

ALFRED SCHUTZ

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II

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EDITED AND INTRODUCED BY

ARVID BRODERSEN



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THE STRANGER

AN ESSAY IN SOCIAL PSYCHOLOGY

The present paper intends to study in terms of a general theory of interpretation the typical situation in which a stranger finds himself in his attempt to interpret the cultural pattern of a social group which he approaches and to orient himself within it. For our present purposes the term "stranger" shall mean an adult individual of our times and civilization who tries to be permanently accepted or at least tolerated by the group which he approaches. The outstanding example for the social situation under scrutiny is that of the immigrant, and the following analyses are, as a matter of convenience, worked out with this instance in view. But by no means is their validity restricted to this special case. The applicant for membership in a closed club, the prospective bridegroom who wants to be admitted to the girl's family, the farmer's son who enters college, the city-dweller who settles in a rural environment, the "selectee" who joins the Army, the family of the war worker who moves into a boom town – all are strangers according to the definition just given, although in these cases the typical "crisis" that the immigrant undergoes may assume milder forms or even be entirely absent. Intentionally excluded, however, from the present investigation are certain cases the inclusion of which would require some qualifications in our statements: (*a*) the visitor or guest who intends to establish a merely transitory contact with the group; (*b*) children or primitives; and (*c*) relationships between individuals and groups of different levels of civilization, as in the case of the Huron brought to Europe – a pattern dear to some moralists of the eighteenth century. Furthermore, it is not the purpose of this paper to deal

with the processes of social assimilation and social adjustment which are treated in an abundant and, for the most part, excellent literature ¹ but rather with the situation of approaching which precedes every possible social adjustment and which includes its prerequisites.

As a convenient starting-point we shall investigate how the cultural pattern of group life presents itself to the common sense of a man who lives his everyday life within the group among his fellow-men. Following the customary terminology, we use the term "cultural pattern of group life" for designating all the peculiar valuations, institutions, and systems of orientation and guidance (such as the folkways, mores, laws, habits, customs, etiquette, fashions) which, in the common opinion of sociologists of our time, characterize – if not constitute – any social group at a given moment in its history. This cultural pattern, like any phenomenon of the social world, has a different aspect for the sociologist and for the man who acts and thinks within it.² The sociologist (as sociologist, not as a man among fellow-men which he remains in his private life) is the disinterested scientific onlooker of the social world. He is disinterested in that he intentionally refrains from participating in the network of plans, means-and-ends relations, motives and chances, hopes and fears, which the actor within the social world uses for interpreting his experiences of it; as a scientist he tries to observe, describe, and classify the social world as clearly as possible in well-ordered terms in accordance with the scientific ideals of coherence, consistency, and analytical consequence. The actor within the social world, however, experiences it primarily as a field of his actual and possible acts and only secondarily as an object of his thinking. In so far as he is interested in knowledge of his social world, he organizes this knowledge not in terms of a scientific system but in terms of relevance to his actions. He groups the world around

¹ Instead of mentioning individual outstanding contributions by American writers, such as W. G. Sumner, W. I. Thomas, Florian Znaniecki, R. E. Park, H. A. Miller, E. V. Stonequist, E. S. Bogardus, and Kimball Young, and by German authors, especially Georg Simmel and Robert Michels, we refer to the valuable monograph by Margaret Mary Wood, *The Stranger: A Study in Social Relationship*, New York, 1934, and the bibliography quoted therein.

