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**The Quality of Life and Environmental Constraints:
An Annotated Bibliography**

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Urban, Technological, and Environmental Planning
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by

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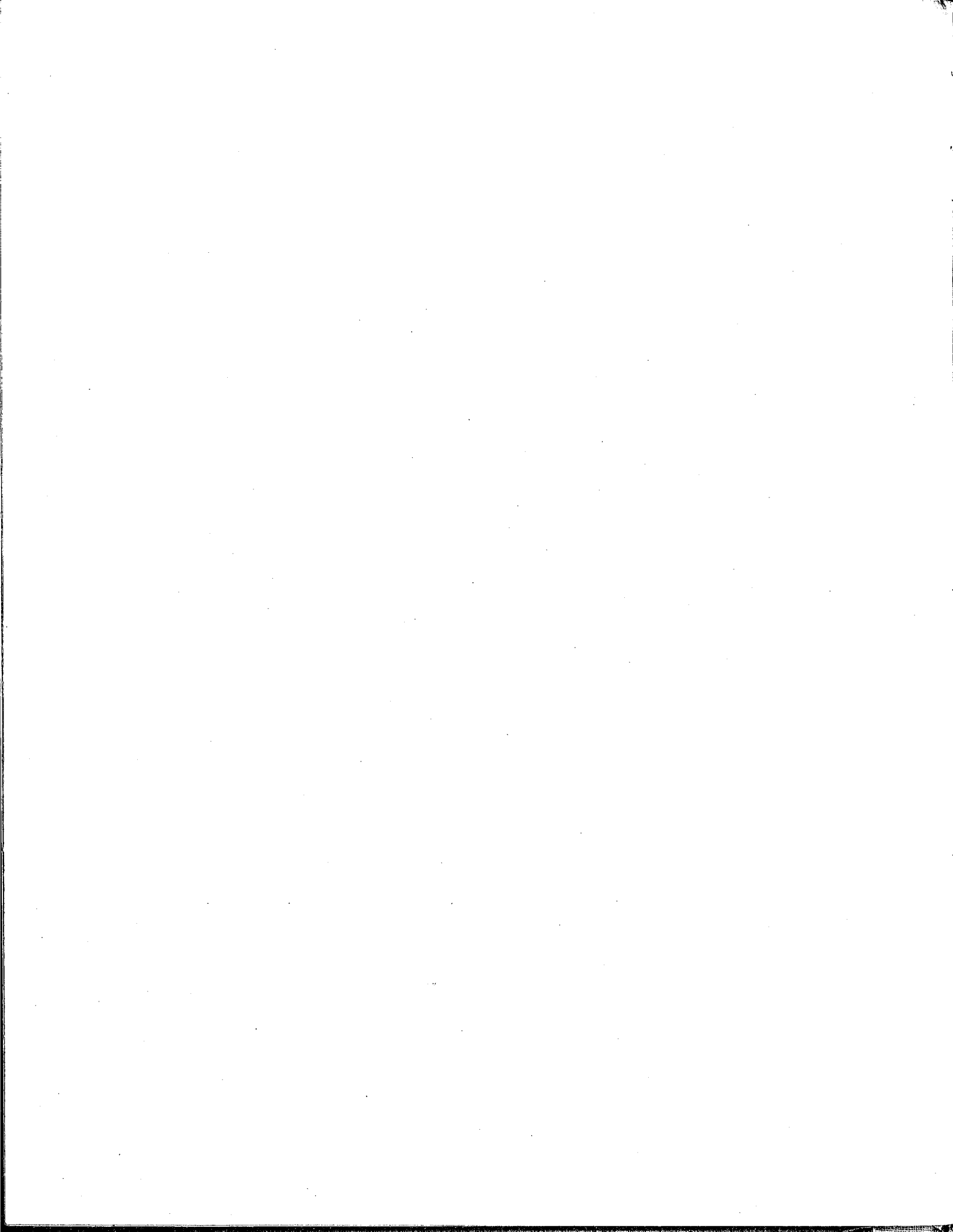
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INTRODUCTION

The economic profession implicitly assumes that satisfaction and happiness are not directly measurable. Thus, economists have worked at developing indicators, usually counted in dollars, to act as proxies for these unmeasurables. Each of these indicators relies on the assumption that economic and psychological well-being have a close and necessary association. And yet many have argued that as economic well-being increased in the post-war years, psychological well-being declined.

Social science research on the various domains of life satisfaction and sense of well-being is beginning to uncover the importance of such issues as a sense of self-worth, a sense that personal actions matter, a feeling of compatibility between behavior and the world at large, a sense of self-sufficiency, the sense of relatedness to the community, and the sense of responsibility to the environment. These are issues largely overlooked by economic indicators. This collection of readings accents these issues and is suggestive of the direction future research should take.

Surprisingly little is known about the ways in which people seek to have their lives compatible with environmental constraints. The literature suggests the growth of voluntarily simple life styles, increased appreciation of intrinsic rewards (in contrast to extrinsic, usually monetary, rewards), and a tendency to look beyond economic arguments are all part of a growing, ecologically-concerned, segment of society. If research can show that a resource compatible life style is also rewarding and fulfilling the approach to environmental planning and management may need to undergo a radical shift.



American Marketing Association. Changing Values and Social Trends: How Do Organizations React? Proceedings of a conference presented jointly by The Marketing Research Society and the American Marketing Association, Oxford, England, June, 1974.

This collection of papers is intended to give the reader an introduction to the possible uses of social indicators. The papers cover both how information on changing values and social trends is gathered, and how such information is used (in a marketing sense). The conference was divided into seven sessions: communications, central government, local government, energy and transportation, finance, services, and manufacturing.

Campbell, Angus. The Sense of Well-Being in America. New York, NY: McGraw-Hill, 1981.

In this book the author reports the major findings of a series of national surveys conducted by the Institute for Social Research at the University of Michigan between the years 1957 and 1978. The author describes, without the use of charts, statistics, or professional jargon, the state of psychological well-being of the American people during this period and the changes which have occurred over these two decades.

