

INFORMATION TO USERS

This material was produced from a microfilm copy of the original document. While the most advanced technological means to photograph and reproduce this document have been used, the quality is heavily dependent upon the quality of the original submitted.

The following explanation of techniques is provided to help you understand markings or patterns which may appear on this reproduction.

1. The sign or "target" for pages apparently lacking from the document photographed is "Missing Page(s)". If it was possible to obtain the missing page(s) or section, they are spliced into the film along with adjacent pages. This may have necessitated cutting thru an image and duplicating adjacent pages to insure you complete continuity.
2. When an image on the film is obliterated with a large round black mark, it is an indication that the photographer suspected that the copy may have moved during exposure and thus cause a blurred image. You will find a good image of the page in the adjacent frame.
3. When a map, drawing or chart, etc., was part of the material being photographed the photographer followed a definite method in "sectioning" the material. It is customary to begin photoing at the upper left hand corner of a large sheet and to continue photoing from left to right in equal sections with a small overlap. If necessary, sectioning is continued again — beginning below the first row and continuing on until complete.
4. The majority of users indicate that the textual content is of greatest value, however, a somewhat higher quality reproduction could be made from "photographs" if essential to the understanding of the dissertation. Silver prints of "photographs" may be ordered at additional charge by writing the Order Department, giving the catalog number, title, author and specific pages you wish reproduced.
5. PLEASE NOTE: Some pages may have indistinct print. Filmed as received.

Xerox University Microfilms

300 North Zeeb Road
Ann Arbor, Michigan 48106

75-11,254

SWANG, John Isadore, Jr., 1944-
THE "AAA SYNDROME:" RELATIONSHIPS BETWEEN
ALIENATION, ANXIETY AND AGGRESSION.

The University of Oklahoma, Ph.D., 1974
Health Sciences, public health

Xerox University Microfilms, Ann Arbor, Michigan 48106

© 1975

JOHN ISADORE SWANG, JR.

ALL RIGHTS RESERVED

THIS DISSERTATION HAS BEEN MICROFILMED EXACTLY AS RECEIVED.

THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

THE "AAA SYNDROME:" RELATIONSHIPS BETWEEN
ALIENATION, ANXIETY AND AGGRESSION

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF PHILOSOPHY

BY

JOHN ISADORE SWANG, JR.

Oklahoma City, Oklahoma

1974

THE "AAA SYNDROME:" RELATIONSHIPS BETWEEN
ALLENATION, ANXIETY AND AGGRESSION

APPROVED BY

Robert H. Ketchum
James H. Allen
Steven M. Fishkin
Byrd Lester
Charles R. Wick

DISSERTATION COMMITTEE

ACKNOWLEDGMENT

I would like to express my gratitude to Dr. Robert Ketner, Department of Human Ecology and Environmental Health, who has afforded me academic shelter and, at times, acted as "grand" protector of my scholastic, political and personal behavior for the past three years; Dr. Boyd Lester, Department of Psychiatry and Behavioral Sciences, who demonstrated to me that unconditional positive regard can be a behavioral reality; Dr. Jim Allen, Departments of Human Ecology and Environmental Health and Psychiatry and Behavioral Sciences, for his expertise, vast knowledge and laugh; Dr. Steve Fishkin, Department of Psychiatry and Behavioral Sciences, for his support, statistical tolerance and the sharing of several alter states of consciousness, and to Dr. Charles Wicke, Department of Human Ecology and Environmental Health, for his "meticulous romanticism" in proof reading this document.

To Mary Rebecca Fields Swang, for typing the early drafts of this document, for her tolerance, love and caring; Ian Lennon Cua Swang, for the joy I found in his simple existence of just "being here," and myself, for fulfilling a dream, conquering a fear and surviving an ordeal which can be best characterized by the words: Alienation, Anxiety and Aggression.

TABLE OF CONTENTS

	Page
LIST OF TABLES	v
Chapter	
I. INTRODUCTION	1
Purpose and Scope	1
Review of Literature: Alienation	3
Review of Literature: Anxiety	27
Review of Literature: Aggression	48
Synthesis, Central Concepts and the Conceptual Framework Matrix	71
Hypotheses	86
II. METHODS	
Sample Population	89
Instruments	98
III. FINDINGS	105
Analysis of Data	105
Hypothesis I.....	106
Hypothesis II	109
Hypothesis III	110
Hypothesis IV	120
Hypothesis V	128
IV. DISCUSSION	140
Hypothesis I	140
Hypothesis II	144
Hypothesis III	145
Hypothesis IV	148
Hypothesis V	155
Implications for Future Research	158
V. SUMMARY AND CONCLUSIONS	160
Implications for Practical Use	162
BIBLIOGRAPHY	164
APPENDIX A	183
APPENDIX B	186
APPENDIX C	190
APPENDIX D	195

LIST OF TABLES

Table	Page
1. Demographic Data for Natural Aggregates	94
2. Social Economic Status, Age and Natural Aggregate Composition for Sex	96
3. Demographic Data for Social Economic Status	97
4. Demographic Data for Age	98
5. Sex, Social Economic Status, Age and Natural Aggregate Composition for Total N	99
6. Rejected Items	104
7. The Kendall Coefficient of Concordance: W Between Alienation, Anxiety and Aggression Scores for Total N	107
8. Pearson Product-Moment Correlation Coefficients (r) and Partial Correlations for Total N	108
9. Mean Scores, Variance and Standard Deviation Values for Total N	109
10. The Kendall Coefficient of Concordance: W Significance	110
11. Pearson Product-Moment Correlation Coefficients (r) and Partial Correlations for Males and Females	111
12. Means, Variance and Standard Deviations	112
13. "t" Scores	112
14. The Kendall Coefficient of Concordance: W Between Alienation, Anxiety and Aggression Scores for Social Economic Status	113
15. Pearson Product-Moment Correlation Coefficients (r) and Partial Correlations for Social Economic Status	115
16. Means, Variance and Standard Deviations	116
17. "t" Scores of Social Economic Status for Alienation	117

18.	"t" Scores of Social Economic Status for Anxiety	113
19.	"t" Scores of Social Economic Status for Aggression	119
20.	Mean Ranking Kendall (W)	120
21.	The Kendall Coefficient of Concordance: W Significance	121
22.	Pearson Product-Moment Correlation Coefficients (r) and Partial Correlations for Age	123
23.	Means, Variance and Standard Deviations	124
24.	"t" Scores for Alienation	125
25.	"t" Scores for Anxiety	126
26.	"t" Scores for Aggression	127
27.	Mean Ranking - Kendall (W)	128
28.	The Kendall Coefficient of Concordance: W Significance	130
29.	Pearson Product-Moment Correlation Coefficients (r) and Partial Correlations for Natural Aggregates	132
30.	Means, Variance and Standard Deviations	134
31.	"t" Scores of Natural Aggregates for Alienation	136
32.	"t" Scores of Natural Aggregates for Anxiety	137
33.	"t" Scores of Natural Aggregates for Aggression	138
34.	Mean Ranking - Kendall (W)	139
35.	Mean Rankings	149
36.	Mean Ranking	150

THE "AAA SYNDROME:" RELATIONSHIPS BETWEEN
ALIENATION, ANXIETY AND AGGRESSION

CHAPTER I

INTRODUCTION

PURPOSE AND SCOPE

Purpose

Ours is a self age. Perhaps never before in history has man posed so much of a problem to himself. Unparalleled economic growth has occurred side by side with profound human misery. We continually struggle for freedom and enlightenment and find our endeavors only increasing our social and physical degradation. "Man finds himself more isolated, anxious and preoccupied with denials of aggressiveness and imminently felt mass annihilation" (Josephson, 1971, p. 3). This document addresses itself to the human process of living within a complex social system as typified by this national state called the United States of America. More specifically this document addresses itself to the study of three predominate variables characteristic of complex social life. Those variables are Alienation, Anxiety and Aggression. The purpose of this study is to demonstrate an experiential relationship between Alienation, Anxiety and Aggression.

Scope

The scope of this document is two fold. First, a Human Ecologic or multidisciplinary approach is utilized in describing and defining Alienation, Anxiety and Aggression. Four areas of analysis or explication are presented: 1) the Biophysical, 2) the Psychological, 3) the Sociological and 4) the Philosophical. From this ecologic review of the literature, themes or isomorphisms between Alienation, Anxiety and Aggression are delineated in an attempt to demonstrate a theoretical relationship.

Second, an empirical approach is attempted to validate the proposed theoretical relationship between Alienation, Anxiety and Aggression. Research methodology and statistical analysis of data collected are utilized to ground the myriad of theoretical writings concerning Alienation, Anxiety and Aggression into an empirical statement of relationship.

Chapter I presents a multidisciplinary review of the literature pertaining to Alienation, Anxiety, and Aggression. An attempt to synthesize the literature presented with the use of a systems theory paradigm is made. The major hypothesis and the definitions of terms are presented.

Chapter II presents the methodology to be utilized in this study. The study population, the use of Natural Aggregations in sampling, the demography of the study population, instruments used to test Alienation, Anxiety, and Aggression and inter-scale independence are discussed.

Chapter III presents the statistical functions, analysis of

data for each hypothesis and the major findings of the study.

Chapter IV presents a detailed discussion of the analysis of data in regards to 1) acceptance or rejection of hypotheses and 2) interpretation and limitations of data. Implications for future research are discussed.

Finally, Chapter V presents the summary and conclusions of the study. Implications for practical use of the hypothesized AAA Syndrome are presented.

Review of Literature: Alienation

"For I was lonely, in need of someone; as if I had done something wrong somewhere."

Neil Diamond

Biophysical Analysis

Animal studies. The isolation of an individual from his social environment with an accompanying reduction of environmental stimuli is known to produce behavioral changes in animals (Allee, 1942; Scott, 1947; Seward, 1946; Valzelli, 1967; Yen, et al., 1958; Goldberg and Salama, 1969). Rats raised in isolation exhibit inferior avoidance behavior (Reynolds, 1963) and inadequate social behaviors in general (Mason, 1960; Harlow and Harlow, 1962). When presented with novel or changing environments animals raised and living in isolation engage in various forms of withdrawal behaviors incompatible with more adequate social responses of adaptation such as exploration and problem-solving (Konrad, et al., 1970; Altman, 1967). Socially isolated animals are more dominant and aggressive than nonisolated animals (Allee, et al.,

1942; Kuo, 1960; Zen, 1958; White, et al., 1967). Isolation has also been associated with states of excessive emotion (Frankenhaeuser, 1957) and stress (Maynert, 1964; Weiss, et al., 1970) and is demonstrated in animals as well as in man (Leff, 1968; Miller, 1962; Pollard, et al., 1963; Rosenzweig, 1966; Selye, 1956).

Such behavioral and emotional changes as a result of prolonged isolation, sensory deprivation and alienation are accompanied by subtle physiological changes (Vallzelli, 1972). Rats exposed to enriched environments develop thicker and heavier cortices, higher total activities of the enzymes acetylcholinesterase (AChE) and cholinesterase (ChE) than do their isolated littermates (Bennet, et al., 1964; Krech et al., 1972; Pryor, et al., 1962; Rosenzweig, 1967; Rosenzweig, 1964). Valzelli and Gorattine (1972) demonstrate that isolation decreases the metabolism of brainstem noradrenaline (NA) and produces higher rates of NA synthesis in the forebrain of rats.

Not only is isolation or alienation from the social environment stress producing and deleterious to normal physiological functioning of the body but, paradoxically enough, the act of integrated social living is also alienating in itself and just as deleterious (Gerfeldt, 1972; Selye, 1956). We shall now turn our attention to the subject of biological rhythms to see how this is so.

Biorhythms. Biorhythms refers to the persistent periodicity regulated by a biological clock that couples environmental and physiological rhythms. The selective advantage of superior function this biological clock renders is of great importance since it enables an organism to anticipate daily, seasonal and other periodicities in

light and temperature. Being able to anticipate environmental changes enhances adaptation in that the organism is "already programmed to go" (Odum, 1971).

In man's long evolution he has acquired an inherent rhythmicity oriented to the twenty-four hour solar-lunar day within a cosmic constellation of rhythms of planetary motions in space, cosmic radiations, magnetic and electrical fields, gravitational forces, barometric, temperature and light stimuli. Lehmann has demonstrated this modern day "astrology" by correlating sporadic outbursts of hostile excitement among mental patients and sunspot activity. Also the historical usage of the term "lunatic" to depict deviant behavior during the full moon is well justified by police records which tend to demonstrate the usage of the term is more than just folklore. Phylogenetically, rhythmicity of these and a myriad of other cosmic forces may have been one of the first variables of natural selection (Luce, 1973).

As mankind evolved from the paleo environment of our conception to the societal environmental of regimentation and civilization, conflicts of "rhythms" may have been created: those of the cosmos and human body and those of the social system. Thus man's emerging social activity may be extremely dangerous to his health and well being. As the social world becomes more and more industrialized, removed, different and alienated from the natural environment of man's beginning it tends to run on a continuous round-the-clock operation characterized by night work, rotating shifts, twenty-four hour lighting and jet travel into different time zones. These socially dictated changes

create internal physiological conditions where biorhythms become "out of phase" in relationship to the physical environment and the most potent synchronizer of the circadian rhythms, the light and darkness of the twenty-four hour solar-lunar day (Luce, 1973).

It is possible to adjust to continual and prolonged time changes and "out of phase" biorhythms, but many individuals fail to adapt. While the body's biological rhythms are "out of phase" the individual is potentially more vulnerable to disease and disorder. Also the individual is experiencing excessive stress with all the physiological ramifications of such a state (Luce, 1973; Curtis, 1972).

Stress. Stress is not an event. It is a continuous process of life (Holmes, 1971; Selye, 1956). Prolonged excessive stress as a cumulative process is abnormal and deleterious to the body and the psychic. In our contemporary social environment, excessive stress is everywhere: the polluted environment, the congestion and crowding of the urban areas, social competitiveness and violence, economic strivings and compulsive achievement and accelerating rates of change overwhelm the body with stress.

In response to stress man mobilizes a defensive system involving the pituitary/adrenal system and the flooding of the body with adrenal steroids and hormones such as adrenalin (A) and noradrenalin (NA) (Dubos, 1967; Selye, 1956). This is an adaptive process to the experience of stress, but in excessive stress abnormally high levels of adrenal steroids and hormones are maintained throughout the large part of the circadian rhythm. Normally the levels of adrenal steroids and hormones increase in the early morning hours and then

decline till the next morning. This circadian rhythm has manifest influence upon a host of other body rhythms (i.e.: the ultradian and infradian rhythms) (Luce, 1973; Law, 1973). From a systemic point of view, when the circadian rhythm breaks down the entire system of biorhythms is thrown into chaos. If the excessive stress and biorhythms desynchronization is prolonged, disease and mental disorders (Andervant, 1944; Dodge, 1970; Luce, 1973) and abnormal behaviors associated with high levels of NA and A, such as alienation, can occur.

This adaptive process so vital for survival is becoming maladaptive. Social living is becoming another form of alienation. Alienation is an evolutionary artifact of our separation from the paleo-naturalistic environment within which we evolved throughout the major portion of our history, save for the last few hundred years of mass, complex social existence.

Psychological Analysis

"The hallmark of man's existence is participation. Unconnected man, nonparticipant man is unalive man" (Scher, 1962, p.8). Yet man cannot be connected or participant and in a sense alive at all times. Man's participation has a "phasic" character. "Man as rhythm in the world" is perhaps the most basic aspect of his participant being. Alienation, the nonparticipant or limited participant state is the most manifest example of "out-of-phase" or "disrhythmic" experience (Scher, 1962). Studies of sensory deprivation and of isolation have provided basic information that man cannot long tolerate nonparticipation without deleterious psychological effects. In the absence of sensory flux, consciousness (Hebb, 1961); order and meaning (Freedman,

et al., 1961) and differential responsiveness (Lindsley, 1962) cannot be maintained. Delusions, hallucinations (Lilly, 1972; Shirley, 1970), mental disorders, bereavement and abnormal behaviors occur (Sher, 1957).

Ego psychology. Alienation was a regular Latin term for the conditions now commonly called insanity or psychosis, especially schizophrenia or a "split in the personality" (Whitehorn, 1961). The principal psychological responses in alienation are misery, grief, anger, despair, feelings of being victimized and that others are to blame for one's faults and failures (Harkins, 1965).

Alienation represents a "psychic disorganization" (Horowitz, 1966). The traditional Freudian interpretation proceeds from the contradictions between an individual's instinctive (Id) requirements and the internalized demands (Super-ego) of the social environment (Kan, 1963). Jungian and Gestalt theory describe alienation as a disturbance of the "unified self." All aspects of an individual's personality are not unified into a holistic pattern or gestalt of purposive behavior oriented to mature, reality oriented control of one's life (Silverman, 1971).

Karen Horney relates alienation as the remoteness of an individual from his own feelings, wishes, beliefs and energies. A "loss of feeling" oneself as being an "organic whole" and a major determining force in one's life (Horney, 1950). Horney's concept of "alienation of self" is viewed as an active defense mechanism, as well as the outcome of the overall neurotic process. It involves compulsive distorted self-concepts, self-hatred, attitudes of impersonality to the body and an emptiness, deadness and haziness of

feelings which can extend into curious dissociated states bordering on the "split personality" and depersonalization states (Freedman, 1967). Fromm-Reichman and Sullivan also view alienation as a detachment, an inner unrelatedness, a lacking of affect and a depersonalization typified by the schizoid type of individual (Josephson, 1971).

Horney describes alienation as that state where directive ego powers weaken, indecision and uncertainty and unwillingness to assume responsibility become more and more apparent. Anxiety, fear, panic, guilt and numerous psychosomatic manifestations accompanying this state of alienation can lead to maladaptive functioning in work relations, productivity, respect of socially sanctioned authority and law, sexual dysfunction and perversion, drug addiction, mental retardation, suicide, poor marriage risks, delinquency and criminal behavior, mental and emotional disorder and schizophrenia (Freedman, 1967; Nettler, 1957; Laing, 1973).

Social psychology. In an extensive sampling of the U. S. population (McClosky, 1965) describes the psychological profile of the alienated individual as being characterized by: 1) inflexibility or the unusual rigidity in the deployment of defense mechanisms as typified by the "authoritarian personality" (Adorno, 1950), 2) excessive anxiety and its crippling effect upon cognitive function which leads to withdrawal from social participation and a decrease in the socialization process and learning, 3) low ego strengths or generalized feelings of personal inadequacy, self contempt and heavy guilt and 4) generalized aggression as; a) a blaming one's misfortune or failures on external events and others, and b) hostile and severe judgemental

attitudes towards others. Folz and LeBlanc (1971) demonstrate the relationship between alienation and an external locus of control (Rotter, 1966), anxiety and hostility. Alienation is closely associated with "self-identity" (Erikson, 1968). If an individual feels socially isolated or estranged, if he has no strong attachments, if he views his life as essentially meaningless (Frankl, 1969), if he sees himself as relatively unable to do anything about all this: it becomes very difficult to answer the question "Who am I?" (Urick, 1970).

Third force psychology. Alienation is related to "self-actualization" (Maslow, 1962). Alienation can be viewed as a syndrome of negative, consciously felt cognitive responses to an interactional or societal situation that appears to be failing to corroborate an individual's needs for actualization (Harkins, 1965). If an interactional-societal environment is unresponsive to basic human needs of self-actualization and if the individual feels the situation is beyond his control to change, the individual thus feels alienated (Etzioni, 1968).

Rollo May (1958) describes alienation as a "demonic" emptiness of human feeling and intimacy; an outworking or manifestation of the "separation of man as subject from the objective world," a separation of self from body (Keleman, 1973), wisdom from struggle, luxury from effort. He emphasizes the separation of "sex from eros." Man takes a mechanistic attitude toward sex with a preoccupation of "bookkeeping and timetables," and simultaneous orgasms in "love" making. The body is used as a machine with a separation of reason, emotion, love, tenderness and caring. There is a loss of the "capacity

for intimacy." To become intimate or to remove defense mechanism towards others is to open oneself to potential harm. To protect oneself, he must never become intimate. Man is alienated from his fellow man in a psycho-social environment of a universal misanthropy or "reciprocal distrust" (Merton, 1940).

Perhaps the most classical definition of alienation is that given by Eric Fromm (1955). The contemporary social environment leaves man free to do as he pleases. Whatever he does or whatever is done to him, man has the freedom to direct his own life. This "freedom" tends to isolate man. Because of the loneliness and fear caused by this isolation man seeks an escape from such a freedom by compulsive and excessive conformity with the social environment. The individual man needs to carve a niche for himself in the social environment and to remain there unharmed and safe from the risks and fears of a freedom characterized by "individuality." If the social environment accepts the individual's chosen or perpetrated place in society; that is, if the individual conforms successfully, then the society gives the individual an identity and therefore a relatedness and rootedness, the social environment solves man's need to "escape from freedom" (Fromm, 1965).

Yet, this "escape from freedom" and individuality into societal conformity is not without costs. For man does not experience himself as the center of his world, as the creator of his own acts; but his acts and their consequences become his master, whom he obeys and "worships." He is out of touch with himself (Fromm, 1965).

The psychological results of this form of alienation are a

regression to a "receptive and marketing orientation" of societal existence. Man loses his sense of self and becomes symbiotically dependent upon "external" approval for value, worth and meaning in his life and in order to accomplish this he must "sell himself" as a commodity upon the open market of conformity. Man experiences himself as a "thing," an investment, a commodity to be manipulated and sold by himself and others. He lacks a sense of self which creates deep feelings of anxiety. He feels himself inferior when not conforming for his sense of self is based upon rewards for his conformity. He is also ridden with guilt because as a human he sometimes deviates from the "mean, median and mode of herd conformity." He is unhappy and only the constant consumption of "fun" serves to repress the awareness of his unhappiness (Mills, 1959).

The better he conforms, the more he feels insecure, dissatisfied, bored and anxious as his "false or social self" is expressed and becomes more alienated from his "true self." His reason and humanness deteriorates while his intellect and technology geometrically increase and in the process "seriously endangers his own existence, the existence of his civilization and even that of the human race (Fromm, 1965).

Sociological Analysis

Alienation was first considered as a split in the "self." A "true self" with which an individual identifies and a "false self" from which one socially behaves (King, 1968). It is this "false self" which later gave rise to the consideration of alienation as a process which removes the individual from others in the social environment.

Melvin Seeman (1959) comprehensively describes alienation according to five predominate usages current to modern sociological thought: 1) powerlessness, 2) meaninglessness, 3) isolation, 4) self-estrangement, 5) normlessness.

Powerlessness. Powerlessness is the "expectancy or probability held by an individual that his own behavior cannot determine the occurrence of the outcomes or reinforcements, he seeks" (Seeman, 1959; p. 783). This meaning of alienation originated from the Marxian viewpoint of the capitalistic and industrialized society. According to it, the worker is alienated from his labor and his production to the extent that the business entrepreneurs or ruling "elite" have control (power) of the decision making process, the mechanism for production and the commodities produced (Marcuse, 1941; Seeman, 1959). The worker is "powerless" in his most meaningful relationship with his environment (Marx, 1884). "...Man's own accomplishments turn into a power alien and opposed to him which come to subjugate him instead of being controlled by him (Marx, 1932; p. 23). Freud (1930) also espouses this conception in his work Civilization and Its Discontents.

While Marx emphasizes the "wage worker" as powerless, Max Weber saw powerlessness as a "universal trend" afflicting all of social man - the soldier, the scientist, the civil servant, and the professor (Gerth and Mills, 1964). C. W. Mills also takes this position in regards to alienation and social man, especially the "white collar" worker (Mills, 1951). Urlick (1970) demonstrates that alienation is pervasive across SES lines: 1) youth, 2) students, 3) family members,

4) religious institutions, 5) blue collar workers, 6) consumers, 7) minorities, 8) urban dwellers, and 9) voters.

This meaning of alienation is closely related to Rotter's construct of "internal vs. external control of reinforcements" (Rotter, 1958; Rotter, 1962; Rotter, 1966). Rotter's construct refers to the individual's sense of "self-control" over his social behavior, as contrasted to the individual's experience that he has no such control and that his behavior is dependent upon external conditions, such as fate, chance, luck, impersonal random forces or the manipulation of powerful others (Seeman, 1959; Jessor, 1972). This is of particular importance to lower socio-economic and minority status individuals who may feel their lives subject to forces which they have little or no control over (Banfield, 1958; Srole, 1956; Leighton, 1959).

Meaninglessness. Meaninglessness is an unclearness "as to what an individual ought to believe when the individual's standards for clarity in decision making are not met. There is a low expectancy that satisfactory prediction about future outcomes of behavior can be made" (Seeman, 1959; p. 788; Davol and Reimones, 1959). Frankl's (1969) Man's Search For Meaning and May's (1953) Man's Search For Himself are contemporary examples of this usage of alienation.

Mannheim (1940) describes this form of alienation as an increase of "functional rationality." In other words, society is increasingly organizing its members with regard to the most efficient realization of "ends" by demanding high degrees of specialization and production schedules. As this "functional rationality" of

compulsive societal behavior increases there is a concordant decline in the ability to understand the basis of one's own behavior and other's behavior and the outcome of such randomly interrelated behaviors ("substantial rationality").

Isolation. Isolation is a form of alienation which refers to an "estrangement from one's society and the culture it carries" (Nettler, 1957; Meir and Bell, 1959). Grodzins (1956, p. 134) defines this alienation as "that state in which an individual feels no sense of belonging to his community or nation. Personal contacts are neither stable or satisfactory." This form of alienation not only refers to a degree of social contact or social involvement but to the process of assigning low reward value to goals or beliefs that are typically highly valued in a given society (Seeman, 1959; Kenniston, 1960).

Basic characteristics of this form of alienation are: 1) a sense of being rejected, excluded or repudiated in social relations, 2) lacking commonalities with others, 3) absence of "shared" values, 4) a lack of a feeling of responsibility for welfare of others, 5) a lack of gratification from daily role activities and 6) pessimism (Jessor, 1972; p. 103).

Self-estrangement. Self-estrangement is a "mode of experience in which the person experiences himself as alien. He has become estranged from himself" (Fromm, 1955; p. 120). C. W. Mills comments: "Men are estranged from one another as each secretly tries to make an instrument of the other and in time a full circle is made. One makes an instrument of himself and is estranged from 'it' also"

(Mills, 1951; pp. 184, 188).

To be alienated in this sense means to be "something less than one might ideally be if the circumstances in society were otherwise" (Seeman, 1959). Reisman sees this form of alienation resulting from social pressures of groups or masses and the "other directedness" of the individual man within his "lonely crowd."

Nothing in his character, no possession he owns,
no inheritance of name or talent, no work he has done,
is valued for itself, but only for its effect on others...
(Reisman, 1950, p. 49)

This form of alienation is a dependence of a given behavior upon anticipated future rewards which lay outside the activity itself. The worker who works only for his salary and has lost, or never had, an intrinsic meaning and pride in his labor and the products of that labor can be characterized by this form of alienation. This self-estrangement is thus an "inability of an individual to find self-rewarding activities that engage him" (Seeman, 1959, p. 790).

Normlessness. Normlessness is a condition of "anomie." Anomie is the sociological correlate of psychological alienation (Jessor, et al., 1972). Durkheim (1951) conceptualizes this form of alienation as a condition of social normlessness and the cultural collapse of rules of conduct. Anomie has three major characteristics: 1) a painful uneasiness or anxiety, 2) a feeling of separation from group standards and 3) a feeling of pointlessness or that no certain goals exist in life (De Grazia, 1948; McIver, 1960; Dean, 1961).

Merton describes this condition as a "breakdown in cultural structure, occurring particularly when there is an acute disjunction between cultural norms and goals and the capacities or access of means

to members of a group to act in accord with them" (Merton, 1940, pp. 144-145). Anomie is also characterized as a "conflict of norms" when standards of Christianity and cooperation come into conflict with the Capitalistic success imperative and competition (DeGrazia, 1948; Horney, 1970) or when alleged freedom of an individual conflicts with the factual limitation of an individual's social behavior (Ruesch, 1950; Peterson, 1953).

A primary variable of anomie is distrust or an assumption that human nature is untrustworthy. The alienated individual is pessimistic and firmly opposed to the existing social system. He feels that others don't understand him which impairs his ability to communicate which in turn further exaggerates his deepening sense of alienation (Hobart, 1965). This particular constellation of expectation about one's environment and life in general reduces personal controls against deviant behaviors. The more alienated the individual psychologically experiences himself, the less concerned he is with interpersonal relationships and the less reluctant he is towards behavior that society-at-large would consider "wrong" (Jessor, 1964).

The anomic situation is one in which there is "high expectancy that socially unapproved behaviors are required to achieve a given goal" (Seeman, 1959). Durkheim (1951) shows that in the anomic condition there is a breakdown of social regulatory apparatus where norms are no longer operative to limit or constrain the expression of socially condemned behavior. Parsons (1949) describes anomie as a state of disorganization where the hold of norms over an individual's conduct has broken down. Thus the anomic condition is highly conducive to

"deviant behavior" as legitimate means to valued goals decline. In a "vicious cycle" the prevalence of high deviance rates becomes a major source of more anomie. Normative violations are readily apparent in the social ecology, providing a learning model and also demonstrating that the normative structure may not be as widely shared or held by others (Merton, 1940).

Social psychology. Other sources of anomie not already mentioned are: 1) industrialization, 2) rapid social change, 3) mass society, 4) breakdown of normative consensus, 5) education, 6) bureaucracy and 7) the ergonomics of work (Urick, 1970; Jessor, et al., 1972).

Functionally, these sources of alienation may be described in the following manner. The socio-cultural evolutionary replacement of the "ethic of the garden;" in which man worked intimately with his physical environment for sustenance, began with the formation of the national state and the mercantile economic systems during the Renaissance Period of history. It was solidified with the advent of the Industrial Revolution. One of the first major results of the ensuing mechanization was the transformation of labor. What had been an integral part of man's survival became a "means to an end" (Josephson, 1971).

Polanyi states that man's self is most crucially expressed in his work activity and that the separation of work activities from other activities of life and its subjectivity to the laws of the "market of machines" was to annihilate all basic and organic forms of existence, an alienated atomistic one (Rose, 1962). Thus when labor became a mechanically regulated commodity man lost his most significant

relationship; that of his intimacy with the land from which he was created.

To administer this burgeoning complex of the mechanical labor market which Mumford (1970) labels the technological "megamachine," man had to develop: 1) elaborate social structures called cities and 2) regimented chains of command called bureaucracies. Both of which have become no less alienating in their human effects than the machine. Cities grew to become "large, dense and permanent settlements of socially heterogenous individuals." Individuals were forced to create social structures in which to replace primary (basic/organic) relationships for secondary ones that were much more impersonal, segmental, superficial, transitory and predatory in nature. Within these relationships the city dweller became an anonymous, secular, relativistic, rationalistic, objectified, sophisticated and alienated animal (Rose, 1962).

Thus man creates for himself an environment so strange and alien to the natural/organic environment he evolved from that it can now be characterized as a "cage in a zoo" (Dubos, 1968) for displaced and captive animals. A new way of life so empty of vivid first hand or primary experiences that it may also be contemporarily seen as "life in a space age capsule, traveling from nowhere to nowhere at supersonic speeds" (Mumford, 1970). A "nowhere to nowhere" on a map of alienation.

Primary to the city is the regimentation, coercion and behavior manipulation of the prevailing bureaucracies (Josephson, 1971). The ideal conditions of the bureaucratic order parallels the alienation

of the city. It depersonalizes itself and its workers for the more efficient execution of its appointed tasks; the maintenance and continued functioning of the mechanized labor force. Devoid of human feeling as "professional experts" of conformity, bureaucratic "cheerful robots" once called men, instrumentally and with emotional detachment efficiently spend their lives administering the "megamachine" (Mumford, 1971).