² This insight seems to be the most important contribution of Max Weber's methodological writings to the problems of social science. Cf. the present writer's *Der sinnhafte Aufbau der sozialen Welt*, Vienna, 1932, 2nd ed. 1960.

himself (as the center) as a field of domination and is therefore especially interested in that segment which is within his actual or potential reach. He singles out those of its elements which may serve as means or ends for his "use and enjoyment,"³ for furthering his purposes, and for overcoming obstacles. His interest in these elements is of different degrees, and for this reason he does not aspire to become acquainted with all of them with equal thoroughness. What he wants is *graduated knowledge* of relevant elements, the degree of desired knowledge being correlated with their relevance. Otherwise stated, the world seems to him at any given moment as stratified in different layers of relevance, each of them requiring a different degree of knowledge. To illustrate these strata of relevance we may – borrowing the term from cartography – speak of "isohypses" or "hypsographical contour lines of relevance," trying to suggest by this metaphor that we could show the distribution of the interests of an individual at a given moment with respect both to their intensity and to their scope by connecting elements of equal relevance to his acts, just as the cartographer connects points of equal height by contour lines in order to reproduce adequately the shape of a mountain. The graphical representation of these "contour lines of relevance" would not show them as a single closed field but rather as numerous areas scattered over the map, each of different size and shape. Distinguishing with William James⁴ two kinds of knowledge, namely, "*knowledge of acquaintance*" and "*knowledge about*," we may say that, within the field covered by the contour lines of relevance, there are centers of explicit knowledge *of* what is aimed at; they are surrounded by a halo knowledge *about* what seems to be sufficient; next comes a region in which it will do merely "to put one's trust"; the adjoining foothills are the home of unwarranted hopes and assumptions; between these areas, however, lie zones of complete ignorance.

We do not want to overcharge this image. Its chief purpose has been to illustrate that the knowledge of the man who acts and thinks within the world of his daily life is not homogeneous; it is (1) incoherent, (2) only partially clear, and (3) not at all free from contradictions.

³ John Dewey, *Logic, the Theory of Inquiry*, New York, 1938, Chap. iv.

⁴ For the distinction of these two kinds of knowledge cf. William James, *Principles of Psychology*, New York, 1890, Vol. I, pp. 221–22.

1. It is incoherent because the individual's interests which determine the relevance of the objects selected for further inquiry are themselves not integrated into a coherent system. They are only partially organized under plans of any kind, such as plans of life, plans of work and leisure, plans for every social role assumed. But the hierarchy of these plans changes with the situation and with the growth of the personality; interests are shifted continually and entail an uninterrupted transformation of the shape and density of the relevance lines. Not only the selection of the objects of curiosity but also the degree of knowledge aimed at changes.

2. Man in his daily life is only partially – and we dare say exceptionally – interested in the clarity of his knowledge, i.e., in full insight into the relations between the elements of his world and the general principles ruling those relations. He is satisfied that a well-functioning telephone service is available to him and, normally, does not ask how the apparatus functions in detail and what laws of physics make this functioning possible. He buys merchandise in the store, not knowing how it is produced, and pays with money, although he has only a vague idea of what money really is. He takes it for granted that his fellow-man will understand his thought if expressed in plain language and will answer accordingly, without wondering how this miraculous performance may be explained. Furthermore, he does not search for the truth and does not quest for certainty. All he wants is information on likelihood and insight into the chances or risks which the situation at hand entails for the outcome of his actions. That the subway will run tomorrow as usual is for him almost of the same order of likelihood as that the sun will rise. If by reason of a special interest he needs more explicit knowledge on a topic, a benign modern civilization holds ready for him a chain of information desks and reference libraries.

3. His knowledge, finally, is not consistent. At the same time he may consider statements as equally valid which in fact are incompatible with one another. As a father, a citizen, an employee, and a member of his church he may have the most different and the least congruent opinions on moral, political, or economic matters. This inconsistency does not necessarily originate in a logical fallacy. Men's thinking is distributed over subject

matters located within different and differently relevant levels, and they are not aware of the modifications they would have to make in passing from one level to another. This and similar problems would have to be explored by a logic of everyday thinking, postulated but not attained by all the great logicians from Leibniz to Husserl and Dewey. Up to now the science of logic has primarily dealt with the logic of science.

