

I also further hypothesize that this sense of comfort with Blacks will be greatest in all the activities measured by this dependent variable except intellectual activities. Intellectually, Blacks may be more comfortable with Whites as a result of a greater amount of exposure to Whites in an academic setting while at Princeton. Attending Princeton has probably forced the respondents to compete intellectually with Whites more than with Blacks and, thus, they have probably become more familiar with Whites intellectually, but in other activities they are not likely to have gained familiarity with Whites if they did not spend time with Whites in other activities besides intellectual ones.

As a result of this greater sense of comfort felt by respondents with groups with whom they have spent more time, more respondents will be interested in benefiting these particular groups in comparison to others. Thus, the variable measuring time spent with Blacks or Whites will also influence the dependent variable measured by the respondents' motivation to benefit various social groups. For example, respondents who have spent time with Blacks are likely to be more comfortable with Blacks and will, therefore, take a great interest in benefiting this group in comparison to other social groups. Consequently, it is also likely that these respondents are motivated to benefit self, their loved ones (who are also likely to be Black) and the Black community in comparison to other social groups indicated by this

variable. While Blacks who are more comfortable with Whites than with Blacks will probably be less interested in benefiting the Black community.

The more respondents spend time with Blacks, the more positive and compassionate they will be in their attitudes towards lower class Black Americans, expressing strong feelings of obligation to take part in improving their lives. Feelings of obligation will also tend to be strong for Blacks who have spent more time with Whites because of a general sense of compassion towards all underprivileged people. However, the feelings of pride in remaining apart from their lives will be much stronger than their feelings of pride in not remaining apart from their lives because these respondents will show tendencies of downplaying the relationship between themselves and other Blacks.

The socio-economic status of the respondents' parents in addition to the individual's career mobility are likely to place these individual's in social and economic arenas more compatible with Whites, who make up a large segment of middle class Americans, because they will be able to afford all of the luxuries typical of the White middle class. Thus, the higher the class and the more upward the career mobility, the more comfortable these Blacks will be with Whites than with lower class Blacks. Class and upward mobility will probably influence the dependent variables in the same way that time spent influenced the independent variables.

My overall hypotheses described in this section focuses on the group with whom the respondents identify most. The independent variables measure identification through such questions as time spent with Blacks and Whites, socio-economic class, career mobility, etc. The individual's degree of identification with either Blacks or Whites will determine his/her motivations to benefit various social groups, his/her ideologies about race relations between the Black and White communities, relative comfort felt by him/her when interacting with Blacks and Whites, and his/her interest in the Black lower class. The more the individual identifies with the Black community the more his attitudes will sway towards a positive relationship with the Black community, however, the more the individual identifies with the White community the more his attitudes will sway towards a negative relationship with the Black community. This idea of identification will be discussed further in the Summary and Conclusions chapter of this study.

Chapter III

METHODS

QUESTIONNAIRE

The first part of the questionnaire, questions 1, 3, 4, and 5 measure the dependent variables, interaction and benefit attitudes. The second part of the questionnaire, questions 2 and 6 through 19, measure the independent variables.

Measures of the Dependent Variables

Using a scale varying from feeling "much more comfortable with Blacks" through feeling "about equally comfortable with Blacks and Whites", to feeling "much more comfortable with Whites", the first question of the study asked respondents to indicate the relative degree of comfort they felt while interacting with Blacks and Whites in various activities during the three life-periods. The activities referred to were as follows: "intellectual (discussing philosophical, scientific, technical or artistic ideas"; "social (partying, dining, going to shows and sports)"; "religious (sharing religious views, worshipping)"; "political (participating in demonstrations, political campaigns and organizations)"; "business (working on a paying job, as subordinate and/or

superordinate)"; "dating (including all specifically sexual activities)"; "sports and athletics (including keeping in shape and competing)"; and "in general (considering all activities)".

Question 3 asked alumni to rate the contributions to their behavior, during the three life-periods, of motivations to benefit various individuals and social groups. The scale used for this question varied from feeling the motivation made "no" contribution to their behavior through feeling the motivation made a "moderate" contribution to their behavior to feeling the motivation made a "very strong" contribution to their behavior. The individuals and social groups referred to were as follows: self; loved ones; occupation; God and church; local residential community; the Black American community; the USA as a society; the non-White races of the world; and the human species as a whole.