Man is alienated not only from his organic environment and work but, also from the chief ends for which our society uses work: consumption for its own sake. Arendt demonstrates that as work became a "means to an end" the result has been that "things have become labor's product whose (un) natural fate is to be consumed more than to be used (Arendt, 1959). Fromm (1955) shows that we are surrounded by things whose nature, origin and "reason for being" we know nothing of. We consume, as we live and work; without any concrete relatedness. We work chiefly to consume, we consume chiefly to achieve status. " We try to construct a life that makes sense from things we find in gift shops" (Vonnegut, 1971). The result is that our work and living environments become wastelands of "junk,: the representation of the alienation of human aspiration (Josephson, 1971).

What capitalism did in "freeing" man from materialistic want, its cohort, Protestantism, continued to do in the religious sphere. Protestantism opposed the secular dictatorship of the universal church. It eventually gave man a new religious freedom at a great price. Protestantism stresses "individual responsibility" as it destroys the communal environment of the Medieval Period. At the same

time it preaches the dogmas of the fundamental evilness and powerlessness of man in the face of God. This serves to sever the last spiritual tie of man to his creator. Man becomes spiritually alone and at the "mercy" of an "angry god" called Yahweh (Weber, 1930; Fromm, 1965). Man is divorced from his natural environment, isolated in his cities of social aggregation, enslaved to the ergonomics of meaningless work, consuming artifacts of his alienated labor and bereaved of his spirituality.

Philosophical Analysis

The "social" prophets of Biblical times described man's basic alienation as Adam and Eve's "fall from grace" and their subsequent banishment from the Garden of Eden (a mythology of man's disruption of his natural inter-relationship with his organic environment from which he evolved). Historians of philosophy maintain that this Christian doctrine, especially as described by Luther, of the "original sin and fall of man" was in essence the first description of alienation (Edwards, 1967).

Hegel was first to philosophically explicate alienation. Alienation described what happens to "socialized man;" he becomes detached from the "world of nature." Contemporary writers also demonstrate alienation to be an "estrangement of man from nature (environment)" in his exploitive passion to gain power over that environment (Bakan, 1966). Nettler (1957) calls this process a "divorcement from nature, from one's 'animal being'" (see: Alienation - Bio-physical). According to Hegel (self) "knowledge" and labor for the sake of "production of things" are the sources of man's alienation.

Man expresses himself in "objects." To objectify himself in physical things, social institutions and cultural products; or any act of "objectification" is in itself an act or instance of alienation (Loewenberg, 1957).

Paralleling Hegel in a more religious vein, Feuerbach sought to locate the sources of all alienation in religious superstition and fetishism. He feels that man takes the best of himself, his sensibility, and projects it onto some external object or spirit which he calls divine. The way to overcome alienation is to bring the divine back into man (reversing the "fall from grace"). Man should reintegrate himself through a religion of humanity and self love, not a religion of gods (Bell, 1960).

Hegel in his philosophical preoccupation with "freedom," a condition where man is self-willed and in which his "essence becomes his own possession" again, sees alienation (a blockage to freedom) as the radical dissociation of the "self" into both actor and thing; into a subject that strives to control its own fate, and an object which is manipulated by others. To regain himself and his freedom man has to actively strive to overcome the subject-object dualism that binds him (Bell, 1960).

From the Hegelian and Feuerbachian philosophy Martin Buber develops his conceptualization of alienation as the I - It (Thou) dichotomy. Buber writes that "the primary word I-Thou can only be spoken with the whole being" (Buber, 1958). In other words, within the "I-Thou" attitude things appear as direct, immediate and present. Things belong together in a reciprocity of giving and receiving; a

subjective mode of "existing-with-the-other," of being "one."

Within the attitude of "I-It," things, ideas, people and even oneself appear as objects, as object(ive) and something apart from man, not wholly participated in and thus alienated (Sinsheimer, 1969). The "subject-object" relationships grounded in the competitive ethic does not leave much room for "things" of any nature or essence to be anything but "things."

Marxism. Marx takes a revolutionary step and sheds the metaphysical aura of the concept of alienation by grounding alienation into a concrete human activity when he relates alienation to "work" rather than to the abstract terminologies of freedom and religion. To Marx, religion is nothing more than the "opiate of the masses" perpetrated upon them to disguise their economic exploitation and alienation (Bell, 1960). Marx makes a crucial but rarely noted mistake in his radicalism. For he continues to defend his position that after the "proletariate liberation" man will still be able "to transform nature." Thus a basic source of alienation, man's separatedness from his organic beginning, was just as inherent in Marxian theory as in the dogmas of Protestantism and Capitalism.

Marx (1844) sees man's "essential being" in the act of labor, but this essence is taken away from him, he is alienated from it by a social and economic world of Protestantism and Capitalism in which "the worker becomes all the poorer the more the wealth (for the ruling elites) he produces." In a Capitalistic system man and his labor are prostituted into a "commodity." A commodity bought and sold not to satisfy "workmenships" spontaneous creative urge" but

only as a means for the satisfaction of perpetrated and dictated wants which have nothing to do with fulfilling his innate needs. Alienation lies in the property system of "things" (Sills, 1968).

Marx feels that man becomes man, becomes alive, through work. Through work man loses his isolation and learns to become a truly social or cooperative being. When labor becomes a commodity, man becomes an object used by others and unable to obtain satisfaction in his own activities. In becoming a commodity man loses his sense of identity, he loses his sense of "himself" (Bell, 1960).

Existentialism. Alienation is philosophically best explicated through the philosophy of Existentialism which "attempts to reach the inmost core of human existence in a concrete and individual fashion" (Dutt, 1960). It is a school of thought essentially concerned with human freedom, choice, responsibility and "being" (May, 1958). Its two central concepts are: 1) "Angst" or anxiety which shall be discussed in the next section of this document and 2) "Daselin" or "being-in-the-world" (Bass, 1963).

Many existentialists maintain that alienation is a permanent structural moment of man's existence; it is an ontological fact of complex societal living (May, 1958). This existential view of alienation implies a state of not "being-in-the-world" or intense separation from three different worlds. "Eigenwelt" is the concept of the inner world somewhat analogous to the psychoanalytic concept of intrapsychic phenomena. Conflict or blockage of one's perception and experience of his inner world reduces his ability to "be" and has a great effect upon one's interpersonal world or "Mitwelt." This is the

realm of social functioning and not "being in Mitwelt" creates barriers towards one's authenticity or ability to "be" one's true self." "Umwelt" concerns relations of an individual to the physical world of objects and ideas which he was born or "thrown" into. It includes the world of natural laws and cycles, death, desire and relief, biological drives, instincts and needs, and "things" in general (May, 1958).

Finally, Blaise Pascal (1661) expresses one existential conception of alienation.

When I consider the short extent of my life, swallowed up in the eternity before and after, the small space that I fill or even see, engulfed in the infinite immensity of spaces unknown to me and which know me not, I am terrified and astounded to find myself here and not there (Blaise Pascal, 1661).

Summary

In the biophysical area of analysis animal studies, while not totally applicable to man, have demonstrated that socially isolated and deprived animals exhibit deleterious anatomical and physiological changes associated with undesirable traits such as aggressiveness and excessive emotions. Experimentally induced states of alienation such as social isolation and deprivation have also been related to high levels of stress and irregular functioning of the adrenal/pituitary system.

Contemporary theorists of enthology and stress view man's struggle to cope with modern urban life as a process of alienation in that man is alienated from the "natural" environment from which he evolved. Modern urban life has upset man's "natural" biorhythms. This dysynchronization of biorhythms has made man more vulnerable to

social diseases and disorders.

In the psychological area of analysis traditional schools of psychology have characterized alienation as a loss of ego strengths, anxiety states, aggressiveness, despair, depersonalization, apathy (Kenniston, 1965), loneliness, atomization, pessimism, the loss of one's beliefs and values, authoritarianism (Adorno, 1950), regression, inflexibility. Alienation has been associated with numerous psychosocial disorders (Wrightman, 1972), neurosis and psychosis (Jaco, 1954).

In the sociological area of analysis alienation is predominately seen as being characterized by: 1) powerlessness, 2) meaninglessness, 3) social isolation, 4) estrangement from self and others and 5) normlessness. Other components of alienation are anomie, rootlessness, excessive conformism (Fromm, 1965), cynicism (Merton, 1946), hoboism (Grodzins, 1956), antinomianism (Adler, 1968) and prejudice (Adorno, 1950). Alienation is associated with man's evolution from the role of self-provider to consumer in present day complex social systems.

In the philosophical area of analysis alienation is described as an existential and ontological condition of socialized mass man. Man is alienated from his natural environment of his conception, his God, his "self," his physical activity and the "things" which surround him in his everyday existence.

Review of Literature: Anxiety

'Now there are times when a whole generation is caught between two ages, two modes of life, with the consequence

that it loses all power to understand itself and has no standards, no security, no simple acquiescence."

Herman Hesse
Steppenwolf

Biophysical Analysis

Ethnology. The great limbic lobe (system) is a common denominator in the brains of all mammals. This limbic lobe is predominated by the oldest evolutionary part of the brain or the paleo-cortex. The paleo-cortex is predominately concerned with emotionally determined functions pertaining to the preservation of self and preservation of the species (Gellhorn, 1968). Ardry (1970) has characterized this emotional behavior the four "F's": 1) feeding, 2) fighting, 3) flight and 4) performing the sexual act of reproduction.

As man descended from the trees and began to walk upon his hind legs, he freed his forelegs from mobilization activities. This evolutionary step coupled with neural hand, eye and olfactory coordination began a new evolutionary journey peculiar only to man: the evolution of the brain to a larger anatomical structure capable of placing the homo sapien phylogenetically above all other living organisms. From this evolutionary process arose the cerebral hemispheres or neo-cortex of the brain which marked a new era of evolution. It represented the discernible beginning of what we now call the process of culture (Geertz, 1962).

From early social experiences of hunting and aggregating in bands which necessitated primitive cooperation and communication; paleo-man now found, with his cranial capacity enlarged to 500 cubic

centimeters, that he could more adequately "communicate, learn and teach and generalize from endless chains of discrete feelings and attitudes." Through this emerging capacity, he began to act as a receiver and transmitter of symbols and concepts and began the long and arduous task of the "accumulation that is culture" and began to be reciprocally acted upon by it (Geertz, 1962).

Cultural accumulation was underway well before neural organic evolution began to rapidly decrease, and it played an active role in shaping the final stages of anatomical development. The two developed together, reinforcing each other and conferring progressively higher adaptive advantages upon the individual organism (Dobzhansky, 1967).

With the anatomical evolution of the brain at a virtual standstill and with the ever increasing cultural evolution, we find a shift in selection pressures so as to favor rapid functional growth of the newly acquired neo-cortex or intellectual evolution (Roberts, 1969). Intellectual evolution in functional terms seems to be a relatively steady expansion and diversification of endogenous nervous activity and the consequent increasing centralization of what were previously more independent neural part processes. For example, a gestalt of multiple pathways, graded synaptic potentials, reflex arcs, closed loops, superposition of higher level loops on lower ones, and engrams. Cognitive matrix development became a priori of survival in the social environment rather than the anatomical development of the paleo or natural environment. Homosapiens which "learned" to use their neo-cortex in order to assimilate external

stimuli, facilitated more responsive adaptive behavior patterns better insuring survival (D'Aquili, 1972). The cultural process quickly became an instrument of adaption which would become vastly more efficient than the biological processes which led to its inception and advancement.

Strange (1966) speculates the beginnings of an intraconflict at this stage of evolution, a "schizophysiology, an antagonism that has haunted and baffled, shaped and molded mankind ever since his social conception." The "Schizophysiology" is characterized by the paleo-cortex, a neural system which once functioned in a violent and hostile environment and is consequently devoted to primary autonomic behavior which man needed to ensure primitive survival and the neo-cortex which is dedicated to intellect and the rationalistic functions of a societal being. MacLean (1958) feels this intra-conflict came to be due to fact that the neo-cortex speaks in a language that the paleo-cortex does not understand: A language of foresight and memory, symbolic and conceptual thoughts and self-awareness. The paleo-cortex does not know this language, only that of survival, moods and emotional states. Emotions are still dictated by the paleo-cortex as if man were still existing within a pre-societal environment. Anxiety is such an emotional state.

Emotions. Emotional states are normal bodily states which prepare or arouse the body to meet specific environmental situations. During such states of emotion, widespread visceral activity takes place. These diffuse visceral changes are regulated by the autonomic nervous system; especially the pituitary, hypothalamus and limbic system of

the paleo-cortex. The paleo-cortex initiates crude, generalized and basic states of emotions (Cannon and Bard, 1929).

Emotional states can be classified as either pleasant or unpleasant. Pleasant emotions are joy, ecstasy, and love. Unpleasant emotions can be sorrow, terror, hate, anger and fear. The subjective feeling of emotions by an individual is associated with heredity, early learning and differential perceptions of environmental stimuli (Silverman, 1971). In our discussion of anxiety we shall focus our attention upon the biophysical changes of the emotional state of excess and nonspecific fear.

When an organism is subjected to threat, certain bodily changes occur which prepare the organism for fighting; or fleeing from the dangerous threat. These changes are brought about by the autonomic nervous system. The environmental stimuli sets up biological impulses moving through the afferent neural structure of the sensory nervous system which goes through the lower and middle brain centers of the paleo-cortex. The paleo-cortex is, in turn, connected to the cerebral cortex or neo-cortex. The neural impulse which initiates fear may come in two ways. First, it may come directly from the paleo-cortex resulting in a reflexive defense reaction. Secondly, the impulse may originate from the neo-cortex whose functions of "awareness and consciousness" thus interpret the potential danger impulse (May, 1950). When the stimulus is perceived, the hypothalamus and the pituitary of the paleo-cortex, in conjunction with or independent of the neo-cortex, produces ACTH which reaches the adrenal glands and stimulates them to produce

several steroid hormones. Catecholamines, adrenalin and noradrenalin are also produced by the adrenals, which prepare the body for expenditures of energy necessitated in "flight or fight" from the dangerous stimuli (Selye, 1956).

The increased production of adrenalin has been associated with the emotional state of anxiety (Simon, 1961; Gellhorn, 1963; Funkenstein, 1957; Levi, 1967; Schottstaedt, 1960).

Stress. This same physiological process is called "stress" by Selye (1956). Stress is a normal reaction in everyday life necessary for such behavioral phenomena as motivation, learning, problem solving, consciousness, general adaption and coping with the external and internal environmental dangers (Levi, 1967). As this emotional state or stress increases in intensity the ability of the individual to properly adapt or differentiate between dangerous and trivial stimuli begins to deteriorate. The higher the levels of intensity and excessive hormonal and catechol secretions the more predominate is the generalized state of anxiety which can lead to various pathological changes in both the psychic and soma.

Gellhorn (1963) shows that intense anxiety for prolonged periods of time creates a disturbance in coordination between the sympathetic and parasympathetic nervous systems resulting in "autonomic disorganization" comparable to psychological disorganization to be discussed in the next section of this chapter. The emotional state of anxiety is thus associated with a myriad of diseased conditions called: "social diseases," "psychophysiologic diseases" or "psychosomatic diseases:" asthma, stomach ulcers, colitis,

neurodermatitis, migraine headaches, hypertension, rheumatoid arthritis, cancer, obesity, heart disease and numerous neurotic disorders to mention a few.

Psychological Analysis

Anxiety is not a unidimensional trait residing within the individual. There is no single problem of anxiety. Anxiety is a complex behavioral event that is influenced by situational, personality and mode of response factors and their interactions (Endler, et al., 1966).

Ego psychology. With a large history of philosophical interpretations of anxiety, Freud was among the first to psychologically explicate the phenomenon of anxiety. Freud's early theory of anxiety is defined as "transformed libido." The transformation occurs as a result of the anticipation of the frustration of instinctual libidinous needs. Whenever an individual is prevented from carrying out an instinctually motivated act, whether through repression or external prevention, anxiety will ensue. Anxiety is tied up with inner conflicts involving unacceptable thoughts, feelings, wishes or drives which elicit the expectation of loss of love and approval or of punishment (Freud, 1917). A second theory of anxiety put forth by Freud is that anxiety is a signal from the ego. Whenever a real, specific or non-specific danger potential is detected by the ego, anxiety arises and mobilizes the defensive apparatus of the individual, including repression (Freud, 1926). Anxiety is a learned process and is acquired as a function of past experience.

Freud feels an anxious person is "depressed and filled with guilt because he really has not repressed his impulses at all, but instead has been impelled to act in keeping with them, while at the same time being aware of their antithesis" (Stein, 1960). Schneiderman (1960) also feels that much anxiety is due to repression of undesirable thoughts or unpleasant thought and experiences. When something is repressed, it implies that it persists in some unrecognized and unconscious form. Mowrer also advances a "guilt theory" of anxiety which states that anxiety is a product of "not too little self-indulgence and satisfaction but of irresponsibility, guilt and immaturity," the "repudiation of moral urgings" or the repression of the super-ego (Mowrer, 1939).

Jung sees the fear of the residue and bringing up into consciousness of the animalistic and archaic pre-human functions of our collective paleo geneology as the premise of anxiety. Anxiety is that reaction to the invasion of an individual's consciousness by the forces and images of the "collective unconscious" (Jung, 1916).

Adler sees anxiety as part of his concept of "inferiority feelings." His definition of "inferiority" as the basic aspect of neurosis is used synonymously with anxiety. Each individual begins his life in an inferior state of "helplessness and aloneness". To overcome this inferiority or anxiety the "multiplex bonds that bind human beings to human beings" must be constructed. A life without anxiety is one of "consciousness of the belonging to the fellowship of man." These bonds and consciousness are affirmed through socially constructive work and relationships (Adler, 1917).

Adler (1917) and Katz (1967) describe anxiety in the following manner. As an individual becomes more aware of his potentialities, he develops higher expectation of himself. A certain degree of anxiety then accompanies the perceived disparity between actual and potential accomplishment. A moderate degree of anxiety has positive value for further development. Nonetheless, anxiety must be kept within reasonable limits. As the individual progresses to higher developmental levels his increased capacity to deal with problems also enables him to find or create more problems for himself and this produces higher levels of anxiety. These levels of anxiety then begin to interfere with his ability to behave effectively, solve problems, achieve higher development and in general enjoy life.

Otto Rank's view of anxiety stems from his belief that the basic problem in human development is "individuation" consisting of an endless series of experiences of "separation." Anxiety is the apprehension involved in these acts of separations oriented toward the possibility of greater autonomy for the individual. The first of these "separations" is the birth trauma and the last is death (Rank, 1929).

Anxiety also arises from persistent frustration and conflicts stemming from the environment, the personality and conflicting attitudes about a goal-directed activity (Silverman, 1971). Horney describes basic anxiety as stemming from conflicts with or frustrations in an individual's environment. This position of basic anxiety originates in childhood as feelings of being isolated and helpless in a potentially hostile world." Helplessness is the very core of basic

anxiety. Anxiety is the reaction to a threat to any cognitive or behavioral pattern which an individual has developed upon which he can depend. If he is helpless to deal with the threatening situation anxiety is created. Excessive feelings of dependency and helplessness and excessive feelings of hostility towards those persons upon whom one is dependent generates anxiety. Thus anxiety generates hostility and hostile impulses and in the anxious person this generates new anxieties (Horney, 1939). Horney also describes normal anxiety in the face of real dangers and neurotic anxiety which arises from a conflict between "dependency and hostility" (Horney, 1937).

Reisman views anxiety as psychological isolation associated with fear and social withdrawal as a defense mechanism of protection. Anxiety is the expression of anticipated loss, social isolation or disruption of one's interpersonal relationships. He feels that the many emotional states to which psychiatry refers as anxiety are actually states of loneliness or the fear of loneliness (Reisman, 1950).

Erikson (1950) conceptualizes anxiety as a disruption, blockage or regression of the process of ego development. Coleman (1962) views anxiety as an emotion aroused by a threat to the adequacy or worth of the self. Fromm-Reichman characterizes individuals experiencing anxiety as lacking "self-realization," Goldstein as the lack of "self-actualization," Fromm as the "unproductive character," and Whitehorn as the "immature personality." All agree that self stagnation, emotional sterility and psychological death are the major sources of anxiety (Stein, 1960).

Reusch (1960) views anxiety as a result of overstimulation which cannot be effectively discharged by actions. Schneiderman (1960) feels that over-choice and ambivalence are sources of much anxiety. As an environment becomes more stimulating, presents more problems, more unexpected events and thus becomes more stressful the individual becomes more aroused and attentive and tense or anxious as he organizes himself to "cope." As stress increases, stimulation increases, tension increases and anxiety increases and it becomes increasingly more difficult for the individual to cope (Hebb, 1955; Sullivan, 1950).

Coleman (1962) refers to anxiety as "psychic pain" and that it can act as a positive force toward psychological maintenance. Freud (1933) agrees with this when he describes "reality anxiety" which stems from dangers or threats from the external world. Freud describes two other kinds of anxiety. The "neurotic anxiety" which arises when id impulses threaten to break through ego controls and cause undesirable behavior and "moral anxiety" which arises when the individual does something or even contemplates doing something contrary to personal or social norms (i.e.: guilt).

The psychological position of anxiety is that the state of anxiety is an important tool for the adequate handling of realistically threatening stimuli (i.e.: fear), but that it also leads to the development of neurotic behavior in excess. Horney (1945) and Freud (1917) both view anxiety as the dynamic center of neurosis. Freud adds that mental illness is at the same time both the expression of unbearable anxiety and the means of protecting

oneself from further anxiety.

Learning theorists Watson (1924) and Mowrer (1939) demonstrate anxiety to be a "conditioned" form of the pain reaction. Thus, an individual perceives a potential danger signal from the environment and conditioned responses from early learning follow in anticipation of the danger.

Third force psychology. Fromm views anxiety as arising when a value or interpersonal relationship which the individual holds vital to himself is threatened or frustrated (Fromm, 1939). This view of anxiety reflects that of Sullivan. He sees the locus of anxiety in interpersonal relationships. The concept of personality is an interpersonal phenomenon. Interpersonal behavior is seen as two distinct types: 1) those oriented to gaining satisfaction of organic needs and 2) those oriented to gaining social security. As an individual grows through infancy into adulthood his personality is dependent upon his interpersonal behavior. In his powerless condition as a growing infant and child, if his behavior does not gain satisfaction and security and is disapproved of by significant others in his environment anxiety is felt and learned as a basic part of his personality (Sullivan, 1948).

May finds anxiety stemming from endemic psychological feelings of loneliness, not being of value as a person, not being able to love or be loved; despite the common need. Anxiety lies then in the common effort and pressure toward conformity. Anxiety is "the loss of the capacity to experience and have faith in one's self as a worthy and unique being and at the same time the capacity

for faith in meaningful communication with others." May relates that anxiety is also "the apprehension set off by a threat to some value which the individual holds essential to his existence as a personality." Anxiety is a confusion, a psychological disorientation and uncertainty with respect to values and acceptable standards (May, 1960). Cantril (1950) and Frankl (1950) also see anxiety as a psychological state without "meaning." Anxiety is an inability to resolve uncertainty and bring order to one's world. This induces feelings of doubt and insecurity.

The most important pathological manifestation of the anxiety reaction is seen in the syndrome commonly called "anxiety neurosis." An individual whose anxieties control his behavior is suffering from anxiety neurosis. The anxiety neurotic is the individual who is incapacitated by continuous and often nonspecific feelings of anxiety or "free floating" anxiety. This has been called "unadaptive anxiety response" (Yerkes, 1908).

The generalized psychological condition of the anxious individual may be characterized as heightened autonomic arousal accompanied by startle reaction, inability to discriminate threatening from non-threatening environmental stimuli, impairment in mental concentration and the ready flow of associations and the registration of impression. There is also an over generalization of conditioned stimuli, a generalized feeling of helplessness, intrapsychic conflict neurosis and psychosis (Sills, 1968). Fears which are objectivated in the form of "phobia" represents an extreme form of the anxiety condition (May, 1950).

Sociological Analysis

"Man's nature, his passions and anxieties are a cultural product" (Fromm, 1965). Sullivan (1947) demonstrates this in his description of the dynamic interrelationship of an individual to his environment. Anxiety is conditioned by the standards, values, unity and stability of one's social environment.

The major source of anxiety during the Middle Ages lay in the excessive dread of death which is still prevalent today (Perls, 1969) and the fears of devils, spirits and sorcerers (Mannheim, 1940). After the Renaissance the emergence of "individualism" was a new found freedom. A freedom from "dictatorial and serfdom" social restraints and religious authority. The Renaissance freed man from all his ecclesiastical, economic, social and political restraints, but at the same time, in a dialectical nature, it severed those ties which had given man his only security, community and sense of insecurity, powerlessness, doubt, aloneness and anxiety" (Fromm, 1965).

It also gave to man a new power to find that which was lost, a new power to "relatedness" (May, 1950).

May notes that this new found "freedom" of individualism was instead, 1) essentially competitive in nature, 2) emphasized individual power rather than communal or cooperative power, 3) began the valuing of "competitive success" (industrialism and capitalism) and 4) lead to the modern endemics of "interpersonal isolation, hostility and anxiety" (May, 1950). Anxiety, then, can be seen in terms of individuality, freedom and isolation.

In our culture the most dominant goal and also the most pervasive precondition for anxiety is "individual competitive success." School children show pronounced anxiety in areas of educational success (Hallowell, 1941). As these children grown older and more subject to the socializing process, the weight or social value given to competition is increased. In adulthood the individual must be strong, independent, and triumphant. The higher an achiever and the more competitive the individual is the more anxious and subject to psycho-social problems he is (Lindren and Mello, 1965; Gleuck, 1950).

Success as a social and economic prestige are highly valued goals in our society. "Whatever threatens these goals is a source of anxiety because such a threat strikes at those values held essential to an individual's social existence, worth, and value (May, 1950)." Generally any social source of threat, conflict or stress is associated with anxiety (Speilberger, 1966).

Mowrer (1945) places the problem of anxiety within the socio-cultural nexus as he demonstrates that man's "social (condition) dilemma" is the precondition for anxiety. Mowrer shows that if animals are placed in an artificial environment in which their behavior becomes "routinized and domesticated" or "socialized" they develop basic behavior traits of classic anxiety reaction.

The "social dilemma" begins with child-parent relations. Horney (1945) believes that anxiety arises out of conflicts between a child's social dependency upon his parents and his hostility toward them. Anxiety is learned or "cued off" in the family system by this conflict. The fear of punishment or "withdrawal of love" causes

repression of this fear then leads to anxiety and symptom function. As the child matures this fear becomes a "social fear." Its repression and the guilt associated with it become the neurotic anxiety state. The stronger or more severe (repressive) the socialization process, the greater the generalization of anxiety in later life (Berelson, 1964). Yet there must be some degree of order and predictability generated out of the socialization process. The more unpredictable life becomes; the more random and complex, the greater is the "loss of meaning in social living" (Bartlett, 1932; Cantril, 1950; Krech and Crutchfield, 1962; Newcomb, 1950). Without meaning to social living anxiety also increases.

In the "well" socialized individual anxiety arises as a result of individualistic competitive social patterns of living. The anxiety arising out of the intrasocial hostility produced by competitive individualism leads to a "vicious circle": a competitive individual strives for social prestige, economic status and the accumulation of materialistic things which creates intrasocial hostility. Intrasocial hostility leads to social isolation or alienation which leads to anxiety. Anxiety as the "first cousin to alienation" then leads back again to increased competitive strivings (May, 1950; p. 170).

In less "well" socialized individuals living within a less stable social environment, anxiety arises as a result of increased numbers of social life situations in which the individual is unable to decide on appropriate courses of action. Without a stable social environment the individual finds himself interpersonally

isolated and self-alienated and in conflict about his inner worth or value (May, 1950). Such social conditions as "profound and rapid cultural changes" (Toffler, 1970), "social disintegration" (Leighton, 1959), "cultural disunity" (Mannheim, 1940), the "loss of conceptual unity" (Cassirer, 1944) and a "lack of a universe of discourse" (Riezler, 1944) all characterized by contradictions and inconsistencies leads to increased levels of anxiety and related biological, psychological and social dysfunctioning (Hollingshead and Redlich, 1958).

Anxiety is also related to "locus of control" (Rotter, 1962; Watson, 1967). If an individual feels a lack of control over his environment, his behavior and the results of his social activity he will experience anxiety (Ray, 1968). This is especially relevant to minority, poor and marginal groups of individuals within the social system who lack political and economic power, affiliation (Schackter, 1959), conformity (Hoffman, 1957) and communication (Sullivan, 1954) with the larger part of the society.

Lynd's Middletown study demonstrates that one means of allaying anxiety is "frantic activity." Anxiety stemming from a felt powerlessness in a supra-social environment, coupled with a "well" socialized belief in the ameliorative efficacy of "competitive individualistic" work can lead to excessive activism. In 1920, Middletown showed signs of such "covert anxiety" characterized by "compulsive work patterns, pervasive struggles to conform, compulsive gregariousness in joining clubs and frantic endeavors to cram leisure time with activity no matter how purposeless the activity."

Ten years later, however, "covert anxiety" changed to "overt anxiety." In the late 1930's many therapists and social critics became impressed by the fact that many persons were experiencing anxiety "not merely as a symptom of repression or pathology, but as a generalized character state" (Lynd and Lynd, 1929; Lynd and Lynd, 1937).

"Overt anxiety is now present" and is characterized by "insecurity in the fact of a complicated world, confusion of roles, chaos of conflicting patterns pervasive and rapid social change; incapable of tolerating change and retrenchment into more rigid and conservative ideologies" (Lynd and Lynd, 1937). As May (1950) so adequately states "Facism is born in periods of such widespread anxiety; better authority with security than freedom with fear."

Anxiety is the most prominent mental characteristic of Occidental civilization with its accelerating rates of social change contributing to rising incidence of social pathology; divorce, suicide, violence and functional forms of mental illness and organic "social diseases" (May, 1960).

Philosophical Analysis

Existentialism. One central concept of the existential philosophies is that of "angst" or anguish, dread and anxiety. The existentialists maintain that "anxiety and fear" are emotions most common to all mankind (Sinsheimer, 1969).

The 17th century marked the beginning of the era of the "rationalistic solution to the problems of man" (Cassirer, 1944). This philosophical theme saw mankind as "rational" and "mathematics"

as the chief tool of reason. It was the political and social revolution at this time; as reflected in such rationalistic philosophies, which resulted in the overthrow of absolutism and feudalism and the inauguration of industrialism, capitalism, competitive individualism and a new "bourgeoisie" of power elitism (May, 1950).

The confidence in "rationalism stemming from the Renaissance Age had its anxiety dispelling effects." As previously mentioned irrational fears and anxieties of "devils, sorcerers and magic" were dispelled with the empiricism of a Cartesian mathematics, yet rationalism was also associated with and intensified by the competitive individualism of the Renaissance which tended to increase the individual's sense of isolation and fear, creating new sources of anxiety (Auden, 1947).

The existentialists have been regarded as disappointed or disillusioned rationalists. They hold that rationalism or "order" is a deceptive mask which the universe, especially the social universe (environment) wears. Reason leads only to generalizations, objectifications, categorizations and stereotypings. If man relies upon them to "order" or give meaning to his universe he will be placing himself at a serious disadvantage. For the universe, according to the existentialists, is not "order;" but rather, "absurd" or totally random.

The universe is not object(ive) but immediate and "subjective." An individual cannot find his place in the universe or his social environment with a rationalistic perspective that separates him from it. The universe can only be experienced by "a whole individual, as

a feeling and acting as well as a thinking organism." The "artificial" object(ivity) of rationalistic systems disregards an individual's immediate experiences. The existentialist turns back to the "immediacy," towards "subjectivity," not as something opposed to "objectivity" but as a "living experience in which both objectivity and subjectivity are rooted" (Tillich, 1944). The subjectivity of the Middle Ages lacked objectivity. The objectivity of the post-Renaissance period lacks subjectivity. Both periods fragment man's view of himself. In essence existentialism seeks to restore man's sense of "wholeness" as a living and experiencing unity. To Kierkegaard the anxiety experienced by an individual is the "possibility of (achieving) freedom" or a "unity of wholeness" (Lowrie, 1944).