This book provides an excellent and easy-to-read overview of contemporary quality of life survey research. Anyone doing research on the quality of life should take the time to at least skim it. A major weakness, and one pointed out by the author in the book's first sentence, is its use of national survey data:

National surveys do not permit the comparison of small local areas, and regional comparisons cover up local differences which may be substantial. The quality of the environment undoubtedly has great importance in the lives of many ecosensitive individuals, and, under unusual circumstances, it may also influence the sense of well-being of whole communities.

Campbell, Angus, Phillip E. Converse, and Willard L. Rodgers. The Quality of American Life. New York, NY: Russell Sage Foundation, 1976.

The authors argue that many people in American society are not satisfied simply by material wealth, they now demand that life be stimulating, rewarding, and secure. The book is divided into three parts. First, attention is paid to the development of measures of psychological satisfaction and well-being. In the second part, each domain or aspect of overall life satisfaction is considered one by one (e.g. work satisfaction, family satisfaction). The authors also discuss what kind of personal characteristics appear to produce the greatest difference in satisfaction within each domain. The third part of the book examines the status of women and Blacks with respect to the quality of life experience. The authors conclude by considering

the issues of the relationship between perceptual assessments of well-being and objective conditions, as well as the policy relevance of subjective social indicators of quality of life.

Csikszentmihalyi, Mihaly. "Intrinsic Rewards and Emergent Motivation." In The Hidden Costs of Reward: New Perspectives on the Psychology of Human Motivation, edited by M. R. Lepper and D. Greene. Hillsdale, NJ: Lawrence Erlbaum Associates, 1978.

Related to the research on quality of life is the issue of extrinsic and intrinsic motivation. Research on intrinsic motivation has revealed that a good deal of behavior cannot be explained in terms of anticipated goals or extrinsic rewards, but rather in terms of goals and rewards that arise out of participation in an activity. Such behavior would be called intrinsically motivated. The author argues that the obviousness of extrinsic rewards has made researchers assume such rewards are more prevalent and more powerful than they truly are, and have blinded researchers to the less visible causal factors in behavior.

In a simplifying picture, the author suggests human actions are determined by two sets of motives; (1) we act in terms of fixed rewards and goals which are either programmed like food and sex or programmed in the reward structure of our culture, or (2) "On the other hand, one is also always involved in discovering new goals and rewards through interaction with subsets of the environment." The author argues that in the latter case, the so called intrinsic rewards develop more or less freely as people decide that a certain goal or stimulus is rewarding.

The author argues any activity can be intrinsically rewarding if it provides information about the participant's progress toward a set of goals. Intrinsic rewards are also found in activity which takes place in a meaningful context, "where other people's concern for the performance of the activity will lend reality to its challenges." The author suggests that when one does something that meets the above conditions, one will experience a contraction of perceptual field, a heightened concentration, a feeling of control, and a loss of self-awareness (a merging of person, activity, and environment). The author calls such an experience "flow." "It is the flow experience that people see as the reward in activities that have none of the fixed rewards."

Elgin, Duane, Tom Thomas, Tom Logothetti, and Sue Cox. City Size and the Quality of Life. Washington, DC: U.S. Government Printing Office, November 1974.

This study explores the relationship between city size and quality of life using various measures: environmental, social, political, systemic, preferential, and economic.

The research indicates a substantial portion of Americans find the trend toward ever larger cities is undesirable when measured against non-economic dimensions such as social, environmental, political, and systemic. As such, the quality of urban life, when measured across non-economic dimensions, is inversely related to the size of urban environments.

The authors also found that while Americans have freedom of movement this cannot be equated with a freedom of choice if such choice includes a range of city sizes. "People have difficulty in 'voting with their feet' and moving to smaller urban environments--they are allowed to do so but, given economic forces which impel further agglomeration, they are seldom able to do so."

The authors report a good deal of latent support for a national population redistribution plan with the goal of greater population balance. But for such a plan to be successful, it would have to address the underlying economic forces which create the undesired distribution patterns in the first place.

Elgin, Duane and Arnold Mitchell. Voluntary Simplicity: Guidelines. Report No. 1004. Stanford, CA: Stanford Research Institute, Business Intelligence Program, June 1976.

This is an early SRI report on voluntary simplicity. It is referred to in the Elgin and Mitchell article in The CoEvolution Quarterly (see next entry).

Elgin, Duane and Arnold Mitchell. "Voluntary Simplicity (3)." The CoEvolution Quarterly (Summer 1977):4-19.

This report is an updated version of the earlier SRI paper, Voluntary Simplicity: Guidelines. The 1976 paper indicated that "No survey has yet been made explicitly for the purpose of defining the demographics of adherents to voluntary simplicity..."

The authors indicate they are forced to surmise group characteristics based on the attributes of related groups (environmentalists, consumerists, members of the "human potential" movements, etc.) on which "some data are available." The authors do include a short questionnaire at the end of the 1977 version of the paper. Some preliminary results from this survey are discussed by the authors in the Fall 1977 volume of The CoEvolution Quarterly (see next entry).

Elgin, Duane and Arnold Mitchell. "Response to the Voluntary Simplicity Questionnaire." The CoEvolution Quarterly (Fall 1977):52-53.

This article provides preliminary tabulation of the results from the questionnaire in the Summer 1977 volume of The CoEvolution Quarterly. The results presented are from over 200 responses from people in 41 states and several Canadian provinces. The authors caution the reader that the findings are drawn from a sample biased toward higher education, and given the strong

correlation between education and income, the survey probably over-represents people with these characteristics even among people adopting a life style of voluntary simplicity. A brief overview of the survey findings is outlined below:

Extent - The survey results are from a population already engaged in VS; not necessarily representative of the general public.

Age - VS people younger than national average.

Sex - 60% male.

Marital Status - Compared to national data, sample skews away from marriage.

Race - All respondents were white.

