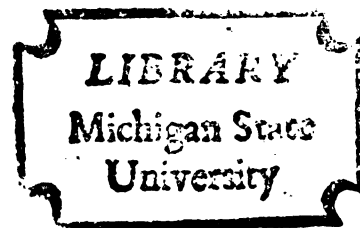


FACTORS CONTRIBUTING TO ANTINOMIAN
ORIENTATIONS AMONG UNIVERSITY STUDENTS

Thesis for the Degree of Ph. D.
MICHIGAN STATE UNIVERSITY
DANIEL ANTHONY QUIRK, Jr.
1971



This is to certify that the

thesis entitled

Factors Contributing to
Antinomian Orientations
Among University Students

presented by

Daniel Anthony Quirk, Jr.

has been accepted towards fulfillment
of the requirements for

Ph.D. degree in Political Science

A handwritten signature in cursive script, reading "Frank A. Primo". The signature is written in dark ink and is positioned above a horizontal line.

Major professor

Date July 28, 1971

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ABSTRACT

FACTORS CONTRIBUTING TO ANTINOMIAN ORIENTATIONS AMONG UNIVERSITY STUDENTS

By

Daniel Anthony Quirk, Jr.

The traditional roots of the term antinomianism are theological. The concept has been used historically to denote the attitudes of religious groups who believed that the conscience of any individual was a higher authority than the external moral law because the divine was internalized in each person. As a result of this belief, these groups often found themselves rejecting the moral code of their societies. Antinomianism is used in this study to describe a world view characterized by a rejection of external authority--both legal and social--in favor of individual conscience as the primary guide for behavior. In the contemporary period, such a value system surfaces among affluent university students in developed societies who fear the possibility that their humanistic beliefs are becoming historically irrelevant. As a result they find themselves isolated from the cultural goals and behavioral norms of their societies.

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This study is an attempt to discover the socio-cultural factors associated with the emergence of such antinomian orientations.

Socialization theorists have written that an individual's attitude toward authority is formed in his early experiences with parental authority. Some have proposed that rejection of societal authority structures is related to childhood experiences with authoritarian parents. At the same time, others have stated that it is the permissive nature of parental authority in industrialized societies which is the cause for youthful disaffection. Yet, I view the emergence of antinomianism not as a socialization question but as being associated with societal status and identity deprivation which results in a turning inward and a rejection of societal norms and values. Thus, I hypothesized that no relationship would be uncovered between parental authority patterns and antinomian beliefs.

Instead, contemporary antinomianism is defined as a reaction by affluent middle class students to the fear of historical irrelevance. It is seen as a revolt of the humanist against the restraints of technocratic society. Therefore, it was hypothesized that antinomians would have a different vision of what their future lives would be like than those who do not share their basic beliefs.

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The antinomian's future expectations would be of an inner-directed life in a relatively unstructured environment.

In order to test these two fundamental hypotheses, a random sample of Michigan State University students were questioned using scales which were constructed to tap the respondent's attitude toward authority, his acceptance of cultural goals and institutional norms, his family socialization patterns and future life expectations. A chi square and regression analysis was performed on the data gathered to test the hypothesized relationships.

As anticipated, no relationship was uncovered between the type of parental authority experienced by an individual and the extent of his acceptance of authority outside of the self. Yet, the adaptation of the individual to his society's cultural norms and values does seem to be associated with the strictness of parental control. These significant relationships, however, may be a function of the operationalization of these variables.

The antinomian was found to have a vision of the future which was distinct from that of those who do not share his rejection of institutionalized authority. The antinomian looks forward to a life style characterized by the importance of close personal relationships and a relatively unstructured and non-professional work environment. While the status deprivation hypothesis cannot be

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Daniel Anthony Quirk, Jr.

directly tested with the available data, these results do support the notion that the emergence of antinomianism among university students is related to the conflict between their humanistic ideals and technocracy's need for objectivity, centralized control and formalized life styles.

FACTORS CONTRIBUTING TO ANTINOMIAN
ORIENTATIONS AMONG UNIVERSITY
STUDENTS

By

Daniel Anthony Quirk, Jr.

A THESIS

Submitted to
Michigan State University
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

Department of Political Science

1971

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I wish to thank Ada Finifter and David V. J. Bell for their perceptive and thoughtful criticisms of the original draft of this dissertation and their helpful suggestions for its improvement. A research grant from the Educational Development Program of Michigan State University gave me the opportunity to work on a project concerned with testing new techniques in teaching research methods to undergraduates. This study is an outgrowth of that project.

It is not easy to express the intellectual and personal debt I owe Frank A. Pinner. His theoretical concerns and practical solutions to seemingly insolvable problems are the very bases of this study. With a rare combination of scientific discipline and humanistic concern, his guidance has been well beyond the call of duty as my dissertation committee chairman. I am forever grateful.

I thank my friends without whom things would certainly have fallen apart. And to my parents, for their constant understanding and support, this dissertation is dedicated.

All errors in judgment and analysis are my own.

ACKNOWLEDGEMENTS

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CHAPTER I

ANTINOMIANISM: A QUESTION OF FREEDOM AND CONTROL--AN INTRODUCTORY ESSAY

"And what rough beast, its hour come round at last
Slouches towards Bethlehem to be born?"

William Butler Yeats
"The Second Coming"

Writing in 1920 Yeats believed he was witness to the beginning of a new age in world history. The mysterious final lines of "The Second Coming" leave in doubt the outline of the new era he thought would be ushered in by the new nativity. Yet, the symptoms of the birth were evident to him:

"Things fall apart; the center cannot hold;
Mere anarchy is loosed upon the world"

Today, the poets dream of the new age of Aquarius while the scientists plan for the new post-industrial era in world history. Others envision no new birth but see instead the same anarchic signs of change which Yeats witnessed and warn of degeneration and the death of civilization. These pessimists view current social disorder as a fundamental breakdown in law and order, in respect for authority and in the ties that bind

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civilization together. The optimists contend that these events are inevitable signs of a reordering of cultural relationships which will result in a new definition of civilized society. Which of these visions is the valid interpretation of the future will not be debated here. Instead, it is hoped that the characteristics of Yeats' "rough beast" might be made clearer.

The issues of law and order and respect for authority are not themselves the root cause of social disorientation in American society. They are the way that a deeper division in society is working itself out into the open. The fundamental disagreement is not between political ideologies as such but involves a conflict between opposing, and perhaps mutually exclusive, world views or "Weltanschauungen." The problem should, therefore, not be viewed in terms of politics or economics but at the more general yet more basic level of culture because the alienation of mid-century ". . . strikes beyond ideology to the level of consciousness seeking to transform our deepest sense of the self, the other, the environment" (Roszak, p. 49).

Numerous articles and books have been written in which various commentators attempt to piece together their own interpretation of what constitutes the basic conflict of the times. Lewis Feurer contends that we are witness to a "conflict of generations" and many researchers,

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columnists and politicians have made the "generation gap" the catch-all cause for a wide range of contemporary problems. Theodore Roszak writes of the battle against technocracy and the emergence of a "counter culture." More recently, Charles Reich in The Greening of America notes that what is emerging is a new Consciousness (III) characterized by ". . . a childlike breathless sense of wonder." Stephen Spender in The Year of the Young Rebels speaks of the "moral immoralists" and the "politics of the non-political." Along similar yet less sympathetic lines, John Bunzel writes in Anti-Politics in America "of those who reject politics in the name of some non-political truth." Kenneth Keniston in more general terms sees the development of what he calls a "post-modern style" as civilization moves into the post-industrial age.

Though the biases of these various writers often lead them to somewhat different conclusions, they are discussing the same cultural phenomenon of rapid and radical value change. One reaction to such social change is the emergence of a particular world view to be defined here as antinomian. Rather than merely adding to the already large number of social science concepts, it is hoped that antimonianism will encompass the interpretations offered above and place the basic issues in their proper historical perspective.

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Definition of Antinomianism

In its root sense antinomianism means to be against or opposed to the law stemming from the Greek word for law--"nomos." It has been used historically to denote certain theological movements whose basic assumptions included the idea that the moral law of the Old Testament of Moses was no longer binding upon Christians who were under the law of grace. Those individuals who consciously believed in this doctrine and acted upon it found support for their position in the Epistle of St. Paul to the Galatians in which he states that "a man is not justified by the works of law, but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified" (Galatians, 2:16). These religious antinomians found rationalizations throughout the New Testament for their opposition to the Law of Moses as noted in this summary found in The Dictionary of Christian Theology: "Is not Christ the end of the law (Romans, 10:4), were not the representatives of the law the chief enemies of Christ (Mark, 2:1-3:6), are not those who rely on works of the law under a curse (Galatians, 3:10), are they not cut off from Christ and fall from grace (Galatians, 5:4)."

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Despite the fact that the term antinomianism has been applied sparingly to religious cults and movements, the basic definitions of the concept which are found in the various theological journals and encyclopedias usually include its more general meaning. J. MacBride Sterrett writing in the Encyclopedia of Religion and Ethics views antinomianism in its "wildest sense" as pertaining to any "extreme fanatics who deny subjection to any law other than the subjective caprices of the empirical individual" (Sterrett, p. 581). Although Sterrett claims that he does not want to take his discussion beyond its proper theological role, he does believe that the basic principle underlying antinomianism is found in every area of human activity which is organized or institutionalized:

All who advocate doctrines subversive of the Family, the State, or the Church, are antinomians. All who pervert the principle that "the end justifies the means" into a disregard for established moral laws, so that some personal or finite end be attained are antinomians. And every individual who pleads special exemption from obedience to the common law of morality is an antinomian (Sterrett, p. 582).

Given the more generally applicable definition of antinomianism quoted above, an individual is an antinomian if he finds himself in opposition to the accepted fundamental cultural values and norms of his society. Yet, all social protest is not antinomian. A review of some of the groups and so-called movements which historically have been labeled antinomian might be instructive in limiting the definition further.

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Antinomian Movements and Groups*

There are two major strains which run through the history of antinomian groups and they differ in the intensity and pervasiveness of their cultural heterodoxy. One thread tends to be concerned primarily with the controversy over the meaning of the scriptures, over official dogma and over the necessity of obeying the Mosaic law given the coming of the New Testament and the spirit of Jesus Christ. Many Gnostics in the early years of Christianity believed that the Mosaic law was too formal and not spiritual enough and also that the Old Testament law had allowed too much sexual indulgence. The ascetic followers of Marcion and the Manichaens rejected the Mosaic law for the reason of its immorality and have been described because of their protest as antinomian.

The second strain of antimonianism, which also surfaced in the early years of the Christian era, is characterized by the beliefs and behavior of the Messalians and the Adamites. The Messalians were a mystical sect which developed in the fourth century in Syria, Mesopotamia and Armenia who are said to have "practiced a squalid kind of asceticism, mendicancy, promiscuous sleeping together of men and women, and prayer to devils"

*The historical review is a summary of "Antinomianism and Antinomian Controversies" by A. H. Newman, in The New Schaff-Herzog Encyclopedia of Religious Knowledge, I, 196-200.

(Newman, p. 197). Thus, while both the Manichaens and the Messalians valued the spirit over the law, the former group did not use that belief to justify sexual behavior which the law had declared immoral and the latter group did.

Antinomian groups of the Messalian style prospered throughout the Middle Ages. Gertrude Huehns in her book, Antinomianism in English History, claims that a major reason for this extensive religious heterodoxy was that it helped medieval man in his search for "personal certainty which he needed in order to put distance between himself and the increasingly baffling conditions of his time" (Huehns, p. 26). Such groups as the Bogomiles were accused of immoral behavior based on antinomian beliefs as were those who followed the pantheistic Amalric of Bena who claimed that "to those constituted in love, no sin is imputed" (as quoted in Newman, p. 197). These groups along with the Brethern of the Free Spirit believed that it was impossible for spiritual man to sin because "the spirit in him, which is God, is not affected by the flesh and can not sin, and because the man, who is nothing, can not sin so long as the spirit, which is God, is in him" (as quoted in Newman, p. 197).

During the sixteenth and seventeenth centuries, the ideas of the Brethern of the Free Spirit are found as the basis for such groups as the Libertines--a pantheistic

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sect present in the Netherlands around 1525--as well as the Familists (Family of Love) founded by Hendrik Niclaes in 1540. Niclaes was a merchant who though outwardly a Roman Catholic all his life became involved with individuals who were committed to the Reformation and was twice imprisoned for his religious and moral heterodoxy. At the age of 39, Niclaes claimed to be a prophet and began to write and publish secretly his ideas. He also traveled extensively in Europe and England and gained many followers between 1540 and 1560. The Familists were a mystical pantheistic sect who did not reject the law of the Bible and the teachings of the Church so much as they ignored them--claiming that the law simply paved the way for what they called the "age of love."

In the seventeenth century the other branch of antinomianism reappears in the hyper-calvinistic teaching of men like Piscator and Gomar in the Netherlands and in the debate between Agricola and Luther over the importance of the gospel of the law versus the gospel of love. Agricola claimed that faith alone without works was sufficient for salvation.

The last mention of antinomian movements in theological history is in the seventeenth century with both strains evident. The Ranters followed in the footsteps of the Brethern of the Free Spirit and the Familists and carried the basic assumptions of these sects even further

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They denied the existence of the devil, heaven and hell. Moses they declared to be a conjurer and Christ, a deceiver of the people. Prayer is useless. Preaching and lying are all one. The Scriptures they regarded as cast-off fables and when they condescended to use them at all they practiced the most absurd allegorizing (Newman, p. 198).

The less radical antinomian branch surfaces in the mid-seventeenth century in the New England colony of Massachusetts. Fortunately, the details of and motivations behind the American movement are obtainable. In order to ascertain some picture of the sociology of antinomian movements, it might prove helpful to look at the New England case in some detail.

Antinomianism in America

The antinomian controversy in the colony of Massachusetts in the 1630's centered around the religious beliefs of Anne Hutchinson, Joseph Cotton and their followers but its motivations were social, political and especially economic. As David Hall points out, the antinomian struggle of 1636 was vital to the control of the colony and since it came at a time when the new society was still taking shape the results were decisive to the future of New England and maybe even the United States.

The religious argument between the antinomians and the ministers of the church was over the correct answer to the question, "How does the saint know that he

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is saved? Cotton contended that the other ministers were "legalists" who preached the "covenant of works"* rather than the "covenant of grace." The antinomians claimed that the Puritan ministers misinterpreted the scriptures when they taught that evidence for one's salvation was found in the outward signs of the works one performed. Hutchinson held that most of the ministers taught that an individual could be sure if he was a member of the elect, if he lived a righteous life and was rewarded by God with material well-being. The antinomians believed instead that works alone were not a measure of salvation. Salvation to Hutchinson and Cotton could be achieved only with the free gift of grace.

The actual motives for these religious arguments, however, are found in the social and economic position of the opposing groups. Social movements are usually made up of individuals whose personal values or needs are met by the ideological objectives of the group. David Hall in The Antinomian Controversy 1636-1638 claims that the disagreement was, "not about matters of doctrine but about power and freedom of conscience" and that Hutchinson and Cotton were, "rebels against the dogmatic tyranny of the ministers" (Hall, p. 11). While Hall stresses the

*Covenant of works refers to the covenant God made with Adam--man without sin could ensure his salvation by perfect obedience to law. After the fall--works alone no longer earned salvation--the New covenant of grace-gospel of Christ and his love could ensure salvation.

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political aspects of the antinomian protest, Emery Battis in Saints and Sectaries concentrates on the economic motives by hypothesizing that

There was a relationship between the economic and religious views of the Bostonians implicated in the Hutchinson movement; and Mrs. Hutchinson's doctrines were most attractive to those persons whose economic interests were frustrated by the organic morality of the orthodox clergy and gentry (Battis, p. 264).

To support his economic interpretation of the antinomian controversy, Battis presents background data on the members of the colony who joined Anne Hutchinson. The data demonstrate that the antinomians differed in significant ways from those who did not accept Cotton's viewpoint. The protestors tended to be early arrivals to the colony who were professional men--merchants and craftsmen--residing in the city of Boston. In addition, there was evidence that family and regional origin in England also distinguished the antinomians from the rest of the community. Lastly, a great many of the antinomians, especially the core group, had held elected positions in the colony. These, then, were men of high social status with a decided psychological and economic commitment to the new society which makes it all the more fascinating that many of them accepted banishment rather than compromise their cultural and religious beliefs. Yet, a closer examination of the background data shows that the antinomians were men of a particular kind of status which was threatened by the authority of the

church and its basic teachings on salvation. These men were entrepreneurs who belonged to a church which sided with the agriculturalists and yeomen of the colony. The landed gentry and yeomen who were in the majority on the General Court--the ruling legislative body--sought strict economic regulation to control inflation. They based their economic beliefs on an organic social philosophy and allied with the clergy who, "insisted on an organic social ethic as an intrinsic part of the Puritan moral code and demanded strict compliance in evidence of a regenerate state" (Battis, p. 263). The antinomians feeling their economic interests inhibited by this organic social philosophy sought to alter the religious doctrine which was its basis. Clearly, these men felt themselves cross-pressured by the incongruity of the teachings of the church and their secular interests. The result of such a value conflict was the emergence of the antinomian world view.

In order to comprehend more fully the forces involved, it might prove useful to place the New England antinomian controversy in its proper historical context. Those commenting on the era within which the antinomians found themselves stress the fact that it was a century undergoing radical changes in values: "The organic and uniformitarian concepts which had governed society for centuries were being swept aside by atomistic pressures

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implicit in the new philosophy of science and economics" (Battis, p. 288). Hall in commenting on the reaction of the other ministers to the antinomians points out that it resulted in a return to the traditional definition of their authority. In the previous decade there had been a movement toward a sharing of decision-making between ministers and church members but the antinomian controversy was in part blamed on this experimenting with authority. The reaction, therefore, of the ministers to the increased threat to their rule was to reinstitute the formalism of the past. Battis concludes that the antinomians, "aroused a fresh and inordinate dread of heterodoxy. The Puritans refused to accept the warning implicit in the event but rather, rallied to the defense of bastions already crumbling with age" (Battis, p. 289).