Anxiety is the inward state of becoming self-aware (Kierkegaard, 1941), of passing from an existence of inauthenticity to one of authenticity. The "authentic existence" involves suffering and despair in all its fullest implications; death and nothingness. This is what Kierkegaard called the "sickness unto death."

Fear is contrasted to "existential anxiety" in that anxiety strikes at the center of the "self" or an individual's experience of himself as "being." Fear is a threat to the periphery of an individual's existence. Goldstein (1940) sees this "existential anxiety" as not being an affect among other affects. It is rather an "ontological characteristic of man," rooted in his very existence and the experience of the threat of imminent non-being.

Perls (1969) describes this "non-being" as death and that much anxiety is due to man's repression and misunderstanding of his

natural ending. Tillich (1944) feels that anxiety is man's reaction to the threat of non-being; the meaninglessness in one's existence and death. Sullivan (1946) sees anxiety as a terror of "cosmic quality." A panic and terror stricken "blind" fighting for survival against dreadful odds.

Abraham Maslow reflects upon this repression, terror, misunderstanding and anxiety towards one's non-being in stating:

The true confrontation with death makes everything look so precious, so sacred, so beautiful that I feel more strongly than ever the impulse to love it. My river has never looked so beautiful...Death and its ever present possibility makes love, passionate love, more possible. I wonder if we could love passionately, if ecstasy would be possible at all, if we knew we'd never die.

This beautiful wisdom was written in a letter by Maslow while recuperating from a heart attack (May, 1969; p. 99).

Summary

In the biophysical area of analysis, anxiety is associated with excessively high levels of adrenalin and autonomic arousal. Ethnologists have speculated that a dichotomy between structural parts of the brain; the paleo-cortex and neo-cortex is associated with this physiological state. The paleo-cortex misinterprets much of the stimuli from the contemporary societal environment as dangerous and thus initiates autonomic arousal in preparation for large expenditures of energy in "fight or flight" behavior. This stereotyped physiological reaction when maintained over long periods of time is associated with states of excessive anxiety and stress.

In the psychological area of analysis anxiety has been of major concern to traditional schools of psychology since Freud's time.

Anxiety can be a learned or spontaneous emotional state characterized by apprehension, frustration, tension, uneasiness, uncertainty, helplessness, guilt feelings, inferiority feelings, loneliness, separation and loss of meaning in one's life.

Feelings of anxiety are usually associated with the anticipation of psychological or physical danger. The source of danger may be discernible and concrete (i.e.: fear), but most often it is unknown or unrecognized. Anxiety can be a positive motivation toward adaptation but many times anxiety is neurotic, a vague "free-floating" state of uneasiness. Anxiety involves numerous ego defense mechanisms against intrapsychic and interpersonal conflict or frustration. When repressed anxiety manifests itself in numerous psychosomatic reactions and diseases.

In the sociological area of analysis anxiety is viewed as a basic part of complex societal existence. The contemporary socio-cultural environment is a competitive one and emphasizes individual power, accumulation of wealth and personal success. This constant stress of competition and individuation is associated with the endemic levels of anxiety in our present social environment.

In the philosophical area of analysis anxiety has been a central concept in much of existential thought. Anxiety or "angst" is an ontological state, a "sickness unto death," of man. Anxiety is a part of the process of becoming self-aware. Anxiety is a part of the process of living. Living involves suffering. Anxiety is associated with man's fear of non-being (i.e.: cosmic insignificance, death).

Review of Literature: Aggression

"I just can't change
my habit into love."

Buckwheat

Biophysical Analysis

Ethnology. Experimentation during the past two decades has provided evidence in support of a postulated dichotomy in the function of the phylogenetically old and new cortex of the brain and its relationship to aggression (Strange, 1966). Animals are capable of two distinct emotions in response to a threatening environmental situation: 1) rage (fight) or 2) fear (flight). Man can experience these same emotions as: 1) anger directed outward (fight) and 2) fear (flight). Fear, in both animals and man, is correlated with the increased production of adrenalin by the adrenal medulla and rage or anger turned outward is related to the adrenal and sympathetic nerve ending production of noradrenalin. Threatening situations (and extreme or prolonged stress) stimulate the pituitary to produce ACTH which reaches the adrenals and stimulates them to produce steroid hormones. Funkenstein (1967) has speculated that whether adrenalin and/or noradrenalin is predominately produced depends upon the sympathetic nervous system's perception of the intensity of the external situational stimuli.

The higher neural processes of the neo-cortex have a limited and direct effect upon the physiology and the expression of these emotive behaviors. However, the neo-cortex together with the evolution of culture and man's social experience has produced a third emotion

peculiar to himself. This social emotion is "anger turned inward" and may be the result of the antagonism between the paleo-cortex and neo-cortex. It is associated with even higher and prolonged production of adrenalin than the emotion of fear (Funkenstein, 1957).

Von Euler (1953) notes that man has within himself the lion and the rabbit. By this he means that man can be conditioned to high levels of noradrenalin and aggressive behavior just as the carnivorous lion. He can also be conditioned to high levels of adrenalin and passive, flight or "anger turned inward" behavior as in the case of the herbivorous rabbit. According to this theory, anger directed outward is characteristic of early stages of childhood and anger directed toward the self or anxiety (conflicts over hostility) is a result of socialization or acculturation of the child. The ratio of noradrenalin to adrenalin is higher in infants than older children or adults. Hokfelt and West (1951) have since established this to be true. Paranoid patients also show a great degree of regression to infantile behavior and are usually considered aggressive and dangerous. These individuals also show signs of excessive secretion of noradrenalin, while anxious patients exhibit higher adrenalin secretion.

Funkenstein, King, and Drolette (1957) have demonstrated similar emotional reactions and steroid hormonal production. In a population of medical students awaiting residence placement, those which showed psychological and personality inventories of "Anger-Out" had evidence of excessive secretion of noradrenalin. While students reporting "Anger-In" or anxiety were accompanied by

excessive secretion of adrenalin. A fourth group of students were classified: the "No-Emotion" group with physiological profiles similar to the "Anger-Out" group. The authors note that the "No-Emotion" group represents more efficient ways of handling threatening stimuli and stress.

Adrenalin prepares the body for flight or fight. It causes respiration to deepen, the heart to beat more rapidly, peripheral blood pressure to increase, blood flow to shift away from visceral organs, and sugar to be freed from the liver, etc. Noradrenalin is associated with basically one physiological response, it increases resistance of peripheral blood flow. Thus the body is prepared for extreme expenditures of energy in order to preserve itself and its species (Wenger, 1967).

If the individual utilizes this potential energy created by this ready state all is well. When he does not, this once adaptive mechanism becomes a detriment to his survival in a social setting. This malfunctioning is due to two factors. First, the majority of threats in contemporary society are psychological and do not warrant the expenditure of great amounts of physical energy in fight or flight behavior. Second, if the neo-cortex mediation of the limbic system or paleo-cortex does not control resulted behavior (i.e.: anger turned outward) and physical violence does ensue, then social restrictions are applied. Thus, in the former case the body processes are wasted and eventually become detrimental to tissue as Selye (1956) and high rates of chronic diseases so adequately demonstrate. In the later case punitive societal measures

of law enforcement are employed and create just as much stress and deleterious effects upon the body as the former.

Although these emotional reactions were of great survival value during paleo history, they are a hindrance in the majority of social situations in which aggressive or violent behavior is an inappropriate reaction. Nevertheless, they persist in man in emotional conditions unrelated to muscular activity. Man is being "pounded by past emotional memories, which prepare the body for an act no longer required" (Gellhorn, 1968).

Man has adapted to his social condition by learning a third emotional response to threatening stimuli: that of turning anger inward. In this instance man is trying to live within the neo-cortex domain of nonaggression and cooperation of social living. Unfortunately, this neo-response to a paleo-defense mechanism is also destructive. This emotional state is characterized by conditioned high levels of adrenalin and manifests itself in symptomologies of chronic diseases and anxiety. Wolpe (1958) has demonstrated an antagonism between aggression and anxiety and found a relatively rapid disappearance of anxiety when the former attitude was established. Social man is caught within a vicious cycle of emotion and behavior that continually ends in either neurotic or aggressive behavior.

Funkenstein (1967) has demonstrated a fourth possibility of managing the aggressive potential in groups of students he classified as "No-Emotion." These individuals were not plastic stoics characterized by flat affect, but motivated and productive medical

students who "represented more efficient ways of handling threatening stimuli and stress." More must be learned from such individuals if mankind is to survive in his social condition. The wisdom of "and the meek shall inherit the earth" is becoming more apparent. As Dobzhensky (1967) has demonstrated, from a Darwinian point of view the fittest may indeed be the most gentle and not the most aggressive.

Man presently finds himself possessed by a "cognitive imperative" which motivates him to preach the ideals of brotherly love and the doctrine of non-aggression. He also finds himself lacking a ready made "cognitive matrix" with which to assimilate what he preaches and incorporate them into his behavior (D'Aquili, 1972). Thus, "we act against our best judgement," "let our worst impulses get the better of us," and plead that "somehow or other we could not control ourselves." Man is characterized by a dichotomy of behavior control; the wildest and most savage of beasts and also the utopian humanitarian; a devil a god; the most irrational as well as the most rational, and within this dichotomy our socio-cultural process first emerged, is now planned for and built upon.

Alpha/beta receptors. Ethnological considerations of emotions (i.e.: Alienation, Anxiety and Aggression) are somewhat simplified and speculative. A more accurate, though complex, physiological account of emotions may be in more recent research concerning alpha and beta receptors of the human nervous system. In general, the effect of alpha receptors is excitory and that of beta receptors inhibiting, although this is by no means a hard and fast rule, especially when related to cardiac functioning (Goodmann and Gillman, 1973).

Pharmacological research seems to indicate that both adrenalin and noradrenalin act directly upon alpha and beta receptors but their effects differ mostly in the ratio of their effectiveness of stimulation upon alpha and beta receptors. Adrenalin acts predominately upon alpha receptors, except in cardiac function as previously mentioned (Goldenberg, 1960).

It is this complex inter-play of noradrenalin and alpha receptor exhibitory physiological effects and adrenalin and beta receptor inhibitory effects which physiologists have associated with differing emotions such as aggression and anxiety. "Every emotional state has its own physiological syndrome" (Alexander, 1950) of not only excitory but also inhibitory responses (Lacey, 1953; Lacey, 1958; Lacey, 1963).

Psychological Analysis

Controversy reigns in the psychological study of human aggression. There are those positions emphasizing man's frustration and learning roles and those which emphasize man's inherent or instinctual nature.

Instinct. Darwin states that this instinctual capacity in man stems from a phenomena he observed in the animal world which he called "survival of the fittest." Aggression serves as a factor or "natural selection" both within the species and for the species as an aggregate. The struggle for existance is dominated by the strongest (an end of "genetic mutation") within the species which contributes to the collective strength of interspecies conflict and survival (Darwin, 1859).

Contemporary theorists such as Lorenz (1970) and Ardry (1966) also see the origin of aggression as instinctive. Ardry (1970) saw aggression as a "building up" of excitement within "instinctive centers" of the central nervous system. The release of this excitement comes in the form of aggressive behavior. The adaptive purpose of this aggressiveness is further explicated by Lorenz (1970) in three ways. First, a dominance hierarchy is achieved within the species, which 2) aids "natural selection" through the regulation of breeding or reproduction dominated only by the strongest members of the species. This then leads to 3) the dispersal of the differing species (invasion-succession-segregation) of the most fittest (most aggressive) into the differing environments, with the best species in the best environments or niches.

This instinctive view of aggression was embraced by Freud (1920) during his early work with aggression. He made the assumption that all individuals, stemming from man's paleo-history are phylogenetically endowed with an aggressive potential oriented toward survival. Thus to Freud the origin of aggression is found in infancy. It aims initially not at destruction of objects: but at securing a relationship with an object (mother) necessary for satisfaction of both physical and psychological needs. Aggression is a "primordial reaction" to the blockage of pleasure-seeking or pain-avoiding strivings.

Later Freud changed his theory concerning aggression. Aggressive behavior then became the dominant instinctual drive in life as an effort to reduce "nervous excitation" (environmental sensory input) to the lowest possible level. All organic life sought

death as a state totally free from stimulation. This became Freud's "death instinct" or Thanatos which opposed the "life instinct" or Eros. Eros diverted the destructive drive of Thanatos from the self, by projection, to others (Freud, 1933).

Essentially, theories of instinct embody four basic assumptions: 1) innate psycho-physical determiners which, 2) when activated by particular stimuli (i.e.: threats, fears), 3) initiate neural and glandular functions and mechanisms, 4) which underlie particular patterns of psychological states and behaviors (Montagu, 1973).

Frustration and learning. Ebli-Eibesfeldt (1963) and Tinbergen (1951) mark the beginning of a new trend in theoretical formulations concerning aggression. While not denying the instinctual and physiology of aggression they see aggressive behavior arising from competition for dominance, food, sexual partners and territory. They place great emphasis upon "exteroceptive cues" or environmental stimuli rather than innate or instinctual mechanisms. Evolving from this subtle departure from pure instinctual concerns came Dollard's (1939) "frustration-aggression" hypothesis of aggression. Basically, frustration is considered as an interference with behavior oriented toward the achievement of an individual's expected ideal goals. Such interference if perceived to be insurmountable and if occurring for long periods of time can lead to an instigation of aggression as a resolution to "goal achievement" (McDougall, 1936).

Within this model Davitz (1952), Scott (1958) and Bandura

and Walter (1963) have stressed "learning." They contend that frustration produces motivational states that heighten whatever aggressive responses the individual has already learned. Other factors involved in learning aggressive behavior are punitive parents, imitation of peer behavior, the acquiring of excessive self-reliant behavior, watching aggressive behavior on the mass media, and belonging to subcultures which place high emphasis upon aggression and violence as an adaption mechanism (Daniels, 1970). The process of catharsis (Freud, 1933) or acting out of aggressive behavior in some "socially approved" and sublimated fashion such as competitive sports or playing with toy guns in order to reduce actual aggressive acts can be a learning device for more aggressive behavior rather than less (Berkowitz, 1964; Mayer, 1973; Aronson, 1972).

Social psychology. Maslow sees aggression as resulting from the inability to satisfy basic psychological needs as friendship, affection, cooperation and creativity. The individual is unable to relate to others with his "survival of the fittest" social orientation. For these individuals the social environment is perceived as a dangerous place to live (Maslow, 1962). May (1969) describes this condition as alienated, anxious and existentially overwhelming. This condition leads to apathy which in turn promotes violence or aggressive behavior to fill a personal void of helplessness.

Fromm (1955) demonstrates that aggression stems from "mass" man's felt "aloneness." He shows how individuals take on an

"authoritarian character." This character is typified by aggression and destructive attempts to establish symbiotic relationships with others. If this behavior takes the form of violence it amounts to the use of power over others to facilitate the repression of "helplessness." If this behavior takes the form of sexual activity it is a pathological masochistic or sadistic form. In both cases such authoritative behavior is an attempt to fuse one's self with another in order to acquire meaning and potency which the individual cannot find in himself.

Another characteristic of the authoritarian personality related to aggression is the phenomena of "scape-goating." Aggression is projected onto safe and available targets such as the kicking of a wall in "acting-out behavior," or bigotry and racial discrimination. The angered person displaces his hostility, because fear or "anxiety" inhibits direct aggression against the true "frustrater" (Pepitone and Reichling, 1955; Berkowitz and Green, 1962; Berkowitz, 1962).

The state of anxiety usually evenuates in either repression or aggression (Scott, 1958). If the defense mechanism of repression is unsuccessful or if repressed materials threaten to break through into consciousness the individual may sense overwhelming frustration. The immediate reaction to this frustration is typically one of anger. The ensuing physiological arousal seems to energize aggressive action. Clinical studies have demonstrated that the most common reaction to unbearable emotional situations is to "fight it." Thus the most basic intrapersonal organization of

anxiety takes the form of interpersonal aggression.

The well socialized individual has been psychologically programmed to suppress or control such hostility. This psychosocial process is accomplished at great cost. First the individual is forced to take a complacent, subservient and self suppressing attitude toward others as the price for security, approval and acceptance. Second, the blocking of expression or release of felt "tensions" leads to even stronger feelings of aggression and hostility. Thus a destructive and repetitive cycle of repression is constructed. This eventually leads to indirect expression of hostility such as severe psychosomatic disorders and mental illness or explosive direct expression of aggression (Scott, 1958).

Previously, alienation and anxiety were described as a possible positive psychological mechanism and so it is with aggression: If positive anxiety arises out of "awareness" then positive aggression emerges oriented towards self-affirmation and continued well functioning. But, as most often happens, if negative (overt) anxiety occurs with no awareness of threatening stimuli, negative aggression emerges from a repressed origin with ensuing dysfunctioning (Whitaker, 1960).

Sociological Analysis

Culturology. Culture is the organization and transmission of patterns of human behavior; objects such as technological hardware; ideas, beliefs, sentiments and values. The cultural process is accumulative and progressive in that it moves toward greater: 1) Security

of life for man and 2) control of nature (White, 1949). There is a dual purpose in culture. First, we find man within his realm of idealism, given to him by the "neo-cortex," pursuing "Plantonian utopias" and earthly "Christian heavens" or models of good living and security. Second we find man develops culture as a mechanism of "control over nature" of which he was once a basic part of.

The constructive utilization, control and channelizing of the aggressive potential in man towards the "good life" is one primary goal of our cultural process. If an individual behaves in accordance with established cultural patterns, several different needs are simultaneously satisfied: 1) those demanded by the culture and 2) those which the individual feels has a crucial relevance to him (Linton, 1945). Unfortunately in order to maintain control of the once adaptive aggressive tendencies in this ever changing and increasingly complex society, the socio-cultural process has increasingly denied individual need satisfaction with increasingly rigid and stringent socialization and normative processes in lieu of the system's need satisfaction (Kartman, 1967). Yet man without this increasingly restrictive cultural process would not be clever little savages like Golding's Lord of the Flies (1971), "thrown back on the cruel wisdom of their animal instincts or likened to talented apes who failed to find themselves." Man would instead be "unworkable monstrosities with few useful instincts, fewer recognizable sentiments and no intellect whatsoever " (Geertz, 1968). Culture as in the paleo/neo-cortex dichotomy is both man's glory and his possible doom.

Many cultural patterns are oriented toward the maintenance of society rather than the satisfaction of individual needs. Primitive social systems such as the hunting band served to fulfill individual and group needs well in rather simple fashion. The individual need for food was satisfied while at the same time the group needs for cooperation, communication and constructive direction of aggression were also met. As social systems evolved from such early stages to the extremely complex technological systems of production/consumption, the individual became more and more alienated and removed from mechanism of need fulfillment. The individual now finds himself powerless, isolated, without meaning in life, self-estranged and prone toward destructive aggressive behavior within his social environment (Ransford, 1968). One source of this existence of anomie lies within the socio-economic system. The system becomes more and more productive as the individual becomes more and more alienated and anomic.

In the anomic social condition the individual distrusts the motives of the pluralistics around him and the distant, omnipotent power elites who control much of his behavior. He regards the "others" as threatening, as determined to use him for their own ends. In short, he lives in a "context of mutual distrust" which leads to exploitation of a myriad of protective defense mechanisms, passive and aggressive games that people play and a general non-involved intimacy. This mutual fear of aggression or "universal misanthropy" and the ensuing mode of protective behavior has become institutionalized in our society and can be seen in such demographic manifestations as rising rates of mental illness, social unrest, the

national personality of the obsessive/compulsive neurotic and the means, medians and modes of alienation, anxiety and paranoia within the social "herd" (Scott, 1966).

If our socio-cultural process is to control and satisfy man in regard to achieving the "good life," one could ask how did this universal misanthropy come to be? It came to be because many forms of aggression are not condemned and all are relatively, at one time or another and in one place or another, condoned. War, capital punishment, police potential and use of aggression and violence, the slaughter on the automotive highways and the violent entertainment and make believe of Television, Broadway and Hollywood are all relatively condoned.

There exists an even more pervasive cultural demand for dominance and aggression in a very selective form within our contemporary social environment. Capitalism and business success are just other names for condoned aggression in our societal system. This psycho-social form of aggression is tolerated to the point where it has become endemic in our pursuit of the American ethic.

This American ethic, this Capitalistic-Judeo-Christian system of the "struggle for existence" and the "survival of the fittest" all suggests that nature or god would provide that the best competitors would win and that this process of "natural selection" or "just rewards for the workers of the vineyard" would lead to a continuing improvement of societal and individual well-being. Following this philosophy through, any system to the contrary

interferes with the wisdom of nature and God and that it could lead only to social degeneration and eternal damnation. Since Nature is "red in tooth and claw" it would be a mistake to let our sentiments (neo-cortex) interfere with Nature's intentions (rationalization of the paleo-cortex) by helping the poor, the weak and the unfit. In the long run, letting Nature reign will bring the greatest benefits. "Pervading all Nature we may see at work a stern discipline which is a little cruel, that it may be very kind," and on and on went the verbosity of Herbert Spencer (Dobzhansky, 1967).

Each culture is dominated by control mechanisms and unique sets of regulatory ideas. These ideas manifest themselves in the form of law, ethics, values and attitudes. These control mechanisms refer to the socially sanctioned ground of inference and action that individuals use in their everyday affairs and which "they assume" that other members of the social system use. The individual "takes for granted" that such socially sanctioned facts of social life consist of a consensus from the point of view of the collective man. The Capitalistic-Judeo-Christian system is such a control mechanism. This social system has been called a free society. It is not. The socialization process of such a system is one of "suppressive human training" which limits freedom of adaptation behavior. One either adapts in certain specific and prescribed ways or one does not optimally survive (Scott, 1958). Such a social system encourages expression of individuality in only a few minor and "socially acceptable" lines. It conditions members to abide by innumerable rules and regulations through a socialization process to

the point that the individual is largely unconscious of such controlling rules (Geertz, 1968; Russell, 1962; Linton, 1945).

Power elitism. With such inherent defects in such a social environment as has been described, one could ask why such a system is allowed to perpetuate itself? Why do the collectives or pluralistics "assume" and "take for granted" such an aggressive, repressive and destructive system? The answer to these questions lay with those individuals which C. Wright Mills calls the "power elite." This select corps of elitists aggressively dictate and maintain their own values and attitudes upon the pluralistic by way of the control and power they possess over the system those masses live within. Thus social norms, attitudes, and values are perpetrated upon the pluralistic as representing their own feelings. No matter what the individual's feelings, the power of the elites to control elicits normative feelings and behavior. This occurs because the individual pluralist fears condemnation of the significant others in his environment whom he assumes or takes for granted also holds such perpetrated shared values; but who in all probability do not. There is a universal projection of false values to one another in the public and private environments of such a socio-cultural system. The power elites perpetuate such phenomena for their own ends (Mills, 1959).

Within a technological society the major power resides in the economic, the political and the military domains. "Individuals, families, church and schools adapt to modern life; governments, militaries and corporations shape it; and as they do so, they use

these lesser social institutions as means for their own ends" (Mills, 1959; p. 60). Thus bureaucracies, armies, and production lines become social mechanisms of conformity and regimentation which effectively manipulate the collectives' behavior and aggressive potential to meet the needs of the power elite. And within this context of control, human needs are also dictated from the outside rather than felt from within. Rotter (1966) and Williams (1969) have demonstrated that such external control over an individual's feeling and behavior leads to increased aggression.

Powell (1966) has shown that from the advent of the Industrial Revolution to the early 1900's the Capitalistic-Judeo-Christian consensus reigned in America. Norms of hard work, thrift and sobriety were preached by the capitalistic elite, while they practiced "sweat shop" working conditions, child labor, wages that bordered upon slavery, 12 hour work days, seven day work weeks, the razing of such natural wildernesses as the Cumberlands for exorbitant exploitative profits. This "triumph of capitalism" brought in its wake a profusion of social problems: crime, pauperism, unemployment, labor and class conflict. The capitalistic elite was a "captain of industry," and the pluralistics were his "unwilling troops and it was his ordained task to discipline them for the good of all."

By the 1900's this manipulative system caused wide spread riots and strikes which were suppressed first by municipal police and the military and later by politics and law. Reformists, trade unionists, socialists and anarchists sought to restrict the power of the capitalistic elite through social movement and legislative measures.

These forces won a few battles but by 1921 the capitalistic elite had joined forces with the political elite by the election of Harding and were able to liquidate radicalism, roll back the tide of reform and consolidate a new position of dominance. In passions of apathy the pluralistics preferred the imagined certainties of the past to the confusing present and problematic future. Therefore, the work ethic reigned and the pluralistics were repressed into a belief truly not their own (Powell, 1966).

Baltimore (1966) demonstrates that the advent of the middle-class majority represented another crucial crisis to the trilogy of power. To counteract this threat, the elites induced indolence with excesses in materialism and leisure time. As leisure time and affluence have increased, so have aggressive behavior and violent accidents. "There is a false consciousness perpetrated upon the masses by a few power elites in this society dominated by markets and machines. And it destroys the unity of human existence and creates men who aggressively sell little pieces of themselves in order to try to buy them back each night and weekend with the coin of fun". (Mills, 1959; p. 143).

Social conflict. This contemporary description of social variables associated with aggression is well explicated in a long sociological tradition of "social conflict" theoreticians: Classical: Machiavelli (1515; Learner, 1948), Bodin (1516; Reynold, 1945), Hobbes (1651; 1947); Empiricist: Hume (1740; Green, 1907), Ferguson (1769; Lehmann, 1930), Turgot (1766; DeGrange, 1929); Economists: Smith (1776; 1937), Malthus (1778; 1894); Biological: Darwin (1859); Social

Darwinism: Galton (1892), Chamberlain (1900), Sumner (1906), Spencer (1908), Park (1921); Socialistic: Hegel (Marcuse, 1941), Marx and Engels (1930).

The concepts of aggression expressed by these sociologists view the social phenomena of the past, present and future as a result of conflict. The social process is viewed primarily not in terms of the cooperation of social groups but in terms of man's aggressiveness. Emphasis is placed on conflict as a creative or at least an inevitable fact of social life (Martindale, 1960).

Philosophical Analysis

Dialecticalism. The most universal relationship between things, thoughts, situations, individuals and groups of individuals is that of "contrast or opposition." Every condition leads to its opposite and then unites with it to form a higher or more complex whole, out of which evolves a new opposite. Hegel (Lowenberg, 1957) believes that this "dialectical movement" ran through everything in the universe and is the basis of the evolutionary process which must resolve such inherent contradictions by a "reconciling unity." Schelling calls this process an "identity of opposites" which underlies everything. Fichte characterizes this process as a "thesis, anti-thesis and synthesis" which constitutes the "formula and secret" of all development and reality (Durant, 1953). Maddi (1968) reflects this position in his belief that there are no unipolar constructs; all life is divided into polarities and dualities which he calls "constructive alternativism." This dialectical process makes change the

basic principle of life. No condition is permanent; every stage of "things" has a contradiction which only conflict or the "strife of opposites" can resolve (Durant, 1953; Murphy, 1958).

The unfolding of the history of mankind is a "dialectical movement." History reflects evolutionary periods of man as "periods of harmony" contrasted by "periods of conflict." The ensuing and ontological "strife and evil" represent "struggle" which is the "law of growth." It is the "character" of mankind that is built upon such "suffering." In the ancient world Hegel saw the basic source of this conflict between the polytheistic "gods" and the laws of the city/state. In the modern world this conflict lies between individualism and the demands of the social system (Lowenberg, 1957).

This contemporary conflict can be characterized by social periods of economic adolescence which stimulates "individualism" as a social reality and in later periods of social maturity then stimulates the aspiration of a "cooperative commonwealth" as an ideal. The future will thus see neither of these realities or ideals but a synthesis in which both will come together and generate a higher form of social existence. This higher stage of social living will also beget a contradiction and rise to even higher levels of "organization, complexity and unity" (Durant, 1953).

From this conceptualization Hegel (Lowenberg, 1957), Schopenhauer (Edward, 1967) and Nietzsche (1901) all feel that man must accept conflict; within the inter-personal realm of existence and the inter-national realm of existence, as a basic aspect of life.

Fromm (1965) demonstrates this dialectical process in contemporary social man as the "dichotomies of existence:" life against death, unity with nature as opposed to the transcendence of nature, love opposed to war, wealth opposed to poverty, freedom opposed to security, rationalism opposed to emotionalism and submission opposed to domination. Freud sees aggression as stemming from this dialectical process in that "Life forces (being) are arrayed at every moment against the forces of death (non-being). In every life the latter will ultimately triumph." Man will aggressively attempt to stay this finality (May, 1958). Durant (1968) emphasizes the prevalence of such conflict in stating that in the last 3,421 years of recorded history only 268 have seen no war.

Existentialism. Selye believes that "gratitude and aggression" are the most important factors governing our actions in everyday life. These universal emotions account for the absence or presence of stress in human relations, peace or insecurity, fulfillment or frustration. Selye's "philosophy of gratitude" is the awakening in another person of the wish, "That I should prosper because of what I have done for him." Thus behavior should become action oriented toward instilling gratitude in others towards ourselves (Selye, 1956).

Selye sees the most characteristic, the most ancient, and the most essential property of life as being the aggressive pursuit of self survival - egotism. Even as such a necessary emotion, he realizes that man is repulsed by its ugliness. We try to deny its existence because we realize it is dangerous. We fear egotism. We know it will invariably lead to danger because such a primitive

emotion is the seed of fight and revenge. But if this powerful motivation is directed towards making others grateful to us we must behave according to our ideals and the goodness in each of us.

Third Force humanists such as Fromm, Frankl, May, DeChardin, Reich, and Watts believe that there is an ultimate desire in every individual for a "cosmic oneness." Individuals have a need; if not a drive, to become part of many individuals and much of our behavior is directed towards this symbolic unity, though in a dreadfully perverted manner as an "intimacy of violence."

Selye describes aggression as "but a savage distortion of the natural wish to teach others not to hurt us" (Selye, 1956). May (1969) describes this behavior in sexual terms as he relates the "normal-phrenia" of "free or roadside motel" love. This obsessively sexual and psychologically violent behavior is a vain attempt to become "part of and have union" with the cosmic one. Most demonstrative of all, it can be shown that violent acts; homicides and murders are not conducted between "strangers." Approximately 80% of such instances occur between husband and wife, relatives, friends and lovers (Daniels, 1970).

Man is desperately seeking to transcend himself and find a oneness of tolerance, love, tenderness and caring with his environment, his fellow man and himself. This basic need is fixated in the phenomenological existence of man as a "stranger in a strange land" of Alienation, Anxiety and Aggression.

Summary

In the biophysical area of analysis aggression is associated

with increased levels of adrenalin and nor-adrenalin. Funkenstein has speculated that fear is associated with increased adrenalin and anger with increased nor-adrenalin and the repression of aggression with increased levels of adrenalin. It is this excessive production of catecholamines which can be associated with explosive aggression, chronic stress diseases, neurosis and psychosis.

In the psychological area of analysis aggression may be summarized as a form of biological energy, either innate or socially conditioned. Aggression arises in response to or is intensified by conflict and frustration. Aggression may be manifested by: 1) overt destruction, war, fighting, sexual obsession or attack and forceable seizure; 2) covert hostile attitudes and feelings, such as coveteousness, greed, resentment and fear, etc.; 3) introjection and repression into one's self; 4) sublimation into play, sports or entertainment and 5) healthy self-assertiveness or a drive to self mastery, social accomplishment or mastery of skills. It is associated with alienation and anxiety.

In the sociological area of analysis aggression can be viewed from "social conflict" perspectives. Society is assumed to be built upon a "cooperative conflict." Conflict is considered an inevitable and creative force. Variables associated with social conflict are individuation, regimentation, social control, power elitism, fear, mutual distrust, Capitalism, Protestant Ethic, competition, production and consumption.

In the philosophical area of analysis aggression is seen as an ontological fact of life characterized by "dichotomies of

existence." Life is dualistic and composed of opposites in a dialectical fashion. Aggression is viewed as an essential property of life, self survival and evolution. Man realizes his aggression and abhors it. At the same time he also feels a need for "oneness." Out of this complex of repression and oneness comes an "intimacy of violence." This is seen as an attempt to transcend aggression; but in a most perverted manner, leading to still more conflict, violence, war, injury and disorder.