The system of knowledge thus acquired – incoherent, inconsistent, and only partially clear, as it is – takes on for the members of the in-group the appearance of a *sufficient* coherence, clarity, and consistency to give anybody a reasonable chance of understanding and of being understood. Any member born or reared within the group accepts the ready-made standardized scheme of the cultural pattern handed down to him by ancestors, teachers, and authorities as an unquestioned and unquestionable guide in all the situations which normally occur within the social world. The knowledge correlated to the cultural pattern carries its evidence in itself – or, rather, it is taken for granted in the absence of evidence to the contrary. It is a knowledge of trustworthy *recipés* for interpreting the social world and for handling things and men in order to obtain the best results in every situation with a minimum of effort by avoiding undesirable consequences. The recipe works, on the one hand, as a precept for actions and thus serves as a scheme of expression: whoever wants to obtain a certain result has to proceed as indicated by the recipe provided for this purpose. On the other hand, the recipe serves as a scheme of interpretation: whoever proceeds as indicated by a specific recipe is supposed to intend the correlated result. Thus it is the function of the cultural pattern to eliminate troublesome inquiries by offering ready-made directions for use, to replace truth hard to attain by comfortable truisms, and to substitute the self-explanatory for the questionable.

This “thinking as usual,” as we may call it, corresponds to Max Scheler’s idea of the “relatively natural conception of the world” (*relativ natürliche Weltanschauung*);⁵ it includes the “of-course” assumptions relevant to a particular social group which

⁵ Max Scheler, “Probleme einer Soziologie des Wissens,” *Die Wissensformen und die Gesellschaft*, Leipzig, 1926, pp. 58ff.; cf. Howard Becker and Hellmuth Otto Dahlke, “Max Scheler’s Sociology of Knowledge,” *Philosophy and Phenomenological Research*, Vol. II, 1942, pp. 310–22, esp. p. 315.

Robert S. Lynd describes in such a masterly way – together with their inherent contradictions and ambivalence – as the “Middle-town-spirit.”⁶ Thinking-as-usual may be maintained as long as some basic assumptions hold true, namely: (1) that life and especially social life will continue to be the same as it has been so far; that is to say, that the same problems requiring the same solutions will recur and that, therefore, our former experiences will suffice for mastering future situations; (2) that we may rely on the knowledge handed down to us by parents, teachers, governments, traditions, habits, etc., even if we do not understand its origin and its real meaning; (3) that in the ordinary course of affairs it is sufficient to know something *about* the general type or style of events we may encounter in our life-world in order to manage or control them; and (4) that neither the systems of recipes as schemes of interpretation and expression nor the underlying basic assumptions just mentioned are our private affair, but that they are likewise accepted and applied by our fellow-men.

If only one of these assumptions ceases to stand the test, thinking-as-usual becomes unworkable. Then a “crisis” arises which, according to W. I. Thomas’ famous definition, “interrupts the flow of habit and gives rise to changed conditions of consciousness and practice”; or, as we may say, it overthrows precipitously the actual system of relevances. The cultural pattern no longer functions as a system of tested recipes at hand; it reveals that its applicability is restricted to a specific historical situation.

Yet the stranger, by reason of his personal crisis, does not share the above-mentioned basic assumptions. He becomes essentially the man who has to place in question nearly everything that seems to be unquestionable to the members of the approached group.

To him the cultural pattern of the approached group does not have the authority of a tested system of recipes, and this, if for no other reason, because he does not partake in the vivid historical tradition by which it has been formed. To be sure, from the stranger’s point of view, too, the culture of the approached group has its peculiar history, and this history is even accessible to him. But it has never become an integral part of his biography, as did

⁶ Robert S. Lynd, *Middletown in Transition*, New York, 1937, Chap. xii, and *Knowledge for What?*, Princeton, 1939, pp. 58–63.

the history of his home group. Only the ways in which his fathers and grandfathers lived become for everyone elements of his own way of life. Graves and reminiscences can neither be transferred nor conquered. The stranger, therefore, approaches the other group as a newcomer in the true meaning of the term. At best he may be willing and able to share the present and the future with the approached group in vivid and immediate experience; under all circumstances, however, he remains excluded from such experiences of its past. Seen from the point of view of the approached group, he is a man without a history.