Antinomian orientations did not disappear from the American continent when Anne Hutchinson and her followers were banished from Massachusetts. According to Laurence Veysey in his introductory essay in Law and Resistance--American Attitudes Toward Authority, there has been an undercurrent of antinomian attitudes prevalent in American society since the mid-nineteenth century. Veysey does not use the concept of antinomianism in describing these minority cultural assumptions. However, his discussion of this opposition culture follows closely the definition of antinomianism that I am trying to explicate.

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Veysey contends that there are two different definitions of freedom which constitute the fundamental value conflict of the American conscience. To the majority and dominant culture, freedom has always meant the right of individuals to do certain public or conventional acts such as voting, holding public office, worshiping the way one pleases, associating with whom one wants and speaking one's mind. But this generally accepted notion of what freedom means is not the only way of defining the concept. As Veysey notes, "There is freedom to daydream, freedom to create what one calls art, freedom to taunt authority symbols, and freedom simply to go barefoot" (Veysey, p. 11). The dominant American culture has always stressed "disciplined self-direction" rather than the "inner-release" desired by the antinomian.

The antinomian definition of freedom has been a basic assumption of various groups throughout American history. The two primary groups of this type were the abolitionists and the transcendentalists--both of which became a significant minority voice in the 1830's and 1840's. The spirit of these groups pervades till today the minority antinomian orientations of American society. Though the issues have changed in the past one-hundred years, the basic goal of these radical minority groups has remained the same--"the legitimization of serious (but non-Christian) inward self-exploration often linked

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with a contemptuous attitude toward existing social institutions" (Veysey, p. 27). The basic value conflict which has always been present is between two opposing world views: ". . . the pragmatic (matter-of-fact, acquisitive, manipulative) and the transcendental (self-absorbed, cosmic)" (Veysey, p. 27).

The Sociology of Antinomian Movements

It is clear that antinomianism entails a world view or belief system which finds itself in opposition to the dominant cultural values and norms of the society in which it emerges. But all social protest is not antinomian. Only that type of disaffection characterized by a strong sense of individualism coupled with anti-formalism is antinomian.

The religious antinomian's over-riding individualism stems from his belief that he is part of the divine and thus he views human behavior as important not in terms of how rational or useful it is but purely in terms of individual insight. It is not good works which enables man to achieve salvation but grace alone and that grace stems from the "in-dwelling presence of the holy spirit" (Solt, p. 306). Thus it is individual values which are the most significant because they literally stem from the divine.

The cultural antinomian raises the individual conscience above all outside authority. When there is a

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conflict between individual conscience and some external law or regulation, the antinomian always sides with his own personal value system because to him there can be no higher authority.

In politics antinomianism surfaces as anarchism. European anarchism has its roots in the writing of Proudhon, Bakunin and Kropotkin who believed in, ". . . the abolition of private property along with the state, and looked forward to a society of small, largely self-sufficient, voluntarily cooperating communes, each sharing all goods and possessions in common" (Veysey, p. 140). Advocating a less extreme form of anarchism, Thoreau in "Civil Disobedience" also demonstrates his antinomian orientations when he states that, "Law never made men a whit more just; and, by means of their respect for it, even the well disposed are daily made the agents of injustice" (Veysey, p. 78). And again when he concludes that

There will never be a really free and enlightened state until the state comes to recognize the individual as a higher and independent power from which all its own power and authority are derived, and treats him accordingly (Veysey, p. 97).

Yet another example of antinomian ideas from the history of political philosophy can be found in Rousseau's attack on the Enlightenment and his emphasis on the inherent freedom of man. In the Social Contract he states that, "Man is born free; and everywhere he is in chains."

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Against the enlightenment's belief in rationality as the hope of the future, Rousseau emphasizes the significance of reverence, faith and moral intuition.

There is a strong strain of romanticism in the antinomian world view. The romantic prizes the imagination and in Wordsworth's words the "spontaneous overflow" of emotion. The only feelings that are relevant to the romantic are those which are unforced and free from all rules. The romantic and antinomian are in agreement in their, "insistence on the essential role of instinct, intuition and the feelings of the heart to supplement the judgment of the purely logical faculty, 'the head,' whether in the province of artistic beauty, philosophical and religious truth, or moral goodness" (Abrams, p. 9). Many of the antinomian cults and sects discussed above were pantheistic and one finds a similar orientation in the nature poetry of the romantic period and in the philosophy of the transcendentalists. Likewise, the mysticism of antinomianism can be found throughout the poems of Wordsworth, Shelley and Keats.

The antinomian carries his romanticism to the point of being opposed to the strict observance of any prescribed forms in religion, art, philosophy or politics. It is the anti-formalism of the antinomian revolutionary which most distinguishes him from other types of social protestors. Despite the fact that antinomian dissent is

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often discussed in terms of social movements, rarely do they fit the contemporary definition of such phenomena. With the possible exception of the Familists, these so-called groups had no formal goals, no centralized leadership or coherent organization. In fact, the presence of any of these characteristics would be contradictory to the antinomian's individualism and rejection of all external authority structures.

The anti-formalism of the antinomian is the reason why he has historically been characterized as a revolutionary in spirit but rarely in practice. Antinomians consider themselves above questioning ways and means because, "they live by loving and love by living" (Huehns, p. 15). Battis reports that the Hutchinson group never, "reached the point of actually attempting to achieve specific and definable goals, to have a doctrine officially revised, a basic law changed, a text rewritten" (Battis, p. 280). One reason for this lack of positive action may be the fact that antinomian groups usually have found themselves on the defensive. Threatened establishments have tended to react similarly to antinomian movements--banishment in New England, condemnation and outlawing in Elizabethan England and imprisonment in the Netherlands.

Reading through the literature of antinomian movements, one is struck with their lack of success in

turning their religious, cultural or political heterodoxy into accepted modes of thought and action. Yet their seeming failure is understandable when one considers their aversion to any formal means which would be necessary in order to achieve social change. The anti-formalism of the antinomian perhaps dooms him forever to a position of being a member of a counter culture. It is possible that the "rough beast" which Yeats both feared and desired can never be born.

Except for the information presented above on the Hutchinson group, little is known about the type of individuals who have been drawn into antinomian movements and one must be careful not to generalize from one case. It would be too easy at this stage to conclude that antinomianism was a result of elite value conflict caused by economic and political change which has not been followed by corresponding change in dominant cultural values. What does seem clear, however, is that antinomian movements tend to emerge during periods of cultural change which is associated in turn with political and economic change. Antinomianism prospered in the years of the Renaissance and the Reformation--the 14th through the 16th century. This period was a transitional stage in the history of western civilization between the medieval age and the industrial era. The fact that the developed world is in another transitional stage--between the

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industrial age and the post-industrial or post-modern era--may in part account for the emergence of antinomian attitudes among large numbers of individuals.

Contemporary Antinomianism

The antinomian world view has emerged mid-twentieth century to the extent that many are concerned about the breakdown of authority and like Yeats fear what they believe to be degenerate anarchism. The specter of Yeats' "rough beast" is feared, notes Roszak,

By many uneasy intellectuals who fear that the counter culture arrives, not trailing clouds of glory, but bearing the mark of the beast. No sooner does one speak of liberating the non-intellective powers of the personality than, for many, a prospect of the starkest character arises: a vision of rampant, antinomian mania, which in the name of permissiveness threatens to plunge us into a dark and savage age" (Roszak, p. 73).

These fears are exacerbated by statements such as the following by contemporary antinomian Abbie Hoffman:

We shall raise the flag of nothingness over the Pentagon and a mighty cheer of liberation will echo through the land. "We are Free, Great God Almighty, Free at last." School-children will rip out their desks and throw ink at stunned instructors, office secretaries will disrobe and run into the streets, newsboys will rip up their newspapers and sit on the curbstones masturbating, storekeepers will throw open their doors making everything free, accountants will all collapse in one mighty heart attack, soldiers will throw down their guns. "The War is over. Let's get some ass." No permits, no N.Y. Times ads, no mailing lists, no meetings. It will happen because the time is ripe. Come to the Day of Judgement. Forget about degrees, they are useless scraps of paper. Turn them into Litter Art. Don't hold back. Let the baby-Beatles shut your mouth and open your mind (Hoffman, p. 21).

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The reaction of the "mainstream" has been to attempt to imprison or banish those who dare to question accepted cultural values and to behave in ways which go against the grain of traditional norms. The current antinomians are accused of licentious activities and of using their beliefs as an easy way out of facing responsibility in the same way the Hutchinson group of 1636 was accused of seeking an easy path to salvation.

There is ample evidence that many of the contemporary attitudes and behavior which are causing so much concern are antinomian. The individualism of modern antinomians has been labeled "privatism" by Jeffrey Hadden whose definition of this concept brings to mind the primary characteristics of the antinomian: "This generation rejects meaning or authority outside of the self" (Hadden, p. 32). There is a desire for a return to the "human values" of the past as opposed to the seeming emotionless rational plans of the technocracy. The antinomian world view is an alterantive culture to the scientific orientation of modern society. The contemporary antinomian believes that the individual has been forgotten in the calculations of the rational objective expert whose primary concerns are with planning and efficiency. External authority is replaced by personal experience as the foundation of attitudes and behavior. The rejection of outside authority often surfaces as

anti-academicism as seen in this quote from James Simon Kunen's Strawberry Statement, "Gandhi had no Gandhi to read and Thoreau hadn't read Thoreau. They had to reach their own conclusions and so will I" (Kunen, p. 37).

The emphasis on individualism and personal expression places the contemporary antinomian in a decidedly romantic tradition. Stephen Spender pointed out this connection when he noted that,

Just as the young poets of the Romantic movement responded to a Europe torn between revolution and reaction, first of all with impassioned cries torn out of their lives, so the original protest of rebelling young Americans against America was the Beatnik's one of asserting hysterical rebellious identities against the mechanized dominating conformism of America (Spender, p. 136).

Others, such as Daniel Bell, have argued that the current social protest is nothing more than, "the guttering last gasp of a romanticism soured by rancor and impotence" (as quoted in Keniston, 1969, p. 122). Whether or not it is humanism's last attempt to stem the tide of technological advancement and the complete domination of the scientific world view, some contemporary "radicals,"

. . . do indeed have a positive conception of the good society; it is the primitivistic, handicraft-oriented Gemeinschaft ideal first formulated by nineteenth century critics of the Industrial Revolution and now, despite its apparent implausibility made far more attractive by the realities of mid-twentieth century technology, bureaucracy and warfare (Veysey, p. 35).

The emphasis on personal experience and individual feeling logically finds expression in a protest against

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any attempt at the institutionalization of human activity. Roszak in The Making of the Counter Culture defines technocracy as, "that social form in which an industrial society reaches the peak of its organization integration. It is the ideal men usually have in mind when they speak of modernizing, up-dating, rationalizing, planning" (Roszak, p. 5). The antinomian finds himself at odds with the technocracy because it demands a formalized life style which the antinomian cannot accept. Kenneth Keniston has summed up the antinomian nature of much of present day protest by contending that

. . . in manner and style, these young radicals are extremely "personalistic," focussed on face-to-face direct and open relationships with other people; hostile to formally structured roles and traditional bureaucratic patterns of power and authority (Keniston, 1968).

As in the past, the anti-formalism of the antinomian makes it difficult for him to express his beliefs in terms of political action. Contemporary radicals are criticized for not having a practical alternative to the accepted means of handling the complex problems of modern society. Yet, the antinomian sees no need to offer such solutions because his life style and world view make them unimportant to him. Charles Reich, for example, expresses this sentiment in the following fashion, "When we have outlined a different way of life, we have said all we can meaningfully say about the future. The hard questions-- if by that is meant a political or economic organization

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are insignificant, even irrelevant" (Reich, p. 21). The "hard questions" are not even considered by the antinomian because he sees the problem not in social or political terms but instead at the level of culture and the individual psyche. That there is no sense of an organized social movement in the rhetoric of the antinomian is evident in the following quote from Abbie Hoffman:

What would happen if large numbers in the country started getting together, forming communities, hustling free fish on Fulton Street, and passing out brass washers to use in the laundromats and phones? What if people living in slums started moving into abandoned buildings and refusing to move even to the point of defending them with guns? What if this movement grew and busy salesmen sweating under the collar on a hot summer day decided to fuck the system and headed for welfare? What if secretaries got tired of typing memos to the boss's girlfriend in triplicate and took to panhandling in the streets? What if they called a war, no one went? What if people who wanted to get educated just went to a college classroom and sat-in without paying and without caring about a degree? Well, you know what? We'd have ourselves one hell of a revolution, that's what (Hoffman, p. 219).

There is the sense that once the consciousness of a society has been changed, the hard political and social questions will either be easily answered or more likely prove to have been irrelevant. The current antinomians, like their ancestors, are moved by non-political ideals and commitments which make the political meaningless to them.

Contemporary antinomianism is a cultural phenomenon involving primarily young university students from middle class backgrounds in highly industrialized societies.

The 1960's have been a time of unrest on college campuses around the world and in the United States such discontent reached a level unheard of in the history of the nation. Beginning with the Berkeley Free Speech Movement in 1964, the demands and activities of "student radicals" have increasingly become subjects of analysis by the mass media, politicians, various committees and commissions, as well as by social researchers. The analysis has often concentrated, however, on the fact that the protestors were young rather than on what was upsetting them or what kinds of alternatives were being offered. More importantly perhaps, little attempt has been made to place the discontent among university youth into its proper historical, political, social, and cultural context. It is not the mere fact that a protestor is young that makes him man the barricades or begin living in a commune but more likely something about the relationship of youth as a group to the rest of the society which is the root cause. As Keniston has argued, rather than focussing on the generational conflict or the fact that there are more young educated people than ever before in order to comprehend student unrest,

More relevant factors are the relationship of those under 30 to the established institutions of society (that is, whether they are engaged in them or not); and the opportunities that society provides for their continuing intellectual, ethical and emotional development (Keniston, 1970, p. 122).

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Any number of theories have been put forward to explain student movements in the modern era but the concern here is not with organized protest as much as it is with the emergence of antinomian attitudes which might find expression in political action but generally cannot do so in any sustained and organized fashion. Antinomianism tends to emerge as a significant force during periods of fundamental socio-political change professed by groups which find themselves in a state of value conflict. At each step along the way, as the scientific world view gained more and more acceptance in ever-widening areas of human activity, one type of reaction has been the re-appearance of large numbers of people with antinomian attitudes. The world is presently moving into a new era in the history of western civilization--the post-industrial age--when the technocracy with its scientific world view becomes the norm in nearly all areas of human endeavor. Modern antinomianism finds support among the educated youth because of their particular position or relationship to the rest of the society. The humanism and romanticism of the classical liberal arts education are not relevant to the needs of the new society. University students are marginal elites who increasingly find themselves in societies which have no use for their cultural values. In a sense, then, it is a deprivation of status which is the trigger for the development of antinomian orientations

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It is invalid to speak of American youth or even of university students as though they were one cohesive cultural group. There is no doubt that there are groups within the younger generation who differ from one another as much as they do from older generations in the society. Various authors have attempted to categorize the subunits of the younger generation. Lipset, for example, notes that there are three major groups: ". . . those who renounce modern western society; those who, far from renouncing it, desperately want a piece of the action; and those who as desperately want to keep the--often tenuous--piece of the action they have" (Lipset and Raab, p. 35). Everett Ladd, in a more sociological categorization, also sees three primary groups within the younger generation: the established, disestablished, and the nonestablished. Using a more descriptive means of categorizing, Vance Bourjaily notes four groups: the black militants, the New Left, the kids in the middle and those whose concern it is with the formation of a new culture. To Bourjaily what distinguishes this latter group of "street-people" from the New Left is their lack of political motivations. Bourjaily attempts to define the new culture which he sees emerging in a descriptive sense by

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writing of its origins, history, art forms, nationality, language, economics, educational system, laws, ritual celebrations, heroes and enemies. To what extent the new cultural values are shared by the various subgroups of the younger generation is still uncertain. The significant point is that it is a new culture and not just a revision of the old and that it is a new culture whose world view is antinomian.

The gap which is important, then, is the culture gap not the generation gap. While the fact that this antinomian world view expresses itself generationally in its current manifestation cannot be forgotten, it should not blind one to what actually is going on--an attempt to develop a counter culture by a significant segment of twentieth century industrialized society.

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CHAPTER II

GENERAL HYPOTHESES AND METHODOLOGY

In the previous chapter antinomianism was discussed primarily in historical and sociological terms. Based on that essay, the following is an attempt to conceptualize the type of individual who can be described as antinomian. The recognition or discovery of types is essential to social research. Carl Friedrich has stated that, "Typology is part of an inquiry into the relation of experience and the conceptualization of it. An issue in typology is an issue about the structure of reality; as such it is closely related to order and ordering" (Friedrich, p. 28).

Friedrich believes that the social researcher has three methods of such ordering of reality open to him: the ideal type, the average type and the symptomatic type. He defines the ideal type as describing, "an entity which is characterized in such a way as to be never present in any reality but which is used to assess the reality in terms of the idealization which the concept presents" (Friedrich, p. 30). The antinomian as conceptualized in the following pages is an ideal type. As defined here,

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then, no antinomian is expected to be uncovered in the interviewed sample of university students. Rather, the conceptualization presented below is

Meant to educate the judgement; it is not a hypothesis; it is meant to orient the forming of hypotheses. It is not a description of reality but wants to provide unequivocal means for expressing such description. It is the "idea" of various existing realities (Friedrich, p. 29).