A similar scale was used to measure the respondents' views during the three life-periods about relations between the Black and White communities in the U.S. in question 4. In this scale, alternatives ranged from being "very strongly separationist and/or pluralist" through being "undecided" to being "very strongly integrationist and/or assimilationist."

Question 5, the last measure of the dependent variables asked respondents about their personal attitudes towards lower class Black Americans. This question was broken into a series of statements to which the respondents were asked

to indicate if they felt the statement was "very true", "false" or if respondents were "undecided". Some of the statements measured were as follows: "I feel proud that I have been strong enough to avoid remaining in or falling into, lower class life"; "I feel obligated to help improve their life"; "I feel they must help themselves".

Measures of the Independent Variables

The second part of the questionnaire consists of fourteen questions aimed at measuring the independent variables of the study (e.g., how much time spent with Blacks vs. Whites). These questions are very straightforward and try to provide a general description of the respondents. For example, question 9 asks "Which of the following describes your primary and secondary schools?" The choices are, all or almost all Black, mostly Black, about equally Black and White, mostly White, and all or almost all White. This question, in addition to others like question 5 which asked for the predominate racial make-up of the neighborhood in which the respondents grew up, provide a general idea of the types of racial associations the respondents had before entering Princeton. Others such as those questioning respondents' current living arrangements, age, sex, and career mobility in questions 16, 17, 18, provide a general picture of the respondents' present lifestyle. Questions 6, 7, and 8

measure the content of the respondents' belief in God. These questions asked the following: the respondents' belief in "God", the influence of "God" in the respondents' personal life, and the respondents' belief in the influence of "God" on the way society is organized. These variables may be combined to create new independent variables if desired.

THE SAMPLE

The sample of 400 Black Princeton alumni was obtained from the Alumni Records Office at Princeton University. With the permission of Steve Dawson, the President of the Association of Black Princeton Alumni (ABPA) and his office, the staff at the Alumni Records Office assisted the study by selecting every fourth name on a mailing list of approximately 1200 names until 400 names were collected.

The questionnaire was sent through U.S. mail along with a letter from the President of the ABPA, encouraging subjects to participate in the study, and a stamped, self-addressed envelope for the return of the questionnaire. The sample consists of Black Americans who graduated from Princeton's undergraduate program. The total number of returned questionnaires was 89; thus, the response rate for this questionnaire was approximately 22%.

Chapter IV

FINDINGS AND DISCUSSION

DESCRIPTION OF THE SAMPLE

The following section intends to provide an idea of how the alumni responded to the questionnaire in general. In order to fully appreciate such a discussion one must keep in mind the uniqueness of the individuals upon which this study focuses. Not only are these respondents representative of middle class Black Americans, but as some of the first Blacks to be integrated into Princeton University (infamous for being racially the most conservative of the Ivy League Universities).

With 73% of respondents indicating that they were between the ages of 25 and 34 years (see table 1), it is also probable that the majority of the respondents were attending Princeton during the 1970's when affirmative action which provided numerous opportunities for Blacks economically, educationally, and occupationally was put into effect. For the first time since reconstruction Blacks were beginning to be properly represented in such fields as politics, government, medicine, education, etc. The Black Power Movement was also strong during this time and as I have mentioned earlier in the study, such leaders as Stokely Carmichael

were stressing the need for Blacks to separate themselves from White society in order to strengthen the Black community. Thus, it will be fascinating to find out what types of Blacks decided to attend a prestigious, White university, and how this education may have affected them.

General Attitudes of Respondents

In table 2, during the Pre-to-Prin period, the percentage of respondents who reported spending more time interacting with Blacks than with Whites rose sharply from 43% to 61%. Yet, during the Prin-to-Post period, the percentage of respondents spending time with Blacks dropped back down from 61% to 39%.

Data in Table 2 only show percentages of respondents spending time with Blacks and Whites for what shall be regarded, for the purposes of this study, as particular points in time, i.e., Pre-Princeton, Princeton, and Post-Princeton. One cannot know from these data, how individual respondents changed between these points. This type of information is available, however, by examining Table 2a which shows the percentage of respondents that (1) changed in the direction of spending more time with Blacks, (2) made no change in this respect, and (3) changed in the direction of spending more time with Whites during the Pre-to-Prin and the Prin-to-Post periods. Thus, Table 2a shows that during the Pre-

to-Prin period 46% of the respondents changed toward spending more time with Blacks, while only 26% changed toward spending more time with Whites. During the Prin-to-Post period, however, the percentage of respondents who changed toward spending more time with Blacks dropped drastically by 15%.