At this point the systematic description of Alienation, Anxiety and Aggression is concluded.

A synthesis of the review of the literature is presented in an effort to demonstrate a theoretical relationship between Alienation, Anxiety and Aggression.

Synthesis, Central Concepts and the Conceptual Framework Matrix

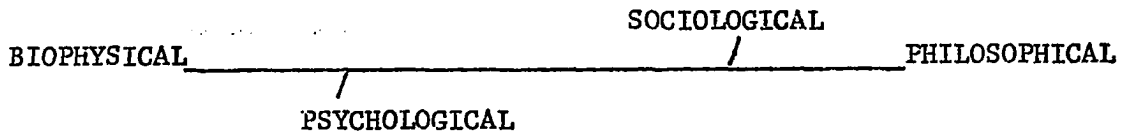
In the study of such a complex mass of materials as presented in defining Alienation, Anxiety and Aggression, it is necessary to study not only parts and processes in the traditional isolated manner; but also within a unifying structural whole resulting from the dynamic interaction of the separate parts and processes. General systems theory is such a discipline (Bertalanffy, 1968). General systems theory endeavours to develop structural similarities or isomorphisms between different fields of knowledge, areas of analysis and subject matter. It is a unitary conception of the world of knowledge not based upon a traditional reductionism, but

rather an isomorphy of principles showing structural uniformities.

We may call this perspective synergistic, syntorpic or a method of synthetic scientific empiricism. The major aims of such a method are:

- 1) An integration of materials in various sciences; both physical and social.
- 2) Such an integration is important in discerning exact theory in the non-physical fields of science.
- 3) Development of unifying principles running horizontally and vertically through the universe of the sciences and subject matter could bring about a unity of science.
- 4) Which can lead to a much needed integration of scientific theory and a more holistic conceptualization of reality (Bertalanfly, 1968).

For example, there are numerous levels of organization of knowledge. Placed upon a vertical and nondiscrete continuum one would find these "areas of analysis" ranging from the Biophysical all the way to the Philosophical. And in between all the rationalistic sciences such as Psychology and Sociology would systematically fall.



In order to facilitate the synthesis of the materials presented, the next section of this document displays the materials upon a system theory paradigm called a Conceptual Framework Matrix. Vertically the sciences of the areas of analysis mentioned above are arrayed and horizontally the subject matter of Alienation, Anxiety and Aggression are displayed. From this Conceptual Framework Matrix "unifying principles" or central concepts are developed horizontally between Alienation, Anxiety and Aggression to demonstrate the proposed

theoretical relationship. Lines across the Conceptual Framework Matrix are demarcations of the subject matter used from the review of the literature to form each central concept. These central concepts are more fully explicated at the end of the Conceptual Framework Matrix.

CONCEPTUAL FRAMEWORK MATRIX

Biophysical: Central Concept I.		
Alienation	Anxiety	Aggression
<p>"higher ACHE & CHE levels" (p. 4)</p> <p>"lower NA turn-over time" (p. 4)</p> <p>"higher rates of NA synthesis" (p. 4)</p>	<p>"... and excessive hormonal production" (p. 31)</p>	<p>"higher levels of NA (p. 48)</p>
<p>"... as stress & sensory deprivation & isolation" (p. 3-6)</p>	<p>"... & stress" (p. 31)</p>	<p>"stress & non-use of energy potential" (p.50)</p>
<p>"pituitary - adrenal system" (p. 6)</p> <p>"... & circadian rhythms" (p. 4)</p> <p>"... & bio-rhythms & their dysynchronization" (p. 4-5)</p>	<p>"pituitary - adrenal system" (p. 31)</p> <p>"... autonomic disorganization" (p. 31)</p>	<p>"pituitary-adrenal system" (p. 48)</p>
<p>"thicker & heavier cortices" (p. 4)</p>	<p>"paleo vs. neo-cortex" (p. 28-30)</p>	<p>"paleo vs. neo-cortex" (p. 47-48)</p>

Psychological: Central Concept II

Alienation	Anxiety	Aggression
"emotional state" (p. 26)	"emotional state" (p.29)	"emotional state" (p.49)
" . . . vs. participation" (p. 7)	"threat to inter-personal relationships" (p. 37)	"survival of the fittest" (p. 53)
"sensory deprivation" (p. 7)	"boredom" (p. 35) "over-stimulation" (p. 36)	"environmental cues" (p. 55)
<p>"psychic disorganization" (p. 8)</p> <p>"split self" (p. 7)</p> <p>" . . . as self estrangement" (p. 15)</p> <p>"conflict between Id & Super-Ego" (p. 8)</p> <p>"disturbance of unified self" (p. 8)</p>	<p>"frustration" (p. 32, 34)</p> <p>"psychological disorientation" (p. 38)</p> <p>"inner conflict" (p. 33)</p> <p>"transformed libido" (p. 32)</p> <p>"collective unconscious" (p. 33-34)</p>	<p>"frustration" (p. 55)</p>

<p>"detachment from self: schizoid type" (p. 9)</p> <p>"separation of self from body" (p. 10)</p> <p>"split into 'true' & 'false' or social self" (p. 12)</p> <p>"separation of object from subject" (p. 10)</p> <p>"freedom & individuality" (p. 11)</p>	<p>"disparity between actual & potential self" (p. 34)</p> <p>"individuation & separation" (p. 34-35)</p>	<p>"death instinct vs. life instinct" (p. 54)</p>
<p>"remoteness from own feelings" (p. 8)</p> <p>"... self-actualization" (p. 10)</p> <p>"meaninglessness" (p. 10)</p> <p>"... and self-identity" (p. 10)</p>	<p>"loss of capacity to feel value & uniqueness" (p. 35)</p> <p>"... self-realization" (p. 35)</p> <p>"without meaning" (p. 38)</p> <p>"... and conformity" (p. 37)</p>	<p>"apathy" (p. 57)</p> <p>"inability to satisfy basic psychological needs" (p. 57)</p>
<p>"as a defense mechanism" (p. 8)</p>	<p>"defense mechanism" (p. 33)</p> <p>"function of ego" (p. 32)</p> <p>"repression of</p>	<p>"survival" (p. 54)</p> <p>"ego function" (p. 58)</p> <p>"sublimation &</p>

<p>"low ego strength (p. 9)</p>	<p>hostility" (p. 32-33)</p> <p>" blockage of ego development" (p. 32)</p>	<p>projection" (p. 57)</p>
<p>"marketing orientation" (p. 12)</p> <p>"authoritarian personality" (p. 9)</p>	<p>"competitive" (p. 35)</p> <p>"inferiority feelings" (p. 33)</p> <p>"immature person- ality" (p. 35)</p>	<p>"competition" (p. 55)</p> <p>"dominance" (p. 55)</p> <p>"authoritarian personality" (p. 57)</p>
<p>"good & bad" (p. 12)</p>	<p>"real vs. neurotic" (p. 36)</p>	<p>"positive & negative" (p. 58)</p>
<p>" ... & misery, grief, anger, despair, blame & victimization (p. 8)</p> <p>" ... & anxiety, fear, panic & guilt" (p. 9)</p> <p>"loneliness & fear" (p. 11)</p> <p>"anxiety & hostility" (p. 10)</p> <p>"and generalized aggression" (p. 9)</p>	<p>"guilt theory" (p. 33)</p> <p>"fear" (p. 33)</p> <p>"anxiety neurosis" (p. 38)</p> <p>"condition state to danger" (p. 36)</p>	<p>" ... & fear & threats" (p. 54)</p> <p>" ... & anxiety" (p. 53)</p> <p>"tension" (p. 58)</p> <p>"repression or aggression" (p. 57)</p>

<p>" ... more dominant & aggressive" (p. 3)</p>	<p>"helplessness & aloneness" (p. 38)</p>	<p>"death instinct projected" (p. 55)</p> <p>" ... and helplessness" (p. 56)</p> <p>"alienated and anxious" (p. 56)</p>
---	---	---

Sociological: Central Concept III

Alienation	Anxiety	Aggression
<p>" ... as powerlessness: (p. 13)</p> <p>"eternal locus of control" (p. 14)</p> <p>"the mega-machine" (p. 19)</p> <p>"regimentation" (p. 19)</p>	<p>"felt powerlessness" (p. 42)</p> <p>"external vs. internal control" (p. 42)</p> <p>"individual power" (p. 39)</p>	<p>" ... and powerlessness" (p. 60)</p> <p>"external vs. internal control" (p. 64)</p> <p>"power elite" (p. 64)</p> <p>"stringent socialization & normative process" (p. 59-63)</p> <p>"social control of aggression potential" (p. 59)</p>
<p>" ... as meaninglessness" (p. 14)</p>	<p>"without meaning" (p. 41)</p> <p>"doubt" (p. 41)</p> <p>"indecision" (p. 41)</p>	<p>"assumed & taken for granted" (p. 63)</p>

<p>"functional & substantial rationality" (p. 14-15)</p>	<p>"insecurity & confusion" (p. 42)</p>	<p>"complex social environment" (p. 59)</p>
<p>"... as isolation" (p. 15)</p> <p>"loss of primary relationships" (p. 19)</p> <p>"atomistic" (p. 18)</p>	<p>"interpersonal isolation" (p. 39)</p> <p>"individualism & competitive success" (p. 38-39)</p>	<p>"others as threatening" (p. 60)</p> <p>"survival of the fittest" (p. 61)</p>
<p>"... as normlessness" (p. 15)</p> <p>"anomie" (p. 15)</p> <p>"lack or conflict of norms" (p. 17)</p>	<p>"lack of socialization process" (p. 41-42)</p> <p>"social disintegration" (p. 42)</p> <p>"cultural disunity" (p. 42)</p>	<p>"anomic social conditions" (p. 60)</p>
<p>"... and deviant behavior" (p. 18)</p>	<p>"hostility" (p. 39)</p> <p>"repression or aggression" (p. 41)</p> <p>"frantic activity" (p. 43)</p>	<p>"social unrest" (p. 65)</p> <p>"conflict" (p. 66)</p>

Philosophical: Central Concept IV

Alienation	Anxiety	Aggression
<p>"... as a 'fall from grace' (p. 21)</p> <p>"detached from the 'world of nature'" (p. 21)</p>	<p>"Middle Ages: feudalism & the universal church" (p. 44)</p>	<p>"spiritual adversities" (p. 66)</p>
<p>"... & knowledge" (p. 21)</p>	<p>"fear of non-being" (p. 45)</p>	<p>"... & non-being" (p. 66)</p>
<p>"... as objectification" (p. 21)</p> <p>"... as projection of best from self" (p. 22)</p> <p>"dissociation of self into object & subject" (p. 22)</p>	<p>"artificial objectivity" (p. 44)</p> <p>"rationalism" (p. 44)</p> <p>"restore man's sense of wholeness" (p. 45)</p>	<p>"cosmic oneness" (p. 69)</p>
<p>"labor for the sake of production" (p. 23-24)</p> <p>"Capitalism & Protestantism" (p. 23)</p>	<p>"Renaissance & Capitalism" (p. 44)</p> <p>"competitive individualism" (p. 44)</p>	<p>"individualism" (p. 66)</p>

<p>"I-Thou vs. I-It" (p. 22)</p>		<p>"egotism & gratitude" (p. 68-69)</p> <p>"intimacy of violence" (p. 69)</p> <p>"conflict" (p. 67)</p> <p>"contrast & opposition" (p. 66)</p>
<p>"ontological state of social man" (p. 24)</p>	<p>"ontological characteristic of man" (p. 45)</p>	<p>"basic aspect of life" (p. 61)</p> <p>"dialectical movement" (p. 66)</p> <p>"universal misanthropy" (p. 60)</p>
<p>"existentialism" (p. 24-25)</p>	<p>"existentialism" (p. 43)</p>	<p>"existentialism" (p. 68)</p>

Biophysical Area of Analysis

As can be viewed from the Conceptual Framework Matrix, Alienation, Anxiety and Aggression are all associated with abnormal fluctuations of steroids and hormones produced by the pituitary/adrenal system. Evidence also supports the assumption that biorhythms and the related function of the pituitary/adrenal system may be desynchronized and disorganized. A functional and structural disparity exists between the cerebral cortex or neo-cortex and the paleo-cortex. Stress is also a common factor associated with Alienation, Anxiety

and Aggression. Since the variables mentioned above are all also related to stress, we shall now further explicate the concept of stress as a major unifying principle between Alienation, Anxiety and Aggression.

Selye (1956) formulated the concept of stress. Stress denotes the common denominator of all living organism's adaptive-protective reaction to threatening environmental and psychological stimuli. Unfortunately social man not only reacts to the actual existence of physical danger, but also to social symbols of dangers. This physiological reaction thus becomes intensified and prolonged in the psycho-social environment of symbolic experience and instead of being adaptive, the body's reaction becomes maladaptive and disease producing (Levi, 1967).

Impingement of threatening stimuli upon an individual sets up neural impulses which reach the cerebral cortex and hypothalamus. From here the sympathetic and parasympathetic branches of the autonomic nervous system are stimulated. Syntheses of NA by the sympathetic nerve endings is increased with some NA reaching the circulatory system. The sympathetic impulses also reach the adrenals which increases their A and NA secretion into the circulator system. Next, the pituitary is stimulated by the hypothalamus and increased A in the circulatory system which then secretes numerous tropic hormones influencing the activity of subordinate endocrine glands. ACTH is also produced which stimulates the adrenals to further increase the flooding of the circulatory system with steroids and hormones (Levi, 1967; Levine and Jones, 1965).

This stereotyped reaction of the body to threatening stimuli is called stress. Active, aggressive, hostile behavior is associated with "enhanced NA secretion" as described above. Anxious behavior is associated with "enhanced A secretion" (Levi, 1967). The depression, uncertainty and sensory deprivation associated with alienation is accompanied by higher A and NA secretion (Lezarus, 1967; Soderberg, 1967). Prolonged physiological reactions of stress can lead to pronounced behavioral changes of withdrawal, nervousness and aggression. The subjective feelings of Alienation, Anxiety and Aggression associated with such behavior are dramatically correlated to these physiological reactions of stress, demonstrating a relationship between Alienation, Anxiety and Aggression (Frankenhaeuse, 1967).

A first Central Concept (I) can be formulated which states: "Alienation, Anxiety and Aggression are related in the Biophysical area of analysis as demonstrated by the stress reaction."

Psychological Area of Analysis

It is noted from the Conceptual Framework Matrix that alienation, Anxiety and Aggression can each be viewed as emotional states, as psychic disorganization or inner conflict and as frustration. There is a loss of feeling and actualization associated with each. Each is a function of the ego as a defense mechanism. They are all variables of the general character trait known as the authoritarian personality. Each is associated with aloneness and helplessness, fear and guilt and hostility or generalized aggression. Alienation, Anxiety and Aggression can each be described by the other.

Their psychological relatedness can be best related by

Horney's (1937) holistic conceptualization of neurosis. Horney demonstrates that from infancy an individual is confronted with an ever increasing and all-pervading feeling of being alone, helpless and hopeless in a hostile world. The feeling of alienation creates a "basic anxiety" which is inseparably interwoven with "basic hostility." These hostile impulses form the major source of neurotic anxiety and neurosis in general (Bischof, 1970).

A second Central Concept (II) is formulated which states that: "Alienation, Anxiety and Aggression are related in the Psychological area of analysis as demonstrated by a holistic conceptualization of neurosis."

Sociological Area of Analysis

From the Conceptual Framework Matrix it can be demonstrated that Alienation, Anxiety and Aggression are all associated with feelings of powerlessness, meaninglessness, isolation, normlessness or anomie, self-estrangement and deviant behavior.

Fromm (1965) shows Alienation, Anxiety and Aggression are related in a "vicious cycle" of psycho-social feeling and behavior. Man in his pseudo social state of freedom feels himself alone and alienated in a competitive and hostile economic social system. Anxiety is created by such a position which leads to compulsive-aggressive behavior as the individual tries to sell himself as a commodity. The more aggressive he becomes the more alienated he feels. The more alienated, the more anxious he also becomes.

A third Central Concept (III) is formulated which states that: "Alienation, Anxiety and Aggression are related in the Sociological area

of analysis as demonstrated by our competitive economically based social system."

Philosophical Area of Analysis

Finally, the Conceptual Framework Matrix demonstrates that Alienation, Anxiety and Aggression are all ontological states of mankind's existence. They are all associated with a fear of non-being, an objective view of reality, the egoism and competitiveness of Protestantism and Capitalism, the dissociation of mankind into separate entities and man's separation from his natural environment. Existentially we find mankind ontologically alienated and anxious in a hostile or basically indifferent world. This is the basis of his existence.

A fourth Central Concept (IV) is formulated which states that: "Alienation, Anxiety and Aggression are related in the philosophical area of analysis by an existential point of view."

A theoretical construct of the "AAA Syndrome" can be made which utilizes subject matter presented in the review of this literature. The three basic variables of the "AAA Syndrome" are Alienation, Anxiety and Aggression. We can assume from the isomorphisms and multi-dimensional similarities between Alienation, Anxiety and Aggression constructed from the descriptive review of the literature, that Alienation, Anxiety and Aggression are experientially related as the "AAA Syndrome." That is, if an individual is experiencing any degree of one of the syndrome variables he is likely to be experiencing similar degrees of the other two variables. From this theoretical conceptualization we may now state the experimental hypotheses to be tested in this study.

Hypotheses

The present study tests the following hypotheses:

Hypothesis I. There is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual.

Hypothesis II. There is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual within either of the sex stratification of the study population.

Hypothesis III. There is a significant relationship between the degree of Alienation, Anxiety and Aggression as experienced by an individual within five social economic statuses.

Hypothesis IV. There is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual in six differing age groups.

Hypothesis V. There is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual within a Natural Aggregate.

Definitions: For this study, the following definitions of terms will be utilized:

Alienation is a bio-psycho-socio-philosophical state characterized by

powerlessness, normlessness and social isolation.

Anxiety is a bio-psycho-socio-philosophical state characterized by extreme apprehension and can be associated with a myriad of manifest somatic symptoms.

Aggression is a bio-psycho-socio-philosophical state characterized by physical assault, indirect hostility, negativism and verbal hostility.

The "AAA Syndrome" shall refer to the proposed relationship of Alienation, Anxiety and Aggression. It does not imply any degree of disease or sickness only a statistically significant relationship.

Social Economic Status was determined by Hollingshead's Two-Factor Index of Social Position. The social economic status (I - V) of an individual or household was determined by utilizing two indicators: 1) the precise occupational role the head of the household performs in the economy and 2) the amount of formal schooling received. These factors are scaled and weighted individ-

ually and a single score is obtained (Hollingshead, 1947). SES I is considered to be equivalent to higher class positions (i.e.: doctors, lawyers, President of U.S.A.). SES III is considered to be equivalent to middle class (i.e.: high school education to two years college, managers, superintendents, mailmen, electricians). SES V is considered to be equivalent to lower class positions (i.e.: minorities, welfare recipients, unemployed, no education).

Age groupings were concurrent with those used by U.S. Census Bureau. Those groupings are: a) 21 and under, b) 22 - 29, c) 30 - 39, d) 40 - 49, e) 50 - 59 and f) 60 and over.

Natural Aggregates are defined as symbolic systems which identifies an individual as a member of a unique population (Ackoff, 1965).

CHAPTER II

METHODS

Sample Population

A great deal of psycho-social research is conducted upon the assumption that by studying an individual; carefully sampled, stratified, structured and controlled, one can gain some axioms of information about that individual and his social environment. This approach unfortunately has two basic fallacies. First, such an atomistic conception of society discounts structural and processional factors of an individual's social environment or assumes them to be reflected in the individual. Second, it overlooks the higher units of social organization to which the individual belongs (Miller, 1970).

Instead of conceiving the social environment or system as a field of unrelated elements or individuals, a more ecological approach is taken which views the social system as consisting of individuals grouped together in higher units of social organization. This study utilizes "natural aggregates" of individuals as the populations of study (Gist and Fava, 1969). A natural aggregate shall be defined as any symbolic system which identifies an individual as a member of a unique population (Ackoff, 1965). Such populations

can be exemplified by voluntary organizations, student populations, professional organizations, prison populations, members of specific age groups when spatially aggregated such as in a nursing home for the aged, cliental of service organizations and institutions, members of labor unions, the police force.

The selection of the sample population in this manner is based upon the assumption that artificially controlled and structured study populations do not accurately reflect the realities of individual and social environments. Thus several naturally occurring aggregates of individuals within the social environment will be tested. This is in contrast to the more traditional approach of population selection oriented toward development of bodies of tested respondents with equal members of differing sexes, social economic statuses and age groupings.

The sample population consists of 226 respondents from the metropolitan area of Oklahoma City. A systematic random sampling procedure was utilized. Respondents were tested in groups which shall be called "Natural Aggregates." Ten Natural Aggregates were completely tested or randomly sampled and then tested. The criteria for Natural Aggregate selection was:

- 1) homogeneity
- 2) contribution to the heterogeneity of the entire study population
- 3) those conceived as being characterized by high degrees of Alienation, Anxiety and Aggression
- 4) those conceived as being characterized by low degrees

of Alienation, Anxiety and Aggression

Each natural aggregate will be described demographically so as to assure proper description and understanding of what each looks like. The ten Natural Aggregates were: 1) Police Officers (N = 17), Prisoners (N = 26), Paseo Center Folks (N = 28), Paseo Center Volunteers (N = 28), College Students (N = 28), College Professors (N = 18), The Aged-Nursing Home Residents (N = 10), The Aged-Nichols Hills Residents (N = 17), High School Students (N = 35), and Bureaucrats (N = 19).

Natural Aggregates

Police Officers. This natural aggregate (N = 17) was tested within a training setting. All officers were working on their B.A. at a city university. There were 14 males and 13 females ranging in rank from patrolman to desk sargeant. The majority of respondents in this Natural Aggregate were in Social Economic Status III (N = 10), three were in SES I, two in SES II and two in SES IV. The mean age of the officers was 27.1 years of age (Table 1).

Prisoners. This Natural Aggregate (N = 26) was tested within a city work-release center. The entire population was male. The majority of these respondents fell in SES IV (N = 10) and V (N = 4). Eight respondents were in SES III and two were in SES II. These latter respondents represent the younger and more educated prisoners serving time for possession or sale of marijuana. The mean age of the prisoners was 32.3 (Table 1).

Paseo Folks. This Natural Aggregate (N = 28) was tested within the Paseo Center, Inc., a non-profit organization offering

services to the drug sub-culture sometimes stereotyped as "hippies." The term "Folks" is used to reflect the communal affiliation of individuals at the Paseo Center. There were 17 males and 11 females in this sub-population. Five of these respondents fell within SES III and the remainder within SES IV (N = 13) and SES V (N = 10). The mean age was 20.6 years of age (Table 1).

Paseo Volunteers. This Natural Aggregate (N = 28) was also tested in the Paseo Center. All respondents were part-time volunteers who staff the Center. There were 12 males and 16 females in this Natural Aggregate. Seven respondents fell within SES I and nine within SES II which reflected high educational achievement. Eight respondents fell within SES III and four within SES IV. The mean age was 29.2 years of age (Table 1).

College Students. This Natural Aggregate (N = 28) was tested at Oklahoma City University. The majority of these respondents were in the Sociology Department and had completed two years of college work. There were 17 males and 11 females. Social Economic Status was calculated upon the familial variables of education and occupation since they did not work. Four respondents fell within SES I, five within SES II, fourteen within SES III and five within SES IV. The mean age was 21.8 years of age (Table 1).

College Professors. These respondents all worked at Oklahoma City University as full-time staff members. There were eight males and ten females within the Natural Aggregate (N = 18). Fifteen of the respondents fell within SES I reflecting their Ph.D. level of education. The mean age was 41.2 years of age with the majority of respondents

falling within the age categories of 30-39, 40-49 and 50-59 (Table 1).

Aged-Nursing Home Residents. These respondents were tested within a nursing home for the aged. There were two males and eight females within this Natural Aggregate (N = 10). Two respondents fell within SES IV and eight within SES V reflecting their economic dependency upon welfare and small pension incomes. The mean age was 71.8 years of age (Table 1).

Agers-Nichols Hills Residents. The respondents of this Natural Aggregate (N = 17) all live in Nichols Hills, a wealthy section of Oklahoma City. All were female members of a social club which meets weekly for lunch and bridge. Five fell within SES I and twelve within SES II reflecting the respondents' superior economic status. The mean age was 66.1 years of age (Table 1).

High School Students. All respondents in this Natural Aggregate (N = 35) were students in a suburban high school of the Oklahoma City metropolitan area. There were twenty males and fifteen females. Social Economic Status was calculated according to familial education and occupation. Six respondents fell within SES I, nineteen within SES II and ten within SES III. The suburban area of which this Natural Aggregate is a part is considered to be an upper-middle class/upper-class residential area. The mean age was 16.3 years of age (Table 1).

Bureaucrats. These respondents work for the Oklahoma City Welfare Department as Administrators and Counselors. All had worked for Welfare a minimum of three years with two having worked there for ten years or more. There were eleven males and eight

TABLE 1

DEMOGRAPHIC DATA FOR NATURAL AGGREGATES

	POLICE OFFICERS		PRISONERS		PASEO FOLKS		PASEO VOLUNTEERS		COLLEGE STUDENTS		COLLEGE PROFESSORS		AGED-NURSING HOME RESIDENTS		AGED-NICHOLS HILLS RESIDENTS		HIGH SCHOOL STUDENTS		BUREAUCRATS									
	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%	N	%								
SEX:	N = 17		N = 26		N = 28		N = 28		N = 28		N = 18		N = 10		N = 17		N = 35		N = 19									
MALE	14	82	26	100	17	61	12	43	17	61	8	44	2	20	0	0	20	57	11	58								
FEMALE	3	18	0	0	11	29	16	57	11	29	10	56	8	80	17	100	15	43	8	42								
SOCIAL ECONOMIC STATUS:																												
I	3	18	0	-	0	-	7	25	4	14	15	83	0	-	5	29	6	17	0	-								
II	2	12	4	15	0	-	9	32	5	17	3	17	0	-	12	71	19	54	18	95								
III	10	59	8	32	5	17	8	29	14	50	0	-	0	-	0	-	10	29	1	5								
IV	2	11	10	38	13	45	4	14	5	17	0	-	2	20	0	-	0	-	0	-								
V	0	-	4	15	10	38	0	-	0	-	0	-	8	80	0	-	0	-	0	-								
AGE:																												
-21	1	6	3	12	18	64	3	10	20	71	0	-	0	-	0	-	35	100	0	-								
22-29	13	77	10	36	12	42	7	25	2	11	0	-	0	-	0	-	0	-	11	58								
30-39	2	11	6	23	0	-	10	38	0	-	9	50	0	-	0	-	0	-	3	16								
40-49	1	6	6	23	0	-	3	10	1	4	3	17	1	10	1	6	0	-	3	16								
50-59	0	-	1	4	0	-	0	-	0	-	2	11	1	10	1	6	0	-	2	10								
60-	0	-	0	-	0	-	0	-	0	-	2	11	8	80	15	88	0	-	0	-								
\bar{X}	= 27.1		\bar{X}	= 32.2		\bar{X}	= 20.6		\bar{X}	= 29.2		\bar{X}	= 21.8		\bar{X}	= 41.2		\bar{X}	= 71.8		\bar{X}	= 66.1		\bar{X}	= 16.3		\bar{X}	= 33.7
s	= 5.3		s	= 10.3		s	= 2.6		s	= 6.6		s	= 4.5		s	= 10.9		s	= 14.5		s	= 7.1		s	= 0.9		s	= 9.7

females within this Natural Aggregate (N = 19). Eighteen respondents fell within SES II and one within SES III. The mean age was 33.7 years of age (see Table 1.)

Demography

The total sample population, consisting of ten Natural Aggregates, is classified according to Sex, Social Economic Status and age.

Sex. Stratification by sex shows the test population contained 44% (N = 99) females and 56% (N = 127) males. Demographic data of the male and female sub-groups are presented in Table 2.

Social Economic Status. Respondents were stratified according to Hollingshead's two-index classification for Social Economic Status by occupation and education (Hollingshead, 1957). Social Economic Status I (N = 40) comprised 18% of the total test sample, SES II (N = 72) comprised 32% of the total test sample, SES III (N = 56) comprised 25% of the sample, SES IV (N = 36) comprised 16% of the sample and SES V (N = 22) comprised 9% of the total test population. Demographic data for the different SES groups is presented in Table 3.

Age. Further stratification according to Age demonstrates that 35% (N = 80) of the test sample were 21 years of age or younger, 28% (N = 65) were between the ages of 22 and 29, 13% (N = 30) between the ages of 30 and 39, 9% (N = 19) between the ages of 40 and 49, 3% (N = 7) between the ages of 50 and 59 and 12% (N = 25) were 60 years of age or older. The mean age for the entire test sample was 31.4 years of age. Demographic data for the different age groups is in Table 4.

TABLE 2

SOCIAL ECONOMIC STATUS, AGE
AND NATURAL AGGREGATE
COMPOSITION FOR SEX

Source	Male N = 127		Female N = 99	
	N	%	N	%
Social Economic Status				
I	22	17	18	18
II	32	25	40	41
III	37	29	19	19
IV	24	19	12	12
V	12	10	10	10
Age:				
21 and under	50	39	30	31
22 - 29	37	29	28	28
30 - 39	24	19	6	6
40 - 49	13	10	6	6
50 - 59	3	3	4	4
60 and over	0	-	25	25
Natural Aggregate				
Police Officers	14	11	3	3
Prisoners	26	20	0	-
Paseo Folks	17	13	11	11
Paseo Volunteers	12	10	16	16
College Students	17	13	11	11
College Professors	8	6	10	10
Aged Nursing Home Residents	2	2	8	8
Aged Nichols Hills Residents	0	-	17	18
High School Students	20	16	15	15
Bureaucrats	11	9	8	8

TABLE 3

DEMOGRAPHIC DATA FOR
SOCIAL ECONOMIC
STATUS

Source	SES I N = 40		SES II N = 72		SES III N = 56		SES IV N = 36		SES V N = 22	
	N	%	N	%	N	%	N	%	N	%
Sex										
Male	22	55	32	44	37	66	24	67	12	55
Female	18	45	40	56	19	34	12	33	10	45
Age										
21 and under	10	25	25	34	22	39	16	44	7	31
22 - 29	6	14	17	24	24	43	13	35	5	23
30 - 39	11	28	7	10	9	16	2	6	1	5
40 - 49	4	10	10	14	1	2	2	6	2	9
50 - 59	2	5	3	4	0	-	1	3	1	5
60 - and over	7	18	10	14	0	-	2	6	6	27
Natural Aggregate										
Police Officers	3	7	2	3	10	18	2	6	0	-
Prisoners	0	-	4	5	8	14	10	28	4	18
Paseo Folks	0	-	0	-	5	8	13	36	10	45
Paseo Volunteers	7	18	9	13	8	14	4	11	0	-
College Students	4	10	5	7	14	25	5	14	0	-
College Professors	15	38	3	4	0	-	0	-	0	-
Aged Nursing Home Residents	0	-	0	-	0	-	2	5	8	37
Aged Nichols Hills Residents	5	13	12	17	0	-	0	-	0	-
High School Students	6	14	19	26	10	18	0	-	0	-
Bureaucrats	0	-	18	25	2	3	0	-	0	-

Demographic data summarizing Sex, Social Economic Status, Age and Natural Aggregation for the total sample population are presented in Table 5.