Income - 21% made under \$3,000; 35% between \$3,000 and \$8,000; 31% between \$8,000 and \$25,000; and 13% over \$25,000.

Education - 70% had four or more years of college (16% hold Master's and 10% hold Ph.D).

Politics - Roughly 60% were "independent" or "other," 28% were Democrat, 1% was Republican, and 11% decline to answer.

Place of Residence - 35% rural, 11% rural small town (10,000 pop.), 23% suburban (100,000 pop.), 13% small city (100,000 to 500,000 pop.), and 17% big city (500,000 pop.).

Family Income - Many grew up in relatively affluent homes (71% indicated a middle-class economic background and 22% an upper-class background).

Inner Growth - About half were involved in some form of meditation, about a third were involved in inner growth, about one quarter involved in some human potential activity (e.g. gestalt therapy), about 15% involved in traditional religions, and less than 10% were involved in psychotherapy or none of the above.

Support - About 50% said they received "some" community support for their inner growth process, and about 22% said they were "tolerated", and 22% received a "great deal of support" from friends or community.

Elgin, Duane. Voluntary Simplicity: Toward a Way of Life that is Outwardly Simple, Inwardly Rich. New York, NY: William Morrow and Company, 1981.

The author uses the results from the survey mentioned in the Fall 1977 issue of The CoEvolution Quarterly to write this book. Drawing heavily on Arnold Toynbee's A Study of History, Elgin suggests voluntary simplicity is at the center of the dramatic social changes occurring in the world. Toynbee sees the growth of western industrial civilization as occurring in four stages; Era of Faith, Era of Reason, Era of Cynicism, and Era of Despair. The author feels we are in the third stage and he tries to fit voluntary simplicity into the scheme of things. The references are helpful for someone interested in this subject but are not comprehensive nor research based.

Gordon, Theodore J. "Lifestyle of the Future: Conspicuous Conservation." Vital Speeches of the Day 43, No. 18 (July 1, 1977): 557-63.

This speech was presented before the Conference Board in New York on May 19, 1977. The topic was the emerging life style of conspicuous conservation. The author suggests there are four key forces which will shape the evolution of life styles: (1) the drive for conservation, (2) continuing inflation, (3) changing income patterns, and (4) shifting demography, new technologies, and widespread acceptance of new values. The author quotes from the researches done by Yankelovich, Skelly & White, and Arnold Mitchell, both of which are reviewed in this bibliography.

Harris, Louis. The Harris Survey. Column Subscription ISSN 0046-6875. May 23, 1977.

The author feels Americans are skeptical of their nation's ability for endless economic growth as well as wary of the benefits such growth is assumed to bring:

Significant majorities place a higher priority on improving human and social relationships and the quality of American life than on simply raising the standard of living. Taken together, the majority views expressed...suggest that a quiet revolution may be taking place in our national values and aspirations.

Below is part of a review of this Harris poll from the May 23, 1977 edition of the Washington Post (emphasis added).

By 79 to 17 percent the public would place greater emphasis on teaching people how to live more with basic essentials than on reaching higher standards of living. By 76 to 17 percent a sizeable majority opts for learning to get our pleasure out of non-material experiences rather than satisfying our need for more goods and services.

By 63 to 29 percent a majority feels that the country would be better served if emphasis were put on learning to appreciate human values more than material values rather than finding ways to create more jobs for producing more goods. By 64 to 26 percent most Americans feel that finding more inner and personal rewards for the work people do is more important than increasing the productivity of our work force.

Henderson, Carter. "The Frugality Phenomenon." Bulletin of the Atomic Scientists 34, No. 5 (May 1978):24-27.

This is a short and excellent introduction to the frugality/voluntary simplicity phenomenon. Henderson, the co-director of the Princeton Center for Alternative Futures, Inc., provides a short review of the relevant contemporary literature. Henderson concludes by saying:

Whether the frugality phenomenon represents a fundamental shift in Western economic attitudes, or something more transitory, remains to be seen. What does seem clear, however, is that the appearance of millions of Americans, Canadians, Britons, Swedes, and others willing to live more frugal lives could not have come at a more opportune time.

Henion, Karl E. and Thomas C. Kinnear, eds. Ecological Marketing. Educational Workshop Series No. 1. Chicago, IL: American Marketing Association, 1976.

This book is a series of edited versions of papers that were presented at the First National Workshop on Ecological Marketing held in Austin, Texas on November 9-11, 1975. The authors are business executives, university researchers, and a Federal Energy Administration official.

Part one of the book covers the challenge of ecological marketing. Marketing people are challenged to develop new products and to distribute and promote them in new ways. By the same token, regulators of marketing activities that effect the environment are challenged to approach this process in a constructive, realistic fashion.

Part two deals with business and government response to this challenge. The first four articles present specific business responses to particular ecological problems. The last three papers deal with government response to the ecological challenge.

Part three of the book overviews the researching of ecologically concerned consumers. A theme that pervades the book is that the key to developing a recycling or conserving society is a consumer who is responsive to the concept. This last part of the book reviews the tradition of research which has developed to learn about the ecologically concerned consumer.

The papers presented begin to address questions such as who are the ecologically concerned consumers and why are they responding to ecological appeals; is the ecologically concerned segment growing; what appeals are effective ones; what trade offs will consumers make on price, performance, and ecological dimensions; and how do other issues detract from concern for the environment.

Henion, Karl E. and Thomas C. Kinnear, eds. The Conserver Society. Chicago, IL: American Marketing Association, 1979.

This book is the proceedings of the Second American Marketing Association Conference on Ecological Marketing, held on November 11 to 13, 1979, at the University of Texas at Austin.

Overall, this conference provided a forum for the exchange of information on the opportunities to be found in a conserver society by elements of a free enterprise system. The book is divided into four parts:

PART ONE - THE CONSERVER SOCIETY - This part of the book defines the Conserver Society, explaining the concepts, philosophies and problems entailed in its creation and nurturing.

