

Formal Ideologies - A Personal Questionnaire¹

This questionnaire is designed as a tool to help you develop your *personal ideology*. It provides an opportunity for you to consider your position on some key values. It links your responses with values that form the basis of several *formal ideologies*.² If you compile your answers to the questionnaire, you will get an indication of the formal ideologies with which you share some values. A **Worksheet**, at the end of the questionnaire, gives you some ideas on what you can do next.

Each of the 96 questions relate to a central value of a formal ideology - Fascism, Conservatism, Individualism, Liberalism, Humanism, Marxism, Socialism or Anarchism. Questions look at values held by each school of thought, in relation to the 4 areas which are included in every ideology - human nature and existence of *higher power*, the relationship between the individual and family/community, the role of society/governance and legitimate ways of maintaining or changing society.

Note that this is a long and demanding process. Consider gradually tackling the questions over several days or weeks. It will be worth the effort!!!

Instructions - Step 1

Take your time going through the following statements. Read and think about each very carefully. Then write down a score for each statement:

- 2 = strongly disagree
- 1 = disagree
- 0 = neither agree nor disagree; don't know
- +1 = agree
- +2 = strongly agree

You may also find it useful to record comments *as you go* (on a separate sheet).

Feel free to return to any statements you're undecided about - it's not important to complete the questionnaire in chronological order.

APOLOGY: The language used here (particularly the term "the State") is very Western ... the next stage of development will be to find more inclusive language! ("The State" refers to the largest social structure used to manage a given group of people - eg. the tribe, the nation.)

¹ © Copyright Suzi Quixley 1998 & 2009 (revised). It is based on a document which was jointly copyright Liz Archer & Suzi Quixley 1993. This is a modified form of Liz's original questions developed for the Australian Federation of Youth Sector Training Councils in 1993. In 1993, Suzi wrote the accompanying text. She subsequently revised the text in 1998, and the whole document in 2008. **A handout listing these values as sets according to their formal ideology, and an overview of different formal ideologies are also available.**

² An *ideology* is a packaging of compatible values - a *values system*. Many people have done this before - hence the existence of *formal ideologies* such as Individualism, Marxism or Anarchism. Everyone has a unique ideology - their *personal ideology*, or their values system. Drawing on the thinking of other people with whom you share some values, can be helpful when developing your own personal ideology.

Q No	Your Score	Value
1		Human beings are essentially animals. Our evolution as a species is determined by the <i>laws of nature</i> , including survival of the fittest.
2		Humans are born equal, but with different characters. Individual character primarily determines individuals' actions and opportunities in life.
3		Social action should focus on addressing the inequities created by capitalism, rather than addressing personal, cultural or social issues. Pre-occupation with these issues may detract from the <i>real</i> issues that need to be addressed in order to improve society.
4		The State should act to protect individual and civil liberties including freedom of the press, political democracy, the legal right to oppose government policy, religious liberty, the legal right to choose when to die and artistic/scientific/cultural freedom.
5		Society would operate most effectively if individuals were governed by mutual relations rather than by artificial or imposed laws, structures and institutions, including the State.
6		A stable State requires firm and impartial legal codes and law enforcement agencies.
7		Every individual should be given an equal opportunity to participate in a free, capitalist society.
8		Humans are naturally cooperative and aware of themselves and others. It is the existence of authoritative or hierarchical structures that corrupts this natural behaviour and generates <i>bad</i> behaviour by individuals.
9		Humans are naturally innovative. The creativity of the majority is undermined by their social role as consumers (rather than innovators).
10		Humans are naturally instinctual, with the capacity to exercise reason and distinguish <i>good</i> from <i>bad</i> .
11		The State should not intervene in the economy. This means, unfortunately, that some individuals will inevitably win and others will lose. But this is better than trying to control the free market.
12		Communal needs are more important than individual needs. A social structure based on private ownership and individual goals forces people into competition against one another. This inevitably leads to communal hardship.
13		Interracial marriage, homosexuality, divorce and abortion are all symptoms of a weak and degenerate State in need of strong leadership.
14		Social changes are generally a <i>bad</i> thing. They disrupt routine and generally do not produce better outcomes. Habit and tradition are more reliable guides to social and personal prosperity and stability.
15		The most effective change agent is direct and voluntary action taken by those most affected by the decision or situation.
16		Political power should be decentralised and private property abolished.