The definition of antinomianism outlined here will, therefore, be used as a way of measuring the extent to which such orientations existed among the population of Michigan State University in early 1969.

Antinomianism: Alienation of the Affluent Young

Robert Merton writes in his chapter, "Social Structure and Anomie," that there are two basic aspects of the social structure which must be considered in discussing the sources of deviant behavior: cultural goals and institutional means. Merton defines cultural goals as, ". . . purposes and interests held out as legitimate objectives for all or for diversely located members of the society" (Merton, p. 132). Institutional norms or means are those aspects of the cultural structure which,

. . . define, regulate and control the acceptable modes of reaching out for these cultural goals. Every social group invariably couples its cultural objectives with regulators, rooted in the mores or institutions of allowable procedures for moving toward these objectives (Merton, p. 133).

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Table 2.1 is Merton's typology of the different ways that an individual can adapt himself to these two fundamental aspects of society.

TABLE 2.1.--Typology of modes of individual adaptation.

Modes of Adaptation	Culture Goals	Institutional Means
I. Conformity	+	+
II. Innovation	+	-
III. Ritualism	-	+
IV. Retreatism	-	-
V. Rebellion	±	±

Note: (+) signifies acceptance; (-) signifies rejection
 (±) signifies rejection of prevailing values and substitution of new values.

The mode of adaptation which Merton labels "retreatism" is relevant to the concept of antinomianism. Merton's "retreater" rejects both the cultural goals of his society as well as the institutional means of achieving those goals. My conception of antinomianism and Merton's definition of retreatism are very similar, especially when he states that,

. . . those who adapt (or maladapt) in this fashion are, strictly speaking, in the society but not of it. Sociologically, these constitute the true aliens. Not sharing the common frame of values, they can be included as members of the society (in distinction from the population) only in a fictional sense (Merton, p. 153).

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The antinomian is the true cultural heretic rejecting the basic cultural values and behavioral norms of his society. Unlike the "rebel," as defined by Merton, the antinomian does not wish to institute a modified social structure. Instead, the antinomian's goal of individual liberation from external authority can only be achieved through a destruction of social structure of any form. He is a cultural anarchist unable to destroy the system he rejects because such a task would involve a battle by means of an organized social movement which his basic beliefs would not allow him to wage. Thus, the antinomian withdraws or retreats from the culture and institutions he cannot destroy.

Melvin Seeman in his now classic article, "On the Meaning of Alienation," summarized the five basic ways that the concept of alienation had been used in the literature. Antinomianism is the type of alienation that Seeman labels "isolation." He defines this type of alienated individual as "those who assign low reward value to goals or beliefs that are typically highly valued in the given society" (Seeman, p. 789). Gwynn Nettler employs this conceptualization of alienation in his article, "A Measure of Alienation," by using the following definition: ". . . an alienated person is one who has been estranged from, made unfriendly toward, his society and the culture it carries" (Nettler, pp. 671-672).

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The antinomian retreats and is isolated from cultural goals and institutional norms of his society. Yet, the antinomian is not a mere autist or psychotic because he does substitute a certain type of value system to replace that which he has rejected.

In order to further explain the type of alienation that the antinomian expresses, I will use an approach outlined by Kenneth Keniston. Keniston makes the following suggestion:

In brief, then, while the concept of alienation in every variation suggests the loss or absence of a previous or desirable relationship, it requires further specification in at least four respects:

1. Focus: Alienated from what?
 2. Replacement: What replaces the old relationship?
 3. Mode: How is the alienation manifested?
 4. Agent: What is the agent of the alienation?
- These four questions provide a basis for a virtually limitless number of varieties of alienation (Keniston, 1969, p. 454).

I have already discussed the foci of the alienation of the antinomian: the cultural goals and behavioral norms of his society. The antinomian replaces this rejection with a belief in the moral superiority of his insights, opinions and desires as well as those of every individual. The conscience of the individual takes precedence over the general will of the society manifested in its cultural goals and institutional authority. Therefore, the mode or manner in which this alienation manifests itself is "autoplastic" and not "alloplastic." In other words, the antinomian makes no overt act to change the world. Instead,

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his concern is with self-transformation as a means of changing the world. In answer to Keniston's final question, there is no external agent which imposes the alienation, rather, it is freely chosen by the individual. However, there are certain social conditions from which this type of alienation tends to emerge.

Battis concludes that the impetus for the antinomian beliefs of the Anne Hutchinson group was a sense of status deprivation--the inability of this group to fulfill their desired cultural, economic and psychological development given the social structure of their society. Merton's discussion of the roots of retreatism agrees with this conclusion. Merton writes that,

From the standpoint of its sources in the social structure, this mode of adaptation is most likely to occur when both the culture goals and the institutional practices have been thoroughly assimilated by the individual and imbued with affect and high value, but accessible institutional avenues are not productive of success (Merton, p. 153).

The antinomian is not an individual who has always been the outcast of his society. Following Merton's notion, the antinomian is one who has been taught and accepted the goals and norms of his society only to find success thwarted by the authority structure of his community. Antinomianism was in the Hutchinson case, and is in the contemporary period, a retreatism or alienation of the seemingly successful and affluent whose new goals cannot be achieved through the use of existing societal

institutions and norms of behavior. Merton summarizes Durkheim's comments on this phenomenon as follows: ". . . such disruptions maybe found in the 'anomie of prosperity' when Fortune smiles and many experience radical upward shifts, and not only in the 'anomie of depression,' when Fortune frowns and apparently exits for good" (Merton, p. 188).

In summary, Merton writes of the inability of the antinomian to achieve internalized cultural goals and new ones through established and accepted channels, Durkheim of the "anomie of prosperity," Everett Hagen and Battis of status and identity deprivation and Keniston of "historical loss." Speaking of contemporary antinomianism, Keniston specifically puts the blame on the technological world view when he concludes:

Thus, paradoxically at the very moment when affluence is within our reach, we have grown discontented, confused, and aimless. The "new alienation" is a symptom and an expression of our current crisis. The individual and social roots of our modern alienation, as I have tried to suggest, are complex and interrelated; yet, if there is any one crucial factor at the center of this alienation, it is the growing bankruptcy of technological values and visions. . . . we must transcend our outworn visions of technological abundance, seeking new values beyond technology (Keniston, 1969, p. 429).

Antinomianism: A Conceptualization

In Table 2.2 I have attempted to demonstrate the relationship between the two dimensions of antinomianism outlined above: (1) the type of authority relied upon in

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TABLE 2.2.--Relationship between the dimensions of antinomianism.

Authority Referant	Attitude toward Cultural Norms and Values	
	Acceptance	Rejection
External	Legalist ↓ Allegient	Authoritarian ↓ Political Apathetic
	Situationalist ↓ Pragmatist	Antinomian ↓ Anarchist

Note: → Relation to the political system of each type of moral decision-making.

the making of behavioral decisions and (2) the evaluation of the cultural goals and institutional norms of one's society. Individuals who fall into the upper left hand quadrant are called "legalists" defined by Joseph Fletcher as those ". . . who enter into every decision making situation encumbered with a whole apparatus of prefabricated rules and regulations" (Fletcher, p. 18). He has internalized the values and norms of his society and looks on them as directions to be followed in the making of moral decisions. In relation to his political system this type of individual would be classified as an allegient.

The situationist (lower left hand quadrant) has also internalized the values and norms of his society not as directives but as "illuminators" and he ". . . is

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prepared in any situation to compromise them or set them aside 'in any situation' if love seems better served by doing so" (Fletcher, p. 26). As Fletcher defines him, the situationist is not concerned with what is "good" or with what is "right" but what is "fitting." In politics such an individual is a pragmatist. This definition implies the ability to intellectualize or rationalize problems and, thus, not to blindly follow orders.

The polar opposite of the situationist is the authoritarian who unlike the legalist follows the rules of his society not because he has internalized his culture's values and norms but simply because he is submissive to any external authority. The authoritarian accepts the rules of his society as authoritative because he has been taught to comply and not because he has rationally come to accept the authority as legitimate. However, the unthinking submissiveness to the authority of a society whose values and norms he has not internalized leaves him open to mobilization by extremist movements.

The polar opposite of the legalist is, of course, the antinomian. He is isolated from his culture's norms and values and does not rely on external authority in the making of decisions. Instead, the antinomian ". . . enters into the decision making situation armed with no principles or maxims whatsoever, to say nothing of rules" (Fletcher, p. 22). Unlike the pragmatist, the antinomian

has not internalized the values and norms of his society and instead of using its rules as directives or illuminators he does not use them at all. Unlike the authoritarian, the antinomian does not comply with the external authority of his society because he has been taught to but instead looks inward for guidance. In purely political terms, the antinomian is a passive anarchist.

The Factors Associated with the Emergence
of Antinomianism: The General
Hypotheses

This study is an investigation of the extent to which the antinomian world view was present in the attitudes of Michigan State University students in early 1969. An attempt is made to uncover what socio-cultural factors are associated with the emergence of antinomian orientations. The thesis is concerned with the relationship of the student's perception of his past--experiences with parental authority--and his future--expectations of future life style--with the degree to which he professes antinomian attitudes.

Antinomianism has been defined as a reaction to a sense of historical loss in terms of status and identity deprivation. According to socialization theory an individual acquires his fundamental political and social identity through contact with his family, school, various peer groups, the mass media and his direct experience with the social system. On the macro-level of analysis,

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socialization is the method by which the culture of a nation is passed from one generation to another. To most socialization theorists, the family is the most important agent in this cultural learning process and it is no surprise that some commentators and researchers have blamed parental child-rearing practices for the current cultural heterodoxy among some of America's university students. Yet, socialization theorists also point out that cultural learning is a continuous process which does not end with childhood. While they stress the effect of the family on the development of individual cultural orientations, these theorists have not disregarded other agents and the effect of such world events as economic depressions and wars. Cultures are constantly changing and sometimes they change quite significantly in spite of the usual stabilizing and conservative effect of the family. Thus, to blame contemporary student disaffection primarily on parental permissiveness or authoritarianism is short sighted.

This study will give evidence to support the claim that the breakdown of authority and respect for established institutions and the law among some contemporary university students is not the result of permissive or strict child-rearing practices. Instead, the alienation of the antinomian is a cultural phenomenon associated with the relationship of these cultural heretics to the dominant norms of the technological society. While on an

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individual level it may be possible to explain certain psychological or political orientations by analyzing one's type of family socialization experiences with authority, it is simple-minded to believe that child-rearing practices account for all types of culture change.

Antinomianism is conceived as being associated with status deprivation or societal inhibiting of desired personal development be it emotional, intellectual, economic or political. In other words, a situation in which a group believes that its expectations of a certain kind of life style are being thwarted is conducive to the emergence of antinomian attitudes. This notion is an underlying assumption of the theory of historical irrelevance which has been used by some to explain contemporary student disaffection. Keniston has summarized this belief in the following manner:

This theory assumes that we are moving rapidly into a new age in which technology will dominate, an age whose real rulers will be men like computer experts, systems analysts and technobureaucrats. Students who are attached to outmoded and obsolescent values like humanism and romanticism unconsciously feel they have no place in this post-industrial world. When they rebel they are like the Luddites of the past--workers who smashed machines to protest the inevitable industrial revolution (Keniston, 1969 p. 122).

In a similar vein Lipset has written that the pressure to adult authorities becomes more intense among youth when uncertainty exists as to whether the roles toward which the student is advancing will be available in the

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future. And Pinner has stated that two alternatives are open to the student: "He can either prepare himself to occupy a position in society or commit himself to a restructuring of society that would make new roles and new positions available" (Pinner, 1968, p. 142). The antinomian student takes neither position but, instead, isolates himself from his society and its demands.

It is hypothesized here, then, that the antinomian will have a decidedly different vision of his future life style than those who do not share his basic value system. Following the theory of historical irrelevancy, it is this different set of expectations and the belief that they may not be fulfilled which is the trigger for the emergence of antinomian orientations.

General Methodology

The data analyzed in this study were gathered in a survey research project conducted at Michigan State University, East Lansing, Michigan in January and February of 1969. The study was directed by Dr. Frank A. Pinner in conjunction with the teaching of Political Science 291--Introduction to Political Research Methods. The class was to some degree involved in all the various stages of the survey project: the writing of the questionnaire, the gathering of the data, the drawing of the sample and the coding of the data. I served as research

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assistant on the project which was funded by the Educational Development Program (EDP) of Michigan State University.

The Sample

In order to facilitate my research, Michigan State University students were selected for study. It was never assumed that any antinomians in the absolute sense would be included in the sample. The definition of the concept presented above serves as an ideal type. This study was intended from the first to be an investigation of the emergence of antinomian orientations among the general university population and not an in-depth analysis of a few cultural heretics. For that reason, as well as for the sake of convenience, Michigan State University was considered appropriate as the site of the survey research project. In addition, it would be all the more significant to discover the development of antinomian attitudes on a campus which is considered to be relatively conservative both culturally and politically. At any rate, since I have hypothesized the existence of a general cultural alteration manifested by a changing attitude toward authority, evidence to support my claim should be found at Michigan State as well as at a Berkeley or Columbia.

The sample was drawn randomly from the Michigan State University student directory. Appendix B gives a

detailed explanation of the actual sampling procedure. All graduate students, foreign students and those undergraduates living outside the East Lansing area were excluded from the sample. As the study developed, the exclusion of graduate students proved to have been unnecessary. Initially, one primary concern of the project was the effect of four years of experience at Michigan State on student cultural attitudes and, therefore, graduate students, most of whom come from other universities, were not included in the sample. Students living outside the East Lansing area were not interviewed to avoid the problem of transportation of student interviewers. The number of individuals living at some distance from the university community was relatively small and there is no reason to believe that this exclusion in any way biased the final sample.

As expected in a sample drawn from a population of college students, the refusal rate was fairly low at 3 per cent. However, approximately 20 per cent of the students in the original sample could not be found for interviewing. The following are some of the reasons which were given by interviewers for their inability to locate certain respondents: moved, student teaching that term, withdrawn from the university, and graduated last term. The cause for this high number of unlocated individuals was the use of the student directory for sampling.

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The student directory is a listing of all students enrolled at the university for fall term and the sample was drawn in January--after the beginning of the winter term. Therefore, beginning with a sample of 1,000, 770 interviews were completed.

Interviewing and Coding

Approximately 160 students enrolled in either Political Science 291 (Introduction to Political Research Methods) or Political Science 300 (Introduction to American Government) served as interviewers for this study. These students were trained in interviewing techniques and instructed as to the primary problems involved in the procedure. Each student was held responsible for five interviews. The fact that the interviewers were not professionals does open questions as to the reliability of the data. The questionnaire was, however, written with this problem in mind and contains very few open-ended items. In order to make the job of the interviewer as easy as possible, a heavy reliance was put on the use of scales which were practically self-administering. In addition, special concern was given to checking on the quality of the work done by the students involved in the interviewing. During the week in which the interviewing was done, some measure of communication and control was effected by the service of ten undergraduate and graduate assistants who worked for us all year on various projects

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related to the teaching of the introductory course in methods. Follow-up telephone calls were made to a randomly selected number of respondents to check on whether they had in fact been interviewed. The work of any interviewer which was considered unreliable was not included in the final sample and during the coding stage any completed questionnaire whose reliability was in doubt was, of course, discarded. Of the 770 interviews which were completed, a total of 24 were omitted due to questions of unreliability (2.4 per cent). Thus, 746 interviews are included in this study.

The coding of the completed questionnaires was done by the students in Political Science 291 (approximately 55). The instructions to the coders and a general description of the procedure will be found in Appendix C.

Operationalization of the Major
Variables: The Questionnaire

Two dimensions of the dependent variable--antinomianism--have been defined theoretically: (1) an extreme sense of individualism or libertarianism which entails a rejection of external authority and a faith in the moral superiority of personal insight, opinions and desires and (2) a rejection of the cultural goals and institutional norms of one's society labeled "retreatism" by Merton and isolation by Seeman and Nettler. Before discussing in

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more detail the relationship between these dimensions of the concept, it would I think prove useful to describe the method employed in operationalizing these two aspects of antinomianism.

The antinomian's concern for self-expression is measured by the use of a twelve item Likert scale which asks the respondent to react to statements in which individual conscience and societal rules and values have purposively been placed in conflict. The more the respondent believes that an individual should follow his own conscience rather than the rules of society, the more antinomian he is. For example, the respondent is asked to react to the following statement using the Likert five point scale from "strongly agree" to "strongly disagree":

People who believe the draft to be unjust are morally justified in using obstructive methods against it.

A complete list of these twelve items can be found on pages six and seven of the questionnaire (see Appendix A).

The second dimension of antinomianism--the retreatism or isolationism--is operationally defined as the respondent's evaluation of certain authority structures, accepted social norms of behavior and established methods of achieving social change. The antinomian's desire to live as free as possible from outside control inevitably results in a personal dislike of the cultural goals and institutional norms of his society. The primary

method of measuring this anti-formalism of the antinomian is the use of three semantic differential scales on the system, police and university administration (see pages 2, 4 and 5 of the questionnaire--Appendix A). The lower the evaluation of these authority structures the more the respondent is isolated from his society.