PART TWO - THE CONSERVER - This part discusses the characteristics and personality traits of consumers in the Conserver Society and also measures and describes the behavior and attitudes of consumers toward energy conservation and socially responsible consumption.

PART THREE - CONSERVATION TODAY - This part deals with the present state of the art in the field of resource conservation.

PART FOUR - CONSERVER SOCIETY: HOW DO WE GET THERE? - This last part focuses on energy and marketing technology and offers prescriptions on how to attain the Conserver Society.

In Part One, Hardin compares the "Go-Go Society" to the "Conserver Society." He works "The Tragedy of the Commons" into the discussion and ends by giving a brief listing of the essential similarities between the two societies:

- (A) The Cardinal Rule of Policy - Never ask a person to act against his own self-interest.
- (B) Best basis for appealing to enterprisers and managers - Self-interest.

- (C) Method of avoiding "tragedy of the commons" - Mutual coercion, mutually agreed upon. (Hardin states "However shocking some people may find this motto, it is merely an operational definition of any restrictive law passed by the majority in a democracy.")
- (D) Competition - a powerful conserver of excellence.

Inglehart, Ronald. The Silent Revolution. Princeton, NJ: Princeton University Press, 1977.

This is a very intense and detailed book. The introduction provides a brief but excellent overview of the findings.

The author claims that the values of Western countries have been shifting from an overwhelming emphasis on material well-being and physical security toward greater emphasis on the quality of life. The author feels a large portion of Western population have been raised under conditions of exceptional economic security. Such economic and physical security continue to be valued, but their relative priority is lower than in the past.

The author discusses, at length, the policy implications of this change:

The political and economic systems continue to produce outputs that respond relatively well to traditional demands, but they do not seem to provide adequate satisfaction for other needs and demands that are increasingly important among certain segments of the population...A decade ago, it could still be taken for granted that the fundamental test of a society's leadership was the extent to which it achieved economic growth regardless of long-term consequences. And it could still be assumed that leadership which passed this test had gone a long way toward establishing its legitimacy among the general public. These comfortable assumptions are no longer tenable. The public's goals seem to be shifting. Insofar as policy-makers seek to promote the general welfare, they will need to take subjective aspects of well-being more and more into account. An increasingly articulate and politically sophisticated public may leave them little choice.

Johnston, Lloyd D., Jerald G. Bachman, and Patrick M. O'Malley. Monitoring the Future, 1981: Questionnaire Responses from the Nation's High School Seniors. Ann Arbor, MI: Institute for Social Research, 1981.

This seventh volume in the Monitoring the Future series presents descriptive statistical results from ISR's annual survey of over 16,000 graduating seniors in about 130 public and private high schools throughout the United States. Results are given for the whole sample and also for subgroups based on sex, race, region,

college plans, and drug-use patterns. Other volumes in the series present responses from the graduating classes of 1975, 1976, 1977, 1978, 1979, and 1980. A straightforward indexing system is included that allows the reader to easily locate results for any given year of the study. By using several volumes together, the reader can study trends in the attitudes and behaviors of young American men and women.

There are many subject areas covered: drugs, education, work and leisure, sex roles and family, religion, family plans and population concerns, conservation, materialism, equity, politics, deviant behavior and victimization, social change, social problems, major social institutions, military, inter-personal relationships, race relations, concern for others, happiness, other personality variables, and background and school.

A full review of this data source takes a researcher considerable time, but it would be time well spent as a number of the questions deal with issues of interest; quality of life, materialism/post-materialism, future expectations (income, ownership of goods, condition of economy, etc.), and work/leisure on a national scale.

Kaplan, Stephen. "A Model of Person-Environment Compatibility." Environment and Behavior 15, No. 3 (May 1983):311-32.

The author deals with the analysis of the fit or congruence between person and environment. Special attention is paid to patterns of information available in the environment, patterns which are often ignored in analyses of person-environment fit. By looking at such patterns (in conjunction with the environmental constraints on behavior and the individual's purposes) as potential sources of incompatibility, it becomes easier to understand a wider range of person-environment interactions. From such a perspective person-environment incompatibility is found to be a widespread problem and one which extracts high psychological costs.

The author argues that a practical outcome of his analysis lies in its potential for helping us to understand what is needed for environments to be supportive of people and their concerns. Furthermore, he argues that the solution may not lie in increasing environmental controllability. Instead he suggests the concept of a supportive environment is more useful and perhaps a more attainable goal:

As a matter of fact, for the foreseeable future, even this rather modest goal is unlikely to be achieved. While the environment can be made far more supportive without great expense, a people-rich and resource-poor world will necessarily be limited in its supportiveness.

The author points out that many of the environments we experience each day--schools, workplaces, hospitals--are fraught with distraction. These environments are likely to go overboard in

in constraining behavior; more than is necessary for their efficient function. The author argues that the cumulative effect of these seemingly petty annoyances is not trivial; there will be lowered sensitivity and flexibility, perhaps a reduced effectiveness, and in the long run, resilience will decline, irritability will increase, and health and well-being will suffer. These pressures do not fall on people with nothing better to do than cope with environmental pressures; rather, they intervene in the lives of people actively pursuing plans and goals of their own.

Kaplan, Stephen and Rachel Kaplan. Cognition and Environment: Functioning in an Uncertain World. New York, NY: Praeger, 1982.

The authors deal with two central themes: (1) environmental problems are people problems, requiring an understanding of how people think, what they care about, and the conditions under which they behave most reasonably, and (2) human cognition makes the most theoretical sense when studied in the context of the environment, both past and present. That is, humans are best understood within the larger context of an environment extended in time and space, an environment which not long ago defined the conditions for our survival.

An enjoyable book to read, it is particularly useful for someone who wishes to incorporate human needs and human input into environmental decision making.

The authors suggest the complex environment problems which threaten our well-being are problems of fragility and limits. Our survival depends on finite resources and fragile environmental systems:

We must care for these resources and systems as if they were all we shall ever have. Such a relationship to the environment is not a new idea. It is well expressed by the term "stewardship." In the context of the framework we have presented, stewardship can be viewed as a participatory relationship with the environment, a relationship that is realistic with respect to time, to space, and to uncertainty.