17	Humans share many more similarities than differences in their biological and mental structures. All individuals should be considered to be equal and therefore have equal rights.
18	All social progress lies in the free exercise of individual energy.
19	Humans are naturally predominantly selfish, destructive and aggressive.
20	Humans are naturally cooperative. Oppression is an unnatural state of being caused by the competition created when a minority of people has power.
21	Individuals can only know true freedom in a classless, non-capitalist society.
22	Political power and economic structures should be centralised under a strong and popularly elected government, to ensure resources are distributed according to need rather than greed.
23	The existence of a higher being or afterlife cannot be proved. Humans are individually and collectively responsible for creating <i>heaven</i> , here and now, on earth.
24	Individuality can only be realised by some and only at the expense of others. Individual freedom is never absolute but consists of specific freedoms individuals win for themselves at specific times.
25	The State's function does not include taking responsibility for social and economic functions which have traditionally been provided by the family or community. Dependence upon State welfare benefits and services weakens moral fibre by encouraging idleness, degeneracy and family breakdown.
26	The most important social value is the individual's right to freedom of (social, political, religious, cultural and economic) association and expression.
27	Humans are naturally cooperative and aware of themselves and others. Given the freedom to do so, they would choose to live together in a condition of mutual respect.
28	All individuals must become, in ideal and practice, a citizen of a world community. The greatest hope for planetary survival lies in focusing on commonality and valuing the diverse nature of all human beings.
29	Human nature is biologically determined; some are stronger than others. Stronger individuals naturally rule over weaker individuals or groups.
30	The main purpose of the State is to protect the freedom, equality and security of all individuals. All should be treated equally before the law, without favour toward any group or individual.
31	Violence and censorship are justified if they serve the interests of the State.
32	Humanity would be free from all alienation and oppression, if the tools of capitalist privilege (class, wage labour and private ownership) were abolished.

33		The State should encourage maximum freedom of opportunity for different moral, political, religious and social values in society.
34		The means used to achieve social change must be collaborative, rather than hierarchical. Otherwise, one authoritative structure would simply be replaced by another.
35		Humans are naturally resistant to change. It is natural to prefer the familiar to the unknown; the tried to the untried; the actual to the possible; the convenient to the perfect.
36		Issues within the <i>private sphere</i> (personal life) are politically insignificant. They are merely symptoms caused by the inequities inherent within capitalism.
37		No individual has the right to authority over another. None should be expected, or allowed, to make decisions on behalf of another.
38		Education, including development of individuals' capacity to reason and awareness of choice and responsibility is the key to individual freedom and social progress.
39		Human nature is essentially <i>good</i> and humans are therefore fundamentally equal.
40		The only legitimate functions of the State are to protect the country from war and invasion and to punish those who break the law. Laws should never intrude on individuals' freedom to define <i>moral behaviour</i> for themselves, and to enjoy civil liberties.
41		Social change is best achieved using peaceful actions and legally sanctioned or constitutional processes of change.
42		Human beings are governed by the <i>laws of nature</i> . Removal of defective genes from the gene pool is essential to our ultimate survival as a species.
43		Humans are naturally neither <i>good</i> nor <i>evil</i> . They react in radically different ways under different conditions or circumstances.
44		Individual achievement is largely a result of individual character and actions. Therefore, the State should never act in the interests of the disadvantaged over the more advantaged.
45		The best way to resolve the conflicting interests of individuals is to bring the State together under a single body controlled by strong leaders.
46		Service to others in the community is the ultimate moral ideal. Individuals find their own highest good in working for the good of all.
47		Humans are born ignorant, not <i>wicked</i> or <i>bad</i> . Education is essential to enabling individuals develop their capacity to reason and act in positive ways.
48		The right to property should derive from individual and collective labour and effort, rather than structural power or accident of birth (eg. family inheritance).
49		State security and economic strength is best achieved through enabling capitalism to function freely. This includes low taxation, minimal welfare expenditure and individual negotiation of pay and working conditions.