To the stranger the cultural pattern of his home group continues to be the outcome of an unbroken historical development and an element of his personal biography, which for this very reason has been and still is the unquestioned scheme of reference for his "relatively natural conception of the world." As a matter of course, therefore, the stranger starts to interpret his new social environment in terms of his thinking as usual. Within the scheme of reference brought from his home group, however, he finds a ready-made idea of the pattern supposedly valid within the approached group – an idea which necessarily will soon prove inadequate.⁷

First, the idea of the cultural pattern of the approached group which the stranger finds within the interpretive scheme of his home group has originated in the attitude of a disinterested observer. The approaching stranger, however, is about to transform himself from an unconcerned onlooker into a would-be member of the approached group. The cultural pattern of the approached group, then, is no longer a subject matter of his thought but a segment of the world which has to be dominated by actions. Consequently, its position within the stranger's system of relevance changes decisively, and this means, as we have seen, that another type of knowledge is required for its interpretation. Jumping from the stalls to the stage, so to speak, the former onlooker becomes a member of the cast, enters as a partner into

⁷ As one account showing how the American cultural pattern depicts itself as an "unquestionable" element within the scheme of interpretation of European intellectuals we refer to Martin Gumpert's humorous description in his book, *First Papers*, New York, 1941, pp. 8–9. Cf. also books like Jules Romain, *Visite chez les Américains*, Paris, 1930, and Jean Prevost Usonie, *Esquisse de la civilisation américaine*, Paris, 1939, pp. 245–66.

social relations with his co-actors, and participates henceforth in the action in progress.

Second, the new cultural pattern acquires an environmental character. Its remoteness changes into proximity; its vacant frames become occupied by vivid experiences; its anonymous contents turn into definite social situations; its ready-made typologies disintegrate. In other words, the level of environmental experience of social objects is incongruous with the level of mere beliefs about unapproached objects; by passing from the latter to the former, any concept originating in the level of departure becomes necessarily inadequate if applied to the new level without having been restated in its terms.

Third, the ready-made picture of the foreign group subsisting within the stranger's home-group proves its inadequacy for the approaching stranger for the mere reason that it has not been formed with the aim of provoking a response or a reaction from the members of the foreign group. The knowledge which it offers serves merely as a handy scheme for interpreting the foreign group and not as a guide for interaction between the two groups. Its validity is primarily based on the consensus of those members of the home group who do not intend to establish a direct social relationship with members of the foreign group. (Those who intend to do so are in a situation analogous to that of the approaching stranger). Consequently, the scheme of interpretation refers to the members of the foreign group merely as objects of this interpretation, but not beyond it, as addressees of possible acts emanating from the outcome of the interpretive procedure and not as subjects of anticipated reactions toward those acts. Hence, this kind of knowledge is, so to speak, insulated; it can be neither verified nor falsified by responses of the members of the foreign group. The latter, therefore, consider this knowledge – by a kind of “looking-glass” effect ⁸ – as both irresponsive and irresponsible and complain of its prejudices, bias, and misunderstandings. The approaching stranger, however, becomes aware of the fact that an important element of his “thinking as usual,” namely, his ideas of the foreign group, its cultural pattern, and

⁸ In using this term, we allude to Cooley's well-known theory of the reflected or looking-glass self (Charles H. Cooley, *Human Nature and the Social Order* [rev. ed.; New York, 1922], p. 184).

its way of life, do not stand the test of vivid experience and social interaction.

The discovery that things in his new surroundings look quite different from what he expected them to be at home is frequently the first shock to the stranger's confidence in the validity of his habitual "thinking as usual." Not only the picture which the stranger has brought along of the cultural pattern of the approached group but the whole hitherto unquestioned scheme of interpretation current within the home group becomes invalidated. It cannot be used as a scheme of orientation within the new social surroundings. For the members of the approached group *their* cultural pattern fulfills the functions of such a scheme. But the approaching stranger can neither use it simply as it is nor establish a general formula of transformation between both cultural patterns permitting him, so to speak, to convert all the co-ordinates within one scheme of orientation into those valid within the other – and this for the following reasons.