In the book, the authors describe the human abilities and concerns which are appropriate to the stewardship role:

They can comprehend patterns of information; they are quick to grasp stories, especially stories that are pertinent to their lives.

They have the capacity to appreciate the past, especially if it is a past well known to them. There is a conservative bias in human information processing, a tendency to place great weight on lessons of the past.

They can function despite considerable adversity, despite uncertainty and risk, if they have available a model to guide behavior and a conception of a future goal.

They are concerned to comprehend, to make sense of what they experience. They are also inclined to extend their experience, to venture into the uncertain and the unknown, thus uncovering new material that must be organized and understood. Thus their motivation to achieve clarity is not contradictory with their inclination to welcome new challenges.

In conclusion, the authors contend that stewardship is not something we should entrust to someone else. Neither is it likely to be a quick answer:

It requires effort and commitment, as participation generally does. At the same time, it promises some of the satisfaction inherent in participation. While it requires a coherent, meaningful framework, it can also contribute to one. Stewardship can become a pattern of human/environment relationship that itself gives meaning and significance to human action.

Katona, George and Burkhard Strumpel. "A New Economic Era." Public Opinion 1, No. 1 (1978):9-11.

Writing before the present recession had begun, Katona and Strumpel argue against the three logical courses that economists felt the economy would take: further growth with the spread of affluence (the earlier trend), decline of affluence, or stagnation. Instead, the authors expect a series of rapid up and down fluctuations--periods of recovery alternating with recessions in fairly quick succession. This forecast is based upon what the authors sense is a substantial change in public attitudes, beliefs, and values from earlier postwar years.

The authors feel that the confused and disoriented public is not considered in the econometric models that focus on incomes, assets, debts, and prices. Economists short change the attitudes, expectations, beliefs, and values held by the public. While not rejecting econometric forecasting, the authors feel that the models can be improved by measuring and analyzing people's expectations since these play an important role in shaping subsequent economic behavior. The authors suggest we have entered an era of great volatility and uncertainty among consumer attitudes:

When the same question about personal financial or general economic expectations is asked twice from the same sample, the second time several months after the first time, it has been generally assumed, and was confirmed in the 1950s and 1960s, that there would be a fairly high correlation between the two answers by the same people. In 1975-1977, however,

there was practically no correlation: knowing the first answer of an individual gave no clue whatsoever to his or her answer in a subsequent interview.

Reflecting on the survey results, the authors feel the rapidly changing economic conditions hardly represent the economic environment of earlier postwar years, "Whether the current disorientation and uncertainty of the consumer can be ended and stability restored must therefore be a prime concern of economic policy makers in the years ahead."

Leiss, William. The Limits to Satisfaction: An Essay on the Problem of Needs and Commodities. Toronto, Ontario: University of Toronto Press, 1976.

The author examines the problem of human needs in the high-intensity free market setting of industrialized societies. He suggests that this setting promotes a life style which is dependent upon an endlessly rising level of consumption of material goods. As long as this process persists, people will experience the frustration of their expectations and the fear of anticipated scarcity in proportion to their level of accumulation wealth.

The author argues that we are caught in a spiral:

The point I wish to make clear is a simple one: by exclusively directing our energies outward in the search for additional resources, in the course of which non-human nature becomes nothing but a means for the satisfaction of human needs, we are diverted from examining the character and objectives of our material demands. Instead of probing the features of the ensemble of satisfactions and dissatisfactions that exists at the present level of consumption, we push ahead in the expectation that a wider field of material resources will compensate for what we find lacking in the means now at our disposal. This is not, it seems to me, a reasonable expectation. There is good reason for believing that a further quantitative expansion of the realm of commodities would merely shift the ensemble of satisfactions and dissatisfactions onto another plane.

This book is a brief although deeply philosophical work. It is worth reading to get a sense of how earlier thinkers approached the satisfaction-material wealth issue and to understand how our own economic behavior may be blinding us to the predicament we are in. The author devotes considerable attention to the writings of John Stuart Mill:

Addressing himself in 1848 to future generations, John Stuart Mill wrote: 'I sincerely hope, for the sake of posterity, that they will be content to be stationary, long before necessity compels them to it.' Unfortunately the

the moment of necessity has arrived well in advance even of any serious consideration of the question about whether we can be content under such circumstances.

Leonard-Barton, Dorothy. "Voluntary Simplicity Lifestyles and Energy Conservation." Journal of Consumer Research 8, No. 4 (December 1981):243-52.

This paper presents a behavioral index for measuring an individual's tendency towards a life style of voluntary simplicity characterized by ecological awareness, attempts to become more self-sufficient, and efforts to decrease personal consumption of goods. The index is shown to predict energy conservation and intention to purchase solar heating equipment. This is one of the more recent articles on voluntary simplicity and perhaps the best from a research point of view. It describes the development of a voluntary simplicity scale that was tested on three different Californian populations.

The author defines voluntary simplicity as "...the degree to which an individual selects a life style intended to maximize his/her direct control over daily activities and to minimize his/her consumption and dependency."

The research reported covers the first three of five basic values that Elgin and Mitchell felt were at the heart of a voluntary simplicity life style (see Elgin, 1981):

MATERIAL SIMPLICITY - non-consumption oriented patterns of use.

SELF-DETERMINATION - desire to assume greater control over personal destiny.

ECOLOGICAL AWARENESS - recognition of the interdependency of people and resources.

HUMAN SCALE - a desire for smaller-scale institutions and technologies.

PERSONAL GROWTH - a desire to explore and develop the "inner life."