Thus far in the findings, an interesting trend has already appeared which shows that the changes and differences in the tables are related to something that happened to the respondents while at Princeton. This belief will be discussed further in the conclusion section of the study.

Just as the percentage of respondents who spent more time with Blacks than with Whites (and vice versa) appeared to change during Princeton, the percentage of respondents who reported holding sep/plur ideologies regarding relations between the Black and White communities also changed during Princeton. In Table 3, from the Pre-Princeton point to the Post-Princeton point the percentage of respondents who held sep/plur ideologies greatly increased from 26% to 40%. Yet, from the Princeton point to the Post-Princeton point this percentage of respondents declined from 40% to 31%.

In Table 3a which shows the individual-level change in ideologies over time, it is clear that 45% of the respondents changed toward becoming more sep/plur in comparison to only 16% who changed toward becoming more int/assim during the Pre-to-Prin period. However, during the Prin-to-Post

period this 45% of respondents who changed toward becoming more sep/plur dropped to 19%, while the 16% of respondents who changed toward becoming more int/assim rose to 32%.

The data in tables 3 and 3a demonstrate that not only did the percentage of respondents who spent more time with Blacks than with Whites increase during Princeton, but there was also an increase in the percentage of respondents who held sep/plur ideologies.

Interestingly enough, the percentage of respondents who were motivated to benefit the Black community increased from 46% at the Pre-Princeton point to 63% at the Princeton point, and remained drastically unchanged (64%) Post-Princeton (see Table 4.3).

The change over time as seen in Table 4.3a shows that the 35% of the respondents becoming more motivated to benefit the Black community during the Pre-to-Prin period decreased to 13% during the Prin-to-Post period, and similarly, the 10% of respondents becoming less motivated to benefit the Black community increased to 20% during the same two periods. Thus, even though Table 4.3 shows roughly the same percentage of respondents were motivated to benefit the Black community Post-Princeton as Princeton, Table 4.3a shows that during the Pre-to-Prin period the individual-level change was away from this motivation.

Findings in tables 4 and 4.1 are roughly similar to findings in Table 4.3 for respondents' motivations to benefit

self and loved ones. However, for individual-level change tables 4a and 4.1a, a larger percentage of respondents became motivated to benefit self and loved ones during the Pre-to-Prin and Prin-to-Post periods than they become less motivated to benefit themselves and their loved ones. Thus, becoming increasingly motivated to benefit self and loved ones during both periods, but especially during the Prin-to-Post periods, and especially toward benefiting self.

Occupational motivations, in table 4.2 show that during Princeton, there was a larger percentage of respondents who were not motivated to benefit their occupations in comparison to the percentages of respondents who are moderately motivated and motivated to benefit occupation. During Post-Princeton, however, the percentage of respondents who were strongly motivated to benefit occupation increased greatly from 31% to 59%.

Tables 4.4 and 4.4a which show the percentage of respondents who are motivated or were motivated to benefit God, and the individual-level change in this motivation respectively demonstrate an increase in the percentage of respondents not motivated to benefit God; during the Pre-to-Prin period; 40% during Pre-Princeton to 45% during Princeton, which decreases during Post-Princeton from 45% to 41% (see table 4.4). Table 4.4a shows that during Pre-to-Prin period a larger percentage of respondents reported becoming unmotivated to benefit God, than they were becoming motivated to

benefit God, but during the Prin-to-Post period a larger percentage of respondents reported becoming motivated to benefit God than they were becoming not motivated to benefit God.

Tables 5 and 5.1 which show the percentage of respondents feeling comfortable interacting with Blacks and Whites in both intellectual and social activities provide data which also appear to change during Princeton in comparison to Pre-Princeton and Post-Princeton. Even though the change is not drastic for intellectual activities, the 26% of the respondents who were comfortable with Blacks rose to 37% from Pre-Princeton to Princeton, and dropped back to 22% during the Post-Princeton point. The pattern of group-level change for social activities was similar: the change from the Pre-Princeton to the Princeton point (64% and 73% felt more comfortable with Blacks at these times) was followed during the Princeton point to the Post-Princeton point by an opposite change (73%, and 62% felt comfortable with Blacks).