The second method of measuring this isolation of the antinomian is to tap the respondent's belief in the traditional norms of his society. A scale was devised on which the respondent was asked to rate himself as to the modernity of his opinions on religion, race relations, sexual morality, patriotism, obedience to authority and observance of social conventions (see page three of the questionnaire--Appendix A). The term modern was defined for the respondent as applying to people who welcome changes in society and in social standards and traditional as referring to those who do not welcome or oppose such changes. The antinomian finds himself opposed to many of the dominant and inflexible social norms of his society and, therefore, is expected to rate himself as very modern on these scales. The antinomian is a "modern" because he rejects the restrictions imposed on his self-expression in these various areas of social behavior. Thus, he welcomes a change in these norms in order to be as free as possible from external control over his behavior. The use of the term modern in this scale is not to

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be confused with the previously discussed attraction of the antinomian to typically gemeinschaft values and his rejection of the technological world view. The antinomian rejects both the imposed social order of a modern technocratic society and the organic social order of traditional society. The antinomian desires the sense of community and the importance of close personal relationships typical of traditional cultures without the traditional restrictions on social behavior. The modern-traditional scale is expected to measure the rejection of limitations on social behavior.

The third method of operationally defining the retreatism of the antinomian is related to the notion of powerlessness or low sense of efficacy. Seeman defines powerlessness as "the expectation or probability held by the individual that his own behavior cannot determine the occurrence of the outcomes, or reinforcement, he seeks" (Seeman, p. 784). Yet, it is not so much that the antinomian feels powerless to affect social change as he sees himself isolated from the very notion of an organized social movement. Any type of organized social action is alien to the antinomian's overriding concern for individual self-expression. He does not believe that morality can or should be legislated by the state because the solutions lie at the level of personal commitment. Whether discussing pollution, racial

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prejudice or the Vietnam war, the antinomian's call is not for an organized social movement to solve these problems but simply for a personal life style which by itself will destroy what he sees as the immorality of modern societies. The antinomian is not concerned with organizing either legally or illegitimately to change the world. He has withdrawn from the both the goals and means of the established order. Thus, he has a low regard for the established channels of social change because they cannot achieve the changes he desires. Merton has stated in discussing the impetus for such complete retreatism that it is

. . . an expedient which arises from continued failure to near the goal by legitimate measures and from the inability to use the illegitimate route because of internalized prohibitions, this process occurring while the supreme value of the success-goal has not yet been renounced. The conflict is resolved by abandoning both precipitating elements--the goals and the means. The escape is complete, the conflict is eliminated and the individual is asocialized" (Merton, p. 153).

The antinomian does not believe that the changes he desires can be obtained in the society in general. He retreats from the society and, thus, his alienation is autoplasmic in nature. It is, then, this isolation of the antinomian from the processes of social change that the following three questions are expected to measure:

If people in our society get aroused about some issue, do you think they have quite a good chance to get some changes made, some chance, not much of a chance or no chance at all?

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Do you feel that significant changes can be obtained through the use of established channels and procedures, or does it usually take some extra-legal pressure?

Do you think that people today are more willing than they were in the past to go outside normal channels, or not?

Strengths and Weaknesses of the Data

The inadequacies of the data analyzed in this study are of two general types: those present in any survey research project and those which are peculiar to this study. In general, a survey research project is open to a variety of different types of error. Sampling error occurs any time a sample is taken to represent some population. Interviewing error is due to differences in the way the interview is conducted. Reporting error is due to the inability or unwillingness of the respondents to articulate precisely his feelings and attitudes. In addition, coding, tabulating and analyzing errors are made by even the most experienced and knowledgeable researcher. There is no doubt that to some extent errors of these various types have been made in this study. However, it is my opinion that none of these are systematic.

Surveys are often criticized for being too superficial, for not penetrating deep enough into the respondent's attitudes and feelings and for emphasizing scope at the expense of depth. While I would agree that

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surveys often lack depth, I believe that the questionnaire used in this study was written with that problem in mind. Thus, the length of the interview schedule is due more to an attempt at various types of operationalizations of these variables (depth) than a search for an enlarged scope. The depth of this study is also increased by the fact that the questions were written explicitly to tap the attitudes and perceptions of subculture of American society-university students.

Potentially, all surveys are open to the problem of lifting the respondent out of his social context and thus invalidating his responses. One of the hopes of using student interviewers to interview students on the university campus was that this type of problem could be circumvented as much as possible.

The survey is concerned with investigating a present attitude based on past experiences and future expectations. The questions asked, therefore, require the respondent to use his memory and his imagination--neither of which is always a very reliable measure of reality. In addition, the attitudes and values of the respondents' parents are measured in a second-hand nature--through the eyes of the child. Thus, I wish to point out that the method of operationalizing these variables does result in the problems inherent in the use of such recall data. Certainly, memories of the past are colored by

intervening events and present attitudes. But one is faced with the problem of not being able to gather information on past family socialization which is any more reliable. The questioning of parents is, of course, possible but again one is faced with the same problem because their memories are also prone in some measure to distort reality. Thus, bearing in mind the problem that such an operationalization of socialization variables creates, one is forced to treat these measures as the most reliable data which is available to the researcher in this field. In addition, many of the questions concerning parental control used in this study--curfew, parents discourage friendships, did you have to go to church, etc.--are the type which are not so easily distorted by intervening events.

Computation of Indexes: The Use of Factor Scores

The scales which are used in this study to measure the primary variables were newly developed and not previously tested. Therefore, when it became necessary for the purpose of analysis to compute overall measures from these scales (norm compliance, modern-traditional, semantic differentials) it was decided to make use of factor scores. A preliminary factor analysis of these various scales demonstrated that they were not unidimensional and thus ruled out the possibility

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of giving equal weight to all items included in a given scale. Two feasible alternatives remained open: (1) computing an index using only those tests which loaded high on particular factors or (2) computing factor scores for each respondent on each factor. In the hope of wasting as little information as possible the latter approach was decided upon.

Rummel has summarized the computation of factor scores in the following way:

Each variable is weighted proportionally to its involvement in a factor; the more involved a variable, the higher the weight. Variables not at all related to a factor would be weighted near zero. To determine the score for a case on a factor then, the case's data on each variable is multiplied by the factor weight for that variable. The sum of these weight-times-data-products for all the variables yields the factor score. This weighted summation will give cases high (or low) scores of their values are high (or low) on the variables involved with a factor (Rummel, p. 150).

Once computed the factor scores can be interpreted as data on any variable are interpreted. Yet, as Rummel points out factor scores have one characteristic which other variables do not have and that is that they contain phenomena which are highly interrelated in time or space (Rummel, p. 152).

There are two methods of analyzing n variables either in terms of common factors only by inserting unities in the diagonal of R or in terms of common and unique factors by inserting communalities in the diagonal

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of R. The factor analysis employed here follows the former method.

. . . the factor solution $Z=AF$ is in terms of n common factors. Since A is a square non-singular matrix in this instance it will have an inverse. Then the required factor measurements are given simply by: $A^{-1}Z$. This solution is determined exactly and involves no estimation (Harmon, p. 338).

Factor analyses reported in this study were generated by Factor AA-a program of the Computer Institute for Social Science Research at Michigan State University.

In the following chapter, the factor analyses from which factor scores were computed for the primary variables of this study are reported in full.

CHAPTER III

ANTINOMIANISM AMONG MICHIGAN STATE UNIVERSITY STUDENTS

Before attempting to analyze what factors are associated with the emergence of antinomian attitudes, it must be shown that such orientations did in fact exist on the Michigan State University campus when the survey was conducted. The discussion which follows is an analysis of the responses to survey questions devised to measure antinomianism.

The individualism of the antinomian is measured by a twelve item scale which, as discussed in the previous chapter, asks the respondent to react to statements which place demands of individual conscience and societal rules in conflict. As reported in Table 3.1, a sizable minority believes that individuals should rely on their conscience in determining their behavior rather than doing what society tells them is correct. There is, of course, no way to demonstrate from these figures alone how consistent respondents were in answering these questions. There is a decided fluctuation from question to question in the number of respondents who favor the society and

TABLE 3.1. -- Distribution of responses to law compliance items.

1. <u>Law breakers rationalize</u>		2. <u>Right to demonstrate</u>
1. Strongly Agree	4.88	
2. Reasonably Agree		

TABLE 3.1.--Distribution of responses to law compliance items.

<u>1. Law breakers rationalize</u>		<u>2. Right to demonstrate</u>	
1. Strongly Agree	4.8%	1. Strongly Agree	11.3%
2. Agree	35.6	2. Agree	44.3
3. Undecided	12.5	3. Undecided	14.0
4. Disagree	43.1	4. Disagree	27.1
5. Strongly Disagree	4.0	5. Strongly Disagree	3.4
Mean=2.9	SD=1.07	Mean=1.09	SD=2.75
	(N=745)		(N=743)
<u>2. Police enforce laws</u>		<u>4. Draft resisters may obstruct</u>	
1. Strongly Agree	15.8	1. Strongly Agree	7.0
2. Agree	49.5	2. Agree	22.9
3. Undecided	10.5	3. Undecided	10.5
4. Disagree	19.1	4. Disagree	42.5
5. Strongly Disagree	5.1	5. Strongly Disagree	14.5
Mean=2.48	SD=1.12	Mean=3.38	SD=1.18
	(N=745)		(N=744)
<u>5. Exceed speed limit</u>		<u>6. Break racist laws</u>	
1. Strongly Agree	3.5	1. Strongly Agree	17.2
2. Agree	37.8	2. Agree	35.4
3. Undecided	7.8	3. Undecided	11.0
4. Disagree	41.8	4. Disagree	28.6
5. Strongly Disagree	9.1	5. Strongly Disagree	7.9
Mean=3.15	SD=1.13	Mean=2.75	SD=1.26
	(N=746)		(N=746)

7. Coeds disregarding regulations 8. No illegal abortions

1. Strongly Agree 5 9

7.	<u>Coeds disregarding regulations</u>	8. <u>No illegal abortions</u>
	1. Strongly Agree 5.9 2. Agree 21.3 3. Undecided 9.7 4. Disagree 52.9 5. Strongly Disagree 10.2 <u>100.0</u> Mean=3.40 SD=1.11 (N=743)	1. Strongly Agree 2.3 2. Agree 13.0 3. Undecided 10.6 4. Disagree 47.5 5. Strongly Disagree 26.7 <u>100.1</u> Mean=3.38 SD=1.04 (N=746)
9.	<u>Teachers striking</u>	10. <u>Mothers block school</u>
	1. Strongly Agree 12.1 2. Agree 49.3 3. Undecided 14.4 4. Disagree 20.7 5. Strongly Disagree 3.6 <u>100.1</u> Mean=2.55 SD=.06 (N=745)	1. Strongly Agree 2.4 2. Agree 24.9 3. Undecided 15.1 4. Disagree 50.5 5. Strongly Disagree 7.1 <u>100.0</u> Mean=3.35 SD=1.00 (N=745)
11.	<u>School strikes against integration</u>	12. <u>Marijuana, individual choice</u>
	1. Strongly Agree .9 2. Agree 25.0 3. Undecided 7.5 4. Disagree 50.5 5. Strongly Disagree 6.1 <u>100.0</u> Mean=3.56 SD=1.06 (N=745)	1. Strongly Agree 13.1 2. Agree 38.6 3. Undecided 12.9 4. Disagree 28.3 5. Strongly Disagree 7.1 <u>100.0</u> Mean=2.78 SD=1.20 (N=745)

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those who side with individual self-expression. On those questions which involve questions of civil liberties, the respondents are more likely to agree that individuals should follow their conscience. For example, 55 per cent of the sample think that a group is justified in holding a demonstration even if government or university officials forbid such a protest, 74 per cent oppose a strict prohibition of abortions, 52 per cent agree that the use of marijuana should be an individual decision not a societal one and 61 per cent believe that teachers have the right to strike for better wages and working conditions even if there is a law which forbids such action. A similar liberal or left-wing orientation underlies the responses to questions involving racial integration. While 52 per cent of the sample say that persons have the right to break laws which enforce racial segregation, only 27 per cent agree that mothers who oppose the bussing of their children to achieve racial balance in their schools are justified in blocking the school entrances and only 25 per cent respond that those who favor segregation have the right to organize school strikes against integration.

However, on those questions which do not entail distinct civil liberties issues, the respondents are more likely to say that the society has the right to impose its will on the individual. For example, 57 per cent of the sample agree that opposition to the military draft

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on moral grounds does not justify the obstruction of its operations and 63 per cent agree that policemen should enforce a law even if they personally think it is unjust. On questions which are not as politically controversial the response is similar: the individual is not thought to have the right to decide when the speed limit on superhighways can be broken (51 per cent) and coeds are not believed justified in violating rules governing their hours even if they think those regulations are beyond the scope of the university's legitimate control.

Lastly, on the most general of the scale items-- "People who break civil law in the name of some higher law are merely rationalizing their own desires"--the students divided fairly evenly with 47 per cent agreeing and 41 per cent disagreeing with the statement. These figures do show, however, a sympathy for "moral law breakers" among a sizable minority of Michigan State University students which surfaces at various intensities in the responses to the other questions. In the factor analysis which follows the responses to this question have been reflected so that a response of "1" is the most libertarian answer on each item.

As a first step in calculating a cumulative measure of antinomianism, an orthogonal factor analysis was performed on the twelve item scale discussed above. The principal axes solution was used, followed by a

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varimax rotation. The resultant factors and loadings reported in Table 3.2 demonstrate that the scale is not unidimensional but contains at least four factors (the Kiel-Wrigley criteria having been set at 3*). Taken together these four factors account for 55 per cent of the variance.

Of the four factors obtained from the analysis, there are two which are not relevant to my definition of antinomianism. The questions of whether an individual has the right to decide for himself the appropriate speed limit on superhighways and whether coeds are justified in disregarding what they think are unjust regulations of their hours load together on what is an a-political factor. These two scale items are similar in that they pose questions of a relatively non-controversial nature which in comparison to the conflicts presented in the other questions are politically unimportant. The reaction of society to those who violate the laws involved in these questions is minor. Usually one is not caught speeding and if he is the result is a traffic ticket. Coeds found breaking restrictions on their hours face no more punishment than a further tightening of such regulations. Punishment for violation of the laws and rules

*Kiel-Wrigley criteria: varimax rotation until a factor is encountered in which fewer than k (in this case 3) variables have their highest loading.

TABLE 3.2.--Factor analysis of law compliance scale.

TABLE 3.2.--Factor analysis of law compliance scale.

	Antinomian	Integration	A-Political	Civil Liberties
Law breakers rationalize	.7205	-.0684	.1200	-.1059
Right to demonstrate	.2550	-.1553	.1025	-.6362*
Police enforce laws	.6158*	-.1147	.0477	-.1419
Draft resisters obstruct	.4826*	-.1533	-.1202	-.4544
Exceed speed limit	-.0553	-.1308	-.8514*	-.0570
Break racist laws	.6486*	.0071	-.2550	-.1280
Coeds disregard regulations	.3846	-.0898	-.4710*	-.4603
No illegal abortions	.1332	.1164	-.1981	-.5895*
Teachers striking	.0822	-.3080	.1927	-.6361*
Mothers block integrated school	.0521	-.7737*	-.0523	-.1786
School strikes against integration	.0723	-.7931*	-.1012	-.0129
Marijuana, individual decision	.0997	-.0211	-.3001	-.7092*
Highest Loading	.7205	-.7931	-.8514	-.7092
Proportion Variance Explained	.1508	.1194	.1027	.1801
Cumulative Percent Variance	.1508	.2702	.3730	.5531

* Highest loadings.

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involved in the other scale items is harsher because the subject matter--abortion, marijuana, draft resistance, etc.--is considered more threatening to the control and stability of society.

The other factor which does not pertain to my definition of the antinomian's sense of individualism is an anti-segregation factor on which two items load negatively--those involving the right of individuals opposed to integration to protest against it. It might be argued that an antinomian would view the organizing of school strikes to prohibit integration and the bussing of children as an attempt to uphold the social norm of segregation in American society. However, it seems to me that a consistent antinomian, as I have defined the concept, would have upheld the right of these individuals to protest intrusion by society into their lives. Instead, the apparent bias of the sample in favor of racial integration, as well as a lack of consistent ideological thinking, caused even the antinomians to side with the power of the state on these questions.

It is significant that the two anti-integration items discussed above do not load negatively or positively on the remaining two factors. Antinomianism, as I have defined it, is not a purely liberal or left-wing phenomenon. In fact, the antinomian's concern for the rights of the individual may have its roots in traditional

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conservative libertarianism rather than in the old left's concern for civil liberties because of the modern liberal's belief in a strong centralized state to ensure economic security. The fourth factor in Table 3.2 is a civil liberties dimension in a decidedly old left or liberal tradition involving the political and social freedoms of the individual. Four statements load highly on this factor: (1) the individual's right to demonstrate, (2) the right of the individual to obtain an abortion, (3) the right of teachers to strike and (4) the individual's right to use marijuana. At the same time, the fact that the two pro-segregation items do not load positively on this factor is even further evidence that it is a measure of civil liberties rather than of a general left-wing orientation.

While the civil liberties factor is a fairly good measure of antinomianism, the first factor is an even better one because it is much less a measure of purely liberal attitudes. The antinomian believes that the principled or moral law breaker is not rationalizing his own desires but that his actions are a genuine expression of a position. Likewise, the antinomian would say that the police should follow their own conscience when asked to enforce laws they consider to be unjust. The other two items which load highly on this factor are clearly measures of left-wing or liberal antinomian attitudes:

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the belief that those opposed to the draft have a right to obstruct its operations and that those who favor integration have a right to break state laws which enforce segregation.

Neither the civil liberties nor the so-called antinomian factor are pure measures of antinomianism as I have defined the term. However, given the fact that the present application of the concept is a new one I am not disappointed in the results of the factor analysis. Factor scores were computed on both of these factors for each respondent and will be used as one measure of antinomian attitudes in attempting to locate the socio-cultural factors which are related to the emergence of this world view.