In conclusion, the author discusses the implications of voluntary simplicity diffusing through the population:

In most cases, they conserve energy without formal organization, bureaucratic trappings, or central funding. Their activity is not orchestrated by any government agency. If their numbers increase, so will conservation, and the United

States will become less dependent upon foreign energy sources...The diffusion of the voluntary simplicity behaviors may serve as one indicator of the degree to which American public opinion has altered its view of the world from one of unlimited growth to one of finite resources.

Mitchell, Arnold. The Nine American Lifestyles: Who We Are and Where We Are Going. New York, NY: MacMillan, 1983.

The author is the director of the SRI Values and Life Styles Program (VALS). This book is a comprehensive and extensive survey of American values which is based upon a national mail survey carried out in 1980 (N 1600, 800 items). The book is an important reference for people involved in marketing, advertising, and business planning. In fact, it draws heavily from the VALS reports which are designed to be relevant to the business community (see SRI entry).

To a lesser degree, the book can serve as a sociological portrait of Americans. Analysis of the mail survey results suggest that there are nine American life styles which differ on such dimensions as values, drives, beliefs, needs, dreams, and special points of view. The nine life styles themselves, developing quite parallel to Maslow's hierarchy of needs or Clare Graves levels of existence, are: survivors, sustainers, belongers, emulators, achievers, I-am-me, experiential, societally conscious, and integrated.

Moffitt, Donald, ed. The Wall Street Journal Views America Tomorrow. Princeton, NJ: Dow Jones Books, 1977.

In 1966, the Wall Street Journal began publishing a series of articles looking ahead to the year 2000. Ten years later, in 1976, the Journal reexamined that picture into another series of articles. The 1976 series formed the framework of this book. The articles are quite candid in reporting where the experts appear to have been wrong, even in fundamental areas.

The book is divided into three sections: (1) People: Values and Lifestyles, (2) Survival: Health and Food, and (3) Material Management: Energy, Housing, and Transportation. All the chapters are interesting reading. Most of the chapters first appeared as short articles in the Wall Street Journal.

Nicholls, William. "Economy: The View from the Ground Up." In Exploring Work and Income Opportunities in the 1980's: Our Future in the Informal Economy. Ottawa, Ontario: The Vanier Institute of the Family, 151 Slater, Suite 207, K1P 5H3, 1979.

This is a short article about the author's field study on families and the economy with special attention paid to the informal economy. This project was an inquiry conducted in 1978 in four regions of Canada. Among the questions posed in the four regions were some

aimed at eliciting feelings about well-being, work paid and voluntary, the use of resources, and the experience of self-reliance and interdependence in everyday living. Results from 115 profiles suggest that there is considerable activity underway with respect to the informal economy, and that those informal exchange or gift relationships permit a higher quality of family and community relationships than tend to prevail within the formal economy.

The author suggests several reasons for a reported growth in the informal economy:

- 1) A perception of a precarious economy.
- 2) Serious concern over the vulnerability at large systems upon which large numbers of us have become dependent.
- 3) An inability to place blame on any one person or government, or to expect there are ready solutions.

While there are tangible outcomes and satisfactions from involvement in the informal economy, there is also the realization that if things get really tough, those who can manage for themselves and with others will survive best. Nicholls also states:

Intangible satisfactions are also regarded as important: the strengthening of social and interpersonal bonds, cooperative rather than competitive attitudes - some sense of control over one's own life and affairs...People's life styles are inevitably affected - attitudes toward the use of leisure, and leisure time, the development of practical skills, attitudes toward consuming, waste, pollution, use of energy, modes of transportation. Many are recognizing that by reducing their materialistic base for living toward the sustainable part, they are more free to think, to live, and to stay free.

Nicholls, William. "Challenges to Rural Families: Strategies of Self-Reliance Co-Reliance, and Self-Sufficiency and their Meaning for Rural Families in the 1980s." In Approaches to Rural Development: A Look to the Future: A National Conference, May 20-22, 1981: Proceedings. Guelph, Ontario: University of Guelph Canada, 1981.

This article is a somewhat expanded version of the author's earlier piece, "Economy: The View from the Ground Up." The author feels that the widespread concern over the current directions in societal conditions has led to a renewed interest in, and a trend toward, long-standing rural values and activities. A growing number of people question the basic goals of a consumer society and are active in conserving water, food, energy, and in reducing waste and pollution. The author states:

There was a widespread desire to regain more control over the circumstances that govern their lives. This has meant a revaluing of skills and knowledge that for a number of years had been put down as 'old fashioned.'

The author also discusses those people in Canada for whom a movement toward greater self-reliance and self-sufficiency is a matter of necessity. Many of these families are found in rural areas seen to be economically unviable. In Northern Frontier, Northern Homeland: The Report of the Mackenzie Pipeline Inquiry by Thomas Berger, a viable subsistence economy is identified, particularly among the Dene and Inuit of the North. This economy has always been there.

In the informal economy, the meaning of work is greatly expanded and materially affects how people are able to manage their lives--profit ceases to be a prime motive. The author suggests that we may already be into a major transition, renouncing, with some reluctance, some of the promises and rewards of an advanced technological post-industrial society, and searching for a simpler, more humanized life style.

Phillips, Michael. "SRI is Wrong About Voluntary Simplicity." The CoEvolution Quarterly (Summer 1977):32-34.

The author feels that the Elgin and Mitchell 1977 article on voluntary simplicity made a big mistake in estimating that the adherents to voluntary simplicity numbered five million: "I would put the number at 50,000 people who are involved in a new movement. SRI has only rediscovered some classical American traits, poured our Briarpatch philosophy on top of it, and called it a trend."

The author suggests Elgin and Mitchell missed the difference between fad and a true movement. The heart of the author's philosophy (the Briarpatch people) is the rejection of making a lot of money. This sort of thing has been said before by religious ascetics and idealists but it is a powerful new statement from a non-religious source within the present capitalist system. The author discusses the "ecology cluster" as a group who have been saying for some time that each individual must reduce his/her real income in order to conserve resources. "The key ecological act that individuals can make is to reduce their income...If a public opinion survey asked the question: Would you like to make a lot of money? you would not find 5,000,000 people saying no, as SRI contends."