In tables 5a we find that 36% of the respondents reported becoming intellectually more comfortable with Blacks, in contrast to the 16% of the respondents who reported becoming intellectually more comfortable with Whites during the Pre-to-Prin period. During the Prin-to-Post period, however, these figures were reversed, with only 10% becoming more comfortable with Blacks while 31% became more comfortable with Whites.

Similar individual-level changes in feelings of comfort in social activities appear in table 5.1a. The 31% of respondents who reported becoming comfortable with Blacks during the Pre-to-Prin period decreased to 10% during the Prin-to-Post period, and the 11% who reported becoming more comfortable with Whites during the Pre-to-Prin period increased to 31% during the Prin-to-Post period.

In table 5 we find that a larger percentage of the respondents reported feeling equally comfortable with Blacks and Whites in intellectual activities during each of the three periods than reported feeling more comfortable with Blacks or more comfortable with Whites. Indeed, comparing intellectual comfort (table 5) with social comfort, dating comfort, political comfort, and general comfort respondents feel interacting with Blacks and Whites in tables 5.1, 5.2, 5.4, and 5.6, table 5 shows a greater percentage of respondents who felt equally comfortable with Blacks and Whites than in any of these other tables (which is closer to feeling more comfort with Blacks) and also shows a smaller percentage of respondents who felt comfortable with Blacks in comparison to any of the other comfort tables. The latter supports the hypothesis that the comfort respondents feel with Blacks will be greater in all activities except intellectual ones. However, it must be noted that for business and sporting (see tables 5.3 and 5.5), percentages of respondents reporting comfort with Blacks are also small in comparison to tables (5.1, 5.2, 5.4, and 5.6).

Background of the Respondents

There was a split between the sexes; 60% of the respondents were male and 40% were female (see table 6). Fifty-one percent of the respondents were raised in homes which were lower middle class; while 24% of the respondents were raised in lower or under class households, and 24% were raised in upper to upper middle class households (see table 7).

Table 8 shows that reading and writing became more apart of the respondents' lives after they left Princeton. The seventy-four percent of respondents who indicated having 51 to over 100 books in their homes during the time they were growing up increased to 89%, while the 25% of respondents indicating living in homes with less than 50 books while growing up decreased to 11%.

Sixty-five percent of respondents said they grew up in all or mostly Black neighborhoods, 20% said they grew up in all or mostly White neighborhoods, and 15% of the respondents reported growing up in neighborhoods that were equally Black and White. Fifty-one percent of the respondents reported that they grew up in cities, 40% grew up in suburbs, and only 9% reported growing up on a farm or in "open country".

Even though more respondents reported growing up in Black neighborhoods many attended secondary schools whose population was becoming less Black than White in comparison to their primary schools. For example, the percents for respondents who reported attending Black primary schools and White primary schools were almost equal; 46% Black, 45% White and 9% Black and White. However, for the secondary schools, the percent of respondents reporting that they attended White schools increased to 63%, while the percent of respondents who reported they attended Black schools dropped to 24%, and 13% attended schools that were equally Black and White.

Although the schools the respondents attended during the Pre-Princeton point became more White than Black, this trend did not appear with respect to their present living arrangements. Fifty-four percent of respondents reported living with one or more Blacks, only 5% reported living with one or more Whites, 4% reported living with one or more Blacks and Whites, and 38% lived alone.

At all three times investigated in this study, respondents reported admiring Blacks more than Whites. During the Pre-Princeton point, 58% reported admiring a relative, while 30% reported admiring a Black friend, or Black fictional or non-fictional person; and only 11% reported admiring a White friend, or White fictional or non-fictional person. During the Princeton point, 50% of the respondents reported admir-

ing a Black friend or fictional/non-fictional person, while 39% reported admiring a relative, and once again, only 10% reported admiring a White friend or fictional/non-fictional person. During the Post-Princeton point, 47% reported admiring a relative, 44% reported admiring a Black friend or fictional/non-fictional person, and 9% reported admiring a White friend or fictional/non-fictional friend (see table 9).

Seventy-one percent of the respondents reported being in careers that have made them upwardly mobile from their parents' socio-economic class, while none of the respondents reported being downwardly mobile from their parents' socio-economic class, and only 17% of the respondents reported remaining even with their parents' socio-economic class; 12% did not know yet how they were moving (see table 10).