First, any scheme of orientation presupposes that everyone who uses it looks at the surrounding world as grouped around himself who stands at its center. He who wants to use a map successfully has first of all to know his standpoint in two respects: its location on the ground and its representation on the map. Applied to the social world this means that only members of the in-group, having a definite status in its hierarchy and also being aware of it, can use its cultural pattern as a natural and trustworthy scheme of orientation. The stranger, however, has to face the fact that he lacks any status as a member of the social group he is about to join and is therefore unable to get a starting-point to take his bearings. He finds himself a border case outside the territory covered by the scheme of orientation current within the group. He is, therefore, no longer permitted to consider himself as the center of his social environment, and this fact causes again a dislocation of his contour lines of relevance.

Second, the cultural pattern and its recipes represent only for the members of the in-group a unit of coinciding schemes of interpretation as well as of expression. For the outsider, however, this seeming unity falls to pieces. The approaching stranger has to "translate" its terms into terms of the cultural pattern of his home group, provided that, within the latter, interpretive equiv-

alents exist at all. If they exist, the translated terms may be understood and remembered; they can be recognized by recurrence; they are at hand but not in hand. Yet, even then, it is obvious that the stranger cannot assume that his interpretation of the new cultural pattern coincides with that current with the members of the in-group. On the contrary, he has to reckon with fundamental discrepancies in seeing things and handling situations.

Only after having thus collected a certain knowledge of the interpretive function of the new cultural pattern may the stranger start to adopt it as the scheme of his own expression. The difference between the two stages of knowledge is familiar to any student of a foreign language and has received the full attention of psychologists dealing with the theory of learning. It is the difference between the passive understanding of a language and its active mastering as a means for realizing one's own acts and thoughts. As a matter of convenience we want to keep to this example in order to make clear some of the limits set to the stranger's attempt at conquering the foreign pattern as a scheme of expression, bearing in mind, however, that the following remarks could easily be adapted with appropriate modifications to other categories of the cultural pattern such as mores, laws, folkways, fashions, etc.

Language as a scheme of interpretation and expression does not merely consist of the linguistic symbols catalogued in the dictionary and of the syntactical rules enumerated in an ideal grammar. The former are translatable into other languages; the latter are understandable by referring them to corresponding or deviating rules of the unquestioned mother-tongue.⁹ However, several other factors supervene.

1. Every word and every sentence is, to borrow again a term of William James, surrounded by "fringes" connecting them, on the one hand, with past and future elements of the universe of discourse to which they pertain and surrounding them, on the other hand, with a halo of emotional values and irrational implications which themselves remain ineffable. The fringes are the

⁹ Therefore, the learning of a foreign language reveals to the student frequently for the first time the grammar rules of his mother-tongue which he has followed so far as "the most natural thing in the world," namely, as recipes.

stuff poetry is made of; they are capable of being set to music but they are not translatable.

2. There are in any language terms with several connotations. They, too, are noted in the dictionary. But, besides these standardized connotations, every element of speech acquires its special secondary meaning derived from the context or the social environment within which it is used and, in addition, gets a special tinge from the actual occasion in which it is employed.

3. Idioms, technical terms, jargons, and dialects, whose use remains restricted to specific social groups, exist in every language, and their significance can be learned by an outsider too. But, in addition, every social group, be it ever so small (if not every individual), has its own private code, understandable only by those who have participated in the common past experiences in which it took rise or in the tradition connected with them.

4. As Vossler has shown, the whole history of the linguistic group is mirrored in its way of saying things.¹⁰ All the other elements of group life enter into it – above all, its literature. The erudite stranger, for example, approaching an English-speaking country is heavily handicapped if he has not read the Bible and Shakespeare in the English language, even if he grew up with translations of those books in his mother-tongue.