As discussed in the methodology chapter, one means of tapping the anti-formalism of the antinomian in this survey research project was to ask questions involving the ability of individuals to achieve desired change in their society. While the antinomian is not necessarily concerned with any organized attempt at social change, he does believe that the prescribed channels of achieving such change are ineffective. He would say that morality cannot be legislated by the state but that it involves a purely individual commitment.

The percentages reported in Table 3.3 indicate that while a sizable majority of these students feel that

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TABLE 3.3.--Distribution of responses to items measuring acceptance of norms of social change.

Item and Responses	Per Cent
<u>Chances to obtain Changes?</u>	
1--Good chance	14.8
2--Some chance	58.9
3--Not much of a chance	15.7
4--No chance	1.2
5--Depends	9.3
	(N=745) <u>99.9</u>
<u>Going through Channels?</u>	
1--Established channels	26.4
2--Extra-legal channels	50.7
3--Depends	21.1
	(N=745) <u>98.2</u>
<u>People more willing to go outside channels?</u>	
1--More willing	87.4
2--No more willing	12.7
	(N=743) <u>100.1</u>

changes are possible within the American political system, they also believe that those changes require extra-legal means in order to be realized. Only 17 per cent of the sample felt that people in American society who were aroused by some issue had no chance or not much of a chance of getting some changes made. At the same time, 50 per cent of the sample believe significant changes require some extra-legal pressure. In addition, over 87 per cent of the students think that people are more willing now than in the past to go outside normal channels.

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These figures indicate that Michigan State University students believe that the prescribed and formalized channels for achieving social change are ineffective but that change is possible by relying on some means other than those set up by the society. The antinomian has a low evaluation of most authority structures and forms in his society because they limit his definition of individual freedom and liberty and that negative attitude is reflected in his disdain for the legal channels of social change. In the antinomian world view cultural change is certainly desirable and possible but cannot be achieved through normal channels because change to the antinomian means the ultimate destruction of those very channels and no system would consciously destroy itself.

Another means of operationally defining the anti-formalism of the antinomian consisted of devising semantic differentials on the following societal authority structures: the system, the police and the university administration. The antinomian feels he is kept from fulfilling his individualism by the dominant authority structures of his society and, therefore, would negatively evaluate them. Since he is opposed to any authority outside of the self, the antinomian believes unjust any attempt by the society to control his ability to express his own values.

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As reported in Table 3.4, the results of these three semantic differentials are summarized by the addition of the positive side and the negative side of the continua. There is a striking similarity in the overall evaluation of the three authority structures with the system receiving the most negative ratings. For example, the system is thought by a plurality to be dishonest (41.2 per cent), unfair (48.1 per cent) and irrational (42 per cent), while the police and university administration receive a much more positive response on these evaluative adjectives. In what might be either evidence of inconsistent thinking or a cynical view of democracy, both the system and the police are rated by a plurality as democratic, while at the same time they are thought to be restrictive. Yet another interesting result is the fact that the police are believed to be somewhat more personal than the university administration. In summary, the negative attitude of the antinomian world view toward societal authority structures is found to be present among a sizable minority of Michigan State University students.

The semantic differentials discussed above contain both evaluative and potency adjective pairs. Since only the evaluative dimension is pertinent to my definition of antinomianism, a factor analysis was performed on each of these scales to separate the two dimensions.

TABLE 3.4--Distribution of positive-negative responses on the

TABLE 3.4—Distribution of positive-negative responses on the three semantic differential scales.

	System	Police	University Administration
Democratic-Undemocratic	42.7-37.3	44.0-34.8	38.7-39.6
Permissive-Restrictive	14.3-71.6	10.9-70.3	26.6-55.5
Active-Passive	43.1-31.9	Not Included	44.4-33.6
Strong-Weak	71.9-15	46.8-26.9	46 -32.7
Dynamic-Static	24.7-55.4	26.9-46.8	32.7-46
Personal-Impersonal	7.0-84.6	23.6-59.4	13.7-78.4
Honest-Dishonest	24.1-41.2	50.7-25.0	60.6-12.9
Fair-Unfair	23.6-48.1	47.9-29.3	44.0-30.6
Rational-Irrational	32.7-43	44.3-31.9	44.9-23.6

As reported in Table 3.5, the scales on the system and the university administration do contain measures of both potency and evaluation with the adjective pairs: strong-weak and active-passive, loading highly on the potency factor. The semantic differential on the police has the expected evaluative dimension and a second factor which might better be categorized as a measure of police control rather than potency. Factor scores have been computed from the evaluative dimensions for each respondent and will be used on the following chapters as one measure of antinomian orientations.

The antinomian is a cultural heretic whose world view is radically different from that of the rest of his society. Traditional norms and values are alien to his desired life style. In order to tap this cultural heterodoxy of antinomianism, six modern-traditional scales were devised in which the respondent was requested to rank himself and his parents. The distributions reported in Table 3.6 demonstrate a self-perception of modernity on all of the topics but especially on religion, race relations, sexual morality and observance of social conventions. The students think of themselves as a good deal more traditional in their patriotism and obedience to authority. A factor analysis of the responses to these six scales reveals (see Table 3.7) that the race question factors out by itself. Factor scores computed

TABLE 3.5.--Factor analysis of semantic differential.

TABLE 3.5.--Factor analysis of semantic differential.

	Evaluative	Potency
<u>On the System:</u>		
Democratic-Undemocratic	.7168*	-.1281
Permissive-Restrictive	.7039*	.1150
Strong-Weak	-.1369	-.8179*
Dynamic-Static	.5132*	-.3115
Personal-Impersonal	.6751	.1523
Honest-Dishonest	.6751*	-.2205
Fair-Unfair	.7348*	-.2632
Rational-Irrational	.5433*	-.4186
Active-Passive	.2144	-.6635*
Highest Loading	.7348	-.8179
Proportion-Variance	.3335	.1725
Cumulative-Percent Variance	.3335	.5059
<u>On University Administration:</u>		
Democratic-Undemocratic	.7851*	-.0566
Permissive-Restrictive	.7282*	.0365
Strong-Weak	-.0780	-.9071*
Dynamic-Static	.6010*	-.3233
Personal-Impersonal	.5659*	-.0893
Honest-Dishonest	.6410*	-.0338
Fair-Unfair	.8220*	-.0630
Rational-Irrational	.7032*	-.2214
Active-Passive	.5032	-.5115*

Highest Loading
Proportion-Variance
Cumulative-Percent Variance

.8220
.4076
.4076

-.9071
.1395

Highest Loading	.8220	-.9071
Proportion-Variance	.4076	.1395
Cumulative-Percent Variance	.4076	.5471

On the Police:

Democratic-Undemocratic	.7270*	.2043
Permissive-Restrictive	.3760	.6188*
Strong-Weak	.1273	-.8809*
Dynamic-Static	.6134*	-.0511
Personal-Impersonal	.5481*	.2092
Honest-Dishonest	.7483*	.0575
Fair-Unfair	.8387*	.1323
Rational-Irrational	.7451*	-.0108
Highest Loading	.8387	-.8809
Proportion-Variance	.3976	.1585
Cumulative-Percent Variance	.3976	.5561

* Highest loadings.

TABLE 3.

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6. 15
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TABLE 3.6.--Distribution of responses on modern-traditional scales--self.

1. <u>Religion</u>		2. <u>Race Relations</u>	
1.	32.1%	1.	38.2%
2.	29.8	2.	35.9
3.	15.3	3.	13.6
4.	7.3	4.	7.0
5.	5.2	5.	3.1
6.	7.1	6.	1.8
7.	3.2	7.	.5
	1-3 = 77.2%		1-3 = 87.7%
	5-7 = 15.5%		5-7 = 5.4%
	Mean = 2.58		Mean = 2.08
	SD = 1.69		SD = 1.22
3. <u>Sexual Morality</u>		4. <u>Patriotism</u>	
1.	23.1%	1.	14.9%
2.	28.2	2.	15.6
3.	19.2	3.	16.6
4.	12.5	4.	16.9
5.	7.9	5.	13.1
6.	5.4	6.	14.4
7.	3.9	7.	8.5
	1-3 = 70.5%		1-3 = 47.1%
	5-7 = 17.2%		5-7 = 36%
	Mean = 2.86		Mean = 3.75
	SD = 1.65		SD = 1.88
5. <u>Obedience to Authority</u>		6. <u>Social Conventions</u>	
1.	10.1%	1.	16.4%
2.	19.2	2.	26.1
3.	18.5	3.	22.3
4.	16.2	4.	17.2
5.	15.2	5.	9.4
6.	15.7	6.	6.6
7.	5.2	7.	2.1
	1-3 = 47.8%		1-3 = 64.8%
	5-7 = 36.1%		5-7 = 18.1%
	Mean = 3.75		Mean = 3.05
	SD = 1.74		SD = 1.55

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TABLE 3.7.--Factor analysis--modern-traditional scales:
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Topics	Social Values	Race
Religion	.6438*	-.1367
Race Relations	.1393	-.9722*
Sexual Morality	.7106*	-.0222
Patriotism	.6568*	-.3245
Obedience to Authority	.8004*	-.1350
Observance of Social Conventions	.7152*	-.1189
Highest Loading	.8004	-.9722
Portion of Variance Explained	.4204	.1837
Cumulative Proportion--Variance	.4204	.6041

*Highest loadings.

from the other factor for each respondent will be used as a measure of individual cultural heterodoxy.

The Validity of Antinomian Measures

As one method to check on the validity of the various measures of antinomianism used in this study, contingency tables were run relating two measures of respondent's attitude toward external authority with two of the three measures of rejection of cultural norms: evaluation of authority structures and modernity on social norms. Table 3.8 reports the chi squares resulting from these contingency tables. In every case the chi square is large enough to allow rejection of the null hypothesis of independence at the .001 level. As a second method

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of checking on the validity of the measures, Table 3.9 reports the product-moment correlations between the various measures of the two dimensions of antinomianism.

In Chapter II the relationship between the two dimensions of antinomianism was conceptualized using the following two-by-two table:

Authority Referent	Attitude toward Cultural Norms and Values	
	Acceptance	Rejection
External	Legalist	Authoritarian
	↓	↓
	Allegient	Political Apathetic
Internal	Situationist	Antinomian
	↓	↓
	Pragmatist	Anarchist

Given my general impression and knowledge of American political culture, I assume that the bulk of the respondents in the sample would be found in the allegient quadrant with the fewest number classified as antinomian. The relatively small number of remaining respondents should divide fairly evenly between the pragmatist and authoritarian quadrants. Tables 3.10-11 report the number of respondents found in each of these four quadrants relating the two measures of authority referent and two different operationalizations of isolationism from

TABLE 3

Antinomial
Factor

Civil
Libertarian
Factor

TABLE 3.9

1. Antinomial

2. Civil
Libertarian

3. Social

4. Evaluation
System

5. Evaluation
Police

6. Evaluation
University
Administration

7. Chance-Occurrence

8. Extra-Legal
Channels

TABLE 3.8.--Chi squares from contingency tables relating the two dimensions of antinomianism.

	Evaluation		University Administration	Modernity Social Norms
	System	Police		
Antinomian Factor	68.4 (16) p=.001	64.5 (16) p=.001	35.6 (16) p=.005	191.1 (20) p=.001
Civil Libertarian Factor	65.8 (16) p=.001	68.6 (16) p=.001	69.7 (16) p=.001	211.8 (20) p=.001

TABLE 3.9.--Correlations between measures of the two dimensions of antinomianism.

	1	2	3	4	5	6	7	8
1. Antinomianism	1.00							
2. Civil Libertarian	.00	1.00						
3. Social Norms	.21	.42	1.00					
4. Evaluation System	.27	.31	.31	1.00				
5. Evaluation Police	.30	.30	.32	.40	1.00			
6. Evaluation University Administration	.17	.30	.23	.46	.36	1.00		
7. Chance-Change	.08	.10	.07	.17	.17	.18	1.00	
8. Extra-Legal Channels	.02	.20	.08	.20	.20	.16	.06	1.00

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TABLE 3.10.--Classification of respondents on one dimension of antinomianism: evaluation of system.

		Positive	Negative
Antinomian Factor	Low	525	102
	High	108	11
Civil Libertarian Factor	Low	547	79
	High	86	34

TABLE 3.11.--Classification of respondents on one dimension of antinomianism: modernity on social norms.

		Traditional	Modern
Antinomian Factor	Low	517	147
	High	52	29
Civil Libertarian Factor	Low	540	124
	High	51	30

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societal values and norms. These tables were assembled using the factor scores computed to measure each of these variables with the dividing line between high and low placed at 3.0 (factor scores varied approximately from 0.0 to 5.0). In each case the frequencies approximate that which was expected from the conceptualization outlined above. It is hoped, then, that these three different methods give some evidence as to the validity of the measures used.

Conclusion

It is doubtful that one true antinomian exists among the 746 respondents included in this study. Yet, the data which have been presented in this chapter demonstrate that antinomian attitudes do exist among the students on the Michigan State University campus. Many students have a concern for the right of individuals to express their personal values in the face of societal restrictions and have a negative view of many of those structures, norms and rules which are supposedly cherished by most Americans. In the absolute sense of what it means to be an antinomian, few if any of these students find themselves totally outside and completely opposed to dominant American cultural beliefs. What is significant at this point, however, is not so much the extent to which the antinomian world view is shared by Michigan State students but that its existence has been uncovered.

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Since comparative data over time are not available, it is impossible in any reliable way to ascertain whether these antinomian orientations are on the increase, decrease or have simply always existed at the present level. Intuitively, the tenor of the times which is reflected in contemporary political rhetoric would have us believe that antinomianism is not only on the rise but that it poses a threat to the stability of the society. While avoiding any final judgement on the outcome of the struggle between the antinomian and technocratic world views, it does seem important to try to discover what socio-cultural factors are associated with the emergence of antinomian orientations. Such an investigation is the objective of the next few chapters.

CHAPTER IV

ANTINOMIANISM AND PARENTAL CONTROL

Introduction

In the preceding chapter, I hypothesized that the emergence of antinomianism was a reaction to a sense of status and identity deprivation and could not be viewed as a question of socialization experiences. Yet, there are two fairly prevalent theories which purpose to explain the contemporary rejection of institutionalized authority among a vocal minority of the educated young by investigating the early experiences of the child with authority in the home. One approach stresses the fairly permissive nature of parental control in industrialized and affluent societies and concludes that the young have come to expect a degree of freedom which other societal authority figures cannot or will not give. Therefore, these "coddled" children of affluence inevitably come into conflict with societal authority figures because their expectations of freedom from control are not fulfilled.

The other view--called here the conflict of generations--concludes that youthful dissatisfaction is

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related to a revolt of the young from stringent parental authority. Lewis Feuer, for example, persists in the belief that student radicalism is an outgrowth of oedipal rebellion--hatred of the father transferred onto other authority structures in society (Feuer, 1969). Feuer has stated that,

. . . a student movement has its roots in an emotional revolt against the older generation. It can be radical, revolutionary or reactionary, but its driving force is always an assault on the status quo. The conservative, the person not dominantly motivated by generational revolt, will experience no emotional need to participate in a student movement (Feuer, p. 376).

Hess and Torney conclude that alienation from parental values is directly related to child-rearing practices (Hess and Torney, 1967). At the same time, however, Phillip Nogiee and Murray B. Levin report that there is no evidence that revolt among children from parental views is related to the strictness of parental control (Nogiee and Levin, 1958). Another approach was proposed by Eleanor Maccoby, Richard Matthews and Anton Morton when they concluded that rebellion among youth does not occur with those who report an average amount of parental control and is more likely to occur among young people who report either strict control or none at all (Maccoby, et al., 1954).

Both the permissiveness and conflict theories are based on the idea of some socialization theorists that fundamental attitudes toward authority are formed

early in life through one's experience with the first authority structure we all come into contact with--the family. One of the more behavioral definitions of political socialization was formulated by Kenneth Langton when he wrote that

Political socialization is basically a continuous social and psychological process composed of four elements. It involves (1) an interaction-acquisition process (2) between the individual being socialized, (3) the agency which acts as the vehicle of socialization and (4) the political behavior patterns, perceptions, and attitudes which he learns (Langton, p. 8).

Of all the socializing agents, it is the family and its influences on the young that most political socialization experts believe is decisive in the development of one's political culture. Family socialization is said to operate at both the manifest (direct) and latent (indirect) levels. Manifest socialization refers to "processes in which the content of transmitted or developed orientations is specifically political" (Dawson and Prewitt, p. 64). On the other hand, latent socialization entails "the acquisition of predispositions which are not in themselves political but which subsequently influence the development of the political self" (Dawson and Prewitt, p. 63).

One of the primary methods of latent political learning was identified by Robert Hess and Judith Torney in their book The Development of Political Attitudes in Children as interpersonal transference. They outline the this concept as follows:

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This model assumes that the child approaches explicit political socialization already possessing a fund of experience in interpersonal relationships and gratifications. By virtue of his experience as a child in the family and as a pupil in the school, he has developed multifaceted relationships with figures of authority. In subsequent relationships with figures of authority, he will establish modes of interaction which are similar to those he has experienced with persons in his early life (Hess and Torney, p. 20).

This form of indirect political learning has been extensively applied to studies of how authority orientations develop and is the underlying assumption of those who use the generational conflict or permissiveness theories to explain youthful disaffection from institutional authority.

I have theorized, however, that the emergence of antinomian orientations is not a reaction to either parental authoritarianism or permissiveness but a result of a sense of historical loss. Therefore, in the data analysis which follows, I hypothesize that no evidence will be uncovered to support either the permissiveness or the conflict of generations explanations of contemporary student disaffection.