TABLE 4

DEMOGRAPHIC DATA FOR AGE

	-21 N = 80		22-29 N = 65		30-39 N = 30		40-49 N = 19		50-59 N = 7		60- N = 25	
	N	%	N	%	N	%	N	%	N	%	N	%
Sex												
Male	50	63	37	57	24	80	13	68	3	43	0	-
Female	30	37	28	43	6	20	6	32	4	57	25	100
SES												
I	10	13	6	9	11	37	4	21	2	29	7	28
II	25	31	17	26	7	23	10	53	3	43	10	40
III	22	28	24	37	9	30	1	4	0	-	0	-
IV	16	20	13	20	2	7	2	11	1	14	2	8
V	7	8	5	8	1	3	2	11	1	14	6	24
Natural Aggregates												
Police Officers	1	1	13	20	2	7	1	5	0	-	0	-
Prisoners	3	4	10	15	6	20	6	32	1	14	0	-
Paseo Folks	18	23	10	15	0	-	0	-	0	-	0	-
Paseo Vol.	3	4	12	19	10	33	3	16	0	-	0	-
C. Students	20	25	7	11	0	-	1	5	0	-	0	-
C. Professors	0	-	2	3	9	30	3	16	2	29	2	8
Aged N. Home Residents	0	-	0	-	0	-	1	5	1	14	8	32
Aged N. Hills Residents	00	-	0	-	0	-	1	5	1	14	15	60
High School Students	35	43	0	-	0	-	0	-	0	-	0	-
Bureaucrats	0	-	11	17	3	10	3	16	2	29	0	-

Instruments

Three instruments were selected for use in gathering data for this study: Dean's Alienation Scale, Taylor's Manifest Anxiety Scale

TABLE 5

SEX, SOCIAL ECONOMIC STATUS, AGE AND
NATURAL AGGREGATE COMPOSITION
FOR TOTAL N

Source	N	%
Sex		
Male	127	56
Female	99	44
Social Economic Status		
I	40	18
II	72	32
III	56	25
IV	36	16
V	22	9
Age		
21 and under	80	35
22 - 29	65	28
30 - 39	30	13
40 - 49	19	9
50 - 59	7	3
60 and over	25	12
Natural Aggregates		
Police Officers	17	8
Prisoners	26	11
Paseo Folks	28	12
Paseo Volunteers	28	12
College Students	28	12
College Professors	18	9
Aged Nursing Home Residents	10	4
Aged Nichols Hills Residents	17	8
High School Students	35	15
Bureaucrats	19	9
Total N = 226		

and the Buss-Durkee Hostility Inventory (Appendix A, B, C).

Dean's Alienation Scale. Dean's Alienation Scale is utilized to measure alienation. The instrument measures three major components of alienation: 1) powerlessness, 2) normlessness and 3) social isolation. Reliability of the powerlessness sub-scale tested by the "split-half" technique and corrected by the Spearman-Brown prophecy formula was .78. For the normlessness sub-scale reliability was .73 and for the social isolation sub-scale reliability was .84. A reliability of .78 was found for the total alienation scale. Correlation coefficients between Dean's Alienation Scale and Adorno's "F" Scale for authoritarianism was .26. A correlation coefficient of .31 was found between Dean's Alienation Scale and Srole's Anomie Scale, as well as Nettler's Alienation Scale (Dean, 1961).

Taylor's Manifest Anxiety Scale. Taylor's Manifest Anxiety Scale is used to measure the "manifest symptoms" of the anxiety state. There is a range of scores of 1-50 with a mean score of 14.56 for normal groups and approximately 34 for neurotic and psychotic groups. Test-retest reliability coefficients range from .89 (Pearson product-moment coefficient) for one week, .82 for over five months and .81 for longer periods of time.

Buss-Durkee Hostility Inventory. The Buss-Durkee Hostility Inventory is utilized to measure aggression. This instrument measures assault, indirect hostility, irritability, negativism, resentment, suspicion, verbal hostility and guilt. The sub-scales of assault, indirect hostility, negativism and verbal hostility shall be of major

concern in measuring aggression as they make up the "motor" component that involves various aggressive behaviors (Buss-Durkee, 1951).

Product-moment correlation coefficients for all eight scales were all above .50 suggesting that the various sub-scales of the inventory were measuring independent behaviors. There is a range of scoring from 1-75 with a mean of 29.35 and a standard deviation of 9.94 for normal populations. There is an inter-item scale validity correlation of .40 and a reliability score (Pearson r) of .29 which are both significant at the .05 level of confidence (Buss and Durkee, 1957).

Inter Scale Independence

A major problem with correlation studies between two or more psychological instruments is that of determining if the different instruments are measuring the same variable or independent variables. For example, if a significant correlation coefficient is found between Alienation, Anxiety and Aggression, does that value reflect a relationship between three independent variables (i.e.: Alienation, Anxiety, Aggression as different variables) or does that value reflect that the instruments are measuring the same variable?

To assure that each of the three instruments were measuring independent variables, all three instruments were subjected to comprehensive comparisons. If any items of the three instruments were found to be similar in "content measured" they were rejected from the total scoring for each instrument.

All items of the three instruments (N = 149) were randomly listed together. This listing (Appendix D) was then given to five independent raters: a clinical psychologist, Roger Wiere, Ph.D.; an experimental psychologist, Dennis Jowasis, Ph.D.; two psychiatric social workers, Scott Hershman, M.S.W., and George Day M.S.W.; and a sociologist, Beth Bethel, Ph.D..

Each of these raters was asked to rate each of the 149 items as to how well it measured Alienation, Anxiety and Aggression upon a Thurstone Type Scale of 0 to 10. Zero meant that the item "did not measure" Alienation, Anxiety or Aggression and ten meant that the item "highly measured" Alienation, Anxiety or Aggression. Each also received a concise definition of Alienation, Anxiety or Aggression as utilized in this study (Appendix D).

In order for an item to be rejected one of two criteria must have been met: 1) the largest mean value of an item for all raters must fall within a column of which the item was not a part of and 2) if the mean value difference for the item between Alienation, Anxiety and Aggression columns was two or less.

For example:

	\bar{X} Al	\bar{X} An	\bar{X} Ag
1. There are so many decisions that have to be made today that sometimes I could just "blow up." (Dean's Alienation Scale)	2	0	10
2. I wish I could be as happy as others. (Taylor's Manifest Anxiety Scale)	4	5	1

3. I seldom strike back, even if someone hits me first.
(Buss-Durkee Hostility Inventory)

0 0 10

Item #1 in the example would be rejected because the raters felt this item measured Aggression more than it did Alienation. This item came from Dean's Alienation Scale and the largest mean value did not fall under the column for Alienation.

Item #2 in the example would also be rejected because the difference between \bar{X} values of all raters is less than two, even though the largest mean value did fall within the appropriate column. This item demonstrates some ambiguity as to whether it measured Alienation or Anxiety.

Item #3 in the example would be accepted because it did not meet either requirements for rejection. The largest mean value fell within the appropriate column and the difference between mean values was greater than two.

Of the 149 items comprising all three instruments 30 items were rejected (see Table 6). Four items of the 28 on Dean's Alienation Scale were rejected, four items of the 50 on Taylor's Manifest Anxiety Scale were rejected and 22 items of the 75 items on the Buss-Durkee Hostility Inventory were rejected. The rejected items were administered to test population respondents but were not

utilized in the scoring of the different instruments. Thus scoring of these respondents was somewhat skewed toward lower mean values than those reported in the standardization literature.

TABLE 6

REJECTED ITEMS

Dean's Alienation Scale	2, 6, 9, 15
Taylor Manifest Anxiety Scale	28, 36, 40, 43
Buss-Durkee Hostility Inventory	6, 8, 11, 13, 14, 16, 22, 24, 27, 29, 32, 38, 46, 48, 53, 54, 56, 61, 62

CHAPTER III

FINDINGS

Analysis of Data

Statistical Functions

The Kendall's Coefficient of Concordance: The coefficient "W" is utilized in this study to test the significance of the relationship between Alienation, Anxiety and Aggression. "W" expresses the degree of association among "k" variables (i. e.: Alienation, Anxiety and Aggression) and "N" (N = 226) individuals (Siegel, 1956). This statistical function is applied to the total N of the study in order to demonstrate the existence of the "AAA Syndrome" in general. It is also applied to four other levels of population analysis: Sex, Social Economic Status, Age and Natural Aggregation to further explicate where the "AAA Syndrome" is most pronounced within the study population.

Pearson product moment correlation coefficient (r)'s between each permutation of the variables: Alienation, Anxiety and Aggression, are also utilized to demonstrate where the largest degree of correlation exists with the Kendall (W). A partial correlation statistic shall then be used to determine to what degree the Pearson product moment correlation coefficient (r)'s would be

reduced when the effects of the unincluded variable is statistically eliminated.

Finally a two-tailed "t" test of significant differences between correlated groups means shall be utilized to demonstrate what, if any, significant differences exist between tested and stratified population groupings.

In the following sections these statistical tests shall be applied to: 1) the total N, 2) sex stratification, 3) Social Economic Status stratification, 4) age group stratification and 5) natural aggregations.

Hypothesis I

H₁: There is a significant relationship between the degree of Alienation, Anxiety and Aggression experienced by an individual.

This hypothesis was tested with the use of three different instruments: Dean's Alienation Scale, the Taylor Manifest Anxiety Scale and the Buss-Durkee Hostility Inventory (see Appendix A, Appendix B, Appendix C). The statistical test used was Kendall's coefficient of concordance (W). Kendall's W is a non-parametric test which measures the association or correlation among three or more sets of variables (Siegel, 1956; pp. 229-239).

The coefficient of concordance between the three variables, Alienation, Anxiety and Aggression, for all subjects in the test population is .69. To test for significance, the Kendall (W) is converted to a Chi-square value by use of the expression: $X^2 = k(N-1)W$. This chi-square value is found to be significant beyond the .01 level of significance (Table 7). The hypothesis stating a significant re-

relationship between degrees of Alienation, Anxiety and Aggression as experienced by an individual is accepted.

TABLE 7

THE KENDALL COEFFICIENT OF CONCORDANCE: W
BETWEEN ALIENATION, ANXIETY AND AGGRESSION
SCORES FOR TOTAL N

Source	N	(W) Values	X ² Values
Total N	226	W = .69 ^a	X ² = 468.38 ^a

^a significant beyond p < .05 level

Pearson product-moment correlation coefficient (r)'s between each permutation of the three variables, Alienation, Anxiety and Aggression are utilized to demonstrate where the largest degrees of correlation existed within the Kendall (W). The largest degree of correlation exists between Alienation - Anxiety with a value of .62 which is significant beyond the .05 level of significance. The other two permutations between Alienation - Aggression and Anxiety - Aggression are also significant at the .05 level but of smaller magnitude. A partial correlation statistic is utilized to determine to what degree the three product-moment correlation coefficients would be reduced when the effects of the unincluded variable was statistically eliminated. The partial correlations are each smaller than the product-moment correlations; however, the partial correlations are all significantly

different from 0. ($p < .05$). This demonstrates that a statistically significant association exists between each set of variables even when the contribution of the unincorporated variable is eliminated (see Table 8).

TABLE 8

PEARSON PRODUCT-MOMENT CORRELATION
COEFFICIENTS (r) AND PARTIAL
CORRELATIONS FOR TOTAL N

Permutations	N	(r) values	Partials
Alienation-Anxiety	226	.62 ^a	.46 ^a
Alienation-Aggression	226	.51 ^a	.23 ^a
Anxiety-Aggression	226	.58 ^a	.39 ^a

^a significant beyond $p < .05$ level.

Mean scores, variance and standard deviation values for subject scores on all three instruments of measurement are presented in Table 9.

TABLE 9

\bar{X} SCORES, VARIANCE AND STANDARD DEVIATION
VALUES FOR TOTAL N

Instrument	N	\bar{X}	Variance	Standard Deviation
Alienation	226	35.48	131.45	11.46
Anxiety	226	15.45	66.58	8.16
Aggression	226	23.28	83.36	9.13

Hypothesis II

H₂: There is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual within each of the sex stratification of the study population.

The Kendall (W) (see Table 10) for male respondents is .68 and for females is .72. The values converted to X^2 values are 259.95 for the former and 213.06 for the latter. Both values are significant beyond the $p < .05$ level of significance. The experimental hypothesis stating a significant relationship is accepted. The association among Alienation, Anxiety and Aggression are approximately equal for males and females.

Statistical tests of Pearson (r) demonstrate that all permutations of the three variables tested for both males and females are also significant beyond the $p < .05$ level of significance (see

Table 11). Highest values of correlation are found between Alienation and Anxiety for both sub-groups.

TABLE 10

THE KENDALL COEFFICIENT OF CONCORDANCE: W
SIGNIFICANCE

Source	N	(W) Values	χ^2 Values
Male	127	$W = .68^a$	$\chi^2 = 259.95^a$
Female	99	$W = .72^a$	$\chi^2 = 213.06^a$

^a significant beyond $p < .05$ level

Partial correlations (see Table 11) demonstrate that each Pearson (r) for both the male and the female population are independent of the third variable when eliminated. Mean scores, variance and standard deviation values are presented in Table 12.

The two-tailed "t" test of significant differences between uncorrelated group means shows that there is no significant difference between the degree of Alienation, Anxiety and Aggression being experienced by males and females (see Table 13).

Hypothesis III

H₃: There is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual within five socioeconomic statuses.

TABLE 11

PEARSON PRODUCT-MOMENT CORRELATION
COEFFICIENTS (r) AND PARTIAL
CORRELATIONS FOR MALES

Permutations	N	(r) values	Partials
Alienation-Anxiety	127	.64 ^a	.49 ^a
Alienation-Aggression	127	.50 ^a	.21 ^a
Anxiety-Aggression	127	.58 ^a	.38 ^a

^a significant beyond $p < .05$ level

PEARSON PRODUCT-MOMENT CORRELATION
COEFFICIENTS (r) AND PARTIAL
CORRELATIONS FOR FEMALES

Permutations	N	(r) Values	Partials
Alienation-Anxiety	99	.63 ^a	.46 ^a
Alienation-Aggression	99	.50 ^a	.19 ^a
Anxiety-Aggression	99	.62 ^a	.45 ^a

^a significant beyond $P < .05$ level

TABLE 12

MEANS, VARIANCE AND STANDARD DEVIATIONS

	N	Alienation	Anxiety	Aggression
1. Male	127	$\bar{X} = 36.25$ $v = 125.57$ $s = 11.20$	$\bar{X} = 14.60$ $v = 54.03$ $s = 7.35$	$\bar{X} = 23.75$ $v = 81.96$ $s = 9.05$
2. Female	99	$\bar{X} = 34.49$ $v = 138.69$ $s. = 11.77$	$\bar{X} = 16.64$ $v = 80.53$ $s = 8.97$	$\bar{X} = 22.68$ $v = 85.36$ $s = 9.23$

TABLE 13

"t" SCORES

	Male			Female			t
	N	\bar{X}	s	N	\bar{X}	s	
Alienation	127	36	11	99	34	11	1.14
Anxiety	127	14	7	99	16	8	1.87
Aggression	127	23	9	99	22	9	.87

The test population is stratified according to Social Economic Status as defined by Hollingshead (1957). The Kendall (W) is utilized to test the degree of correlation between Alienation, Anxiety and Aggression for individuals within each Social Economic Status (see Table 14). All W's converted to X^2 values are significant beyond the $p < .05$ level of significance. The largest W occurred in Social Economic Status V and the lowest in Social Economic Status I.

The experimental hypothesis stating a significant relationship is accepted.

TABLE 14

THE KENDALL COEFFICIENT OF CONCORDANCE: W
BETWEEN ALIENATION, ANXIETY AND AGGRESSION
SCORES FOR SOCIAL ECONOMIC STATUS

Source	N	(W) values	X^2 values
SES I	40	W = .59 ^a	$X^2 = 69.24^a$
SES II	72	W = .65 ^a	$X^2 = 140.09^a$
SES III	56	W = .65 ^a	$X^2 = 108.80^a$
SES IV	36	W = .63 ^a	$X^2 = 67.16^a$
SES V	22	W = .76 ^a	$X^2 = 48.28^a$

^a significant beyond $p < .05$ level

Pearson r 's demonstrate that all permutations of the three variables for each Social Economic Status are significant beyond the $p < .05$ level of significance. For Social Economic Status I, II and III the largest degree of correlation was between Alienation and Anxiety. For Social Economic Status IV and V the largest degree of correlation was between Anxiety and Aggression (see Table 15).

Partial correlations (see Table 15) for all significant Pearson r 's demonstrate that for Social Economic Status I only Alienation - Anxiety is independent of its third variable when statistically eliminated. The correlation between Alienation - Aggression and Anxiety - Aggression are dependent upon their respective third variable. For Social Economic Status II and III Alienation - Anxiety and Anxiety - Aggression are independent of their third variables and Alienation - Aggression is not. For Social Economic Status IV and V Anxiety - Aggression are independent of their third variables and Alienation - Anxiety and Alienation - Aggression are not.

Mean scores, variance and standard deviation values are presented in Table 16.

The "t" test for significant difference demonstrates that on the Alienation measure all Social Economic Statuses are significantly different from each other with the following exceptions: Social Economic Statuses I and II, Social Economic Statuses III and IV and Social Economic Statuses IV and V. The largest degree of Alienation is experienced by Social Economic

TABLE 15

PEARSON PRODUCT-MOMENT CORRELATION
COEFFICIENTS (r) AND PARTIAL
CORRELATIONS FOR SOCIAL
ECONOMIC STATUS

Permutations	N	(r) values	Partials
SES I: ^b			
Alienation-Anxiety	40	.68 ^a	.55 ^a
Alienation-Aggression	40	.52 ^a	.27
Anxiety-Aggression	40	.52 ^a	.25
SES II: ^b			
Alienation-Anxiety	72	.63 ^a	.52 ^a
Alienation-Aggression	72	.46 ^a	.22
Anxiety-Aggression	72	.50 ^a	.30 ^a
SES III: ^b			
Alienation-Anxiety	56	.63 ^a	.56 ^a
Alienation-Aggression	56	.36 ^a	.09
Anxiety-Aggression	56	.46 ^a	.32 ^a
SES IV: ^b			
Alienation-Anxiety	36	.38 ^a	.19
Alienation-Aggression	36	.40 ^a	.24
Anxiety-Aggression	36	.58 ^a	.51 ^a
SES V: ^b			
Alienation-Anxiety	22	.55 ^a	.05
Alienation-Aggression	22	.65 ^a	.41 ^a
Anxiety-Aggression	22	.81 ^a	.71 ^a

^a significant beyond $p < .05$ level ^b significant "W"

TABLE 16

MEANS, VARIANCE AND STANDARD DEVIATIONS

	N	Alienation	Anxiety	Aggression
1. SES I	40	$\bar{X} = 30.02$ $v = 110.53$ $s = 10.51$	$\bar{X} = 18.15$ $v = 36.41$ $s = 6.03$	$\bar{X} = 21.07$ $v = 62.43$ $s = 7.90$
2. SES II	72	$\bar{X} = 32.75$ $v = 109.40$ $s = 10.45$	$\bar{X} = 14.06$ $v = 59.98$ $s = 7.74$	$\bar{X} = 21.37$ $v = 82.82$ $s = 9.10$
3. SES III	56	$\bar{X} = 36.64$ $v = 96.16$ $s = 9.80$	$\bar{X} = 15.37$ $v = 51.62$ $s = 7.18$	$\bar{X} = 24.35$ $v = 70.12$ $s = 8.37$
4. SES IV	36	$\bar{X} = 40.91$ $v = 120.13$ $s = 10.96$	$\bar{X} = 19.52$ $v = 65.62$ $s = 8.10$	$\bar{X} = 26.61$ $v = 68.93$ $s = 8.30$
5. SES V	22	$\bar{X} = 43.27$ $v = 190.58$ $s = 13.80$	$\bar{X} = 18.95$ $v = 106.61$ $s = 10.32$	$\bar{X} = 25.54$ $v = 148.06$ $s = 12.16$

Status V and the lowest by Social Economic Status I (see Table 17).

On the Anxiety measure significant differences are found between Social Economic Status I and II, Social Economic Status II and IV, Social Economic Statuses II and V, Social Economic Statuses III and IV and SES III and I. The largest degree of Anxiety is experienced by Social Economic Status IV and the lowest in Social Economic Status II (See Table 18).

TABLE 17

"t" SCORES OF SOCIAL ECONOMIC STATUS
FOR ALIENATION

SES	I	II	III	IV	V
I. X = 30.02 N = 40					
II. X = 32.75 N = 72	1.30				
III. X = 36.64 N = 56	3.13 ^b	2.13 ^a			
IV. X = 40.91 N = 36	4.36 ^b	3.73 ^b	1.92		
V. X = 43.27 N = 22	4.16 ^b	3.77 ^b	2.35 ^a	.70	

^a significant beyond $p < .05$ level

^b significant beyond $p < .01$ level

On the Aggression measure significant differences are found between Social Economic Status I and IV, and Social Economic Status II and IV. The largest degree of Aggression is found in Social Economic Status V and the lowest in Social Economic Status V and the lowest in Social Economic Status I (see Table 19).

All mean values are then ranked from lowest to highest and a Kendall (W) is performed on the ranked scores to determine the degree of association between Alienation, Anxiety and Aggression for each Social Economic Statuses (see Table 20). A (W) value of .82 is

TABLE 18

"t" SCORES OF SOCIAL ECONOMIC STATUS
FOR ANXIETY

SES	II	III	I	V	IV
II. $\bar{X} = 14.06$ N = 72					
III. $\bar{X} = 15.37$ N = 56	.97				
I. $\bar{X} = 18.15$ N = 40	2.86 ^b	1.97 ^a			
V. $\bar{X} = 18.95$ N = 22	2.35 ^b	1.71	.85		
IV. $\bar{X} = 19.52$ N = 36	3.37 ^b	2.54 ^a	.83	.23	

^a significant beyond $P < .05$ level

^b significant beyond $P < .01$ level

found. This value converted to a X^2 value proved to be significant beyond the $p < .05$ level of significance. Each Social Economic Status as a group is experiencing similar degrees of Alienation, Anxiety and Aggression.

TABLE 19

"t" SCORES OF SOCIAL ECONOMIC STATUS
FOR AGGRESSION

SES	I	II	III	V	IV
I. $\bar{X} = 21.07$ N = 40					
II. $\bar{X} = 21.37$ N = 72	.17				
III. $\bar{X} = 24.35$ N = 56	1.81	1.89			
V. $\bar{X} = 25.54$ N = 22	1.72	1.71	.49		
IV. $\bar{X} = 26.61$ N = 36	2.94 ^a	2.87 ^a	1.25	.38	

^a significant beyond $p < .05$ level

TABLE 20

MEAN RANKING KENDALL (W)

Social Economic Status	Alienation	Anxiety	Aggression
1. SES I	1	3	1
2. SES II	2	1	2
3. SES III	3	2	3
4. SES IV	4	5	5
5. SES V	5	4	4

1 = lowest mean score
 5 = highest mean score
 SES I = highest SES
 SES V = lowest SES

Kendall (W) = .82^a

^a significant beyond P < .05 level

Hypothesis IV

H₄: There is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual within the six differing age groups.

The total population is stratified according to age as in United States Census data.

The Kendall (W) is utilized to test the degree of correlation between Alienation, Anxiety and Aggression for individuals within each age grouping (see Table 21). Converted W's are found

significant beyond the $p < .05$ level of significance for the age groups: under 21, 22 - 29 and 60 and over. The experimental hypothesis for these age groups is accepted.

For the age groups 30 - 39, 40 - 49 and 50 - 59 converted W's are not significant at the $p < .05$ level of significance. The experimental hypothesis for these age groups is rejected (see Table 21).

TABLE 21

THE KENDALL COEFFICIENT OF CONCORDANCE: W
SIGNIFICANCE

Source	N	(W) values	X^2 values
Under 21	80	$W = .67^a$	$X^2 = 159.50^a$
22 - 29	65	$W = .72^a$	$X^2 = 140.08^a$
30 - 39	30	$W = .50$	$X^2 = 43.89$
40 - 49	19	$W = .59$	$X^2 = 32.30$
50 - 59	7	$W = .48$	$X^2 = 8.78$
60 and over	25	$W = .76^a$	$X^2 = 54.73^a$

^asignificant beyond $p < .05$ level

Pearson r's (see Table 22) demonstrated that for the age group representing the population between the ages of 16 - 29 and 60 - 89 years of age that all permutations of the three variables measured for each group are significant beyond the $p < .05$ level of significance.

Those age groups representing the ages between 30 - 59, for which the experimental hypothesis was rejected show relatively few correlations of permutations between two of the three variables which are significant. This reflects the non-significant W's for each group. Only the relationship between Alienation-Anxiety was significant beyond the $p < .05$ level of significance for the age group 30 - 39; Alienation-Anxiety and Anxiety-Aggression are significant for the age group 40 - 49 and only Anxiety-Aggression is significant for age group 50 - 59.

Partial correlations demonstrate that for the under 21 age group Alienation-Anxiety and Anxiety-Aggression correlations are independent of their relationship to their respective third variable of Aggression and Alienation. The correlation between Alienation-Aggression is however, dependent on its relationship to Anxiety. For age group 22 - 29 all three correlation coefficients are independent of their respective third variable.

For the middle-aged groups of 30 - 39, 40 - 49, 50 - 59 the significant Pearson r within each are all independent of third variable.

For age group 60 and over, only one of its significant Pearson r 's is independent of its third variable; that being, Alienation-Anxiety. Both permutations of Alienation-Aggression and Anxiety-Aggression are dependent upon their relationship to their respective third variable (see Table 22).

Mean scores, variance and standard deviation values for each age grouping are presented in Table 23.

The t test for significant differences demonstrates that on Alienation measure age group "under 21" is significantly different from age group "30 - 39," "40 - 49" and "60 and over." Age group "22

TABLE 22

PEARSON PRODUCT-MOMENT CORRELATION
 COEFFICIENTS (r) AND PARTIAL
 CORRELATIONS FOR AGE

Permutations	N	(r) values	Partials
under 21: ^b			
Alienation-Anxiety	80	.45 ^a	.27 ^a
Alienation-Aggression	80	.42 ^a	.20
Anxiety-Aggression	80	.60 ^a	.51 ^a
22 - 29: ^b			
Alienation-Anxiety	65	.65 ^a	.45 ^a
Alienation-Aggression	65	.62 ^a	.38 ^a
Anxiety-Aggression	65	.59 ^a	.31 ^a
30 - 39			
Alienation-Anxiety	30	.57 ^a	.56 ^a
Alienation-Aggression	30	.21	.17
Anxiety-Aggression	30	.12	.01
40 - 49			
Alienation-Anxiety	19	.59 ^a	.60 ^a
Alienation-Aggression	19	.15	.19
Anxiety - Aggression	19	.48 ^a	.49 ^a
50 - 59			
Alienation-Anxiety	7	.06	.12
Alienation-Aggression	7	.18	.21
Anxiety-Aggression	7	.76 ^a	.76 ^a

(Table 22, continued)

60 and over ^b			
Alienation-Anxiety	25	.79 ^a	.72 ^a
Alienation-Aggression	25	.54 ^a	.29
Anxiety-Aggression	25	.48 ^a	.10

^a significant beyond $p < .05$ level^b significant "W"

MEANS, VARIANCE AND STANDARD DEVIATIONS

TABLE 23

	N	Alienation	Anxiety	Aggression
1. under 21	80	$\bar{X} = 30.71$ $v = 103.65$ $s = 10.17$	$\bar{X} = 18.68$ $v = 56.11$ $s = 7.49$	$\bar{X} = 26.13$ $v = 76.34$ $s = 8.73$
2. 22 - 29	65	$\bar{X} = 36.23$ $v = 133.64$ $s = 11.56$	$\bar{X} = 15.81$ $v = 79.15$ $s = 8.89$	$\bar{X} = 25.38$ $v = 82.89$ $s = 9.10$
3. 30 - 39	30	$\bar{X} = 29.33$ $v = 71.81$ $s = 8.47$	$\bar{X} = 10.56$ $v = 33.56$ $s = 5.79$	$\bar{X} = 20.80$ $v = 51.26$ $s = 7.16$
4. 40 - 49	19	$\bar{X} = 29.10$ $v = 121.10$ $s = 11.00$	$\bar{X} = 9.84$ $v = 29.25$ $s = 5.40$	$\bar{X} = 19.73$ $v = 52.31$ $s = 7.23$
5. 50 - 59	7	$\bar{X} = 34.57$ $v = 185.28$ $s = 13.61$	$\bar{X} = 13.71$ $v = 104.23$ $s = 10.20$	$\bar{X} = 17.85$ $v = 113.80$ $s = 10.66$
6. 60 & over	25	$\bar{X} = 31.88$ $v = 165.44$ $s = 12.86$	$\bar{X} = 14.16$ $v = 48.64$ $s = 6.97$	$\bar{X} = 16.00$ $v = 54.41$ $s = 7.37$

- 29 is significantly different from age groups "30 - 39" and "40 - 49." The largest mean value is in age group "under 21" and the smallest is in age group "40 - 49" (see Table 24).

TABLE 24

"t" SCORES FOR ALIENATION

Age	1 ^c	2	3	4	5	6
1. 40 - 49 X = 29.10 N = 19						
2. 30 - 39 X = 29.33 N = 30	.07					
3. 60 - X = 31.88 N = 25	.73	.86				
4. 50 - 59 X = 34.57 N = 7	1.01	1.25	.46			
5. 22 - 29 X = 36.23 N = 65	2.36 ^a	2.89 ^b	1.53	.34		
6. - 21 X = 39.71 N = 80	3.07 ^b	4.93 ^b	3.11 ^b	1.22	1.91	

^asignificant beyond $p < .05$ level

^bsignificant beyond $p < .01$ level

^c(Numbers across correspond with numbered items in left column)

On the Anxiety measure significant differences are found in the majority of comparisons (see Table 25). The largest mean value is in age group "under 21" and the smallest is in age group "40-49."

TABLE 25

"t" SCORES FOR ANXIETY

Age	1 ^c	2	3	4	5	6
<u>1.</u> 40 - 49 X = 9.84 N = 19						
<u>2.</u> 30 - 39 X = 10.56 N = 30	.42					
<u>3.</u> 50 - 59 X = 13.71 N = 7	1.19	1.06				
<u>4.</u> 60 - X = 14.16 N = 25	2.18 ^a	2.04 ^a	.12			
<u>5.</u> 22 - 29 X = 15.81 N = 65	2.75 ^b	2.92 ^b	.57	.82		
<u>6.</u> - 21 X = 18.68 N = 80	4.80 ^b	5.31 ^b	2.09 ^a	2.65 ^b	1.61	

^a significant beyond $p < .05$ level

^b significant beyond $p .01$ level

^c (Numbers across correspond with numbered items in left column)

On the Aggression measure significant differences are found in a majority of comparisons. The largest mean value is in

age group "under 21" and the smallest is in "60 and over"
(see Table 26).

TABLE 26

"t" SCORES FOR AGGRESSION

Age	1 ^c	2	3	4	5	6
1. 60 - $\bar{X} = 16.00$ N = 25						
2. = 50 - 59 $\bar{X} = 17.85$ N = 7	.51					
3. 40 - 49 $\bar{X} = 19.73$ N = 19	1.64	.49				
4. 30 - 39 $\bar{X} = 20.80$ N = 30	2.39 ^a	.85	.49			
5. 22 - 29 $\bar{X} = 25.38$ N = 65	4.55 ^b	2.01 ^a	2.45 ^a	2.41 ^a		
6. - 21 $\bar{X} = 26.13$ N = 80	5.19 ^b	2.33 ^a	2.93 ^b	2.96 ^b	.50	

^asignificant beyond $p < .05$ level

^bsignificant beyond $p .01$ level

^c(Numbers across correspond with numbered items in left column)

All mean values are ranked from lowest to highest values and a Kendall (W) is performed to determine the degree of

association between Alienation, Anxiety and Aggression for each age groupings (see Table 27). A (W) value of .74 is obtained and found to be significant beyond the $p < .05$ level of significance.