All the above-mentioned features are accessible only to the members of the in-group. They all pertain to the scheme of expression. They are not teachable and cannot be learned in the same way as, for example, the vocabulary. In order to command a language freely as a scheme of expression, one must have written love letters in it; one has to know how to pray and curse in it and how to say things with every shade appropriate to the addressee and to the situation. Only members of the in-group have the scheme of expression as a genuine one in hand and command it freely within their thinking as usual.

Applying the result to the total of the cultural pattern of group life, we may say that the member of the in-group looks in a single glance through the normal social situations occurring to him and that he catches immediately the ready-made recipe appropriate to its solution. In those situations his acting shows all the marks of habituality, automatism, and half-consciousness. This is

¹⁰ Karl Vossler, *Geist und Kultur in der Sprache*, Heidelberg, 1925, pp. 117ff.

possible because the cultural pattern provides by its recipes typical solutions for typical problems available for typical actors. In other words, the chance of obtaining the desired standardized result by applying a standardized recipe is an objective one; that is open to everyone who conducts himself like the anonymous type required by the recipe. Therefore, the actor who follows a recipe does not have to check whether this objective chance coincides with a subjective chance, that is, a chance open to him, the individual, by reason of his personal circumstances and faculties which subsists independently of the question whether other people in similar situations could or could not act in the same way with the same likelihood. Even more, it can be stated that the objective chances for the efficiency of a recipe are the greater, the fewer deviations from the anonymous typified behavior occur, and this holds especially for recipes designed for social interaction. This kind of recipe, if it is to work, presupposes that any partner expects the other to act or to react typically, provided that the actor himself acts typically. He who wants to travel by railroad has to behave in that typical way which the type "railroad agent" may reasonably expect as the typical conduct of the type "passenger," and vice versa. Neither party examines the subjective chances involved. The scheme, being designed for everyone's use, need not be tested for its fitness for the peculiar individual who employs it.

For those who have grown up within the cultural pattern, not only the recipes and their possible efficiency but also the typical and anonymous attitudes required by them are an unquestioned "matter of course" which gives them both security and assurance. In other words, these attitudes by their very anonymity and typicality are placed not within the actor's stratum of relevance which requires explicit knowledge *of* but in the region of mere acquaintance in which it will do to put one's trust. This interrelation between objective chance, typicality, anonymity, and relevance seems to be rather important.¹¹

¹¹ It could be referred to a general principle of the theory of relevance, but this would surpass the frame of the present paper. The only point for which there is space to contend is that all the obstacles which the stranger meets in his attempt at interpreting the approached group arise from the incongruence of the contour lines of the mutual relevance systems and, consequently, from the distortion the stranger's system undergoes within the new surrounding. But any social relationship, and

For the approaching stranger, however, the pattern of the approached group does not guarantee an objective chance for success but rather a pure subjective likelihood which has to be checked step by step, that is, he has to make sure that the solutions suggested by the new scheme will also produce the desired effect for him in his special position as outsider and newcomer who has not brought within his grasp the whole system of the cultural pattern but who is rather puzzled by its inconsistency, incoherence, and lack of clarity. He has, first of all, to use the term of W. I. Thomas, to *define* the situation. Therefore, he cannot stop at an approximate acquaintance with the new pattern, trusting in his vague knowledge *about* its general style and structure but needs an explicit knowledge *of* its elements, inquiring not only into their *that* but into their *why*. Consequently, the shape of his contour lines of relevance by necessity differs radically from those of a member of the in-group as to situations, recipes, means, ends, social partners, etc. Keeping in mind the above-mentioned interrelationship between relevance, on the one hand, and typicality and anonymity, on the other, it follows that he uses another yardstick for anonymity and typicality of social acts than the members of the in-group. For to the stranger the observed actors within the approached group are not – as for their co-actors – of a certain presupposed anonymity, namely, mere performers of typical functions, but individuals. On the other hand, he is inclined to take mere individual traits as typical ones. Thus he constructs a social world of pseudo-anonymity, pseudo-intimacy, and pseudo-typicality. Therefore, he cannot integrate the personal types constructed by him into a coherent picture of the approached group and cannot rely on his expectation of their response. And even less can the stranger himself adopt those typical and anonymous attitudes which a member of the in-group is entitled to expect from a partner in a typical situation. Hence the stranger's lack of feeling for distance, his oscillating between remoteness and intimacy, his hesitation and uncertainty, and his distrust in every matter which seems to be so simple and uncomplicated to those who rely on the efficiency

especially any establishment of new social contacts, even between individuals, involves analogous phenomena, although they do not necessarily lead to a crisis.

of unquestioned recipes which have just to be followed but not understood.