Measures of Some Parental Child-Rearing Practices

Central to this conception of how authority orientations are learned is the amount and type of parental control exercised over the child. In order to obtain some picture of the child-rearing practices experienced

by this sample of Michigan State University students, the respondents were requested to answer some questions about the regulations imposed on them by their parents. As reported in Table 4.1, most of these students had a fairly permissive childhood. Such a result is consistent with what various studies and theorists have concluded in the past--that American family socialization patterns are participant oriented and non-authoritarian. Almost half of the sample did not have a curfew while in high school and, of those who did, nearly half replied that the curfew was not really enforced. Only 5.4 per cent of the sample replied that they were not free to express their own views within their families and very few reported that parents discouraged friendships. Finally, while three-fourths of the parents of these students consider religion important, 43 per cent were not required to go to church except when they wanted to.

A second method of measuring the relationship of the respondent to his parents is the use of a semantic differential scale on "Your Parents." As reported in Table 4.2, the generally permissive and non-authoritarian nature of American family life is evident in the replies to these scales. Parents are judged to have been very fair and consistent in their child-rearing practices. Most of the students feel relatively close to their parents and a majority thinks that their parents were

TABLE 4.1.--Distribution of responses to measures of parental authority.

1. Parents impose curfew?	2. Was curfew effective?

TABLE 4.1.--Distribution of responses to measures of parental authority.

<u>1. Parents impose curfew?</u>		<u>2. Was curfew strictly enforced?</u>	
0. No curfew	48.9%	1. Yes	22.8%
1. Only freshman	2.8	2. Mostly	26.5
2. Through sophomore	7.8	3. Not really	50.7
3. Through junior	13.7		<u>100.0</u>
4. Throughout	26.9		(N=373)
	<u>100.1</u>		
Mean=1.67	SD=1.76	Mean=2.28	SD=.81
	(N=745)		
<u>3. Free to express views?</u>		<u>4. Parents discourage friendships?</u>	
1. Absolutely free	47.3	0. No	48.6
2. Fairly free	47.4	1. Often	3.8
3. Not free at all	5.4	2. Occasionally	12.3
	<u>100.1</u>	3. Rarely	35.4
Mean=1.58	SD=.59		<u>100.1</u>
	(N=745)	Mean=1.34	SD=1.38
			(N=743)
<u>5. Parents consider religion important?</u>		<u>6. Have to go to church?</u>	
1. Yes	75.4	1. Regularly	36.6
2. No	24.6	2. Most of the time	20.4
	<u>100.0</u>	3. Only when want to	43.0
	(N=743)		<u>100.0</u>
		Mean=2.06	SD=.89
			(N=745)

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TABLE 4.2.--Distribution of responses to semantic differential on parents.

1. Close-Distant

1.	27.1%	
2.	37.8	1-3 = 79.9%
3.	15.0	
4.	8.4	
5.	6.0	
6.	4.3	5-7 = 11.7%
7.	1.4	
	<u>100.0</u>	Mean = 2.47
	(N=758)	SD = 1.45

2. Strict-Permissive

1.	2.8%	
2.	8.2	1-3 = 23.8%
3.	12.8	
4.	16.6	
5.	20.6	
6.	29.0	5-7 = 59.6%
7.	10.0	
	<u>100.0</u>	Mean = 4.70
	(N=742)	SD = 1.57

3. Fair-Unfair

1.	37.6%	
2.	36.4	1-3 = 84.7%
3.	10.7	
4.	8.9	
5.	3.5	
6.	2.4	5-7 = 6.4%
7.	.5	
	<u>100.0</u>	Mean = 3.88
	(N=742)	SD = 1.70

4. Consistent-Inconsistent

1.	33.9%	
2.	37.9	1-3 = 84%
3.	13.2	
4.	6.6	
5.	4.1	
6.	3.0	5-7 = 8.5%
7.	1.4	
	<u>100.1</u>	Mean = 2.23
	(N=751)	SD = 1.36

5. Liberal-Conservative

1.	8.2%	
2.	18.0	1-3 = 42%
3.	15.8	
4.	20.2	
5.	17.3	
6.	14.7	5-7 = 37.8%
7.	5.8	
	<u>100.0</u>	Mean = 3.88
	(N=751)	SD = 1.70

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Antinomianism and Parental Control:
Data Analysis

In the following data analysis, the various measures of the antinomian's rejection of external authority which were discussed at some length in Chapter III will be related to measures of parental authority to test the hypothesis that the emergence of antinomianism is not associated with family socialization experiences. The rejection of institutionalized authority is measured by factor scores on the civil liberties and antinomian dimensions of the twelve item law compliance scale.

Table 4.3 reports the resulting chi squares with their appropriate degrees of freedom and contingency coefficients from contingency tables relating these measures of antinomianism with the six measures of parental child-rearing practices. The only chi square which is significant at the .05 level is from the contingency table relating freedom to express views with antinomianism which is reported here in Table 4.4. It is the individual who felt he was the least free to express his views who demonstrates the strongest antinomian attitudes. This relationship does not support the permissiveness notion but the generational conflict theory. In general, however, the null hypothesis of independence between the

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* Degrees

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TABLE 4.3.--Chi square values and contingency coefficients from contingency tables relating parental authority and individualism.

	Civil Liberties	Antinomianism
Curfew	12.06 (16) * p=.70 c=.12	18.3 (16) p=.50 c=.15
Curfew Enforced	1.44 (8) p=.99 c=.06	7.9 (8) p=.70 c=.14
Express Views	11.86 (*) p=.20 c=.13	16.8 (8) p=.05 c=.15
Discouraged Friendships	5.4 (8) p=.80 c=.11	4.9 (8) p=.80 c=.14
Religion Important	6.27 (4) p=.20 c=.09	1.03 (4) p=.90 c=.09
Have to Go to Church	5.71 (8) p=.70 c=.09	8.0 (8) p=.50 c=.10

* Degrees of freedom in parenthesis

c = Contingency coefficients.

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TABLE 4.4.--Freedom to express views in the home by degree of antinomianism.

Freedom to Express Views	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Absolutely free	5	14	31	34	17	101.0 N=352
Fairly free	1	11	33	38	16	100.0 N=353
Not free at all	5	23	25	43	5	101.0 N=40

Note: Chi square = 16.80, Degrees of freedom = 8, Contingency coefficient = .15, n = 745, p = .05.

variables cannot be rejected. The contingency table reported in Table 4.5 is typical of those summarized in Table 4.3 and reported in full in Appendix D. A comparison of those who had no curfew and those who had a curfew throughout high school shows little difference in their level of antinomianism. At the same time, there is no evidence here of the existence of a curvilinear relationship between antinomianism and parental control.

A second method of measuring parental authority was the use of a semantic differential scale on "Your Parents" which was discussed in Chapter III. Table 4.6 summarizes the chi squares and contingency coefficients resulting from contingency tables relating the measures

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TABLE 4.5.--Extent of curfew by degree of antinomianism.

Extent of Curfew	Degree of Antinomianism					Percentage Total
	High				Low	
	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	
No curfew	3	12	35	33	17	100.0 N=364
Only as a freshman	10	5	29	48	10	102.0 N=21
Up to sophomore	3	10	29	38	19	99.0 N=58
Up to junior	1	20	29	39	11	100.0 N=102
Throughout	3	14	28	40	16	101.0 N=200

Note: Chi square = 18.26, Degrees of freedom = 16,
Contingency coefficient = .15, n = 745, p = .50.

of individualism with the scale items from that semantic differential scale. Only two of the contingency tables result in chi squares which are statistically significant to allow a rejection of the null hypothesis of independence. Table 4.7 is the contingency table relating measures of parental permissiveness and student antinomianism with a significant chi square at the .05 level. A comparison of percentages across, however, lends no support to either the parental authoritarian or permissive theories of youthful disaffection. The other contingency tables summarized here can be found in Appendix D.

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TABLE 4.6.--Chi squares and contingency coefficients from contingency tables relating parental evaluation and indivisualism.

	Civil Liberties	Antinomianism
Close-Distant	16.8 (16) * p=.50 c=.15	16.9 (16) p=.50 c=.15
Permissive-Strict	15.0 (20) p=.80 c=.14	31.8 (20) p=.05 c=.20
Fair-Unfair	16.3 (16) p=.50 c=.15	37.7 (16) p=.005 c=.22
Consistent-Inconsistent	22.5 (16) p=.20 c=.17	23.9 (16) p=.10 c=.18
Liberal-Conservative	22 (20) p=.20 c=.17	25.1 (20) p=.20 c=.18

* Degrees of freedom in parenthesis

c = Contingency coefficient

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TABLE 4.7.--Parental permissiveness by degree of antinomianism.

Parental Permissiveness	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Permissive	3	11	36	31	20	101.0 N=289
	4	19	31	32	14	100.0 N=153
	2	10	28	47	13	100.0 N=123
	4	7	29	43	16	99.0 N=95
	2	20	28	43	8	101.0 N=61
Strict	0	19	33	29	19	100.0 N=21

Note: Chi square = 31.8, Degrees of freedom = 20,
Contingency coefficient = .20, n = 742, p = .05.

Three different methods were outlined in Chapter II for operationalizing the antinomian's rejection of cultural goals and norms. One of these measurements consists of the individual's belief in the ability of existing structures in society to handle the problem of social change. If the antinomian acquired his distrust of such formalized structures because of overly strict or permissive family experiences, then contingency tables relating these variables should yield significant results.

The underlying assumption of this idea is the notion that the child who is included in the decision making process in the home will transfer that positive experience with authority to other societal authority structures. However, the data summarized in Table 4.8 do not demonstrate any consistent relationship between one's belief in the ability to obtain social change and the type of parental child-rearing practices experienced by the individual. For example, as reported in Table 4.9, there is little difference in attitude toward the possibility of social change between those who had no curfew and those who had one throughout their high school career. Nor is there any evidence of a curvilinear relationship which would support the conclusions of Maccoby, et al. Though the chi square reported in Table 4.10 is not significant at the .05 level, an analysis of the percentages does give support to the conflict of generations theory. Thirty per cent of those who felt they were not free at all to express views in their home also believed that there is not much chance of obtaining legal social change. At the same time, only 15 per cent of those who were absolutely free to speak in the home had a negative view of the channels of change. The remaining contingency tables summarized in Table 4.8 can be found in Appendix D. In conclusion, the fact that these data give little support to the notion that there is a relationship between

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TABLE 4.8.--Chi squares and contingency coefficients from contingency tables relating parental authority and acceptance of social change norms.

	Chance of Changes	Established Channels	Willing to Go Outside Legal Channels
Curfew	22.2 (16) p=.20 c=.17	5.9 (8) p=.70 c=.09	4.4 (4) p=.50 c=.08
Curfew Enforced	7.9 (8) p=.50 c=.4	4.9 (4) p=.30 c=.11	1.1 (2) p=.70 c=.05
Express Views	12.9 (8) p=.20 c=.13	7.9 (4) p=.10 c=.10	8.5 (2) p=.025 c=.10
Discourage Friendships	8.7 (12) p=.80 c=.10	19.9 (6) p=.005 c=.16	8.6 (3) p=.05 c=.10
Religion Important	1.5 (4) p=.90 c=.04	1 (2) p=.70 c=.04	.54 (1) p=.50 c=.03
Have to Go to Church	11 (8) p=.30 c=.12	6.5 (4) p=.20 c=.09	1.2 (2) p=.70 c=.04

* Degrees of freedom in parenthesis.

c = Contingency tables.

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$n = 743$

$p = .20$

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TABLE 4.9.--Extent of curfew by belief in ability to obtain social change.

Extent of Curfew	Belief in Chance of Change					Percentage Total
	Good Chance	Some Chance	Not Much	No Chance	Depends	
No Curfew	14	61	16	2	8	101.1 (N=364)
Only as Freshman	33	38	24	.00	5	100.0 (N=21)
Up to Sophomore	23	53	19	2	4	101.0 (N=58)
Up to Junior	13	63	12	2	11	101.0 (N=102)
Throughout	14	58	16	.00	13	99.0 (N=200)

Chi square = 22.23

Degrees of freedom = 16

n = 743

p = .20

Contingency coefficient = .17

TABLE 4.10.--Freedom to express views in home by belief in chance of social change.

Freedom to Express Views	Belief in Chance of Change					Percent- age Total
	Good Chance	Some Chance	Not Much	No Chance	Depends	
Absolutely Free	17	58	15	.00	9	100.0 (N=352)
Fairly Free	13	61	15	1	9	100.0 (N=353)
Not Free At All	8	48	30	2	13	101.0 (N=40)

Chi square = 12.9

Degrees of freedom = 8

n = 743

p = .20

Contingency coefficient = .13

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an individual's trust in societal channels of social change and freedom experienced in the home leads one to the position that the connection between participant families and the development of a participant political culture may have been exaggerated by some theorists.

The second method of operationalizing the anti-nomian's rejection of cultural goals and norms involves the use of semantic differentials which measure the attitude of the respondent toward societal authority structures. Table 4.11 reports the chi squares and contingency coefficients resulting from contingency tables relating parental child-rearing variables with evaluation of the system. Only one contingency table results in a significant chi square and it is presented here in Table 4.12. Those who were not free to express their opinions in the home have a decidedly more negative attitude toward the system than those who were allowed to speak freely in their families. However, in general the hypotheses of independence cannot be rejected between evaluation of system and level of parental control. The remaining contingency tables can be found in Appendix D.

At the same time, however, a positive relationship was uncovered between evaluation of the system and parents. Table 4.13 reports the chi squares and contingency coefficients resulting from contingency tables relating evaluation of parents with evaluation of the

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TABLE 4.11.--Chi squares and contingency coefficients from contingency tables relating evaluation of system with child-rearing practices.

Child-Rearing Practices	Evaluation of System		
Curfew	12.94(16)*	p = .75	c = .13
Curfew enforced	3.21(8)	p = .95	c = .09
Freedom to express views	24.98(8)	p = .005	c = .18
Freedom to choose friends	10.41(12)	p = .75	c = .12
Religion important			
to parents	8.77(4)	p = .10	c = .10
Have to go to church	2.65(8)	p = .975	c = .06

*Degrees of freedom in parentheses
p = significance level
c = contingency coefficient

TABLE 4.12.--Freedom to express views in home by evaluation of system.

Freedom to Express Views	Evaluation of System					Percentage Total
	Positive		Negative			
	5	4	3	2	1	
	(%)	(%)	(%)	(%)	(%)	
Absolutely free	4	10	33	34	19	100 (N=352)
Fairly free	2	14	37	36	11	100 (N=353)
Not free at all	3	5	15	63	15	101 (N= 4)

$\chi^2=24.9$, df=8, p=.005, c=.18, n=745

TABLE 4.13.--Chi squares and contingency coefficients from contingency tables relating evaluation of system with evaluation of parents.

Evaluation of Parents	Evaluation of System		
Strict-Permissive	9.92(20)*	p = .99	c = .11
Fair-Unfair	39.50(16)	p = .001	c = .22
Consistent-Inconsistent	28.12(16)	p = .05	c = .13
Close-Distant	27.93(16)	p = .05	c = .19
Liberal-Conservative	30.30(20)	p = .10	c = .20

*Degrees of freedom in parentheses
p = significance level
c = contingency coefficient

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system. In each case, the more negative the opinion of one's parents, the more negative the attitude toward the system. The contingency tables summarized in Table 4.13 can be found in Appendix D. Though not reported here, the same relationship was uncovered between evaluation of parents and attitude toward the police and the university administration. However, these significant results may be a result of the operationalization of the variables rather than evidence of a valid relationship between parental control and rejection of cultural norms. The problem will be discussed in full in the conclusions on this chapter.

The third method of operationalizing the antinomian's rejection of cultural goals and norms involves the question of the existence of a generation gap. As I have theoretically defined the concept, the cultural heterodoxy of the antinomian usually places him in conflict with his parents. In modern American society, antinomianism tends to emerge among middle class university students and thus might be called a student movement. However, in the introductory essay I made it clear that I perceive antinomianism not as a socialization phenomenon but as a cultural one which, given its basic characteristics, will not develop into an organized social movement. I agree, then, with those who say that a generation gap exists on many fundamental social values

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but disagree with those who view such a gap as a result of parental permissiveness or strictness and hypothesize that the data analysis below will support that conclusion.

The data presented in Table 4.14 demonstrate that Michigan State University students are more prone to believe that a generation gap exists in society in general than in their own families. It is believed by 70.6 per cent of the sample that a generation gap exists in American society at large; only 8.1 per cent says that it does not exist. However, when questioned about their own families the response is quite different: 56 per cent says a generation gap exists in their families and 43.9 per cent replies that it does not. These results tend to support the belief that the existence of such a gap has been so widely discussed and exaggerated in the mass media that individuals believe in its existence even though it is not a valid description of their own family experience. Further evidence to support such an interpretation is the fact that only 4.8 per cent of the sample said that their parents were the source of nearly none of their values, while the rest divided evenly between their parents being the source of "many" and "some" of their convictions.

The chi squares which are reported in Table 4.15 indicate that there is some association between the perception of a generation gap in one's family and the

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TABLE 4.14.--Distribution of responses to measures of generation gap.

	Code	Frequency	Percent
Is there a generation gap?	Exists	526	70.6
	Does not exist	60	8.1
	Exists to some extent	159	21.3
	Totals	745	100.0
Generation gap in your family?	Yes	416	56.1
	No	325	43.9
	Totals	741	100.0
Are parents source of values?	Many	354	47.6
	Some	354	47.6
	Nearly none	36	4.8
	Totals	744	100.2

TABLE 4.15.--Chi squares and contingency coefficients from contingency tables relating parental authority and perception of generation gap.