The author feels that Elgin and Mitchell combined some classical American values, the teachings of religious groups, the effects of inflation, and some faddish trends into a big error:

America still believes in Jeffersonian values: frugality, sharing, conservation, independence and simple living and they are still with us in many invisible ways: "Waste not want not,"... "a penny saved is a penny earned." The tenet of frugality is really deeply ingrained in America; it makes us very price conscious shoppers...The complication that SRI missed is that Americans are both frugal and gross consumers at the same time. The money most families save by being frugal, by going to garage sales...is used to buy motorcycles, campers, a weekend home in the woods...Money is saved to spend.

Shama, Avraham. "Coping with Stagflation: Voluntary Simplicity." Journal of Marketing 45, No. 3 (Summer 1981):120-34.

The author considers stagflation to be a significant economic, social, and political force causing the development of a new breed of consumers. He suggests that there are those who cope with the economic hardships of stagflation by trying harder to make ends meet, and then there are those consumers who cope by changing their life styles and values of conspicuous consumption and economic growth. Both are seen as a reaction to a stagnant economy in a period of inflation.

The main objectives of the paper are to profile the stagflation spurred voluntary simplifier consumer, and to point out the implications for marketing strategy. The author feels there will be two classes of consumers in the future, the voluntary simplifier and the nonvoluntary simplifier. While the latter groups will respond well to past techniques, the former group will require new marketing strategy, but represent great opportunities for marketers. The author cautions marketers that the voluntary simplifiers are:

...a new type of human being whose motivations, including purchase motives, are quite novel to marketing executives trained in the 1960s and 1970s. These consumers are more personally involved with products and services they buy, where they buy them, where they get information about them, and even how often and with whom they use them.

SRI International. Values and Lifestyles (VALS) Program.
333 Ravenswood Avenue, Menlo Park, CA 94025.

The SRI International VALS program is a multi-million dollar project that seeks to measure changing American values and life styles. Designed for businesses and supported by corporations and advertising agencies, this program's goal is to suggest "how to apply values and life styles information in marketing, planning, product development, human resources, and other areas of business."

The American public are divided up into nine segments (value and life style segments, VALS). These are:

SURVIVORS - Old, intensely poor, fearful, depressed, despairing, far removed from the cultural mainstream, misfits. 4% of adult population

SUSTAINERS - Living on the edge of poverty, angry, resentful, street-wise, involved in the underground economy. 7% of adult population

BELONGERS - Aging, traditional, conventional, contented, intensely patriotic, sentimental, deeply stable. 39% of adult population

EMULATORS - Youthful, ambitious, macho, show-off, trying to break into the system. 8% of adult population

ACHIEVERS - Middle-aged, prosperous, able, leaders, self-assured, materialistic, builders of the American dream. 20% of adult population

I-AM-ME - Transition state, exhibitionistic, narcissistic, very young, impulsive, dramatic, experimental, active, inventive. 3% of adult population

EXPERIENTIAL - Youthful, seek direct experience, person-centered, artistic, intensely oriented toward inner growth. 6% of adult population

SOCIETALLY CONSCIOUS - Mission oriented, leaders of single-issue groups, mature, successful, some live lives of voluntary simplicity. 11% of adult population

INTEGRATED - Psychologically mature, large field of vision, tolerant and understanding, sense of fittingness. 2% of adult population

The VALS Program is strictly proprietary to its members. The output of VALS includes reports, working papers, bulletins, national surveys, data tapes, data print-outs, audio/visual presentations, conferences, program orientations, consultation and inquiry privileges, and customized research and consulting.

Tarnowieski, Dale. The Changing Success Ethic: An AMA Survey Report. New York, NY: AMACOM: American Management Association, 1973.

Some of the interesting findings of this survey are outlined below. It's important to remember the respondents to the questionnaire survey were all American businessmen:

Nearly 30% claimed their job has adversely affected their health at one time or another during the past five years (prior to the study). Most attribute this to the heightened day-to-day business pressures.

Relatively few believe that their personal concepts of success differ greatly from those of their parents or peers. However, 60% do not believe that today's teenager's idea of success very closely resembles their own.

The following is a ranking of the terms used by the 1548 businessmen surveyed to define success:

- 535 Achievement of goals
- 192 Self-actualization
- 181 Harmony among personal/family/social goals
- 121 Making contribution to a greater good
- 151 Happiness or peace of mind
- 98 Greater job satisfaction
- 49 Self-respect and the respect of others
- 39 Enjoyment in doing or in being
- 38 Job and financial security
- 37 Honesty and personal integrity
- 19 Spiritual growth
- 11 Family
- 5 Authority over others
- 97 Other (26 said success can't be defined)

1548

The author concludes that the survey indicates the American idea of success is changing. The shift in success-related values may be away from the accumulation of treasures that can be readily measured and toward the realization of less tangible objectives upon which no price can be representatively placed.

Yankelovich, Daniel. The New Morality: A Profile of American Youth in the 70's. New York, NY: McGraw-Hill, 1974.

This study is the fifth in a series of research projects on American youth carried out by Daniel Yankelovich, Inc. since 1967. Previous research concentrated on college youth, while this study includes college youth, high school youth, blue-collar workers, housewives, minority groups, high school drop-outs, Vietnam veterans, and others between sixteen and twenty-five. The sample is based on 3,522 personal interviews done in the late spring of 1973. In the mid-1960's, the researcher identified a subgroup of college students as "Forerunners." This group--never a majority of the college population--struggled to live by a new set of post-affluent values. The researcher was struck by two motivations, both of exceptional strength, among the "Forerunners": one was private, directed toward personal self-fulfillment; and the other was public, directed toward a vision of what a just and harmonious society might be.

The author, reflecting on these post-affluent values, suggests:

Certainly there is no indication that young workers are willing to sacrifice economic gains for self-fulfillment. The change that appears to be occurring is the emphasis on rewards that go beyond economic security. For increasing numbers of young workers money by itself is no longer enough of an incentive for hard work.