In other words, the cultural pattern of the approached group is to the stranger not a shelter but a field of adventure, not a matter of course but a questionable topic of investigation, not an instrument for disentangling problematic situations but a problematic situation itself and one hard to master.

These facts explain two basic traits of the stranger's attitude toward the group to which nearly all sociological writers dealing with this topic have rendered special attention, namely, (1) the stranger's objectivity and (2) his doubtful loyalty.

1. The stranger's objectivity cannot be sufficiently explained by his critical attitude. To be sure, he is not bound to worship the "idols of the tribe" and has a vivid feeling for the incoherence and inconsistency of the approached cultural pattern. But this attitude originates far less in his propensity to judge the newly approached group by the standards brought from home than in his need to acquire full knowledge *of* the elements of the approached cultural pattern and to examine for this purpose with care and precision what seems self-explanatory to the in-group. The deeper reason for his objectivity, however, lies in his own bitter experience of the limits of the "thinking as usual," which has taught him that a man may lose his status, his rules of guidance, and even his history and that the normal way of life is always far less guaranteed than it seems. Therefore, the stranger discerns, frequently with a grievous clear-sightedness, the rising of a crisis which may menace the whole foundation of the "relatively natural conception of the world," while all those symptoms pass unnoticed by the members of the in-group, who rely on the continuance of their customary way of life.

2. The doubtful loyalty of the stranger is unfortunately very frequently more than a prejudice on the part of the approached group. This is especially true in cases in which the stranger proves unwilling or unable to substitute the new cultural pattern entirely for that of the home group. Then the stranger remains what Park and Stonequist have aptly called a "marginal man," a cultural hybrid on the verge of two different patterns of group life, not knowing to which of them he belongs. But very frequently the reproach of doubtful loyalty originates in the astonishment of

the members of the in-group that the stranger does not accept the total of its cultural pattern as the natural and appropriate way of life and as the best of all possible solutions of any problem. The stranger is called ungrateful, since he refuses to acknowledge that the cultural pattern offered to him grants him shelter and protection. But these people do not understand that the stranger in the state of transition does not consider this pattern as a protecting shelter at all but as a labyrinth in which he has lost all sense of his bearings.

As stated before, we have intentionally restricted our topic to the specific attitude of the approaching stranger which precedes any social adjustment and refrained from investigating the process of social assimilation itself. A single remark concerning the latter may be permitted. Strangeness and familiarity are not limited to the social field but are general categories of our interpretation of the world. If we encounter in our experience something previously unknown and which therefore stands out of the ordinary order of our knowledge, we begin a process of inquiry. We first define the new fact; we try to catch its meaning; we then transform step by step our general scheme of interpretation of the world in such a way that the strange fact and its meaning become compatible and consistent with all the other facts of our experience and their meanings. If we succeed in this endeavor, then that which formerly was a strange fact and a puzzling problem to our mind is transformed into an additional element of our warranted knowledge. We have enlarged and adjusted our stock of experiences.

What is commonly called the process of social adjustment which the newcomer has to undergo is but a special case of this general principle. The adaptation of the newcomer to the in-group which at first seemed to be strange and unfamiliar to him is a continuous process of inquiry into the cultural pattern of the approached group. If this process of inquiry succeeds, then this pattern and its elements will become to the newcomer a matter of course, an unquestionable way of life, a shelter, and a protection. But then the stranger is no stranger any more, and his specific problems have been solved.