	Generation Gap in Family	Parents Source of Values
Standard Score	48.11 (4)*	17.59 (8)
Parental Control	p=.001; c=.25	p=.025; c=.15
Curfew	9.3 (4)	10.01 (8)
	p=.10; c=.11	p=.30; c=.12
Curfew Enforced	4.6 (2)	.324 (4)
	p=.10; c=.11	p=.99; c=.03
Free to Express Views	19.2 (2)	16 (4)
	p=.001; c=.16	p=.005; c=.15
Discourage Friendships	31.5 (3)	31.8 (6)
	p=.001; c=.20	p=.001; c=.15
Religion Important	.945 (1)	4.2 (2)
	p=.50; c=.04	p=.20; c=.07
Have to Go to Church	.635 (1)	7.02 (2)
	p=.50; c=.04	p=.05; c=.12
Strict-Permissive	14.79 (6)	10.78 (12)
	p=.05; c=.14	p=.70; c=.12

* Degrees of freedom in parenthesis
 C = Contingency coefficients.

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strictness of parental control. Likewise, the extent to which a respondent believes his values and convictions stem from his parents is related to his childhood experiences with authority. Not all of the chi squares are significant at the .05 level but those involving the average z-score on parental control--freedom to express views and choose friends--are and these seem to be the best measures of parental authority in this study. These results would tend to support the conflict of generations theory of youthful disaffection at least in relation to the existence of a generation gap. For example, Table 4.16 reports that only 48 per cent of those whose parents never discouraged friendships perceive a generation gap in their families, while 82 per cent of those from families where restrictions were placed on friends respond that a generation gap exists between themselves and their parents. In Table 4.17 it is even more evident that strictness of parental control is related to the perception of a generation gap in the family. As strictness increases so does the perception of a generation gap on the part of the respondent. The remaining contingency tables can be found in Appendix D.

A second method of measuring the existence of a generation gap involves the use of the modern-traditional scale on various social issues. The "modernity" of the individual was discussed in Chapter III as one measure of

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TABLE 4.16.--Parents discourage friendships by generation gap in family.

Discourage Friendships	Generation Gap in Family		Percentage Total
	Yes	No	
No	48	52	100.0 (N=361)
Rarely	58	42	100.0 (N=263)
Occasionally	75	25	100.0 (N=91)
Often	82	18	100.0 (N=28)

Chi square = 31.51 Degrees of freedom = 3 n = 738
 Contingency coefficient = .20 p = .001

TABLE 4.17.--Parents permissive-strict by generation gap in family.

Parental Permissiveness	Generation Gap in Family		Percentage Total
	Yes	No	
Permissive 1	46	54	100.0 (N=74)
2	50	50	100.0 (N=215)
3	57	43	100.0 (N=153)
4	61	39	100.0 (N=123)
5	58	42	100.0 (N=95)
6	68	32	100.0 (N=61)
7	76	24	100.0 (N=21)

Chi square = 14.79 Degrees of freedom = 6 n = 737
 Contingency coefficient = .14 p = .05

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the antinomian's rejection of traditional social restrictions on his behavior. In responding to these six scale items on sexual morality, religion, race relations, patriotism, obedience to authority and observance of social conventions, the student was asked to rate his parents as well as himself and the reported differences between parents and offspring is used as a second operationalization of the perception of a generation gap in the family. The means on each of these six scales for both parent and child are reported in Table 4.18. On each item the respondents view themselves consistently more modern than their parents with the largest gap on sexual morality. Fathers and mothers are perceived as similar in their attitudes on all these social issues.

Since I want to test the hypothesis that the difference between parents and children is related to the strictness of parental authority, it was necessary to compute some overall measure of the differences reported on the modern-traditional scale. Table 4.19 reports the distribution of the average-difference scores over the six scales between Subject-Father, Subject-Mother and Mother-Father. A score of 0 means that there is no perceived disagreement, a minus score that the respondent is more traditional than his parents and a positive score that the student is more modern.

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TABLE 4.18.--Means for self, father and mother on each modern-traditional item.

Scale	Subject	Father	Mother
Religion	2.58	4.66	4.86
Race Relations	2.08	4.16	4.04
Sexual Morality	2.86	5.51	5.66
Patriotism	3.75	5.22	5.15
Obedience to Authority	3.75	5.52	5.54
Observance of Social Conventions	3.05	5.03	5.13

Using the average-difference scores from Table 4.19 as a measure of generation gap, Table 4.20 reports the chi squares from contingency tables relating this variable with various measures of parental child-rearing practices. The results are almost as confusing as the conclusions of past research in this area. While the imposition of a curfew does not seem to be related to a difference between the respondent and his father on social norms, the enforcement of that curfew if it was imposed, as well as the freedom to express views and choose one's friends are associated with the perception of a gap between parent and child on the observance of various social conventions. In these cases, as exemplified by Table 4.21, the more stringent the parental control the wider the generation gap. In the case of this table, those individuals who had parents who discouraged friendships also claim to have little in common with

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TABLE 4.19.--Distribution of average difference scores on modern-traditional scale.

Score	Frequency	Percent	Cumulative Percent
<u>Father-Subject:</u>			
-6	14	1.88	1.88
-2	2	.27	2.14
-1	10	1.34	3.49
0	48	6.43	9.92
1	198	26.54	36.46
2	223	29.89	66.35
3	150	20.11	86.46
4	71	9.52	95.98
5	28	3.75	99.73
6	2	.27	100.00
<u>Mother-Subject:</u>			
-6	2	.27	.27
-2	1	.13	.40
-1	8	1.07	1.47
0	46	6.17	7.64
1	185	24.80	32.44
2	233	31.23	63.67
3	166	22.25	85.92
4	68	9.12	95.04
5	34	4.56	99.60
6	3	.40	100.00
<u>Mother-Father:</u>			
-6	16	2.14	2.14
-3	2	.27	2.41
-2	10	1.34	3.75
-1	53	7.10	10.86
0	555	74.40	85.25
1	90	12.06	97.32
2	16	2.14	99.46
3	3	.40	99.87
4	1	.13	100.00

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TABLE 4.20.--Chi square and contingency coefficients from contingency tables relating parental authority and difference score between father and child on modern-traditional scales.

	Difference Father-Subject		
Curfew	10.9 (20)*	p = .95	c = .12
Curfew Enforced	20.9 (10)	p = .025	c = .23
Free to Express Views	23.6 (10)	p = .01	c = .18
Discourage Friendships	45.8 (10)	p = .001	c = .24
Strict-Permissive	34.9 (30)	p = .30	c = .21
Close-Distant	90.9 (30)	p = .001	c = .33

*Degrees of freedom in parentheses.

c = Contingency Coefficient.

TABLE 4.21.--Degree of difference between father and respondent on modernity scale by parents discourage friendships.

Average Difference	Discourage Friendships				Percentage Total
	No	Rarely	Occasionally	Often	
0	55	33	11	1	100.0
1	55	36	8	1	100.0
2	50	35	12	4	101.0
3	45	38	12	5	100.0
4	38	24	24	4	100.0
5+	27	33	20	20	100.0

Chi square = 45.8

Degrees of freedom = 8

n = 743

p = .001

Contingency coefficient = .24

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their parents on these measures of social modernity. Likewise, the measure of parental closeness is related to the perception of a generation gap between father and child (see Table 4.22) which gives evidence of the reliability of the data rather than any significant relationship because both variables are measures of the same basic attitude. Finally, an analysis of the percentages across in Table 4.23 indicates that those who say they have more in common with their father are more likely to say that their socialization experiences were permissive. The remaining contingency tables can be found in Appendix D.

Conclusions

As anticipated, the individualism of the antinomian, which was measured by the law compliance scale, does not seem to be related in any consistent way to the type of parental authority experienced by the individual. The rejection of authority outside of the self with the corresponding emphasis on individual values is not an orientation which is acquired through one's relationship with parents and transposed in later life to one's attitude toward the basic laws and norms of society. What the concept of interpersonal transference overlooks is the possibility that an individual can find certain societal laws and rules unjustified regardless of the type of family socialization patterns he has come into contact with. Cultures do change and sometimes they

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TABLE 4.22.--Degree of difference between father and respondent on modernity scale by closeness to parents.

Average Difference	Parental Closeness						
	Close			Distant			
0	28	44	13	6	4	4	1
1	37	40	12	5	4	3	1
2	28	38	16	9	5	2	1
3	21	41	18	9	5	5	2
4	17	29	17	14	14	6	3
5+	11	11	11	21	18	25	4

Chi square = 90.97

n = 738

Degrees of freedom = 30

p = .001

Contingency coefficient = .33

TABLE 4.23.--Degree of difference between father and respondent on modernity scale by parental permissiveness.

Average Difference	Parental Permissiveness						
	Permissive			Strict			
0	7	32	22	20	12	7	
1	12	31	22	15	12	5	2
2	10	30	19	18	11	8	2
3	9	29	17	15	15	11	3
4	9	22	24	20	14	6	4
5+	14	7	28	7	14	21	10

Chi square = 34.9

n = 742

Degrees of freedom = 30

p = .30

Contingency coefficient = .21

change at a quicker pace than political systems whose regulations, which were once considered legitimate, are eventually found by certain groups to be unjust.

On the whole, however, there is more support in these data for the Hess and Torney idea of interpersonal transference than I had expected. The rejection of cultural norms does seem to be related to childhood experiences with parental authority. Three methods were used to operationalize this rejection: attitude toward legal avenues of social change, attitude toward authority structures and the perception of a generation gap on issues of social morality. As hypothesized, no support was uncovered for either the permissive or conflict theories when relating measures of parental control and attitude toward channels of social change. However, support was uncovered for the conflict theory in that one's evaluation of parents is positively correlated with one's evaluation of other societal structures. Those with a negative view of their parents are more likely to have a negative evaluation of authority structures such as the system, the police and the university administration. Similarly, it was discovered that the more stringent the parental control, the more likely the student expresses the existence of a generation gap in his family. These results are evidence as to the validity of the Hess and Torney notion of interpersonal transference and

the conflict of generations theory as an explanation of student disaffection.

The question which is immediately posed, however, is why there is a significant relationship between one dimension of antinomianism--the rejection of cultural norms--and parental control and not between the other dimension--the belief in the moral superiority of the individual conscience--and the type of parental authority experienced by the respondent. It is possible that the former significant relationships are in part a result of the operationalization of the variables involved. The association between evaluation of parents and evaluation of other authority figures and the expression of a generation gap may be a function of present attitudes coloring memories of the past (a problem discussed in Chapter II) rather than evidence of a causal relationship. It is very likely that one's present attitude toward authority figures and current belief in the existence of a generation gap on social values might in turn distort one's present evaluation of past parental authority. What especially leads me to this interpretation is the lack of support for the conflict or permissive press theories in relation to the measures of student individualism--rejection of external authority in favor of individual conscience. Here we are dealing with a dependent variable which is not as likely to distort one's memories of past

relationship with parents and no significant relationships are uncovered. A respondent's belief that an individual is justified in ignoring social laws he deems illegitimate would not necessarily distort his memory of childhood experiences. On the other hand, one's present evaluation of authority figures and belief in a generation gap might very well result in a distortion of childhood memories. It is the possibility of such a bias which leads me to question some of the support uncovered here for the conflict of generations theory.

CHAPTER V

ANTINOMIANISM AND FUTURE EXPECTATIONS

Introduction

I have defined antinomianism as a world view which tends to emerge within groups who fear for their future cultural development. The antinomian rejects authority outside of the self and any social forms and norms which try to impose restraints on his liberty. The cultural heterodoxy from the norms of organized modern society becomes pronounced and noticed at periods when the scientific world view gains influence and control of additional areas of human activity. During these periods Yeats' rough beast rears its head in a courageous but usually suicidal and ineffectual attempt to hinder the development of technocratic society and the further destruction of romantic ideals.

The above analysis explains why in the contemporary period antinomianism tends to emerge in developed societies among middle class university students where it appears in the guise of generational conflict. It is exactly this segment of modern society which has the least to gain and the most to lose from increased

societal organized and control. The older generations have made their adjustments and conciliations to technocracy in the name of economic and national security. Working class youth on the other hand are willing to accept and reconcile themselves to the demands of the scientific world view in the hope of obtaining a "piece of the action." But middle class university students in the industrialized societies already have economic security and, therefore, view the further extension of the technocracy as an unnecessary evil which will only limit their freedom to fulfill their individuality. While the government's regulation of society can expand the liberty of all by enlarging the opportunities available, complete reliance on the scientific world view inevitably is a restraint on liberty--defined by Karl Deutsch as "the opportunity to change one's mind--and to change it freely, even playfully, without narrowing external constraints or political pressure or economic scarcity, and without excessive internal constraints of one's personal anxieties, ideology or culture" (Deutsch, p. 37). To Deutsch, spontaneity is one aspect of liberty which he ultimately defines as "the opportunity for many-sided cumulative growth." It is exactly this opportunity that certain middle class university students in industrialized societies believe is being destroyed by technocratic society.

Kenneth Keniston has written that interpreting contemporary student radicalism as a reaction against "historical irrelevance"--as the above explanation does--is a false notion because he neither believes that the future is determined nor that students subconsciously know they will become obsolete. Instead, Keniston has hopes for the birth of a new period in world history--the post-industrial age--where qualitative values replace quantitative ones as the goals of mankind. To Keniston, the student radical anticipates that new age and is, therefore, simply ahead of his time leading the way. I do not share Keniston's optimism that we are witnesses to the beginnings of a new historical era. It is not a new morning we are awakening to but a reaction to the culmination of technological development.

However, my objective is not to debate the outcome of the current emergence of the antinomian world view but to try to uncover some of the factors associated with its surfacing. I have hypothesized that its development is related to a feeling of future obsolescence and restraint in cultural development. An underlying assumption of this interpretation is the belief that individuals not only have some view of the future--regardless of whether it is valid or not--but also that some of their present attitudes and behavior are based on that vision. As Keniston has written, it is possible that

Rebellion springs from the unconscious awareness of some students that society has left them and their society behind. According to this view, the ultimate causes of student dissent are sociological rather than psychological. They lie in fundamental changes in the nature of advanced societies--especially, in the change from industrial to post-industrial society (Keniston, 1969, p. 28).

The contemporary student antinomian anticipates a future society in which his individualism and personal identity will be sacrificed to the demands and needs of the scientific world. His reaction is to reject the accepted cultural norms and authority structures which reflect technological society.

If the theory of historical loss outlined above has any validity, then, the antinomian rebel will have a decidedly different vision of his future than those students who do not share his basic beliefs. It is expected that antinomian orientations are more likely to be professed by students in those academic disciplines which have no definite career goal in mind--specifically the humanities and liberal arts. In addition, it is hypothesized that the antinomian student will have a vision of his future style of life which is fundamentally different from the non-antinomian. What remains to be outlined is the antinomian's vision of his future and how it differs from that of his peers.

The Future Expectations
of the Antinomian

The kind of future life style which the antinomian looks forward to is, of course, related to his basic attitudes and orientations. The personalism of the antinomian is reflected in his anticipation of a life style which is inner-directed--an existence which might be called parochial. Developing meaningful personal relationships with friends and family is a primary concern of the antinomian. His romantic and humanistic ideals result in a desire to lead a relatively simple life close to nature where he would be fairly free from external authority and restraints. He wants to be left alone so he can "do his own thing" whatever it may be. Coupled with this emphasis on inner-directed fulfillment is a traditionally left-wing concern for the institutionalized inequalities of society. Thus, the antinomian would prefer a world free from poverty, war and racial prejudice but he believes these problems are solvable only by relying on the inherent goodness of man and not on organized governmental action.

The anti-formalism of the antinomian is reflected in his desire for a future life which is not structured. He is opposed to the idea of a professional or specialized career which the technocracy seems to require. The antinomian equates too much stability in his own life with

getting into a "rut" but desires societal stability so he can be allowed to do his own thing.

Operationalization: Future
Expectations

Three methods are used in this study to measure the future expectations of the respondents. First, the student's academic major should give some picture of what kind of future life style he envisions for himself. Various studies have found that student radicals tend to be liberal arts majors rather than in engineering, education or any academic discipline which leads to a definite specialized career. The theory of historical irrelevance and my notion of the causes for antinomianism are explanations for this previously discovered relationship between major and political radicalism. I hypothesize that a similar association will be uncovered in these data between academic area of study and antinomianism. As reported in Table 5.1, all the major academic disciplines are represented in the sample with a fairly even distribution throughout the eight code categories.

The expected occupation of the student serves as a second measure of anticipated life styles. Those individuals who are looking forward to professional careers in specialized fields are not expected to express antinomian attitudes. The fact that one-third of the sample is looking forward to a job in the teaching profession (see Table 5.2) reflects the role of Michigan State University

TABLE 5.1.--Distribution of respondent academic majors.

Major	Percent
No-Preference	10.8
Arts and Letters	15.8
Social Science	15.8
Natural Science	11.3
Professional Curricula-Arts and Letters	10.9
Professional Curricula-Natural Science	8.4
Engineering	6.1
Business	10.4
Education	10.7
Total	100.2 (N=742)

TABLE 5.2.--Distribution of expected future occupation.

Occupation	Percent
Undecided	7.3
Teaching, education	33.3
Independent Professional	11.5
Government Related	6.3
Professional-Private Business	20.6
Helping Professions	8.8
Arts	3.0
Engineering and Technology	7.3
Housewife	2.0
Total	100.1 (N=742)

as a producer of secondary and elementary school teachers. One-fifth of the students expect to have professional careers in private business and 11 per cent anticipate employment in the independent professions such as law and medicine. Surprisingly, only 7 per cent of the sample were undecided about their future occupation.