With respect to belief in God, it appears that their general belief in some kind of God was relatively high. Sixty-two percent of the respondents said they definitely believe in God, while only 6% reported that they do not believe in God; 24% are uncomfortable with the word "God" but believe in a transcendent force; and 9% either do not know or are uncertain. Seventy-one percent of the respondents believe God influences their own lives, but only 43% of the respondents believe that God influences the way society is organized.

EXPLANATORY FINDINGS

The strongest relationships found in this study focus on two variables. The amount of time the respondents spent with Blacks in comparison to Whites over the three periods of the respondents' lifetimes was found to be strongly related to most of the dependent variables. However, it was also found that the ideologies held by the respondents about desirable race relations between the Black and White communities was also strongly related to most of the dependent variables. Thus, it was helpful to determine which of these variables was more closely related to the dependent variables.

Time vs. Ideologies

In order to determine which came first, time or ideologies, a new analysis was performed to obtain the relationships in tables 11-11.3. Tables 11 and 11.2 show how closely time is related to ideologies, while tables 11.1 and 11.3 show how closely ideologies is related to time. This analysis is done to determine whether time is a better predictor of ideologies or whether ideologies is a better predictor of time. The comparison of the relationships in these tables demonstrate that there is no great difference between them. For example, the difference between the 62% of respondents

who reported spending time with Blacks and holding sep/plur ideologies and the 48% of respondents who reported spending time with Whites and holding sep/plur ideologies in Table 11 was not much smaller than the difference between the 74% of respondents who reported holding sep/plur ideologies and spending time with Blacks and the 56% who reported holding int/assim ideologies and spending time with Blacks in Table 11.1. Thus, it is not possible to determine which variable is a better predictor of the other.

Although the data of this study do not permit us to determine the primacy of time over ideologies or vice versa, I have chosen to examine time as the major controlling variable of the study as demonstrated by the causal model in diagram 1. Thus, it is my hypothesis that the actual time the respondents spent with Blacks and Whites throughout the three periods of their lifetime will have a strong effect on the dependent variables of the study.

Time vs. General Comfort and Motivation to Black Community

Support for the hypothesis discussed in the previous paragraph may be found in the relationships between change in time and change in general comfort the respondents feel when interacting with Blacks and Whites in various activities. In Table 12, there is a strong relationship between change in time from the Pre-to-Prin period and change in "general comfort" for the same period. The more respondents

increased the time they spent with Blacks during this period, the more comfortable respondents became, in general, with Blacks; and the more respondents increased the time they spent with Whites during this period, the more comfortable respondents became, in general, with Whites. This same positive relationship is also shown in Table 12.1 for the period Prin-to-Post.

The motivation to benefit the Black community is also influenced by time (see table 13). The more respondents increased the time they spent with Blacks the more motivated they became to benefit the Black community; and the more the respondents spent time with Whites, the more unmotivated the respondents became to benefit the Black community.

The relationship between change in time and change in motivation to benefit the Black community for Prin-to-Post period in Table 13.1 is more ambiguous than the other relationships for time. A strong relationship is indicated in the top portion of the table which shows that the more respondents began spending time with Blacks, the more respondents became motivated to benefit the Black community. Yet, the relationship in the bottom portion of the table shows no relationship at all.

It is possible that the disappearance of this relationship in the bottom portion of the table is correlated to the inability to determine which of the variables, time or ideologies, is more closely related to the dependent vari-

ables. As opposed to Table 13.1, tables 19 and 19.1 demonstrate that the relationship between ideologies and motivation to benefit the Black community provides a less ambiguous finding. In these tables, it is clear that for both the Pre-to-Prin and Prin-to-Post periods there is a strong positive relationship which shows that the more respondents became sep/plur, the more respondents would become motivated to benefit the Black community, and the more respondents became int/asim, the more unmotivated respondents became to benefit the Black community. Thus, for certain cases and periods of time, it is possible that ideologies is more influential than time.

Association Between Time and Ideologies

The relationship between change in time and change in ideologies is demonstrated by tables 11-14.1. For each time period, it was found that the more respondents increased the time they spent with Blacks, the more they became sep/plur; and the more the respondents increased time they spent with Whites, the more respondents became int/assim. Thus, it may be understood that the more respondents increased the time they spent with Blacks or Whites greatly influenced their sense of comfort with Blacks and Whites, in general, in addition to influencing their desire to benefit the Black community, and their ideologies.

