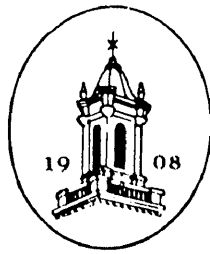
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APPENDIX A



MUNICIPAL UNIVERSITY OF OMAHA

OMAHA, NEBRASKA 68101

402 / 553-4700

Dear Fellow Student:

I am sending this letter to ask you to assist in a legitimate sociological survey.

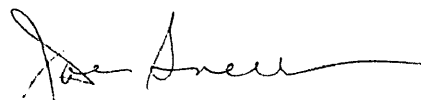
I am working on my master's thesis, and information from you would be greatly appreciated. I think you will find the questionnaire interesting and it takes a little less than ten minutes to complete. (Incidentally, the results of this study will be available under my name in the library next year.)

Once you have completed the form, please put it in the envelope provided and return it to either of these convenient locations:

1. Administration building, Room 178 (campus mail room) or
2. Engineering Building, Room 220 (Sociology Department).

Please complete and return tomorrow or the next few days. Thank you very much for your cooperation and please remember that your individual information will be kept personal.

Sincerely,



Department of Sociology

lj

This questionnaire is trying to assess some important needs of the students at the University of Omaha. This is an objective study, your name was drawn from a random sample, and of course your identity will be kept confidential. Please return this questionnaire to _____ in Room _____ by _____. Thank you for your assistance and be sure to complete this by the specified date. (Incidentally, the questionnaire usually takes about ten minutes to complete.) (You may also return this questionnaire in the envelope provided by campus mail to Administration Room 178.)

* * * * *

1. Do you have a religious preference? That is, are you either

Protestant _____ Other _____ (Please check one)
Roman
Catholic _____

a. If you are Protestant, please specify the denomination _____.

2. How often, if ever, have you attended religious services in the last year?
(check one below)

Once a week or more _____ Once a month _____ Never _____
Two or three times _____ A few times _____
a Month _____ a yr. or less _____

3. Even if you do or do not attend church, do you take part in any of the church organizations? yes _____ no _____. (If yes, please list the organizations on the lines below).

1. _____ 4. _____
2. _____ 5. _____
3. _____ 6. _____

4. Here are some statements people are likely to make. Please check if you agree or disagree. You don't need to spend much time on them -- just give your first reaction.

Agree Disagree

- a. The end often justifies the means. _____
- b. People's ideas change so much that I wonder if we'll ever have anything to depend on. _____
- c. Everything is relative, and there just aren't any definite rules to live by. _____
- d. I wonder what the meaning of life really is. _____

Agree Disagree

e. Children born today have a wonderful future to look forward to.

f. The only thing that one can be sure of today is that he can be sure of nothing.

g. With so many religions abroad, one doesn't know which one to believe.

5. When you have decisions to make in your everyday life, do you ask yourself what God would want you to do--often, sometimes, or never?

often _____

Sometimes _____

Never _____

6. What do you believe about Jesus? Do you believe that Jesus was God's only son sent into the world to save sinful men, or do you believe he was simply a good man and teacher, or do you have some other belief?

Jesus as God's son _____

Jesus as a teacher and good man _____

Other _____

7. Of the following Biblical men, how many would most likely be found in the New Testament? (The men are: Moses, Samuel, Peter, Barnabas, and Noah) Check the number that you think are in the New Testament. Be sure to count the number of men in the New Testament and check the total number.

1 _____ 2 _____ 3 _____ 4 _____ 5 _____

8. How often have you read the Bible in the past year?

Once a week or more _____

Once a month _____

Never _____

Two or three times _____

A few times a _____

a month _____

year or less _____

(just check one)

9. Here again are some statements that you may hear people make, and I'd like to find out how you feel about them. After each one you can tell me whether you agree with it or not. You'll probably find you agree with some, and disagree with others. In each case, just give me your first reaction--don't spend any time on them.

Agree Disagree

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

b. Most public officials are not really interested in the problems of the average man.

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

d. Its hardly fair to bring children into the world with the way things look for the future.

e. In spite of what some people say, the lot of the average man is getting worse.

10. Which of the people or things listed below has had the greatest influence on your religious beliefs? (just check your first and second preference with a "1" and a "2".

Clergy _____
 Parents _____
 Teachers _____

Friends _____
 Books _____

Radio or
 TV _____

11. Which of the reasons is the main reason that you attend church? (Check only one)

Because I've always gone _____ To learn how to be a better person _____
 To meet my friends _____ To hear a sermon _____
 Family or friends expect it _____ God expects it _____
 Makes me feel better _____ To worship God _____

12. All things considered, do you think you are more interested, about as interested, or less interested in your religious beliefs than you were ten years ago? (check one below)

more interested _____ about as interested _____ less interested _____

13. What year are you in school? _____

14. What was your father's occupation while you were growing up? (Please list the position rather than the company. That is, say my father is a "telephone lineman", rather than "he works for the phone company".)

father's occupation _____

15. How much education does your father have? _____

16. Are you married? _____ Single? _____ Divorced? _____
 Widow? _____ (Just check one)

17. What was your age on your last birthday? _____

Once again thank-you very much for your help. Your effort and valuable time has helped us to gain insights in a very important area. Please return this questionnaire immediately, as we would like to know your opinions as soon as possible.