TABLE 27

MEAN RANKING - KENDALL (W)

Age	Alienation	Anxiety	Aggression
1. under 21	6	6	6
2. 22 - 29	5	5	5
3. 30 - 39	2	2	4
4. 40 - 49	1	1	3
5. 50 - 59	4	3	2
6. 60 and over	3	4	1

1 = lowest mean score

6 = highest mean score

Kendall (W) = .74^a

^asignificant beyond $p < .05$ level

Inspection of Table 27 shows that the youngest age groups are experiencing the highest level of Alienation, Anxiety and Aggression.

Hypothesis V

H₅: There is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual

within a natural Aggregate.

The test population is stratified according to natural aggregation, that is according to the groupings selected for random sampling. This stratification is attempted to determine if the ecological process of aggregation demonstrated any effect upon the relationship between Alienation, Anxiety and Aggression.

The Kendall (W) is used to test the degree of relation between Alienation, Anxiety and Aggression within each Natural Aggregate (see Table 28). All W's converted to chi square values are significant beyond the $p < .05$ level of significance except for the Natural Aggregates of "College Professors" and "the Aged-Nursing Home Residents." The experimental hypothesis is accepted except for the former two mentioned Natural Aggregates.

Pearson r's (see Table 29) demonstrate that for both non-significant Natural Aggregates all permutations of variables, except for the Anxiety-Aggression permutation, of the Aged-Nursing Home Residents are not significant at the $p < .05$ level of significance. For "Police Officers" "Prisoners," "Pasec Volunteers" and "Paseo Folks" all three permutations are significant at the $p < .05$ level of significance. "College Students," "The Aged in Nichols Hills Residents" and "High School Students" all show significant correlations between Alienation-Anxiety and Anxiety-Aggression. Finally, the "Bureaucrats" Natural Aggregate show significant correlations between Alienation-Anxiety and Alienation-Aggression. Six of the Natural Aggregates have their highest degree of correlation within the Alienation-Anxiety permutation, two within the

Alienation-Aggression and two within the Anxiety-Aggression permutation.

TABLE 28

THE KENDALL COEFFICIENT OF CONCORDANCE: W
SIGNIFICANCE

Source	N	(W) values	X ² values
Police Officers	17	.68 ^a	32.89 ^a
Prisoners	26	.74 ^a	56.21 ^a
Paseo Folks	28	.67 ^a	54.44 ^a
Paseo Volunteers	28	.63 ^a	51.31 ^a
College Students	28	.65 ^a	52.89 ^a
College Professors	18	.43	22.22
Aged-Nursing Home Res.	10	.51	14.03
Aged-Nichols Hills Res.	17	.73 ^a	35.11 ^a
High School Students	35	.62 ^a	64.14 ^a
Bureaucracy	19	.64 ^a	34.96 ^a

^asignificant beyond $p < .05$ level

Partial correlation (see Table 29) demonstrates which significant correlations are independent of their third variable for each Natural Aggregate. For "Police Officers" and Paseo Volunteers" the significant correlation between Alienation-Anxiety is

dependent upon their correlation to Aggression. The other two permutations are dependent of that relationship. For "Prisoners," "College Students" and "The Aged in Nichols Hills Residents" the relationship between Alienation-Anxiety and Anxiety-Aggression are all independent of their correlation to Aggression and Alienation respectively.

For the "Paseo Folks" and the "Bureaucrats" their respective significant correlations are independent of their relationship to their third variable. The significant correlation between Anxiety-Aggression for "High School Students" is dependent upon, while the significant correlation between Alienation-Anxiety is not dependent of their relationship to their respective third variable.

Mean scores, variance and standard deviation values are presented in Table 30.

The "t" test for significant differences demonstrates that on the Alienation measurement (see Table 31) there is a general trend for larger mean values to be significantly different than smaller mean values. "College Professors" have lowest mean values and "Paseo Folks" have highest mean values.

On the Anxiety measurement significant differences cluster mainly around mean values for "Paseo Folks," "High School" and "College Students" as compared to the remaining mean values of the Natural Aggregates. Once again, "College Professors" had the lowest mean value and "Paseo Folks" had the highest mean values (see Table 32).

On the Aggression measurement significant differences cluster

TABLE 29

PEARSON PRODUCT-MOMENT CORRELATION COEFFICIENTS (r)
AND PARTIAL CORRELATIONS FOR
NATURAL AGGREGATES

Permutations	N	(r) values	Partials
Police Officers:^b			
Alienation-Anxiety	17	.72 ^a	.59 ^a
Alienation-Aggression	17	.54 ^a	.19
Anxiety-Aggression	17	.60 ^a	.35
Prisoners:^b			
Alienation-Anxiety	26	.65 ^a	.45 ^a
Alienation-Aggression	26	.58 ^a	.27
Anxiety-Aggression	26	.64 ^a	.43 ^a
Paseo Folks:^b			
Alienation-Anxiety	28	.53 ^a	.39 ^a
Alienation-Aggression	28	.65 ^a	.63 ^a
Anxiety-Aggression	28	.58 ^a	.56 ^a
Paseo Volunteers:^b			
Alienation-Anxiety	28	.70 ^a	.64 ^a
Alienation-Aggression	28	.38 ^a	.05
Anxiety-Aggression	28	.49 ^a	.33
College Students:^b			
Alienation-Anxiety	28	.60 ^a	.55 ^a
Alienation-Aggression	28	.29	.02
Anxiety-Aggression	28	.51 ^a	.44 ^a

(Table 29 continued)

College Professors:			
Alienation-Anxiety	18	.27	.17
Alienation-Aggression	18	.44	.30
Anxiety-Aggression	18	.37	.29
<hr/>			
Aged-Nursing Home Residents:			
Alienation-Anxiety	10	.24	.18
Alienation-Aggression	10	.16	.01
Anxiety-Aggression	10	.63 ^a	.61 ^a
<hr/>			
Aged-Nichols Hills Residents: ^b			
Alienation-Anxiety	17	.75 ^a	.69 ^a
Alienation-Aggression	17	.43	.07
Anxiety-Aggression	17	.62 ^a	.49 ^a
<hr/>			
High School Students: ^b			
Alienation-Anxiety	35	.57 ^a	.50 ^a
Alienation-Aggression	35	.31	.08
Anxiety-Aggression	35	.44 ^a	.33
<hr/>			
Bureaucrats: ^b			
Alienation-Anxiety	19	.60 ^a	.55 ^a
Alienation-Aggression	19	.61 ^a	.56 ^a
Anxiety-Aggression	19	.30	.09

^asignificant beyond $p < .05$ level^bsignificant "W"

TABLE 30

MEANS, VARIANCE AND STANDARD DEVIATIONS

	N	Alienation	Anxiety	Aggression
Police Officers	17	$\bar{X} = 35.05$ $v = 114.80$ $s = 10.71$	$\bar{X} = 12.52$ $v = 80.26$ $s = 8.95$	$\bar{X} = 26.17$ $v = 110.77$ $s = 10.52$
Prisoners	26	$\bar{X} = 36.03$ $v = 82.67$ $s = 9.09$	$\bar{X} = 13.19$ $v = 43.52$ $s = 6.59$	$\bar{X} = 20.42$ $v = 65.13$ $s = 8.07$
Paseo Folks	28	$\bar{X} = 44.71$ $v = 154.21$ $s = 12.41$	$\bar{X} = 23.53$ $v = 71.36$ $s = 8.44$	$\bar{X} = 30.00$ $v = 90.96$ $s = 9.53$
Paseo Volunteers	28	$\bar{X} = 30.10$ $v = 115.87$ $s = 10.76$	$\bar{X} = 12.67$ $v = 58.96$ $s = 7.67$	$\bar{X} = 22.82$ $v = 40.15$ $s = 6.33$
College Students	28	$\bar{X} = 38.78$ $v = 105.50$ $s = 10.27$	$\bar{X} = 15.82$ $v = 36.44$ $s = 6.03$	$\bar{X} = 24.03$ $v = 50.92$ $s = 7.13$
College Professors	18	$\bar{X} = 27.55$ $v = 49.90$ $s = 7.06$	$\bar{X} = 10.88$ $v = 30.81$ $s = 5.55$	$\bar{X} = 19.61$ $v = 29.89$ $s = 5.46$
Aged-Nursing Home Residents	10	$\bar{X} = 42.50$ $v = 126.72$ $s = 11.25$	$\bar{X} = 15.30$ $v = 60.01$ $s = 7.74$	$\bar{X} = 19.90$ $v = 74.54$ $s = 8.63$
Aged-Nichols Hills Residents	17	$\bar{X} = 28.82$ $v = 147.02$ $s = 12.12$	$\bar{X} = 13.82$ $v = 58.65$ $s = 7.65$	$\bar{X} = 14.41$ $v = 65.75$ $s = 8.10$

(Table 30 continued)

High School Students	35	$\bar{X} = 38.85$ $v = 58.12$ $s = 7.62$	$\bar{X} = 19.28$ $v = 51.21$ $s = 7.15$	$\bar{X} = 27.42$ $v = 90.01$ $s = 9.48$
Bureaucrats	19	$\bar{X} = 28.26$ $v = 109.64$ $s = 10.45$	$\bar{X} = 11.63$ $v = 45.80$ $s = 6.76$	$\bar{X} = 19.89$ $v = 55.21$ $s = 7.43$

mainly around mean values of "Paseo Folks," "High School" and "Aged in Nichols Hills Residents" as compared to the mean values of remaining Natural Aggregates. The "Aged in Nichols Hills" had the lowest mean value while the "Paseo Folks: had the largest mean values (see Table 33).

All mean values are ranked from lowest to highest and a Kendall (W) is performed on the ranked scores to determine the degree of association between Alienation, Anxiety and Aggression for all Natural Aggregates (see Table 34). A (W) value of .81 is found to be significant beyond the $p < .05$ level of significance.

TABLE 31

"t" SCORES OF NATURAL AGGREGATES FOR ALIENATION

	COLLEGE PROFESSORS	BUREAUCRATS	AGED NICHOLS HILLS RESIDENTS	PASEO VOLUNTEERS	POLICE OFFICERS	PRISONERS	COLLEGE STUDENTS	HIGH SCHOOL STUDENTS	AGED NURSING HOME RESIDENTS	PASEO FOLKS
COLLEGE PROFESSORS										
BUREAUCRATS	.23									
AGED NICHOLS HILLS RESIDENTS	.36	0.14								
PASEO VOLUNTEERS	.87	.57	.36							
POLICE OFFICERS	2.38 ^a	1.87	1.54	1.46						
PRISONERS	3.24 ^b	2.59 ^a	2.17 ^a	2.13 ^a	.31					
COLLEGE STUDENTS	3.97 ^b	3.34 ^b	2.87 ^b	3.03 ^b	1.13	1.01				
HIGH SCHOOL STUDENTS	5.13 ^b	4.18 ^b	3.56 ^b	3.49 ^b	1.43	1.29	0.03			
AGED NURSING HOME RESIDENTS	4.15 ^b	3.27 ^b	3.00 ^b	3.00 ^b	1.64	1.73	2.87	.96		
PASEO FOLKS	5.21 ^b	4.64 ^b	4.22 ^b	4.70 ^b	2.60	2.85 ^b	1.91	2.26 ^a	.48	
^a significant beyond $p < .05$ level; ^b significant beyond $p < .01$ level										

TABLE 32

"t" SCORES OF NATURAL AGGREGATES
FOR ANXIETY

	COLLEGE PROFESSORS	BUREAUCRATS	POLICE OFFICERS	PASEO VOLUNTEERS	PRISONERS	AGED NICHOLS HILLS RESI- DENTS	AGED NURSING HOME RESI- DENTS	COLLEGE STUDENTS	HIGH SCHOOL STUDENTS	PASEO FOLKS
COLLEGE PROFESSORS										
BUREAUCRATS	.35									
POLICE OFFICERS	.63	.33								
PASEO VOLUNTEERS	.83	.47	.05							
PRISONERS	1.18	.75	.26	.25						
AGED NICHOLS HILLS RESI- DENTS	1.26	.88	.43	.47	.28					
AGED NURSING HOME RESI- DENTS	1.67	1.27	.78	.89	.79	.46				
COLLEGE STUDENTS	2.72 ^b	2.17 ^a	1.43	1.67	.21	.94	.21			
HIGH SCHOOL STUDENTS	4.26 ^b	3.75 ^b	2.99 ^b	3.46 ^b	3.34 ^b	2.47 ^a	1.45	2.01 ^a		
PASEO FOLKS	5.49 ^b	5.01 ^b	4.04 ^b	5.03 ^b	4.89 ^b	3.96 ^b	2.63 ^a	3.86 ^b	2.12 ^a	
^a significant beyond $p < .05$ level ^b significant beyond $p < .01$ level										

TABLE 33

"t" SCORES OF NATURAL AGGREGATES FOR AGGRESSION

	AGED NICHOLS HILLS RESIDENTS	COLLEGE PROFESSORS	BUREAUCRATS	AGED NURSING HOME RESIDENTS	PRISONERS	PASEO VOLUNTEERS	COLLEGE STUDENTS	POLICE OFFICERS	HIGH SCHOOL STUDENTS	PASEO FOLKS
AGED NICHOLS HILLS RESI- DENTS										
COLLEGE PROFESSORS	2.17 ^a									
BUREAUCRATS	2.05 ^a	.12								
AGED NURSING HOME RESI- DENTS	1.59	1.44	.02							
PRISONERS	2.32 ^a	.36	.21	.16						
PASEO VOLUNTEERS	3.78 ^b	1.72	1.41	1.10	1.19					
COLLEGE STUDENTS	4.06 ^b	2.19 ^a	1.87	1.44	1.71	.66				
POLICE OFFICERS	3.54 ^b	2.26 ^a	2.02	1.53	1.91	1.30	.79			
HIGH SCHOOL STUDENTS	4.76 ^b	3.16 ^b	2.94 ^b	2.37 ^a	2.98 ^b	2.17 ^a	1.54	.42		
PASEO FOLKS	5.84 ^b	4.10 ^b	2.82 ^b	2.86 ^b	3.89 ^b	3.31 ^b	2.60 ^a	1.22	1.04 ^a	
^a significant beyond $p < .05$ level ^b significant beyond $p < .01$ level										

TABLE 34

MEAN RANKING - KENDALL (W)

Natural Aggregate	Alienation	Anxiety	Aggression
Police Officers	5	3	8
Prisoners	6	5	5
Paseo Folks	10	10	10
Paseo Volunteers	4	4	6
College Students	7	7	7
College Professors	1	1	2
Aged Nursing Home Residents	9	8	4
Aged Nichols Hills Residents	3	6	1
High School Students	8	9	9
Bureaucrats	2	2	3

1 = lowest mean score
 10 = highest mean score

Kendall (W) = .89^a

^asignificant beyond P < .05 level

CHAPTER IV

DISCUSSION

This chapter further explicates the meaning of the data presented in the previous chapter. The following discussion addresses itself to each hypothesis of the study in regards to: 1) acceptance or rejection of the hypothesis, 2) interpretation relevant to significant and non-significant data, and 3) comments concerning limitations of data where appropriate.

This study is of an ecological nature. Selected materials from other psycho-social studies of scientific achievement are presented in regard to support of the data presented in this study. These studies include: 1) Hollingshead and Redlich's Social Class and Mental Illness, 2) Srole's Mental Health in the Metropolis, 3) Langner and Michael's Life Stress and Mental Health and 4) Leighton's Character of Danger-The Stirling County Study.

Hypothesis I

The first hypothesis states that there is a significant relationship between the degrees of Alienation, Anxiety and Aggression experienced by an individual. This, for all practical purposes, is considered the major hypothesis of the study. The hypothesis is accepted.

All individuals in the study population are tested on three instruments of measurement for Alienation, Anxiety and Aggression. These scores are then ranked and statistically tested for a triadic relationship. The Kendall (W) demonstrates that each subject tended to have a similar ranking of scores on the three instruments. Therefore, an individual within the sample population of this study seems to experience similar degrees of Alienation, Anxiety and Aggression (Table 7).

Pearson Product Moment and Partial correlations for permutations of the tested variables (Alienation, Anxiety, Aggression) are all significant suggesting that the Kendall W is equally weighted by each variable. The greatest degree of relationship is between Alienation and Anxiety (Table 8).

While this statistical significance between the degrees of Alienation, Anxiety and Aggression does demonstrate that the hypothesis is tenable, several cautions must be mentioned so as to give a more accurate description of the AAA relationship.

First, there is some concern as to whether Alienation, Anxiety and Aggression are different experiential states. Some feel that Alienation, Anxiety and Aggression could possibly be similar human phenomena which psycho-social scientists may have artificially placed within separate discrete categories for purposes of theory, research, treatment and planning in mental health fields. The review of the literature presented in this document did demonstrate many similarities, isomorphisms, duplication and inclusion of definition. The contested validity of the theoretical categorization

of Alienation, Anxiety and Aggression should be remembered and hopefully shall be the object of more research in the future.

Second, the question could be raised as to whether the similar measurements of Alienation, Anxiety and Aggression, if these be different experiential states, actually define some generalized state of pathology or lack of pathology in the respondent. This study tested "normal" populations with the debatable exceptions of the "Prisoner" and "Aged" populations. These sub-populations or suspect pathology comprise approximately 20% of the total population tested. Mean scores for these: as well as for all respondents, are well within the published normal limits of all three instruments (Table 9).

However, high scores on the Anxiety instrument are found to have a strong influence upon the significant relationships of Alienation, Anxiety and Aggression. This may be due to the power of the anxiety instrument or covert similarities between it and the Alienation and Aggression instruments contributing to the triadic relationship (Tables 15, 22 and 29).

Yet Langner and Michael (1963) find anxiety to be the most predominant emotional pattern. Their findings and the strong influence of Anxiety in this study could be viewed as consistent with Freudian and Hornian theory that anxiety is the basis of most neurotic and psychotic symptomologies.

Third; many similarities in the instruments of measurement were found. The independence of each instrument can be called into doubt. To control for this phenomena a subjective analysis of these instruments by qualified theoreticians and

practitioners in the fields of sociology, psychology and psychiatric social work was conducted (see Chapter 2 pp. 101-103).

Fourth, the statistical analysis (Kendall W) of the major hypothesis is a non-parametric test which utilizes rankings of subject scores for comparison. Thus, the similar degrees of Alienation, Anxiety and Aggression experienced by an individual within the study population actually reflects the fact that a respondent's scores are related to each other in such a manner that a high or low "rank" on one instrument is associated with a high or low "rank" on the other two instruments. The generalization from "similar rank" to "similar degrees" should be emphasized.

Finally, the definitions of Alienation, Anxiety and Aggression are extremely broad and diffuse. It was necessary to limit our definitions to ones of experimental managibility. This methodological problem is also expressed by Langner and Michael (1963) in regards to the measurement of anxiety in their study. They feel that "manifest anxiety" would have been a more preferrable measurement of anxiety in regard to demonstrating correlation to other variables they tested. (Langner and Michael. 1963).

Alienation is defined in this study as a composite of "powerlessness, normlessness and social isolation." Anxiety is defined as "manifest anxiety." Aggression is defined as a composite of "physical assault, indirect hostility, negativism and verbal assault." These definitions are a reflection of the three instruments of measurement utilized. This, somewhat, ontological character of defining Alienation, Anxiety and Aggression

should be kept in mind.

In summary the degree of Anxiety experienced has a strong influence upon the relationship of Alienation, Anxiety and Aggression, and an individual within the study population seems to experience similar rankings or degrees of Alienation, Anxiety and Aggression.

Hypothesis II

The second hypothesis states that there is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual within either of the sex stratification of the study population. For the male and female population the hypothesis is accepted. An individual within these populations, whether male or female, seems to experience similar degrees of Alienation, Anxiety and Aggression (Table 10).

When each variable is controlled for and partialled out, it is demonstrated that each variable significantly contributed to the triadic relationship between Alienation, Anxiety and Aggression. As with the total population the greatest degree of relationship is between Alienation-Anxiety for both males and females in the study population (Table 11).

There is no significant difference between the male and female population in regards to the level of Alienation, Anxiety and Aggression experienced. This finding is similar to that of Langner and Michael (1963), who found no significant difference between sex for "mental disturbance." These findings

would seem contrary to contemporary sociological and Women Liberation theory. It could be assumed that since women experience many more psychological, sociological, economic, legal and political discriminations that they would be experiencing higher levels of stress and impairment and Alienation, Anxiety and Aggression. This is not reflected in the data.

However, t-test values for sex difference in regard to Anxiety do approach significance and may indicate slightly higher degrees of Anxiety (Tables 12 and 13). This finding is similar to Leighton's Stirling County Study which demonstrates larger degrees of psycho-physiological disorders in the female population (Leighton, et al., 1963). Such findings may stem from the old stereotyping of the "neurotic female", as well as from other forms of sexual discrimination.

In summary, within the male population an individual seems to experience similar degrees of Alienation, Anxiety and Aggression. Within the female population an individual also seems to experience similar degrees of Alienation, Anxiety and Aggression. The male and female populations do not seem to be experiencing different levels of Alienation, Anxiety and Aggression.

Hypothesis III

The third hypothesis states that there is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual within five socioeconomic statuses.

These Social Economic Statuses are defined by Hollingshead (1963). This hypothesis is accepted for all of the five Social

Economic Statuses. Therefore, an individual within any respective Social Economic Status seems to experience similar degrees of Alienation, Anxiety and Aggression (Table 14).

Each variable is controlled for and partialled out. This demonstrated that each permutation of variables for each Social Economic Status is significant. Thus, each Kendall W is equally weighted by each variable. This also demonstrated that the permutation of Alienation-Aggression for each Social Economic Status was somewhat dependent upon the Anxiety variable for its significance (Table 15).

The largest degree of relationship for Social Economic Status I, Social Economic Status II and Social Economic Status III is between Alienation-Anxiety. For Social Economic Status IV and Social Economic Status V the largest degree of relationship is between Anxiety-Aggression. Thus Anxiety is a recurring variable and major function in all significant correlations (Table 15).

Mean scores of Alienation demonstrate an inverse relationship between level of Alienation experienced and Social Economic Status. The higher Social Economic Statuses seem to be experiencing significantly less Alienation than the lower Social Economic Statuses (Tables 16 & 17). Langner and Michael (1963) also find the highest levels of Anomie in the lower Social Economic Statuses (IV and V), the lowest levels in higher Social Economic Statuses (I and II) and an intermediate level in the middle Social Economic Status (III).

Mean scores of Anxiety demonstrate a more complex relationship between levels of Anxiety experienced and Social

Economic Status. Yet Social Economic Status I, Social Economic Status II and Social Economic Status III seem to be experiencing more anxiety than Social Economic Status IV and Social Economic Status V (Table 18). Srole also finds a similar distribution of Anxiety among the Social Economic Statuses, but he does not find any significant difference in frequency of anxiety-tension symptoms (Srole, et al., 1962).

Mean scores of Aggression for each Social Economic Status demonstrate an inverse relationship between level of Aggression experienced and Social Economic Status. The higher Social Economic Statuses are experiencing significantly lower levels of Aggression than the lower Social Economic Statuses. (Table 19).

Langner and Michael (1963) likewise find more aggression in lower Social Economic Statuses also. They postulate that there is a "differential prevalence" of adaptive devices in the social environments. Lower Social Economic Statuses tend to "act out" while higher Social Economic Statuses tend to "work out" environmental situations with a propensity toward aggression.

These findings concerning levels of Alienation, Anxiety and Aggression as correlated to Social Economic Status are largely reflected in a host of previous psychosocial research. Hollingshead and Redlich (1958) find an inverse relationship between Social Economic Status and mental illness. Srole (1962) also finds the frequency of mental impairment inversely related to Social Economic Status. And Langner and Michael (1963) find a definite increase in mental impairment as Social Economic Status decreased.

Finally, when mean scores of Alienation, Anxiety and Aggression for each Social Economic Status are ranked and statistically tested a significant relationship between the three variables for each Social Economic Status is found. In other words, higher Social Economic Statuses seem to be experiencing lower but similar degrees of all three variables, while the lower Social Economic Statuses are experiencing higher but similar degrees of all three variables (Table 20).

In summary, an individual within any of the five Social Economic Statuses seems to experience similar degrees of Alienation, Anxiety and Aggression; each Social Economic Status seems to exhibit similar degrees of Alienation, Anxiety and Aggression: lower Social Economic Statuses are experiencing significantly more Alienation, Anxiety and Aggression than the higher Social Economic Statuses; and Anxiety has a powerful influence upon the triadic relationship of the variables tested.

Hypothesis IV

The fourth hypothesis states that there is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual in differing age groups. These age groupings were similar to those used by the United States Census Bureau and other large psycho-social studies mentioned. This hypothesis is accepted for age groups "under 21," "22 - 29" and "60 and over." Therefore, an individual within any of these age groups seems to experience similar degrees of Alienation, Anxiety and Aggression. For the remaining age groups of "30 - 39,"

"40 - 49" and "50 - 59" this hypothesis is rejected. An individual within any of these age groups does not seem to experience similar degrees of Alienation, Anxiety and Aggression (Table 21).

When mean values of all three variables for each of the age groups "under 21," "22 - 29" and "60 and over" are ranked (Table 35) one can readily see that each age group exhibits similar degrees of Alienation, Anxiety and Aggression. Each variable decreases as age increases.

TABLE 35

MEAN RANKINGS

Age	Alienation	Anxiety	Aggression
under 21	3	3	3
22 - 29	2	2	2
60 and over	1	1	1

1 = lowest \bar{X} score
3 = highest \bar{X} score

When mean values of all three variables for each age group of "30 - 39," "40 - 49" and "50 - 59" are ranked (Table 36) one can readily see that each age group differs on one variable measured. That variable is Aggression. While these "middle-age groups" exhibit similar degrees of Alienation and Anxiety, the degree of

Aggression does not seem to be similar. All three variables decline as age increases until the "50 - 59" age group where Aggression continues to decline but Alienation and Anxiety increase.

TABLE 36

MEAN RANKING

Age	Alienation	Anxiety	Aggression
30 - 39	2	2	3
40 - 49	1	1	2
50 - 59	3	3	1

1 = lowest \bar{X} score
3 = highest \bar{X} score

Pearson product moment correlations of the permutations of all three variables tested are all significant for the age groups in which the hypothesis is accepted. The largest degree of relationship for each of these age groups was between Alienation-Anxiety. Also, the correlation between Alienation-Aggression is generally dependent upon the Anxiety variable for significance (Table 22).

When variables are controlled for in the age group where the hypothesis is rejected very few significant correlations between variable permutations are found. For the age group "30 - 39" only the Alienation-Anxiety correlation is significant. For "40 - 49"

Alienation-Anxiety and Anxiety-Aggression are significant and for "50 - 59" only Anxiety-Aggression is significant. Here Anxiety seems to stand out as a common factor among the significant relationships (Table 22).

Mean scores of Alienation for each age group show a somewhat confusing pattern. Yet, the middle-age groups of "30 - 39" and "40 - 49" do have the lowest mean scores presumably reflecting higher degrees of integration into the psycho-social environment. The youngest age groups of "under 21" and "22 - 29" have the highest mean scores. The middle ages are experiencing significantly less Alienation than the youngest ages (Table 24).

Mean scores of Anxiety for each age group indicate that the middle age groups are experiencing significantly lower degrees of Anxiety than the youngest and oldest age groups (Table 25).

Mean scores of Aggression for each age group demonstrates an inverse relationship between age and aggression. The older age groups experience significantly less aggression than the younger age groups (Table 26). Since this study defines aggression as basically an "active or motor" state, it is presumed that the older an individual's body becomes the less inclined he is to experience "motor" aggression.

Finally, when mean scores of all three variables within each age group are ranked and statistically tested a significant relationship between Alienation, Anxiety and Aggression for each age group is found. Each respective age group is thus experiencing similar degrees of Alienation, Anxiety and Aggression (Table 27).

Younger age groups are experiencing higher and similar degrees of all three variables.

Hypotheses have been accepted concerning the theorized experiential relationship between Alienation, Anxiety and Aggression for 1) the total study population, 2) the sex stratification and 3) the Social Economic Status stratification. Several speculations and comments concerning the conditions under which the present hypothesis was accepted and rejected within the age group stratification remain.

First, those age groups in which the hypothesis is accepted ("under 21," "22 - 29," "60 and over") all experienced the highest Anxiety mean scores for all age groups. The "middle-age" groups for which the hypothesis is rejected have the lowest Anxiety mean scores. As has been previously shown a high Anxiety score represents a powerful factor in influencing the relationship of all three variables and variable permutations. The degree of Anxiety experienced by an individual in their respective age groups could reflect the acceptance or rejection of the fourth hypothesis.

Second, mean scores for all variables seem to indicate that the "middle-age" are experiencing lower degrees of Alienation-Anxiety and Aggression than the younger age groups (Table 23). This finding contradicts that of Leighton, et al., (1963). Here the "middle-age" groups are found to be experiencing higher levels of "psychoneurotic" dysfunctioning than the younger age groups. Leighton, et al., (1963) theorizes that the middle ages are experiencing more "life stress" during the middle years of life due

to marital and child rearing variables. The major pivotal points seem to occur with the arrival and departure of children in the family. Srole (1962) discusses the "crisis of role imbalance" during this time as creating a great deal of "strain." High levels of stress are associated with the "newness of the role or parent," the demands of independence from growing children, the rebellion of adolescence and finally the separation of the child from the familial environment. Hollingshead and Redlich (1968) relate "endocrinological changes" during these years as also creating higher levels of stress.

Srole, et al. (1962) reflects that a "substantial process of slippage in mental health" was characteristic of the middle age individuals even though he considered these years to be the "prime of life segment" of the adult years.

The research conducted by Scrole, et al., Hollingshead and Redlich, Langner and Michael, and Leighton, et al. was done some 20 years ago. Since that time a substantial shift in the impact of "life stress" and resultant dysfunctioning could have occurred.

Why are the younger age groups experiencing higher levels of stress and thus Alienation, Anxiety and Aggression than their ancestors of a generation ago? Large amounts of contemporary literature characterize the age groups "under 21" and "22 - 29" as being extremely high in Alienation, Anxiety and Aggression. It would seem that for the very young ("under 21") the certainty of an individual's position in the psycho-social environment would have great impact upon the similarity of degrees of Alienation, Anxiety

and Aggression experienced.

These individuals are characterized as highly Alienated in the forms of finding an identity (Erikson, 1968), purpose (Erikson, 1950) and role (Aronson, 1972), within the cultural structure dominated by older adults. The great demands of the socialization and schooling process produce high degrees of anxiety and competition (Gleuck, 1950). The problems of sociopathic and juvenile delinquency have promoted vast governmental programs in child psychiatry and in the juvenile courts to cope with the aggressive tendency of this age group.

The younger adults ("22 - 29") are also characterized as Alienated because of their low status in occupational activities and economic/political power positions. They are individuals forced into the existential positions of "having to make the grade," "low man on the totum pole" and "climbing the ladder of success" all of which contribute to increased feelings of "marginal positions" in the social environment (Etzioni, 1968). The earlier pressures of beginning life careers and supporting neonate families constitute factors for increased anxiety. These viral and young individuals actively exert their learned behaviors of aggressively pursuing and solidifying new life goals.

Third, the response of the "middle-age" groups may be questioned. These individuals could have tried to place themselves in a more psychologically favorable and socially responsible position. This is especially true in regard to the measurement of Aggression. The higher integration into the social fabric as indicated by the

lower Alienation scores of the "middle-ages" would seem to demand a higher level of Aggression behaviors in personal, business, economic and recreational realms of the American life style.

Many individuals within the "middle-age" groups had higher academic achievement levels than those in the remainder of the age groups. Psychological instruments lose some of their validity when administered to individuals with high educational achievement (Taylor, 1953).

Fourth, for the age group "50 - 59" the $N = 7$ was extremely low. Rejection of the hypothesis could be a statistical artifact for this age group.

In summary an individual within any of the age groups "under 21," "22 - 29" and "60 and over" seems to experience similar degrees of Alienation, Anxiety and Aggression; each group when reviewed as a whole, seems to exhibit similar degrees of Alienation, Anxiety and Aggression; the younger age groups ("under 21," "22 - 29") are experiencing significantly more Alienation, Anxiety and Aggression than the remainder of the age groups and Anxiety has a powerful influence upon the triadic relationship of the variables tested.