50	Private ownership should be strengthened where small property has survived as a technologically-efficient unit. However, this should only occur in the context of the State determining overall collective interests.
51	Individuals should be encouraged to seek goals they can realistically hope to attain, rather than engaging in wider social action.
52	Every individual and family has their role and function - or <i>station</i> - in life which is determined by a <i>natural order</i> in society.
53	Humans are naturally competitive. If individuals are allowed to act on their competitive instinct, humanity will continue to move in beneficial directions.
54	The most important social value is the right for individuals to be left free to make their own life decisions. All are entitled to maximum possible individual freedom and autonomy.
55	Humans are naturally cooperative and seek to live harmoniously with each other and the natural world.
56	The only way individuals can access freedom is through the State. The State should therefore have the power to control all aspects of society.
57	Private ownership should be abolished in favour of State ownership.
58	Decisions affecting groups or communities should be made on the basis of communal need, with production according to ability, and distribution according to need.
59	If educated and allowed to function freely, humanity would develop a system of social organisation which would bring happiness to all.
60	Humans - not <i>god</i> or <i>fate</i> or <i>karma</i> - are ultimately in control of their own life choices and actions.
61	Human nature is primarily biologically determined. We are naturally unequal - in areas such as intelligence, size, personality, strength, etc.
62	Humans are naturally self aware and interconnected. Alienation from themselves and others is a result of the social division of labour (class, wage labour and private ownership).
63	The individual always has moral priority over the family, community or any other group.
64	Extending a State's territory is a sign of strength. A strong State is one which seeks to expand its boundaries.
65	Natural laws govern the production and distribution of wealth in a capitalist economy. Society will function more effectively if a <i>laissez faire</i> , rather than government-regulated, approach is taken to the economy.
66	All individuals should be directly and actively involved in decision making processes about issues that affect them.
67	Individuals and families are responsible for accepting their economic and social circumstances, and living within their means.
68	Individuals and communities will take direct and active responsibility for their own actions when allowed to manage themselves. The only way to ensure that individuals will interact together harmoniously is if they are free from all domination or imposed authority.

69	The State, as the people's representative, should control all economic activity.
70	Traditional Western family values and social roles are the best basis for achieving a stable society.
71	Anti-discrimination legislation and affirmative action policies and strategies are primary ways to ensure a more equitable and just society.
72	Human beings are naturally self aware and interconnected. Alienation from themselves and others is a result of social disadvantage, including gender, class and race oppression.
73	Individuals are responsible for their own actions, and should be encouraged to contribute to their own betterment. If individuals are unable to provide for themselves, then their community or the State should provide for them.
74	A society that seeks to achieve unity through diversity is more consistent with human nature than a society that strives for unity through uniformity. All opinions, no matter how unpopular, should be tolerated.
75	Strong State leaders are best able to determine any need for social change.
76	The State should act as a regulatory body, coordinating the equitable distribution of resources across the population.
77	The minority who benefit from capitalism are unlikely to give up their power willingly. However, capitalism contains the seeds of its own destruction. When the circumstances are right, those deprived by the capitalist system will claim what is rightfully theirs.
78	All individuals are part of society and society is a part of them. They fail themselves if they do not develop as a social human being.
79	Humans are naturally inclined to do <i>good</i> . <i>Bad</i> behaviour is generally a result of lack of education or awareness, rather than malice.
80	Individuals, families and communities rely on being part of a State to be able to function effectively. It is everyone's duty to serve the State, because without the State individual freedom cannot be guaranteed.
81	Individual freedoms are a privilege, not a right. Access to these freedoms should be restricted to those who can demonstrate their ability to exercise these privileges responsibly.
82	The State should be based upon common consent and democratic process. Laws should not infringe upon the individuals' right to life, liberty and property.
83	Human beings are shaped by their environment rather than by genetic factors; by the social structure, rather than individual strengths or weaknesses; by nurture, rather than nature.
84	The biggest source of tension between individuals in capitalist societies is the alienation caused by the majority of the population providing their labour to benefit a minority.
85	Individual freedom is impossible to achieve in the absence of private enterprise and ownership.