Yankelovich, Daniel. New Rules: Searching for Self-Fulfillment in a World Turned Upside Down. New York, NY: Random House, 1981.

Since affluence helped stimulate the search for self-fulfillment, some have felt that with today's troubled economy, there will be a forced return to the outlook that existed during less affluent periods. But the author's survey suggests this is not happening. People grow cautious, to be sure. People refrain from pressing their demands for self-expression as aggressively as when jobs were easy to come by. But the search for self-fulfillment is not linked directly to the economy, "...it is a powerful force that once unleashed works its way irreversibly into society."

The author suggests the search for self-fulfillment is far more complex and irreversible a trend than simply the by-product of a successful industrial revolution. It is nothing less than a search for a new American philosophy of life. The author argues:

A person who gauges his or her self-worth in terms of a bigger car, a better neighborhood and a steadily rising income does well in good times. These signs of success are satisfyingly tangible, visible to others as well as to one's self. When incomes fail to keep pace with inflation, however, the person who gauges self-worth in terms of less tangible quality of life values may have a broader range of life satisfactions to fall back on...It is not that the new philosophy of life rejects materialistic values: Americans are far too practical for that. But it broadens them to embrace a wider spectrum of human experience.

The author also feels there is less discussion than in earlier decades of status symbols (big homes, diamond rings, fur coats) and less comparing oneself to the neighbors. In the author's interviews, he found people expressing a longing for connectedness, commitment, and creative expression. The author senses that from people's life experiences, a new social ethic is gradually taking shape. He calls it an ethic of commitment to distinguish it from the traditional ethic of self-denial that underlies the old giving/getting compact, and also from the ethic of duty to self that grows out of what the author sees as a defective strategy of self-fulfillment.

The author feels this new ethic will help Americans to better prepare for the difficult choices which now confront Western civilization:

A new ethic of commitment should help to preserve certain older values Americans cherish, and at the same time safeguard important new ones won in the rebellion against self-denial. The older values Americans wish to preserve include political freedom; the use of that freedom to secure material well-being through one's own effort; the comforts and consolations of family life; a place of respectability in the community; and pride in America's unique role in history. The new values embrace greater autonomy for both men and women; more freedom to choose one's own life style; life as an adventure as well as an economic chore; leisure; self-expression and creativity; a greater concern for past and future; a more caring attitude; and a larger place for the awe, mystery and sacredness of life.

Yankelovich, Daniel and Bernard Lefkowitz. "The New American Dream." The Futurist 14, No. 4 (August 1980):3-15.

The authors begins this article with a review of several opinion polls done recently to try to understand what is happening to the American Dream:

- A) Gallup shows that while only one out of five Americans in the early 1970s (21%) believed "next year will be worse than this year," now a 55% majority holds this pessimistic outlook.
- B) Gallup's surveys also show that the number of American's who believe "this will be a year of economic difficulty" has increased from 48% in 1969 to a 69% majority now.
- C) Survey findings from Yankelovich, Skelly and White tell us that the number of Americans who believe we are entering an era of enduring shortages (as compared to those who think that shortages are only temporary) increased from 40% in the mid 1970s to 62% in the late 1970s.
- D) In this same time period, Harris's findings show that the number of Americans expecting prices to rise more rapidly in the future has jumped from a 30% minority to a 52% majority.

The authors feel one of the most difficult and perhaps most important changes relates to how strongly we should accept the view that shortages and limits may be morally "good for you" because they

discourage waste, encourage efficiency, and lead people to live simpler, more frugal, less materialistic lives. That this is a major item on the national agenda is supported by the polls:

- A) The majority of Americans (55%) state that "doing without sometimes and living a more austere life would be a good thing."
- B) By 79% to 17%, Americans think more stress should be placed on "teaching people to live with basic essentials" than on "reaching a higher standard of living."
- C) By a similar margin (76% to 17%), Americans would place greater stress on learning to get pleasure out of non-material experiences than satisfying "our need for more goods and services."
- D) By 63% to 29%, Americans would stress learning to appreciate more human, less materialistic values versus finding ways to create more jobs for producing goods.

In a discussion of how Americans may resolve their ambivalence and uncertainty, the authors outline and comment on a series of alternative models:

A PERIOD OF AUSTERITY AND SACRIFICE DURING WHICH THE COUNTRY COMMITS ITS MATERIAL RESOURCES TO THE REBUILDING OF THE ECONOMIC INFRASTRUCTURE. For many reasons, the authors feel the public is not prepared to undergo an extended period of self-denial to reconstruct the high-consumption, heavily materialistic environment of the 1950s.

AN EMPHASIS ON GOVERNMENT INTERVENTION AND SOCIAL SUPPORTS. While the public will not allow elimination of programs that it feels entitled to, such as Social Security, unemployment insurance, and Medicare, they are in a "take back" mood, as exemplified by the Proposition 13 movement. Overall the authors sense it is unlikely that the public would back a wider role for government in social welfare.

A SOCIETY BUILT AROUND THE PRINCIPLE OF "VOLUNTARY SIMPLICITY." There is a small group of Americans who have been influenced by some of the social innovations of the 1960s. These individuals are deeply committed to a simplified life style that rejects materialistic values. The authors conclude that while some aspects of their philosophy appeal to the general public it is unlikely that a majority of the public will voluntarily embrace a life style which rejects many of the conveniences and comforts offered by the most technologically advanced country in the world.

A MORE CONSERVATIVE SOCIETY WITH A GREATER BALANCE THAN NOW
EXISTS BETWEEN CONSUMPTION AND NON-MATERIALISTIC VALUES.

The authors believe the public opinion data indicate growing support for this form of resolution. They see the movement toward a more conserving society being accelerated by three significant psychosocial developments: the heightened emphasis on economic security, lowered economic expectations, and new values. The authors feel all three may be converging; combining the search for economic stability with the increasingly powerful impulse to have an influence over one's own destiny.