Before discussing the relationship between ideologies and the other dependent variables of the study, let us examine the actual percentage of respondents spending time interacting with Blacks and Whites in the three periods in order to gain an understanding of how these respondents' attitudes may have been affected by the change in time.

Time and its Correlates

The frequencies from the data (see tables 2 and 2a) indicate that a smaller percentage of respondents spent time with Blacks during Pre-Princeton, in comparison to Princeton. During Princeton, this percentage increased greatly, but declined during Post-Princeton.

The percentages in tables 2 and 2a, in addition to the relationships between change in time and the dependent variables in tables 12-14.1 show interesting findings about the respondents. It is clear that during Princeton, as a result of the greatly increased percentage of respondents who spent more time with Blacks than with Whites, it is very likely that the percentage of respondents who indicated that they spent more time with Blacks than with Whites was more comfortable with Blacks than with Whites in various activities while at Princeton in comparison to before entering Princeton and also in comparison to the percentage of respondents

who spent more time with Whites or equal time with Blacks and Whites.

Tables 15-16.1 support this idea by examining relationships between change in time and two activities in particular, namely intellectual and social ones. The tables demonstrate that for both the Pre-to-Prin and the Prin-to-Post periods, the more respondents increased the time they spent with Blacks, the more comfortable respondents became while engaging in intellectual and social activities with Blacks and the less comfortable they became with Whites. The more respondents increased time spent with Whites, the more comfortable respondents became while engaging in intellectual and social activities with Whites and the less they became comfortable with Blacks. Thus, the respondents who spent more time with Blacks during the Pre-to-Prin period were uncomfortable when interacting with Whites in social and intellectual activities.

Tables 14 and 14.1 show that during the Pre-to-Prin period, respondents' ideologies became sep/plur as opposed to int/assim. Therefore, not only did respondents who began spending time with Blacks prefer interacting with Blacks in comparison to Whites on a one-to-one basis, but they increasingly held ideologies which support sep/plur. This observation indicates a likelihood that the high percentage of respondents who began spending time with Blacks during the Pre-to-Prin period did so consciously as opposed to being

forced to do so as a result of discrimination on the part of the University forcing Blacks and Whites apart.

Also, given relationships shown in tables 13 and 13.1, it may be seen that the respondents who increased time spent with Blacks during the Pre-to-Prin period also became more motivated to benefit the Black community than respondents who increased the time they spent with Whites.

As we have seen, the findings discussed in the previous paragraphs seem to support the hypothesis that respondents who were increasing the time spent with Blacks were becoming more attached to the Black community during the Pre-to-Prin period both in their individual interactions and in their political ideologies about Black and White relations on a community level. Respondents who were increasing time spent with Blacks were also becoming interested in positively contributing to the Black community.

As a result of the huge decline in the percentage of respondents who began increasing time spent with Blacks during the Prin-to-Post period demonstrated earlier in Table 2, it seems probable that as respondents became attached to the White community with respects to their attitudes, they became detached from the Black community.

Evidence to support the hypothesis previously discussed may be seen in Table 2a which shows the percentage of respondents who began spending time with Blacks and Whites. During the Prin-to-Post period, as respondents reported

spending time with Whites (an increased from 26% to 31%), respondents also began spending less time with Blacks (a decrease from 61% to 39%).

However, it must be noted that these findings could be the result of the questionnaire design. Respondents were asked to rate their attitudes by comparing Blacks and Whites, thus, as certain attitudes towards Blacks increase, it is inevitable that these attitudes towards Whites will decrease and vice versa.

Association Between Ideologies and Schools Attended

The study tries to examine ideologies as it relates to the dependent variables. Table 17 demonstrates change in ideologies during the Pre-to-Prin period is not only related to change in time but also to another independent variable, namely, "schools attended", which measures change in the racial make-up of the primary and secondary schools attended by the respondents before Princeton.

The variable, schools attended, was created by calculating the difference between the racial make-ups of each respondents' primary school and his/her secondary school. "Schools attended" was crosstabulated with ideologies only for the period Pre-to-Prin and not the period during Prin-to-Post because too much time elapses from before Princeton