86	Any system of government should separate executive power (management), legislative power (law/policy making) and judicial power (enforcement), to minimise the risk of those in power abusing their authority.
87	Humans are naturally both <i>good</i> and <i>social</i> .
88	The means and the end of social organisation are the same. How humans do things is as important as what they do.
89	The central concern of any society is the protection of individual freedom.
90	Religion has undermined humans' natural inclination to analysis and acting in the interest of the majority in society.
91	The degree and impact of oppression varies between societies. It depends on the way race, class, gender, age, sexuality and ability are viewed by the (minority) dominant culture.
92	All conflict resolution and problem solving strategies, whether at a personal or global level, must be based upon peaceful, non-violent and legal means.
93	State interests (as defined by the State) are more important than individual freedom. If human beings are to survive as a species, we may need to sacrifice some personal freedoms in exchange for human evolution through State growth.
94	The State is responsible for ensuring that all citizens end up equal. It should intervene to improve the situation of disadvantaged groups.
95	The best way to ensure collective prosperity is through a one party State with strong leaders. The talented minority who are stronger should rule over the weaker to protect against <i>the masses</i> being easily swayed by their own small concerns.
96	The key role of the State is to ensure equitable distribution of economic resources across the population.

Instructions - Step 2

The next page is a grid for recording your scores - next to the relevant question number. For example, your score for Q1 will go first in the top left-hand grid, followed by your scores for Q25, and Q37. Mark any values you were unable to score with an X. (Lots of X's indicate that you need to either think more about your values, or seek clarification on what the statements actually mean.)

After entering all scores, add up the total boxes. This will give you an indication of your strength of agreement (positive scores) or disagreement (negative scores) with each ideology in relation to the 4 'big' ideological questions. (The highest possible score for any total is +6, and the lowest is -6.)

Add up your grand totals to get an indication of your overall inclination toward each ideology. (The highest possible score for any ideology is +24, and the lowest is -24.)

Score Sheet : Ideology Questionnaire

	Fascism		Conservatism		Individualism		Liberalism		Humanism		Marxism		Socialism		Anarchism	
View of Human Nature & Higher Power	1		19		2		47		55		9		20		8	
	29		35		10		53		60		62		72		27	
	42		61		39		79		87		90		83		43	
	Total		Total		Total		Total		Total		Total		Total		Total	
Relationship Between Individual & Groups	13		52		54		7		17		21		12		37	
	80		67		63		26		46		36		48		68	
	93		81		89		74		78		84		91		88	
	Total		Total		Total		Total		Total		Total		Total		Total	
Social Organisation/ Management	56		6		11		30		4		57		50		5	
	64		25		40		82		33		69		76		58	
	95		49		44		86		73		96		94		66	
	Total		Total		Total		Total		Total		Total		Total		Total	
Social Change/ Maintenance	31		14		18		38		23		3		22		15	
	45		51		24		59		28		32		41		16	
	75		70		85		65		92		77		71		34	
	Total		Total		Total		Total		Total		Total		Total		Total	
Grand Total																

Worksheet : Ideology Questionnaire

Drawing on your questionnaire results, respond to the following:

1. Rank the formal ideologies in overall order, beginning with the one you most agree with. (Your list should reflect your **Grand Total** for each ideology.)
2. Which formal ideology - or ideologies - are you most inclined to agree with? In which areas? Why?
3. Which formal ideology - or ideologies - are you most inclined to disagree with? In which areas? Why?
4. Write down all the statements you **strongly agree** with (+2 scores). Are these congruent? Are there any inconsistencies or contradictions between them? If so, how might you resolve these? (eg. Are some *values* and others *beliefs*?³ Which values/beliefs are more important to you? Which require some further processing?)
5. Repeat the above process with all the statements you **strongly disagree** with (-2 scores).

Congratulations! You have just processed some of your beliefs into values, and articulated some core values.

6. On the basis of the above answers, write a statement which most reflects your values about each of the following headings. Note which formal ideologies, if any, they are consistent with:
 - Human nature and existence/role of *higher power*.
 - The individual in relation to the group/family/community.
 - Social organisation/management/governance.
 - Strategies for social maintenance or change.

And ... you know which formal ideologies might offer the most useful guidance and compatible new values ideas.

Enjoy exploring and developing your personal ideology further!

³ A *belief* is something you've always just **assumed** to be true. A *value* is a belief that you have worked through (or a new idea which emerged while you were thinking through a belief).