Hypothesis V

The fifth hypothesis states that there is a significant relationship between the degrees of Alienation, Anxiety and Aggression as experienced by an individual within a Natural Aggregate. The hypothesis is accepted for the Natural Aggregate of Police Officers, Prisoners, Paseo Folks, Paseo Volunteers, College Students, Aged-Nichols Hills Residents, High School Students and Bureaucrats.

Therefore, an individual within any of these Natural Aggregates seems to experience similar degrees of Alienation, Anxiety and Aggression. For the remaining two Natural Aggregates of College Professors and Aged-Nursing Home Residents the hypothesis was rejected. An individual within one of these Natural Aggregates does not seem to experience similar degrees of Alienation, Anxiety and Aggression (Table 28).

Mean scores of Alienation, Anxiety and Aggression for each Natural Aggregate demonstrate that those Natural Aggregates with a composition high in individuals from "middle-age" groups tend to have lower mean scores which are generally significantly different from those Natural Aggregates composed of the younger and the very old individuals which tended to have higher mean scores (Table 1, 31, 32 and 33).

College Professors had the lowest mean values for Alienation and Anxiety while the Aged-Nichols Hills Residents had the lowest mean value for Aggression. The Paseo Folks had the largest mean values for Alienation, Anxiety and Aggression (Table 30). It would seem that the high proportions of young and lower Social Economic Statuses which make up the Natural Aggregate of Paseo Folks significantly contributed to overall elevated scores (Table 1).

Finally, when mean scores of all three variables within each Natural Aggregate are ranked and statistically tested a significant relationship between Alienation, Anxiety, and Aggression for each Natural Aggregate is found. Therefore, each Natural Aggregate seems to be experiencing similar degrees of Alienation,

Anxiety and Aggression.

Why was the hypothesis rejected for the Natural Aggregate of College Professors and Aged-Nursing Home Residents? First, the Natural Aggregate of College Professors had the lowest mean score for Anxiety of the entire Natural Aggregate stratification. The reader is referred to numerous notations of the power of the Anxiety variable in the triadic relationship.

Second, 89 percent of the Natural Aggregate of College Professors was composed of individuals from the "middle-age" groups. These middle-ages have been previously shown to lack significant relationships between Alienation, Anxiety and Aggression.

Third, because College Professors were all of advanced academic training, some could have had prior knowledge of the measurement instrument and thus not accurately reflect Alienation, Anxiety and Aggression. In addition, as previously mentioned, the psychological instruments used might lose validity when administered to a highly educated aggregation.

Fourth, the Natural Aggregate of Aged-Nursing Home Residents had a relatively low $N = 10$. Rejection of the hypothesis here could be a statistical artifact although a significant relationship between Anxiety-Aggression was demonstrated.

Fifth, the Natural Aggregate of Aged-Nursing Home Residents seems to be characterized by high levels of Alienation and Anxiety but a lower level of Aggression. This could be due to physical disabilities. One would wonder what the psychological aspects of

Aggression looked like for these individuals.

In summary, an individual within a Natural Aggregate which is not composed of the "middle-ages" and higher Social Economic Statuses seems to experience similar degrees of Alienation, Anxiety and Aggression; each Natural Aggregate when viewed as separate wholes, seems to exhibit similar degrees of Alienation, Anxiety and Aggression; and Anxiety exerts a powerful influence upon the triadic relationship of Alienation, Anxiety and Aggression.

Implications for Future Research

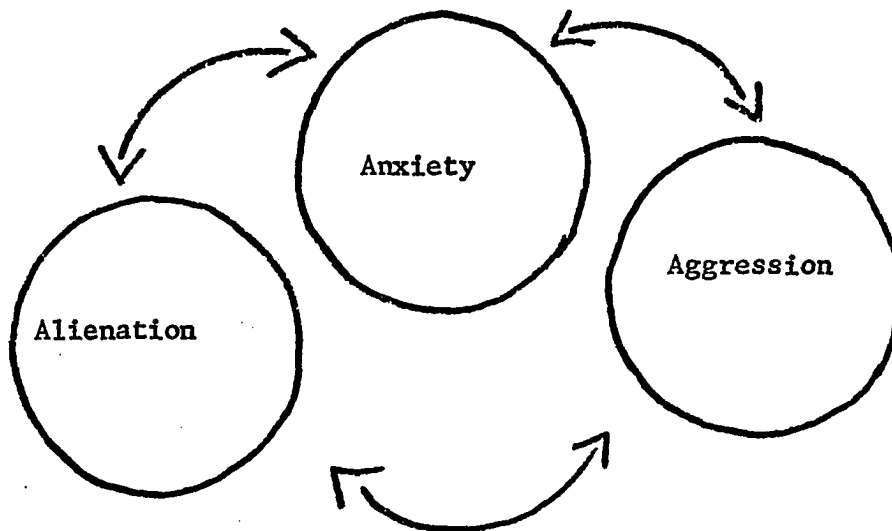
References have been made throughout this chapter concerning implications for future research. The ambiguity of the definitions and theoretical constructs of Alienation, Anxiety and Aggression as separate entities merits much more study. Are Alienation, Anxiety and Aggression separate experiential states or gross categories haphazardly used to label a myriad of psychological symptomologies? The development of more precise instruments to measure Alienation, Anxiety and Aggression is strongly recommended. Instruments with less overlapped of content could be developed and refined in a manner similar to the one utilized for this study.

The development of more precise definitions of Alienation, Anxiety and Aggression is also desirable. Possibly, the most basic example of such research would be defining the specific physiological correlates of three variables. The work of Alexander (1950) seems to indicate that if these experiential states are separate entities then they should have separate physiological characteristics. This

type of laboratory research could parallel other psycho-social efforts.

Research oriented to collection of data by utilization of Natural Aggregates is considered worthwhile. Higher units of the functioning in the social system should be given more emphasis in future psycho-social research. Yet, the experience of this study indicates that the more traditional methodology of sampling is also needed. Thus a synthesis of Natural Aggregates and stratification could be utilized which would take into account higher social functions and also allow for equal N in controlled variables. This would help facilitate statistical analysis of data.

Finally further development of the triadic relationship between Alienation, Anxiety, and Aggression, with a much larger N, can be strongly recommended. The following model should be explicated and empirically tested.



CHAPTER V

SUMMARY AND CONCLUSIONS

This study demonstrates an experiential relationship between Alienation, Anxiety and Aggression. The investigation measured each of these variables in a subject population of 224 respondents. Subjects were collected within ten Natural Aggregates which represented varying Social Economic Statuses, age groups and both sexes. Three instruments were utilized for collection of data: 1) Dean's Alienation Scale, 2) Taylor's Manifest Anxiety Scale and 3) Buss-Durkee Hostility Inventory. The hypotheses tested predicted that an individual would be experiencing similar degrees of Alienation, Anxiety and Aggression. Demographic factors of sex, Social Economic Status, age and Natural Aggregation were analyzed separately to explicate where the greatest impact of the AAA relationship occurred within the test population.

The overall degree of relationship among the three variables for all of the subjects and for each level of the demographic factors was quantified using the Kendall (W) statistic. In addition, the contribution to each overall relationship of the variables taken two-at-a-time was determined by product moment correlation coefficients and further clarified then by the technique of partial correlation. The amount of Alienation, Anxiety and Aggression for

for different levels of the demographic factors were compared two-at-a-time using "t" tests.

The findings of the study indicate that an individual within the total test population is experiencing similar degrees of Alienation, Anxiety and Aggression. The triadic relationship is not a function of sex and Social Economic Status, it is a function of age. An individual within the age range of 16 - 29 years of age and 60 - 68 years of age seems to experience similar degrees of Alienation, Anxiety and Aggression while an individual within the "middle-ages" of life, 30 - 59, does not seem to experience similar degrees of Alienation, Anxiety and Aggression.

Mean scores indicate that the young are experiencing more Alienation, Anxiety and Aggression than the middle and older ages. Lower Social Economic Statuses are experiencing more Alienation, Anxiety and Aggression than higher Social Economic Statuses.

Finally Anxiety seems to be a central variable around which much of the significant correlations of all three variables and variable permutations revolve. The strength of this influence seems to increase as the Anxiety score increases.

In conclusion, an individual in this study population seems to experience the AAA Syndrome, that is, similar degrees of Alienation, Anxiety and Aggression. The AAA Syndrome has its greatest impact among the lower Social Economic Statuses, the very young and the very old. It has its least impact among the higher Social Economic Statuses and the middle ages.

The presence of the triadic relationship between Alienation, Anxiety and Aggression seems to indicate an existential state of bio-psycho-social existence characterized by powerlessness, normlessness, social isolation; anxiety and psychoneurotic symptomologies: physical and verbal assault, negativism and indirect hostility.

Implications for Practical Use

Multi-Modal Therapy

The AAA Syndrome appears to hold important implications in regard to "resistance" and "intervention" in psychotherapy. Much of contemporary psychology is directed toward relieving symptomologies to anxiety. This direction of treatment is theoretically proper in view of the emphasis which Freudian, Horneyian and psychosocial theory places upon Anxiety and psychopathology. Yet the results of such treatment (i.e.: "success" or "cure") can be called into question. If Anxiety is resistant to psychotherapeutic and chemotherapeutic methodologies, it may be speculated that such "resistance" could be circumvented by a redirection of therapeutic processes toward the accompanying feelings of Alienation and Aggression. A multi-modal model of psychopathology and treatment could increase therapeutic success by allowing for more avenues of therapeutic intervention. Caplan (1961) in his holistic approach to psychotherapy reflects such an orientation in treatment.

The General Relaxation Response

The Conceptual Framework Matrix (p. 74) demonstrates that stress, as defined by Selye (1956), is a central concept which

characterizes Alienation, Anxiety, and Aggression. Seyle demonstrates a General Adaptational Syndrome of autonomic arousal in defining stress. This generalized arousal, or GAS, can be associated with the AAA Syndrome. If an individual is found to be experiencing high levels of arousal in the AAA Syndrome, then a reduction of the arousal would seem appropriate in order to reduce Alienation, Anxiety, and Aggression.

Wallace and Benson (1972) theorize that a General Relaxation Response can be achieved by such an aroused individual leading to a generalized calming of the individual and reduction of arousal. The GRR can be partially achieved with chemotherapies but Benson (1972) and Malmö (1959) feels that deep muscle relaxation and meditation can also be used to reduce generalized arousal. With the reduction of physiological arousal the associated symptomologies of Alienation, Anxiety, and Aggression could also be reduced.

Humanistic Social Engineering

The high levels of violent crime and hostility in the U. S. could possibly be better dealt with by programs designed to reduce variables within the social environment associated with high levels of Alienation and Anxiety. Reduction of Aggression in the general public might be achieved by such a humanistic orientation; rather than by a "law and order" orientation characterized by the tyranny of an increasingly repressive police state which shall in all probability generate more Alienation, Anxiety, and Aggression than less.

COMPREHENSIVE BIBLIOGRAPHY

- Ackoff, Russell The Design of Social Research. Chicago: University of Chicago Press, 1965.
- Adler, Alfred The Neurotic Constitution. New York: Moffatt and Yard, 1917.
- Adler, Nathan The Antinomian Personality: The Hippie Character Type. Psychiatry, 1968, 31, 325-338
- Adorno, T. W. The Authoritarian Personality. New York: Harper, 1950.
- Alexander, F. Psychosomatic Medicine, Its Principles and Application. New York: Norton, 1960.
- Allee, W. C. Group Organization Among Vertebrates. Science, 1942, 95, 289-293
- Allee, W. and Ginsburg, B. Some Affects of Conditioning on Social Dominance and Subordination in Mice. Physiological Zoology, 1942, 15, 485-506.
- Allen, D. and Sandhu, H. Alienation, Hedonism and Life-vision of Delinquents. Journal of Criminal Law; Criminology and Police Science, 1967, 58, 325-329
- Altman, Irwin and Haythorn, William. The Ecology of Isolated Groups. Behavioral Science, 1967, 12, 169-182
- Andervant, H. Influence of Environment on Mammary Cancer in Mice. Journal of National Cancer Institute, 1944, 579-581.
- Ardry, Robert. The Social Contract. New York: Atheneum, 1970.
- Ardry, Robert. The Territorial Imperative. New York: Atheneum, 1966.
- Arendt, Hannah. The Human Condition. New York: Doubleday, 1959.
- Aronson, Elliot. The Social Animal. New York: Freeman, 1972
- Auden, W. H. The Age of Anxiety. New York: Random House, 1947.
- Bakan, D. The Duality of Human Existence, An Essay On Psychology and Religion. New York: Rand McNally, 1966.
- Baltimore, T. B. The Administrative Elite. Contained in Irving Horowitz, The New Sociology. New York: Oxford University Press, 1966.

- Bandura, A. and Walter, R. H. Social Learning and Personality Development. New York: Holt Publishers, 1963.
- Banfield, E. C. The Moral Basis of A Backward Society. New York: Free Press, 1958.
- Bartless, F. C. Remembering. Cambridge: Cambridge University Press, 1932.
- Boss, Medard. Psychoanalysis and Daseinanalysis. New York: Basic Books, 1963.
- Bell, Daniel. The End of Ideology. Glencoe, Illinois: Free Press, 1960
- Bennet, E. L., Diamond, M. C., and Kuch, D. Chemical and Anatomical Plasticity of the Brain. Science, 1964, 146, 610-619.
- Benson, H. and Wallace, R. The Physiology of Meditation. Scientific American, 1972, 226, 85-90
- Berelson, B. and Steiner, G. Human Behavior: An Inventory of Scientific Findings. New York: Harcourt, Brace and World, 1964.
- Berkowitz, Leonard. Aggression: A social psychological analysis. New York: McGraw Hill, 1962.
- Bernstein, Saul. Alternatives to Violence: Alienated Youths and Riots, Race and Poverty. New York: Association Press, 1967
- Bertalanffy, Ludwig. General Systems Theory. New York: George Braziller, 1968.
- Bischof, Ledford. Interpreting Personality Theories. New York: Harper and Row, 1970
- Bowman, C. C. Is Sociology Too Detached. American Sociological Review, 1956, 21, 564-568.
- Bowman, Robert and Dalta, Surinder. Biochemistry of Brain and Behavior. New York: Plenum Press, 1970.
- Buber, Martin. I and Thou. New York: Charles Scribner, 1958.
- Buss, Arnold and Durke, Ann. An Inventory for Assessing Different Kinds of Hostility. Journal of Consulting Psychology, 1957, 21, 343-380.
- Campbell, H. J. Correlative Physiology of the Nervous System. New York: Academic Press, 1965

- Cannon, Walter. The Wisdom of the Body. New York: Norton and Company, 1932.
- Cantril, H. The "Why" of Man's Experience. New York: MacMillan, 1950.
- Caplan, Gerald. An Approach to Community Mental Health. New York: Grune and Stratton, 1961
- Cassirer, E. An Essay On Man. New Haven: Yale University Press, 1944.
- Cohen, A. K. Deviance and Control. New York: Prentice-Hall, 1966.
- Coleman, James. Abnormal Psychology and Modern Life. Chicago: Scott and Foresman, 1962.
- Cossirer, E. An Essay on Man. New Haven: Yale University Press 1944.
- Curtis, G. Psychosomatics and Chronobiology: Possible Implications of Neuroendocrine Rhythms. Psychosomatic Medicine, 1973, 34, 235-256.
- Daniels, David. Violence and the Struggle for Existence. Boston: Little and Brown, 1970.
- D'Aquili, Eugene. The Biopsychological Determinants of Culture. Penn: Addison-Wesley Publishing Company, 1972.
- Darwin, Charles. Origin of the Species. New York: Collier and Sons, 1859.
- Darwin, Charles. The Expression of the Emotions in Man and Animals. New York: Philosophical Library, 1955.
- Davity, J. R. The Effects of Previous Training on Post-frustration Behavior. Journal of Abnormal and Social Psychology, 1952, 47, 309-315
- Davol, S. and Reimones, G. The Role of Anomie as a Psychological Concept. Journal of Individual Psychology, 1959, 15, 215-225.
- Dean, Dwight. Alienation: Its Meaning and Measurement. American Sociological Review, 1961, 26, 753-758
- De Grange, M. On the Progress of the Human Mind. Hanover, New Hampshire: The Sociological Press, 1929.

- DeGrazia. The Political Community: A Study of Anomie. Chicago: University of Chicago Press, 1948.
- Dobzhansky, Theodosus. Mankind Evolving. London: Yale University Press, 1967.
- Dodge, D. and Martin, W. Social Stress and Chronic Illness. Notre Dame: University of Notre Dame Press, 1970.
- Dollard, John, et. al., Frustration and Aggression. New Haven: Yale University Press, 1939.
- Dorn, D. Self-concept, Alienation and Anxiety in a Contraculture and Subculture. Journal of Criminal Law, and Police Science, 1968, 59, 531-535
- Dubos, R. Man Adapting. New Haven: Yale University Press, 1967
- Dudos, Rene. So Human An Animal. New York: Charles Scribner and Sons, 1968.
- Durant, Will. The Lessons of History. New York: Simon and Schuster, 1968
- Durant, Will The Story of Philosophy. New York: Pocket Books, 1953.
- Durkheim, E. Suicide. New York: Free Press, 1951.
- Dutt, Guru. Existentialism and Indian Thought, New York: Philosophical Library, 1960.
- Eccles, John. Facing Reality: Philosophical Adventures By a Brain Scientist. New York: Springer-Verlag, 1970.
- Edwards, Paul (Ed.). Encyclopedia of Philosophy, Vol. 1, New York: The MacMillan Company, 1967, 76-81, 437-440.
- Eible-Eibesfeldt, J. Aggressive Behavior and Ritualized Fighting in Animals. Contained in J. H. Masserman, Violence and War. New York: Grunes and Stratton, 1963.
- Endler, N. S. and Bain, J. M. Interpersonal Anxiety As a Function of Social Class. Journal of Social Psychology, 1966, 70, 221.
- Erikson, E. H. Identity: Youth and Crisis. New York: Norton, 1968
- Erikson, Eric. Childhood and Society. New York: Norton, 1950.

- Etzioni, A. Basic Human Needs, Alienation and Inauthenticity. American Sociological Review, 1968, 33, 870-885.
- Eysenck, H. J. (ed.) Encyclopedia of Psychology, Vol.1 New York: Herder and Herder, 1972, 44-46
- Frankel, Charles. The Love of Anxiety. New York: Harper and Row, 1965.
- Frankenhaeuser, Marianne. Some Aspects of Research In Physiological Psychology. Contained in Lennart Levi, Emotional Stress. New York: American Elsevier Publishing, 1967.
- Frankl, V. Man's Search For Meaning. New York: Washington Square Press, 1969.
- Freedman, A. (ed.) Comprehensive Textbook of Psychiatry. Baltimore: The Williams and Wilkins, 1967.
- Freedman, S., Gruenbaum, H. and Greenblatt, M. Perceptual and Cognitive Changes in Sensory Deprivation. Contained in Soloman, P. (ed.), Sensory Deprivation. Cambridge: Harvard University Press, 1961.
- French, John. Frontiers In Brain Research. New York: Columbia University Press, 1962.
- Freud, Sigmund. A General Introduction To Psychoanalysis. New York: Double Day, 1952 (1917).
- Freud, Sigmund. An Outline of Psychoanalysis. New York: Norton 1949 (1938)
- Freud, Sigmund. Civilization and Its Discontents. London: The Hogarth Press, Led. , 1930.
- Freud, Sigmund. Inhibitions, Symptoms and Anxiety. London: The Hogarth Press, 1948 (1926).
- Freud, Sigmund. New Introductory Lectures on Psychoanalysis. New York: Norton (1933).
- Freud, Sigmund. The Problem of Anxiety. New York: Norton and Company: 1963 (1936)
- Freud, Sigmund. Totem and Taboo. New York: Random House, no Publication date, (1913).
- Fromm, E. Escape From Freedom. New York: Avon Books, 1965.
- Fromm, E. The Sane Society. New York: Fawcett Premier Books, 1955.

- Fromm, E. Selfishness and Self Love. Psychiatry, 1939, 2, 507-523
- Fromm-Reichman, Frieda. Psychiatric Aspects of Anxiety. Contained in Maurice Stien (ed.), Identity and Anxiety, New York: Glencoe Free Press, 1960, p. 132.
- Funkenstien, Daniel. Mastery of Stress. Cambridge: Harvard University Press, 1957.
- Funkenstien, Daniel. The Physiology of Fear and Anger. Contained in James McGough (Ed.), Readings From Scientific America, California: W. H. Freeman, 1967, p. 193.
- Furst, T. M.. Anti-Intellectualism and the Left Intelligentsia. Unpublished doctoral manuscript. Department of Political Science, University of California, Los Angeles, 1965.
- Galton, Francis, Hereditary Genius. London: Keller Press, 1892.
- Geertz, Clifford. The Growth of Culture and the Evolution of Mind. Contained in Jordon Scher (Ed.), Theories of the Mind, New York: Free Press of Glencoe, 1962, pp. 718-719.
- Geertz, Clifford. The Impact of the Concept of Culture on the Concept of Man. Contained in Yehudi Cohen (Ed.). Man In Adaptation: The Cultural Present. Chicago: Aldine, 1968.
- Gellhorn, Ernest. Biological Foundations Of Emotion. Texas: Scott, Foresman and Company, 1968 pp. 77-80
- Gellhorn, Ernest. Emotions and Emotional Disorders. New York: Harper and Row, 1963.
- Gerfeldt, E. Soziale Alienation als Psychopathologesche Erscheinung. Therapie De Gegenw, 1972, 191, 1668-1687.
- Gerth, H. and Mills, C. W. From Max Weber: Essays In Sociology. New York: Oxford University Press, 1964, p. 50.
- Gist, Noel and Fava, Sylvia. Urban Society. New York: Thomas Crowell, 1969.
- Glueck, S. Unravelling Juvenile Delinquency. New York: Commonwealth Fund, 1950.
- Goldberg, M. and Salama, A. Norepinephrine Turnover and Brain Monoamine Levels in Aggressive Mouse-Killing Rats. Biochemical Pharmacology, 1969, 18, 532-534.

- Goldenberg, M., et al. Pheochromocytoma and Essential Hypertensive Vascular Disease. Archives of Internal Medicine, 1950, 86, 823-836.
- Golding, W. Lord Of The Flies. New York: Coward-McCann, 1962.
- Goldstein, Kurt. Human Nature In The Light of Psychopathology. Cambridge: Harvard University Press, 1940.
- Goodman, Louis and Gilman, Alfred. The Pharmacological Basis of Therapeutics. New York: MacMillan, 1973
- Green, T. Essays: Moral, Political and Literary. London: Longmans Publishers, 1907.
- Grinker, Roy, Werble, Beatrice and Drye, Robert. The Boderline Syndrome, New York: Basic Books, 1968.
- Griswald, A. Better Men and Better Mousetraps: The Scholar's Business In American Society. Saturday Review, 1956 10, 10.
- Grodzins, Morton. The Loyal And the Disloyal. Chicago: University of Chicago Press, 1956.
- Hallowell, A. I. The Social Function of Anxiety in Primitive Society. American Sociological Review, 1946, 6: 6, 869-881.
- Harkin, Arthur. Alienation and Related Concepts. Kansas Journal Of Sociology, 1965, 1 (2), 78-79.
- Harlow, H. F. and Harlow, H. F. Social Deprivation In Monkeys. Scientific America, 1962, 207, 136-147.
- Harlow, H. and Woolsey, C. Biological And Biochemical Basis Of Behavior. Wisconsin: The University of Wisconsin, 1958.
- Hebb, D. Drives and The Central Nervous System. Psychological Review, 1955, 243-245.
- Hebb, D. The Organization Of Behavior. New York: Science Editions, 1961, p. 147.
- Hobort, C. Types of Alienation: Etiology and Interrelationships. Canadian Review of Sociology and Anthropology, 1965, 2 (2), 92-107.
- Hobbes, Thomas. Leviathan. New York: MacMillan, 1947.
- Hoffer, A. and Osmond, H. The Chemical Basis Of Clinical Psychiatry. Illinois: Charles Thomas, 1960.

- Hoffmen, M. Conformity As a Defense Mechanism and a Form of Resistance To Genuine Group Influence. Journal of Personality, 1957, 25, 412-424.
- Hokfelt, B. and West, C. Noradrenalin and Adrenalin In Mammalian Tissues. Acta. Physiol. Scand., 1951, 25, 92.
- Hollingshead, A. and Redlich, F. Social Class And Mental Illness. New York: John Wiley and Sons, Inc., 1958.
- Horney, K. Culture and Neurosis. Contained in Wilson, L. and Kolb, W. (Ed.), Sociological Analysis. New York: Harcourt, Brace and World, 1970.
- Horney, Karen. Neurosis And Human Growth. New York: W. W. Norton, 1950.
- Horney, Karen. New Ways in Psychoanalysis. New York: Norton, 1939.
- Horney, Karen. Our Inner Conflicts: A Constructive Theory Of Neurosis. New York: Norton and Company, 1945.
- Horney, Karen. The Neurotic Personality Of Our Times. New York: Norton, 1937.
- Horowitz, Irving. On Alienation and the Social Order. Philosophy And Phenomenological Research, 1966, 27 (2), 230-237.
- Jaco, Gartly. The Social Isolation Hypothesis and Schizophrenia. American Sociological Review, 1954, 19, 567-577.
- Jessor, R. Toward a Social Psychology of Excessive Alcohol Use. Contained in Snyder, C. (Ed.), Proceedings: Research Sociologists' Conference On Alcohol Problems. Illinois: Southern Illinois University Press, 1964.
- Jessor, R. Graves, T., Hanson, R., Jessor, S. Society Personality And Deviat Behavior. New York: Holt, Rinehart and Winston, 1972.
- Josephson, Eric. Man Alone. New York: Bell, 1971.
- Jung, C. G. Collected Papers On Analytical Psychology. London: Tindall and Cox, 1916.
- Katz, P. and Ziegler, E. Self-image and Disparity. Journal Of Personal and Social Psychology, 1967, 5, pp. 186, 195.
- Keleman, Stanley. Bioenergetic Concepts of Grounding. California: Lodestar Press, 1973.

- Keniston, Kenneth. The Uncommitted: Alienated Youth In American Society. New York: Harcourt, Brace and World, 1965.
- Kierkegaard, Soren. Sickness Unto Death. Princeton: Princeton University Press, 1941.
- King, Pearl. Alienation and the Individual. British Journal of Social and Clinical Psychology, 1968, 7 (2), 81-92.
- Kan, Igor. The Concept of Alienation in Modern Sociology. Social Research, 1963, 34 (3), 507-528.
- Konrad, K. and Bagshaw, M. Effects of Novel Stimuli on Cats Reared in Restricted Environments. Journal of Comparative And Physiological Psychology, 1970, 70, 157-164.
- Kartman, Leo. Human Ecology and Public Health. American Journal Of Public Health, 1967, 57, 737-750.
- Krauss, R. and Deutsch, M. Communication in Interpersonal Bargaining. Journal of Personal and Social Psychology, 1966, 4, 572-577.
- Krech, A. and Bennett, E. Cerebral Changes in Rats Exposed Individually to an Enriched Environment. Journal of Comparative and Physiological Psychology, 1972, 80, 304-313.
- Krech, D. and Crutchfield, R. Individual In Society. New York: McGraw-Hill, 1962.
- Kuo, Z. Studies on the Basic Factors in Animal Fighting. Journal of Genetic Psychology, 1960, 96, 225-239.
- Lacey, J. and Bateman, D. Autonomic Response Specificity: An Experimental Study. Psychosomatic Medicine, 1953, 15, 8-21.
- Lacey, J. and Lacey, B. Verification and Extension of the Principle of Autonomic Response-Stereotype. American Journal of Psychology. 1958, 71, 50-73.
- Lacey, J. Expression of the Emotions in Man. New York: International University Press, 1963.
- Laing, R. D. The Politics Of Experience. New York: Ballantine Books, 1973.
- Langner, Thomas and Michael, Stanley. Life Stress and Mental Health. New York: The Free Press of Glencoe, 1963.

- Leff, J. Perceptual Phenomena and Personality in Sensory Deprivation. British Journal of Psychiatry, 1968, 144, 1499-1508
- Lehmann, W. C. Adam Ferguson And The Beginnings of Modern Sociology. New York: Columbia University Press, 1930.
- Leiderman, H. and Shaprio, D. Psychobiological Approaches To Social Behavior. California, Stanford University Press, 1964.
- Leighton, A. My Name Is Legion. New York: Basic Books, 1959.
- Leighton, Dorothea; Harding, John; Macklin, David; Macmillan, Allister and Leighton, Alexander. The Character of Danger. New York: Basic Books, 1963.
- Levi, Lennort (Ed.). Emotional Stress. New York: American Elsevier, 1967.
- Lerman, Paul. Individual Values, Peer Values and Subcultural Delinquency. American Sociological Review, 1968, 33 (2), 219-235.
- Lerner, Max. The Prince And The Discourses. New York: Modern Library, 1948.
- Levine, S. and Jones, L. Adrenocorticotropic Hormone (ACTH) And Passive Avoidance Learning. Journal of Comparative And Physiological Psychology, 1963, 59.3.
- Lew, G. Circadian Rhythms and Catecholamines in the Organs of the Golden Hamster. American Journal of Physiology, 1973, 224, 147-151.
- Lezarius, Richard. Stress Theory and Psychophysiological Research. Contained in Lennart Levi (Ed.), Emotional Stress, New York: American Elsevier Publishing Company, 1967.
- Lilly, John. The Center of the Cyclone. New York: Julian Press, Inc., 1972.
- Lindgren, H. and Mello, M. Emotional Problems of Over- and Under-Achieving Children in Elementary School. Journal of Genetic Psychology, 1965, 106, 59-65
- Lindsley, D. Common Factors In Sensory Deprivation, Sensory Distortion and Sensory Overload. Contained in Solomon, P. (Ed.), Sensory Deprivation, Cambridge: Harvard University Press, 1962
- Linton, Ralph. The Cultural Background Of Personality. New York: Appleton-Century-Crofts, 1945.

- Loewenberg, J. Hegel: Selections. New York: Charles Scribner's Sons, 1957.
- Lorenz, Konrad. On Aggression. New York: Bantam Books, 1970.
- Lowrie, Walter. A Short Life of Kierkegaard. Princeton: Princeton University Press, 1944.
- Luce, G. Body Time. New York: Bantam Books, 1973.
- Lynd, R. and Lynd, H. Middletown. New York: Harcourt and Brace, 1929.
- Lynd, R. and Lynd, H. Middletown In Transition. New York: Harcourt and Brace, 1937.
- McClosky, H. Psychological Dimensions of Anomie. American Sociological Review. 1965, 30 (1), 14-40.
- Mc Iver, R. M. The Ramparts We Guard. New York: The MacMillan Company, 1960, pp. 84-87.
- MacLean, P. Contrasting Functions of the Limbic and Neocortical Systems of the Brain and Their Relevance to Psychophysiological Aspects of Medicine. American Journal of Medicine, 1958, 25: 611.
- McDougall, W. An Introduction To Social Psychology. Longon: Methuen Books, 1936.
- McReynolds, P. Advances In Psychological Assessment. California: Science and Behavior Books, Inc., 1968.
- Maddi, S. Personality Theories: A Comparative Analysis. Illinois: Dorsey Press, 1968.
- Malmo, D. The General Relaxation Response, Psychological Review, 1959, 66, pp. 367-382.
- Malthus, Thomas. Essay On The Principle Of Population. New York: MacMillan, 1894.
- Mannheim, Karl. Man And Society In An Age Of Reconstruction. New York: Harcourt and Brace, 1940.
- Marcuse, H. Reason And Revolution. New York: Oxford University Press, 1941.
- Martindale, Don. The Nature And Types Of Sociological Theory. New York: Houghton Mifflin, Company, 1960.
- Marx, K. Deutsche Idologies: Feuerbach. Contained in Lendshut, S. and Mayer, J. (Eds.), Oer Historische Materialismus, Leipzig: Kroner, Inc., 1932.