Racial Background:

Negro _____ White _____ Oriental _____

APPENDIX B

Dear _____,*

Please help us out and return the questionnaire that you received a few days ago. Seriously, _____, your reply will mean a great deal to all of us and will help us complete a most important project. Thanks a lot.

Sincerely,

Joe Snell
Sociology Department

*The message was sent on a five cent post card and was written in longhand to appear more personal. Each post card started with the respondent's first name.

APPENDIX C



MUNICIPAL UNIVERSITY OF OMAHA
OMAHA, NEBRASKA 68101
402 / 553-4700

Dear Student,

Now that finals are over, I am sending you another questionnaire. I realize the difficulty in getting things completed at the end of a school year, and I hope now that you would just spend about ten minutes and complete this questionnaire. It is very important to not only myself but others in the department who have spent a great deal of time contacting hundreds of people and processing some 900 questionnaires. This survey can be successful with your help, and the results of this survey will be available under my name in the library. Your individual information will, of course, be confidential. Please complete this questionnaire and do one of two things.

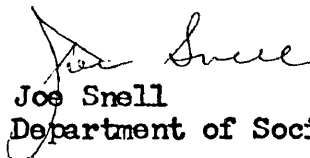
1. FILL OUT questionnaire and simply put the questionnaire in the return envelope and put it in the mail.

OR

2. If you are out at O. U., return to department secretary in Engineering building, room 220

Thank you for your cooperation. Incidentally, if due to clerical error you receive a questionnaire and you have already completed the first questionnaire, then disregard this letter and please accept my appreciation for your help. Thanks.

Sincerely,


Joe Snell
Department of Sociology

jb

In about five or six days from now if we have not received your questionnaire, we will try to contact you as some questionnaires are lost in the mail. Thank you.

APPENDIX D

IOWA STATE UNIVERSITY

of Science and Technology



AMES, IOWA 50010

Department of Sociology & Anthropology

November 2, 1968

Mr. Joel Charles Snell
4407 N. 62nd St., #32
Omaha, Nebraska, 68104

Dear Mr. Snell:

Your letter addressed to me in Granville just reached me here. I am answering this letter from my home in order to get the information to you a little faster. My recollection is that Wassef's report was in the Sociological Quarterly. Anyhow, at that time I wrote him suggesting that the differences between his mean scores and our study (though confirming the Catholic-Protestant differences) might be due to his sample being from a metropolitan area.

Our sample was of women at Denison University (nominally a Baptist, co-educational university which then had about 1600 students) and St. Mary's of the Springs (a Catholic women's college in Columbus, Ohio, with about 1200 students). I can't recall the student enrollment in Wassef's sample, but I think it was considerably larger. I wonder what a similar study undertaken at Berkeley or Columbia would produce? Enclosed is a keyed copy of the Alienation scale, showing mean scores from a sample at Ohio State University, which at that time must have had about 25,000 students.

I do not have access any longer as to the percentage of Denison women from metropolitan areas (nor St. Mary's). Most of the Denison students came from upper-middle suburban environments in Ohio, Illinois, Michigan, and the east coast. You might write to my colleague, Dr. Donald M. Valdes, at Denison (Granville, Ohio, 43023); he could assemble some data from last year, since we used the laboratory manual Experiments in Sociology, and included this kind of information on some "labs."

One other thing might account for some of the variance: the Alienation scale was constructed in 1954-55, and as was the practice then to make numerical manipulation by hand more manageable, the scores were assigned 0-thru-4, instead of the common practice now of 1-thru-5 with computers. If you used the latter method, an adjustment should be made to make the scores comparable,

P.S. Would like to hear about your results.

Sincerely,

Dwight G. Dean
Dwight G. Dean

DENISON UNIVERSITY



GRANVILLE, OHIO 43023

Founded 1831

November 27, 1968

Mr. Joel C. Snell
4407 No. 62nd Street #32
Omaha, Nebraska 68104

Dear Mr. Snell,

In response to your letter of November 14 regarding the distribution of respondents from metropolitan centers of 100,000 or more, I can only provide some approximations. Further, I am not sure our data provides the kind of information you desire.

We have operated from the point of view of self definitions on the questionnaires. The question you raise has been framed as follows:

"The community which I consider to be my home town I think of as:

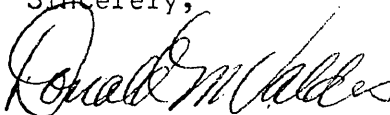
a metropolis, a small city, town, suburb, village, rural."

The distribution has been:

10%	25%	15%	38%	10%	2%
-----	-----	-----	-----	-----	----

As you can see, the information is not in a form of any great value - but you are welcome to it. Please let me know if I can be of further assistance.

Sincerely,


Donald M. Valdes

DMV/ks

OHIO DOMINICAN COLLEGE

1216 SUNBURY ROAD COLUMBUS, OHIO 43210



Office of Institutional Research

December 2, 1968

Mr. Joel C. Snell
4407 No. 62nd Street #32
Omaha, Nebraska 68104

Dear Mr. Snell:

Your letter to our Dean of Students has been referred to me for reply. No one here has any recollection of the 1962 study you referred to in your letter.

Of our present student body (991), 628 or 64% live in cities of 100,000 or more. This is a higher proportion than would have been the case in 1962 because we became coeducational in 1965 and this change has resulted in a higher proportion of commuters than was the case in 1962.

I hope that this information will be helpful to you.

Sincerely yours,

Sister Thomas Albert Corbett, O.P.
Director of Institutional Research

STA:mh