- Marx, Karl. Economic And Philosophic Manuscripts of 1844. New York: Internaltional Publishers, 1964.
- Marx, K. and Engels, F.. The Communist Manifesto. New York: International Publishers, 1930.
- Maslow, A. Toward A Psychology Of Being. New York: Nostrand and Company, 1962.
- Mason, W. A. The Effects of Social Restriction on the Behavior of Rehesus Monkeys. Journal Of Comparative And Physiological Psychology, 1960, 53, pp. 582-589.
- May, Rollo. Centrality of the Problem of Anxiety in Our Day. Contained in Maurice Stien (Ed.), Identity and Anxiety, Glencoe: Free Press, 1960, p. 121.
- May, Rollo. (Ed.). Existence. New York: Simon and Schuster, 1958.
- May, Rollo. Love And Will. New York: Norton, 1969.
- May, Rollo. The Meaning Of Anxiety. New York: The Ronald Press, 1950.
- May, Rollo. Man's Search For Himself. New York: Norton, 1953.
- Maynert, E. and Levi, R. Stress Induced Release of Brain Noradrenalin and Its Inhibition by Drugs. Journal Of Pharmacology and Experimental Therapeutics, 1964, 143, 90-95
- Meir, D. and Bell, W. Anomie and Differential Access to the Achievement of Life Goals. American Sociological Review, 1959, 24, 189-202
- Merton, R. Mass Persuasion. New York: Harper and Row, 1946.
- Merton, R. Social Theory And Social Structure. Glencoe: Free Press, 1940 and 1957.
- Miller, Delbert. Handbook Of Research Design And Social Measurement. New York: David McKay, 1970.
- Miller, S. Ego-Autonomy in Sensory Deprivation, Isolation and Stress. International Journal of Psycho-Analysis, 1962, 43, 1-20
- Mills, C. W. The Power Elite. New York: Oxford University Press, 1969.
- Mills, C. W. White Collar. New York: Oxford University Press, 1951.

- Montague, Ashley. Man And Aggression. New York: Oxford University Press, 1973.
- Mowrer, O. H. The Freudian Theories Of Anxiety: A Reconciliation. New Haven: Institute of Human Relations, 1939.
- Mowrer, O. H. A Stimulus-Response analysis of Anxiety and its Role as a Reinforcing Agent. Psychological Review, 1945, 46, (6), 553-565.
- Moyer, K. E. The Physiology of Violence. Psychology Today, July, 1973.
- Mumford, Lewis. The Mechanical Routine. Contained in Eric Josephson (Ed.), Man Alone, New York: Bell, 1971 pp. 114-122.
- Mumford, Lewis. The Myth Of The Machine-The Pentagon Of Power. New York: Harcourt, Brace, Jovanovich, Inc., 1970.
- Murphy, G. Human Potentialities. New York: Basic Books, 1958.
- Nettler, Gwynn. Antisocial Sentiment And Criminality. American Sociological Review, 1959, 24 (2), 202-208.
- Nettler, Gwynn. A Test for the Sociology of Knowledge. American Sociological Review, 1945, 10, pp. 393-399.
- Nettler, Gwynn. A Measure of Alienation. American Sociological Review, 1957, 22, pp. 670-677
- Newcomb, T. M. Social Psychology. New York: Dreyden, Company, 1950.
- Nietzsche, F. The Will To Power (1901). New York: Random House, 1967.
- Park, R. and Burgess, E. Introduction To The Science of Sociology. Chicago: University of Chicago Press, 1921.
- Parsons, T. The Structure Of Social Action. New York: Free Press, 1949.
- Pascal, Blaise, Pensees. Baltimore: Penguin Books. 1961.
- Perls, F. S. Ego, Hunger And Aggression. New York: Random House, 1969.
- Pepitone, A. and Reichling, G. Group Cohesiveness and the Expression of Hostility. Human Relations, 1955, 8, 327-357.

- Peterson, William. Is America Still the Land of Opportunity? Commentary, 1953, 16, 477-486.
- Pollard, J. and Jackson, C. Studies In Sensory Deprivation. Archives of General Psychiatry, 1963, 8 435-454.
- Powell, Edwin. Reform, Revolution and Reaction: A Case of Organized Conflict. In Irving Horowitz (Ed.), The New Sociology, New York: Oxford University Press, 1966.
- Pryor, G. Otis L. Scott, M. Duration of Chronic Electroshock Treatment in Relation to Brain Weight, Brain Chemistry and Behavior. Journal of Comparative and Physiological Psychology, 1967, 63, 236-239.
- Rank, Otto. The Trauma Of Birth. New York: Harcourt and Brace, 1929.
- Ransford, Edward. Isolation, Powerlessness and Violence. The American Journal of Sociology, 1968, 73 581-591.
- Ray, W. and Martin, K. Relation of Anxiety to Locus of Control. Psychological Reports, 1968, 23.
- Reisman, David. The Lonely Crowd. New Haven: Yale University Press, 1950.
- Reynolds, Beatrice. Methods For The Easy Comprehension Of History. New York: Columbia University Press, 1945.
- Reynolds, H. Effects of Rearing and Habitation in Social Isolation and Performance of an Escape Task. Journal Of Comparative and Physiological Psychology, 1963, 56, 520-525.
- Riezler, Kurt. The Social Psychology of Fear. American Journal of Sociology, 1944, 46 (6), 489-498.
- Roberts, D. Natural Selection In Human Populations. New York: Peragon Press, 1969.
- Rose, Arnold. Human Behavior and Social Processes. Boston: Houghton Mifflin, Company, 1962.
- Rosenzweig, M. Bennett, E., and Krech, D. Cerebral Effects of Environmental Complexity and Training Among Adult Rats. Journal of Comparative and Physiological Psychology, 1964, pp. 57.
- Rosenzweig, M. Bennett, E., and Diamond, M. Effects of Environmental Complexity and Training on Brain Chemistry and Anatomy. Journal of Comparative and Physiological Psychology, 1962, pp. 129-137.

- Rosenzweig, M. and Gardner, L. The Role of Input Relevance in Sensory Isolation. American Journal of Psychology, 1966, 122, 920-928.
- Rotter, J. Generalized Expectancies for Internal vs. External Control of Reinforcement. Psychological Monographs, 1966, 609, 80.
- Rotter, J. and James W. Partial and One Hundred Percent Reinforcement Under Chance and Skill Conditions. Journal of Experimental Psychology, 1958, 55 399-403
- Rotter, J. and Seeman, M. Internal vs. External Control of Reinforcement: A Major Variable in Behavior Theory. Contained in Washburne N. (Ed.), Decisions, Values And Groups. New York: Pergamon Press, 1962.
- Ruesch, Jurgen. Social Technique, Social Status and Social Change in Illness. Contained in Kluckhohn, C. (Ed.), Personality In Nature, Society and Culture, New York: Alfred Knopf, 1950.
- Russell, Claire Raw Materials For a Definition of Mind. Contained in Scher, J. (Ed.), Theories Of the Mind, New York: Free Press of Glencoe, 1962
- Schachter, S. The Psychology Of Affiliation: Experimental Studies of the Sources Of Gregareousness. California: Stanford University Press, 1959.
- Scher, J. Ontoanalysis: Man As Rhythm In The World. Presented at the Fourth International Congress for Psychotherapy, Vienna, August, 1961. Unpublished Document.
- Scher, J. Perception: Equivalence, Avoidance and Intrusion in Schizophrenia. Archives of Neurological Psychiatry, 1957, 77, 210-217.
- Scher, J. Theories Of The Mind. New York: Free Press of Glencoe, 1962.
- Schneiderman, Leo. Repression, Anxiety and Itself. Contained in Maurice Stien (Ed.), Identity and Anxiety. Glencoe: Glencoe: Free Press, 1960.
- Schottstaedt, W. Psychophysiologic Approach In Medical Practice. Chicago: The Year Book Publishing Company, 1960.
- Scott, John. Aggression. Chicago: University of Chicago Press, 1958.

- Scott, John. Emotional Behavior of Fighting Mice Caused by Conflict Between Weak Stimulatory and Weak Inhibitory Training. Journal of Comprehensive Physiological Psychology, 1947, 40, 275-282.
- Scott, Marvin, The Social Sources of Alienation. Contained in Horowitz, I. (Ed.), The New Sociology. New York: Oxford University Press, 1966.
- Seeman, Melvin. On the Meaning of Alienation. American Sociological Review, 1959, 24, 782-791.
- Selye, H. The Stress Of Life. New York: McGraw Hill, 1956.
- Seward, J. Aggressive Behavior in the Rat, Journal of Comprehensive Psychology, 1946, 39, 51-75.
- Shirley, Jay. Symposium on Man on the South Polar Plateau. Archives of Internal Medicine, 1970, 125.
- Shomer, R. , Davis, A. and Kelly, H. Threats and the Development of Coordination. Journal of Abnormal Social Psychology, 1966, 4, 119-126.
- Siegel, Sidney. Nonparametric Statistics For The Behavioral Sciences. New York: McGraw Hill, 1956.
- Sinsheimer, R. B. The Existential Casework Relationship. Social Casework, 1969, 67-73.
- Sills, David. International Encyclopedia of Social Sciences. New York: The Free Press, 1968.
- Silverman, Robert. Psychology. New York: Appleton-Century-Crofts, 1971.
- Simon, A. (Ed.) The Physiology of Emotions. New York: Charles Thomas, 1961.
- Smith, Adam. The Wealth of Nations. New York: Modern Library, 1937.
- Soderberg, V. Neurophysiological Aspects of Stress. Contained in Lennart Levi (Ed.). Emotional Stress. New York: American Elsevier, Inc., 1967.
- Soukes, Theodore. Biochemistry Of Mental Disease. New York: Harper and Row, 1962.
- Spencer, Herbert. The Man Versus The State. New York: Appleton, 1908
- Spielberger, Charles. Anxiety and Behavior. New York: Academic Press, 1966, pp. 227-247, 306-308.

- Srole, Leo. Social Integration and Certain Theories: An Exploratory Study. American Sociological Review, 1956, 21, 709-723.
- Srole, Leo; Langner, Thomas; Michael, Stanley; Opler, Marvin and Rennie, Thomas. Mental Health in the Metropolis. New York: McGraw-Hill, 1962.
- Stein, Maurice (Ed.). Identity and Anxiety. Glencoe: Free Press of Glencoe, 1960.
- Strange, Jack. Readings In Physiological Psychology. California, Wadsworth, 1966.
- Sullivan, H. S. Conceptions of Modern Psychiatry. Psychiatry, 1946, 3:1 and 8:2.
- Sullivan, H. S. The Meaning of Anxiety in Psychiatry and Life. Psychiatry, 1948, 2, 1-15.
- Sullivan, H. S. The Psychiatric Interview. New York: Norton, 1954.
- Sumner, William. Folkways. Boston: Ginn, 1906.
- Taylor, Janet. A Personality Scale of Manifest Anxiety. The Journal of Abnormal and Social Psychology, 1953, 48, 2.
- Theodorson, George. A Modern Dictionary of Sociology. New York: Thomas Crowell, 1969.
- Thompson, J. and Van Houten, D. The Behavioral Sciences: An Interpretation. California: Addison-Wesley Publishing, Company, 1970.
- Tillich, Paul. Existential Philosophy. Journal of the History of Ideas, 1944, 5 (1), 44-70.
- Tinbergen, N. The Study of Instinct. Oxford: Clarendon Press, 1951.
- Toffler, Alvin. Future Shock. New York: Random House, 1970.
- Tolar, A. and LeBlance, R. Personality Correlates of Alienation. Journal of Consulting and Clinical Psychology, 1971, 37, 3.
- Valzelli, L. Drugs and Aggression. New York: Academic Press, 1967, pp. 79-108.
- Valzelli, L. and Gorattine, S. Biochemical and Behavioral changes Induced by Isolation in Rats. Neuropharmacology, 1972, 17-22.

- Von Euler, V. Adrenalin and Noradrenalin in Various Kinds of Stress. Symposium on Stress, Army Medical Service Graduate School, Walter Reed Medical Center, Washington, D. C., 1953.
- Urlick, Ronald. Alienation: Individual or Social Problem. New Jersey: Prentice-Hall, 1970.
- Vonnegut, Kurt. Slaughter House Five. New York: Bell Books, 1971.
- Watson, David. Relationship between Locus of Control and Anxiety. 1967, 6 (1), 91-92.
- Watson, John. Behaviorism. New York: W. W. Norton, 1924.
- Weber, Max. The Protestant Ethic And The Spirit Of Capitalism. New York: Charles Scribner's Sons, 1930.
- Weiss, Jay. Coping Behavior and Brain Norepinephrine Levels in Rats. Journal of Comparative Physiological Psychology, 1970, 72 (1), 153-160
- Wenger, M. Physiological Psychology. New York: Holt, Rinehart and Winston, 1967.
- Whitaker, Carl. Anxiety and Psychotherapy. Contained in Maruice Stien (Ed.). Identity and Anxiety, Glencoe: Free Press, 1960.
- White, Leslie. The Science of Culture. New York: Grove Press, 1949.
- White, M. and Vyeno, E. Social Isolation and Domanence Behavior. Journal of Comparative and Physiological Psychology, 1967, 63, 157-159.
- Whitehorn, J. Alienation and Leadership. Psychiatry, 1961. 24 (2): 1-6.
- Williams, C. and Ventress, F. Relationship Between Internal and External Control and Aggression. The Journal of Psychology, 1969, 71, 59-61.
- Wolpe, J. Psychotherapy By Reciprocal Inhibition. Stanford: Stanford University Press, 1958.
- Woodburne, Lloyd. The Neural Basis of Behavior. Ohio: Charles Merrill Books, Inc., 1967.
- Wooley, D. The Biochemical Basis of Psychosis. New York: John Wiley and Sons, 1962.

- Wrightsman, L. Social Psychology In The Seventies. California:
Wadsworth Publishing Company, Inc., 1972.
- Yen, H. C. Isolation Induced Aggressive Behavior. Journal of
Pharmacology and Experimental Therapeutics, 1958,
122, 85A.
- Yerkes, R. and Dodson, J. The Relation of Strength of Stimulus
to Rapidity of Habit Formation. Journal of Comparative
Neurological Psychology, 1908, 18, 459-482.

APPENDIX A

ALIENATION INSTRUMENT
PUBLIC OPINION QUESTIONNAIRE

Below are some statements regarding public issues, with which some people agree and others disagree. Please give us your own opinion about these items, i.e., whether you agree or disagree with the items as they stand.

Please check in the appropriate blank, as follows:

A (Strongly Agree)
 a (Agree)
 U (Uncertain)
 d (Disagree)
 D (Strongly Disagree)

1. Sometimes I feel all alone in the world.
 A a U d D
2. I worry about the future facing today's children.
 A a U d D
3. I don't get invited out by friends as often as I'd really like.
 A a U d D
4. The end often justifies the means.
 A a U d D
5. Most people seldom feel lonely.
 A a U d D
6. Sometimes I have the feeling that other people are using me.
 A a U d D
7. People's ideas change so much that I wonder if we'll ever have anything to depend on.
 A a U d D
8. Real friends are as easy as ever to find.
 A a U d D
9. It is frightening to be responsible for the development of a little child.
 A a U d D
10. Everything is relative, and there just aren't any definite rules to live by.
 A a U d D
11. One can always find friends if he shows himself friendly.
 A a U d D
12. Often I wonder what the meaning of life really is.
 A a U d D

13. There is little or nothing I can do towards preventing a major "shooting" war.
 ___A ___a ___U ___d ___D
14. The world in which we live is basically a friendly place.
 ___A ___a ___U ___d ___D
15. There are so many decisions that have to be made today that sometimes I could just "blow up."
 ___A ___a ___U ___d ___D
16. The only thing one can be sure of today is that he can be sure of nothing.
 ___A ___a ___U ___d ___D
17. There are few dependable ties between people any more.
 ___A ___a ___U ___d ___D
18. There is little chance for promotion on the job unless a man gets a break.
 ___A ___a ___U ___d ___D
19. With so many religions abroad, one doesn't really know which one to believe.
 ___A ___a ___U ___d ___D
20. We're so regimented today that there's not much room for choice even in personal matters.
 ___A ___a ___U ___d ___D
21. We are just so many cogs in the machinery of life.
 ___A ___a ___U ___d ___D
22. People are just naturally friendly and helpful.
 ___A ___a ___U ___d ___D
23. The future looks very dismal.
 ___A ___a ___U ___d ___D
24. I don't get to visit friends as often as I'd really like.
 ___A ___a ___U ___d ___D

APPENDIX B

ANXIETY INSTRUMENT

	<u>True</u>	<u>False</u>
1. I do not tire quickly	()	()
2. I am often sick to my stomach.	()	()
3. I am about as nervous as other people.	()	()
4. I have very few headaches.	()	()
5. I work under a great deal of strain.	()	()
6. I cannot keep my mind on one thing.	()	()
7. I worry over money and business.	()	()
8. I frequently notice my hands shake when I try to do something.	()	()
9. I blush as often as others.	()	()
10. I have diarrhea ("the runs") once a month or more.	()	()
11. I worry quite a bit over possible troubles.	()	()
12. I practically never blush.	()	()
13. I am often afraid that I am going to blush.	()	()
14. I have nightmares every few nights.	()	()
15. My hands and feet are usually warm enough.	()	()
16. I sweat very easily even on cool days.	()	()
17. When embarrassed I often break out in a sweat which is very annoying.	()	()
18. I do not often notice my heart pounding and I am seldom short of breath.	()	()
19. I feel hungry most of the time.	()	()
20. Often my bowels don't move for several days at a time.	()	()
21. I have a great deal of stomach trouble.	()	()
22. At times I lose sleep over worry.	()	()

	<u>True</u>	<u>False</u>
23. My sleep is restless and disturbed.	()	()
24. I often dream about things I don't like to tell other people.	()	()
25. I am easily embarrassed.	()	()
26. My feelings are hurt easier than most people.	()	()
27. I often find myself worrying about something.	()	()
28. I wish I could be as happy as others.	()	()
29. I am usually calm and not easily upset.	()	()
30. I cry easily.	()	()
31. I feel anxious about something or someone almost all of the time.	()	()
32. I am happy most of the time.	()	()
33. It makes me nervous to have to wait.	()	()
34. At times I am so restless that I cannot sit in a chair for very long.	()	()
35. Sometimes I become so excited that I find it hard to get to sleep.	()	()
36. I have often felt that I faced so many difficulties I could not overcome them.	()	()
37. At times I have been worried beyond reason about something that really did not matter	()	()
38. I do not have as many fears as my friends.	()	()
39. I have been afraid of things or people that I know could not hurt me.	()	()
40. I certainly feel useless at times.	()	()
41. I find it hard to keep my mind on a task or job.	()	()
42. I am more self-conscious than most people.	()	()
43. I am the kind of person who takes things hard.	()	()
44. I am a very nervous person.	()	()

	<u>True</u>	<u>False</u>
45. Life is often a strain for me.	()	()
46. At times I think I am no good at all.	()	()
47. I am not at all confident of myself.	()	()
48. At times I feel that I am going to crack up.	()	()
49. I don't like to face a difficulty or make an important decision.	()	()
50. I am very confident of myself.	()	()

APPENDIX C

AGGRESSION INSTRUMENT

	<u>True</u>	<u>False</u>
1. I seldom strike back, even if someone hits me first.	()	()
2. I sometimes spread gossip about people I don't like.	()	()
3. Unless somebody asks me in a polite way, I won't do what they want.	()	()
4. I lose my temper easily but get over it quickly.	()	()
5. I don't seem to get what's coming to me.	()	()
6. I know that people tend to talk about me behind my back.	()	()
7. When I disapprove of my friend's behavior, I let them know it.	()	()
8. The few times I have cheated, I have feelings of remorse.	()	()
9. Once in a while I cannot control my urge to harm others.	()	()
10. I never get mad enough to throw things.	()	()
11. Sometimes people bother me just by being around.	()	()
12. When someone makes a rule I don't like, I am tempted to break it.	()	()
13. Other people always seem to get the breaks.	()	()
14. I tend to be on guard with people who are somewhat more friendly than I expected.	()	()
15. I often find myself disagreeing with people.	()	()
16. I sometimes have bad thoughts which make me feel ashamed of myself.	()	()
17. I can think of no good reason for ever hitting someone.	()	()
18. When I am angry, I sometimes sulk.	()	()
19. When someone is bossy, I do the opposite of what he asks.	()	()

	<u>True</u>	<u>False</u>
20. I am irritated a great deal more than other people are aware of.	()	()
21. I don't know any people that I downright hate.	()	()
22. There are a number of people who seem to dislike me very much.	()	()
23. I can't help getting into arguments when people disagree with me.	()	()
24. People who shirk on the job must feel very guilty.	()	()
25. If somebody hits me first, I let him have it.	()	()
26. When I am mad, I sometimes slam doors.	()	()
27. I am always patient with others.	()	()
28. Occassionally when I am mad at someone, I will give him the "silent treatment."	()	()
29. When I look back on what's happened to me, I can't help feeling mildly resentful.	()	()
30. There a number of people who seem to be jealous of me.	()	()
31. I demand that people respect my rights.	()	()
32. It depresses me that I did not do more for my parents.	()	()
33. Whoever insults me or my family is asking for a punch in the nose.	()	()
34. I never play practical jokes.	()	()
35. It makes my blood boil to have somebody make fun of me.	()	()
36. When people are bossy, I take my time just to show them.	()	()
37. Almost every week, I see somebody I dislike.	()	()
38. I sometimes have the feeling that others are laughing at me.	()	()
39. Even when my anger is aroused, I don't use strong language.	()	()

	<u>True</u>	<u>False</u>
40. I am concerned about being forgiven for my sins.	()	()
41. People who continually pester you are asking for a "punch in the nose."	()	()
42. I sometimes pout when I don't get my way.	()	()
43. If someone annoys me, I am apt to tell him what I think of him.	()	()
44. I often feel like a powder keg ready to explode.	()	()
45. Although I don't show it, I am sometimes eaten up with jealousy.	()	()
46. My motto is "Never trust strangers."	()	()
47. When people yell at me, I yell back.	()	()
48. I do many things that make me feel remorseful later.	()	()
49. When I really lose my temper, I am capable of slapping.	()	()
50. Since the age of ten, I have never had a temper tantrum.	()	()
51. When I get mad, I say nasty things.	()	()
52. I sometimes carry a chip on my shoulder.	()	()
53. If I let people see the way I feel, I'd be considered a hard person to get along with.	()	()
54. I commonly wonder what hidden reason another person may have for doing something nice for me.	()	()
55. I could not put someone in his place, even if he needed it.	()	()
56. Failure gives me a feeling of remorse.	()	()
57. I get into fights about as often as the next person.	()	()
58. I can remember being so angry that I picked up the nearest thing and broke it.	()	()

	<u>True</u>	<u>False</u>
59. I often make threats I don't really mean to carry out.	()	()
60. I can't help being a little rude to people I don't like.	()	()
61. At times I feel I get a raw deal out of life.	()	()
62. I use to think that most people told the truth, but now I know otherwise.	()	()
63. I generally cover up my poor opinion of others.	()	()
64. When I do wrong, my conscience punishes me.	()	()
65. If I have to resort to physical violence to defend my rights, I will.	()	()
66. If someone doesn't treat me right, I don't let it annoy me.	()	()
67. I have no enemies who really wish to harm me.	()	()
68. When arguing, I tend to raise my voice.	()	()
69. I often feel that I have not lived the right kind of life.	()	()
70. I have known people who pushed me so far that we came to blows.	()	()
71. I don't let a lot of unimportant things irritate me.	()	()
72. I seldom feel that people are trying to anger or insult me.	()	()
73. Lately, I have been kind of grouchy.	()	()
74. I would rather concede a point than get into an argument.	()	()
75. I sometimes show my anger by banging on the table.	()	()

APPENDIX D

norms. Social isolation is a feeling of separation or rejection from the group or of isolation from group standards.

Anxiety is characterized as specific fears or generalized feelings of apprehension and may be associated with somatic symptoms of excessive activity of the autonomically controlled effectors.

Aggression is characterized by physical assault, indirect hostility, verbal hostility, irritability, negativism, resentment, suspicion and/or guilt.

Now, how well does each item measure these definitions of Alienation, Anxiety and Aggression. Good luck and thanks!

	AL.	ANX.	AGG.
1. Sometimes I feel all alone in the world.			
2. I do not tire quickly.			
3. I am often sick to my stomach.			
4. I seldom strike back, even if someone hits me first.			
5. I sometimes spread gossip about people I don't like.			
6. I worry about the future facing today's children.			
7. Unless somebody asks me in a polite way, I won't do what they want.			
8. I am about as nervous as other people.			
9. I have very few headaches.			
10. I lost my temper easily but get over it quickly.			
11. I don't seem to get what's coming to me.			
12. I know that people tend to talk about me behind my back.			
13. I don't get invited out by friends as often as I'd really like.			
14. I work under a great deal of strain.			
15. When I disapprove of my friend's behavior, I let them know it.			
16. The few times I have cheated, I have feelings of remorse.			
17. I cannot keep my mind on one thing.			
18. Once in a while I cannot control my urge to harm others.			
19. I worry over money and business.			
20. I frequently notice my hand shakes when I try to do something.			
21. The end often justifies the means.			
22. I never get mad enough to throw things.			
23. Sometimes people bother me just by being around.			
24. When someone makes a rule I don't like I am tempted to break it.			
25. I blush as often as others.			
26. Most people seldom feel lonely.			
27. Other people always seem to get the breaks.			
28. I tend to be on my guard with people who are somewhat more friendly than I expected.			
29. I have diarrhea ("the runs") once a month or more.			
30. I often find myself disagreeing with people.			
31. Sometimes I have the feeling that other people are using me.			
32. I sometimes have bad thoughts which made me feel ashamed of myself.			
33. I worry quite a bit over possible troubles.			
34. I practically never blush.			

	AL.	ANX.	AGG.
35. I can think of no good reason for ever hitting anyone.			
36. When I am angry, I sometimes sulk.			
37. I have nightmares every few nights.			
38. When someone is bossy, I do the opposite of what he asks.			
39. I am often afraid that I am going to blush.			
40. People's ideas change so much that I wonder if we'll ever have anything to depend on.			
41. I am irritated a great deal more than other people are aware of.			
42. I don't know any people that I downright hate.			
43. Real friends are as easy as ever to find.			
44. There are a number of people who seem to dislike me very much.			
45. My hands and feet are usually warm enough.			
46. I can't help getting into arguments when people disagree with me.			
47. When embarrassed I often break out in a sweat which is very annoying.			
48. People who shirk on the job must feel very guilty.			
49. I sweat very easily, even on cool days.			
50. It is frightening to be responsible for the development of a little child.			
51. If somebody hits me first, I let him have it.			
52. I do not often notice my heart pounding and I am seldom short of breath.			
53. When I am mad, I sometimes slam doors.			
54. I am always patient with others.			
55. I feel hungry most of the time.			
56. Often my bowels don't often move for several days at a time.			
57. Everything is relative and there just aren't any definite rules to live by.			
58. Occassionally when I am mad at someone I will give him the "silent treatment."			
59. When I look back on what's happened to me, I can't help feeling mildly resentful.			
60. I have a great deal of stomach trouble.			
61. There are a number of people who seem to be jealous of me.			
62. At times I lose sleep over worry.			
63. One can always find friends if he shows himself friendly.			
64. My sleep is restless and disturbed.			
65. I often dream about things I don't like to tell other people.			
66. I demand that people respect my rights.			

	AL.	ANX.	AGG.
67. It depresses me that I did not do more for my parents. _____			
68. Whoever insults me or my family is asking for a punch in the nose. _____			
69. I never play practical jokes. _____			
70. It makes my blood boil to have somebody make fun of me. _____			
71. I often wonder what the meaning of life really is. _____			
72. I am easily embarrassed. _____			
73. When people are bossy, I take my time just to show them. _____			
74. My feelings are hurt easier than most people. _____			
75. I often find myself worrying about something. _____			
76. There is little or nothing I can do towards preventing a major "shooting" war. _____			
77. Almost every week, I see somebody I dislike. _____			
78. I sometimes have the feeling that others are laughing at me. _____			
79. I wish I could be as happy as others. _____			
80. Even when my anger is aroused, I don't use "strong language." _____			
81. I am concerned about being forgiven for my sins. _____			
82. People who continually pester you are asking for a "punch in the nose." _____			
83. I am usually calm and not easily upset. _____			
84. I cry easily. _____			
85. The world in which we live is basically a friendly place. _____			
86. I sometimes pout when I don't get my way. _____			
87. There are so many decisions that have to be made today that sometimes I could just "blow up." _____			
88. I feel anxious about something or someone almost all of the time. _____			
89. I am happy most of the time. _____			
90. If someone annoys me I am apt to tell him what I think of him. _____			
91. I often feel like a powder keg ready to explode. _____			
92. Although I don't show it, I am sometimes eaten up with jealousy. _____			
93. The only thing one can be sure of today is that he can be sure of nothing. _____			
94. There are few dependable ties between people any more. _____			
95. It makes me nervous to have to wait. _____			
96. My motto is "Never trust strangers." _____			
97. When people yell at me, I yell back. _____			
98. At times I am so restless that I cannot sit in a chair for very long. _____			

	AL.	ANX.	AGG.
99. I do many things that make me feel remorseful later.			
100. When I really lose my temper I am capable of slapping.			
101. Since the age of ten, I have never had a temper tantrum.			
102. When I get mad, I say nasty things.			
103. Sometimes I become so excited that I find it hard to get to sleep.			
104. There is little chance for promotion on the job unless a man gets a break.			
105. I have often felt that I faced so many difficulties I could not overcome them.			
106. I sometimes carry a chip on my shoulder.			
107. At times I have been worried beyond reason about something that really did not matter.			
108. If I let people see the way I feel, I'd be a hard person to get along with.			
109. I do not have as many fears as my friends.			
110. I commonly wonder what hidden reason another person might have for doing something nice for me.			
111. I have been afraid of things or people I know could not hurt me.			
112. I certainly feel useless at times.			
113. I could not put someone in his place, even if he needed it.			
114. Failure gives me a feeling of remorse.			
115. With so many religions abroad, one really doesn't know which to believe.			
116. I get into fights about as often as the next person.			
117. I can remember being so angry that I picked up the nearest thing and broke it.			
118. I find it hard to keep my mind on a task or a job.			
119. I am more self-conscious than most people.			
120. I often make threats I don't really mean to carry out.			
121. I can't help being a little rude to people I don't like.			
122. I am the kind of person who takes things hard.			
123. At times I feel I get a raw deal out of life.			
124. I used to think that most people told the truth, but now I know otherwise.			
125. We're so regimented today that there's not much room for choice even in personal matters.			
126. I generally cover up my poor opinion of others.			

	AL.	ANX.	AGG.
127. I am a very nervous person. _____			
128. Life is often a strain for me. _____			
129. At times I think I am no good at all. _____			
130. We are just so many cogs in the machinery of life. _____			
131. When I do wrong, my conscience punishes me. _____			
132. If I have to resort to physical violence to defend my rights, I will. _____			
133. I am not at all confident of myself. _____			
134. People are just naturally friendly and helpful. _____			
135. If someone doesn't treat me right, I don't let it annoy me. _____			
136. I have no enemies who really wish to harm me. _____			
137. When arguing, I tend to raise my voice. _____			
138. The future looks very dismal. _____			
139. I often feel that I have not lived the right kind of life. _____			
140. I have known people who pushed me so far that we came to blows. _____			
141. At times I feel that I am going to crack up. _____			
142. I don't let a lot of unimportant things irritate me. _____			
143. I seldom feel that people are trying to anger or insult me. _____			
144. I don't like to face a difficulty or make an important decision. _____			
145. Lately, I have been kind of grouchy. _____			
146. I would rather concede a point than get into an argument. _____			
147. I don't get to visit friends as often as I'd really like. _____			
148. I am very confident of myself. _____			
149. I sometimes show my anger by banging on the table. _____			