An additional question of some significance to this general subject consisted of a list of seven occupational attributes which the respondents were requested to rank according to how important they considered them in looking for a job. The attributes, as reported in Table 5.3, included: money, meeting people, chances to get ahead, challenge, variety, status, work satisfaction and security. The means reported in Table 5.3 demonstrate the lack of interest that these students have in status and chances to get ahead and the emphasis that they place on challenging careers which they find personally satisfying. The responses to this scale will not be used in the following chi square and regression analyses but they do show the idealism of the sample, the emphasis on the quality of life style and the lack of importance given to economic and status attributes.

The third measure of expected life style is the most subjective and direct. It consists of a scale of ten statements about the future. The respondent is asked which of these statements comes fairly close to describing

TABLE 5.3.--Average ranking of occupational attributes.

Attributes	Average Ranking
Work satisfaction	1.99
Challenge	3.43
Variety	4.31
Money	4.57
Meeting people	4.59
Security	5.75
Chances to get ahead	5.57
Status	6.62

his feelings about what his future will be like and which ones do not.

Table 5.4 reports the results obtained from this ten point scale of expected life style. As noted above in discussing the ranking of occupational attributes, there is evidence of a privatism in the responses to this scale with a clear concern for quality of life style and personal relationships. In general, most of these students look forward to settling down in a community of congenial people but not so settled that they end up in a "rut." They see themselves working at professional careers where hard and persistent work pays off but where the ability to compete is not of prime importance. Most wish to devote their lives to close personal relationships by earning the respect of those around them. While these general expectations are held by a majority of the

TABLE 5.4.--Percentages of positive and negative responses to vision of the future scale items.

Statements	Yes	No	Number
1. I am looking forward to settling down in a community of congenial people	54.0	23.6	745
2. I think of myself mostly as a professional person doing an interesting and important job.	53.1	19.2	744
3. I have no idea what my future will be like--but I am sure that I don't ever want to "settle down" in some kind of rut.	43.5	31.5	745
4. One of my ambitions will be to earn the respect of those around me.	76.6	4.8	744
5. If at all possible I'd like to make some contribution toward the betterment of conditions in this country or abroad.	75.3	7.5	744
6. I often think that there will be no stability in our lives so long as war, race conflict, and poverty dominate the scene.	44.8	29.8	746
7. No matter how we feel now, most of us know that eventually our lives are going to be dominated by concerns with family and friends.	48.8	22.9	746
8. I doubt that life will be easy, but I think that hard and persistent work will bring its reward.	60.5	11.0	744
9. It's devotion to those I love that will give meaning to my life.	69.9	8.7	745
10. I will probably be working in some large outfit where the ability to compete will really count.	16.2	66.0	746

students, a quarter of the sample do not look forward to a professional career nor to settling down in a small community of individuals whose primary concern is with family and friends.

An orthogonal factor analysis was performed on this ten item scale to find out whether certain items measured similar visions of the future. Four factors were uncovered (see Table 5.5) and they account for 55 per cent of the variance. The first factor is a "personal relationship" dimension with three high loading items all emphasizing the importance of face-to-face meaningful associations: (1) settling down in a community of congenial people, (2) concerning oneself with family and friends and (3) obtaining meaning from life by devotion to loved ones. The antinomian would respond that these statements describe his future expectations but I do not think that this dimension necessarily distinguishes the antinomian from those who are willing to accept external authority and a structured professional life style. Therefore, the relationship between the various measures of antinomianism and factor scores on the personal relationship dimension of the scale is expected to be slight.

The third factor contains three high loading items which the antinomian would definitely reject as descriptions of his desired life style: (1) a

TABLE 5.5.--Factor analysis of vision of the future scale.

Statement	Personal Relationships	Altruistic	Professional	Stability
1. Settling down-community-congenial people	.5752*	.1761	.0212	.3822
2. Professional career-important-interesting	-.3300	.1782	.6098*	-.1609
3. Don't want to settle down in a rut	-.2920	.0892	-.1271	.6674*
4. Want to earn respect of those around me	.2279	-.0952	.5511*	-.1879
5. Contribute to betterment of world conditions	-.2050	-.8199*	.1488	-.0184
6. No stability with war, poverty, race conflict	.1131	-.1115	.0074	.7874*
7. A life centered around family and friends	.6755*	.0840	-.0178	-.0181
8. Hard work will bring its rewards	.1713	.0421	.7067*	.1358
9. A life of devotion to loved ones	.6802*	-.2033	.2320	.0292
10. Life in large outfit-competition important	-.2138	.6316*	.3338	-.0720
Highest loading	.6802	-.8199	.7067	.7874
Proportion of the variance explained	.1626	.1214	.1379	.1298
Cumulative proportion of the variance	.1626	.2839	.4219	.5517

* Highest loadings

professional person doing an interesting and important job, (2) earning the respect of those around him and (3) hard and persistent work will bring rewards. This professional factor reflects a life style which is centered around one's career and accepts the Protestant work ethic. It is exactly this kind of existence that the antinomian is revolting against because it does not allow for individual spontaneity and creativity and requires the acceptance of technocratic cultural values and norms.

The second factor obtained from the analysis consists of two items which load highly in opposite directions: (1) a desire to make some contribution toward the betterment of conditions in the world and (2) a vision of life in a large company where competition is the key to success. The antinomian would certainly reject the latter expectation because it leads to a structured life where his individuality would be sacrificed to professional success. The altruistic orientations of the antinomian would cause him to respond positively to the "world betterment" item. What this dimension measures is a "Peace Corps mentality" which the antinomian expresses because it entails personal commitment but in a relatively informal and unstructured fashion.

The final factor is a stability dimension on which the following two items load highly: (1) uncertainty about the future but an aversion to settling down in a "rut" and (2) a belief that there will be no stability in our lives until we eliminate war, race conflict and poverty in the world. This factor reflects a desire for a future life in which societal stability is obtained but where personal spontaneity is maintained. The antinomian would definitely respond positively to both of these items because they reflect his liberal concern for the betterment of conditions in the world and his desire for a personal life free of formality and unnecessary structure.

Antinomianism and Future Expectations:
Data Analysis

The chi squares reported in Table 5.6 lend little support to the hypothesis that antinomianism is associated with academic major. The null hypothesis of independence can be rejected at the .05 level only when relating individualism with major. None of the various measures of anti-formalism yield significant chi squares when associated with field of study at the university. Thus, these results hint at some relationship between the antinomian's rejection of authority outside of the self and his area of academic study but do not demonstrate that low evaluation of authority structures and channels of change are related to major.

TABLE 5.6.--Chi squares and contingency coefficients from contingency tables relating academic major with measures of antinomianism.

Antinomian Variables	Academic Major		
Individualism	46.5 (32) *	p=.05	c=.24
Civil Liberties	44.3 (32)	p=.10	c=.24
Evaluation of the System	32.9 (32)	p=.50	c=.21
Evaluation of the Police	29.6 (32)	p=.75	c=.20
Evaluation of University Administration	30.4 (32)	p=.75	c=.20
Chances to Obtain Changes	28.8 (32)	p=.75	c=.19
Going through Legal Channels--to get change	18.3 (16)	p=.50	c=.16
Willing to go outside Legal Channels	6.2 (8)	p=.75	c=.09

*Degrees of freedom in parentheses. c = Contingency coefficient.

A closer look, however, at the percentages within each type of academic major does in part support the theory of historical loss. Those students studying in the social sciences and in arts and letters have the highest percentages of extreme antinomians (see Table 5.7) and along with education majors have the most negative evaluation of the system (see Table 5.8). It is the engineers, business majors and those in the natural sciences who are the least antinomian and have the most positive attitude toward the system. As was hypothesized,

TABLE 5.7.--Academic major by degree of antinomianism.

Academic Major	Degree of Antinomianism					Percentage Total
	High 5 (%)	4 (%)	3 (%)	2 (%)	Low 1 (%)	
No Preference	4	10	33	38	16	101.0 (N=80)
Arts and Letters	4	18	28	36	14	100.0 (N=117)
Social Science	5	21	35	29	9	99.0 (N=117)
Natural Science	1	13	35	32	19	100.0 (N=84)
Professional Curricula Social Science	4	9	38	37	12	98.0 (N=81)
Professional Curricula Natural Science	2	13	25	34	23	98.0 (N=62)
Engineering	0	2	42	27	29	100.0 (N=45)
Business	2	8	32	41	16	99.0 (N=77)
Education	1	11	22	47	19	100.0 (N=79)

Chi square = 46.54

n = 742

Degrees of freedom = 32

p = .05

Contingency coefficient = 24

TABLE 5.8.--Academic major by evaluation of system.

Academic Major	Evaluation of System					Percentage Total
	Positive			Negative		
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
No Preference	5	15	33	34	14	101.0 (N=80)
Arts and Letters	5	12	29	36	18	100.0 (N=117)
Social Science	3	7	30	43	18	101.0 (N=117)
Natural Science	2	14	31	42	10	99.0 (N=84)
Professional Curricula in Social Science	2	14	25	49	10	100.0 (N=81)
Professional Curricula in Natural Science	2	8	45	31	15	101.0 (N=62)
Engineering	0	9	44	36	11	100.0 (N=45)
Business	4	14	38	27	17	100.0 (N=77)
Education	3	11	38	29	19	100.0 (N=79)

Chi square = 32.99
 Degrees of freedom = 32
 Contingency coefficient = .21

n = 742
 p = .50

it is those students who are in disciplines which are required by technological society who are the least antinomian and those students whose majors lead to careers not necessarily needed by the technocracy who are prone to reject institutionalized authority. The remaining contingency tables summarized in Table 5.6 can be found in Appendix D.

Very similar results are obtained from contingency tables relating future occupation and the various measures of antinomianism (see Table 5.9). Once again the only chi square significant at the .05 level involves the primary measure of antinomianism--the factor scores on individualism from the law compliance scale. None of the measures of anti-formalism yield significant results and the null hypotheses of independence cannot be rejected. However, more support is observed for the historical loss thesis in the contingency tables reported in Tables 5.10 and 5.11. Those students who believe their future occupation is going to be in the professions--either in private business or independently--engineering and government related, are the least antinomian and have the most positive attitude toward authority. On the other hand, those students who are undecided about their future occupations or believe they will be working in the "helping professions," the arts or teaching are more likely to profess antinomian orientations both in the

rejection of external authority and societal authority structures. The remaining contingency tables summarized in Table 5.9 can be found in Appendix D.

TABLE 5.9.--Chi squares and contingency coefficients from contingency tables relating future occupation with measures of antinomian orientations.

Antinomian Variables	Future Occupation		
Individualism	46.5 (32) *	p=.05	c=.24
Civil Liberties	34.3 (32)	p=.50	c=.21
Evaluation of the System	24.5 (32)	p=.90	c=.18
Evaluation of the Police	22.6 (32)	p=.90	c=.17
Evaluation of University Administration	33.1 (32)	p=.50	c=.21
Chances to Obtain Changes	24.5 (32)	p=.90	c=.18
Going through Legal Channels--to get change	12.8 (16)	p=.75	c=.13
Willing to go outside Legal Channels	7.7 (8)	p=.50	c=.0

*Degrees of freedom in parentheses. c = Contingency coefficient.

The data presented in Tables 5.12 and 5.13 support quite strongly the hypothesis that there is some association between one's vision of the future and the extent to which he is an antinomian and rejects external authority. Table 5.12 reports the chi squares and contingency coefficients resulting from contingency tables relating each of the ten future vision items with the various measures of antinomian attitudes. While not every chi square is

TABLE 5.10.--Future occupation by degree of antinomianism.

Future Occupation	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Undecided	6	20	43	22	9	100.0 (N=54)
Teaching	4	14	27	40	15	100.0 (N=247)
Independent Professional	2	13	33	36	15	99.0 (N=85)
Government Related	0	9	49	23	19	100.0 (N=47)
Professional Private Business	1	10	28	39	21	99.0 (N=153)
Helping Professions	5	20	32	37	6	100.0 (N=65)
Arts	5	14	18	45	18	99.0 (N=22)
Engineering	2	4	41	31	22	100.0 (N=54)
Housewife	0	13	33	40	13	99.0 (N=15)

Chi square = 45.14
 Degrees of freedom = 32
 Contingency coefficient = .24

n = 742
 p = .05

TABLE 5.11.--Future occupation by evaluation of system.

Future Occupation	Evaluation of System					Percentage Total
	Positive			Negative		
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Undecided	2	7	35	35	20	(N=54)
Teaching	4	10	34	34	18	(N=247)
Independent Professional	2	9	32	44	12	(N=85)
Government Related	2	13	30	43	13	(N=47)
Professional Private Business	5	17	31	33	14	(N=153)
Helping Professions	1	9	31	45	14	(N=65)
Arts	0	18	32	36	14	(N=22)
Engineering	3	7	46	35	7	(N=54)
Housewife	0	13	47	33	7	(N=15)

Chi square = 24.63
 Degrees of freedom = 32
 Contingency coefficient = .18

n = 742
 p = .90

TABLE 5.12.--Chi squares and contingency coefficients from contingency tables relating future scale items with measures of antinomianism.

	Individualism	Civil Liberties	Evaluative System	Evaluative Police
1. Settle down	46.8 (8)* p=.001; c=.24	46.8 (8) p=.001; c=.24	17.8 (8) p=.05; c=.15	38.9 (8) p=.001; c=.22
2. Professional	30.1 (8) p=.001; c=.20	11.9 (8) p=.25; c=.13	15.2 (8) p=.10; c=.14	9.1 (8) p=.50; c=.11
3. No rut	43.8 (8) p=.001; c=.24	31.8 (8) p=.001; c=.20	35.9 (8) p=.001; c=.21	23.1 (8) p=.005; c=.17
4. Respect earned	17.3 (8) p=.05; c=.15	13.6 (8) p=.10; c=.13	11.0 (8) p=.25; c=.12	8.6 (8) p=.50; c=.11
5. Contribution- world	20.6 (8) p=.01; c=.16	15.5 (8) p=.05; c=.14	19.6 (8) p=.025; c=.16	12.1 (8) p=.25; c=.13
6. No stability	17.8 (8) p=.025; c=.15	42.9 (8) p=.001; c=.23	20.1 (8) p=.01; c=.16	14.2 (8) p=.10; c=.14
7. Family and friends	21.3 (8) p=.01; c=.17	23.9 (8) p=.005; c=.18	8.0 (8) p=.50; c=.10	19.8 (8) p=.025; c=.16
8. Hard work	18.8 (8) p=.025; c=.16	12.2 (8) p=.25; c=.13	13.2 (8) p=.25; c=.13	21.0 (8) p=.01; c=.17
9. Devotion to loved ones	26.8 (8) p=.005; c=.18	22.7 (8) p=.005; c=.17	10.2 (8) p=.25; c=.12	10.9 (8) p=.25; c=.12
10. Competition	10.4 (8) p=.25; c=.11	12.1 (8) p=.25; c=.13	16.7 (8) p=.05; c=.15	8.4 (8) p=.50; c=.11

	Evaluative University Administration	Chances Change	Outside Channels	Willing to Go Outside
1. Settle down	23.8 (8) p=.001; c=.19	18.4 (8) p=.025; c=.16	6.0 (4) p=.25; c=.09	5.9 (2) p=.10; c=.04
2. Professional	5.3 (8) p=.75; c=.04	7.0 (8) p=.75; c=.10	2.7 (4) p=.75; c=.06	5.8 (2) p=.10; c=.09
3. No rut	24.5 (8) p=.005; c=.18	10.9 (8) p=.25; c=.12	3.6 (4) p=.50; c=.07	1.6 (2) p=.50; c=.05
4. Respect earned	14.7 (8) p=.10; c=.14	21.8 (8) p=.01; c=.17	2.6 (4) p=.75; c=.06	.018 (2) p=.99; c=.01
5. Contribution- world	17.4 (8) p=.05; c=.15	12.6 (8) p=.25; c=.13	12.3 (4) p=.025; c=.13	.695 (2) p=.90; c=.03
6. No stability	33.3 (8) p=.001; c=.21	18.5 (8) p=.025; c=.16	7.9 (4) p=.10; c=.10	4.4 (2) p=.50; c=.08
7. Family and friends	12.6 (8) p=.25; c=.13	8.9 (8) p=.50; c=.11	.697 (4) p=.975; c=.03	.276 (2) p=.90; c=.02
8. Hard work	8.7 (8) p=.50; c=.11	14.8 (8) p=.10; c=.14	1.5 (4) p=.90; c=.05	.449 (2) p=.90; c=.02
9. Devotion to loved ones	11.5 (8) p=.25; c=.12	4.7 (8) p=.90; c=.08	1.3 (4) p=.90; c=.04	.163 (2) p=.95; c=.01
10. Competition	8.1 (8) p=.50; c=.11	4.4 (8) p=.90; c=.08	19.1 (4) p=.001; c=.16	1.9 (2) p=.50; c=.05

* Degrees of freedom in parenthesis

c = Contingency coefficients

TABLE 5.13.--Chi squares and contingency coefficients from contingency tables relating factor scores from future vision scale with antinomian orientations.

	Personal Relationship	Altruism	Professional	Stability
Individualism	34.1 (16)* p=.01; c=.21	29.4 (16) p=.025; c=.19	27.8 (12) p=.01; c=.19	43.3 (16) p=.001; c=.23
Civil Liberties	40.4 (16) p=.001; c=.23	22.7 (16) p=.25; c=.17	26.5 (12) p=.025; c=.19	63.0 (16) p=.001; c=.28
Evaluative System	24.2 (16) p=.10; c=.18	37.6 (16) p=.005; c=.22	26.4 (12) p=.01; c=.18	42.9 (16) p=.001; c=.23
Evaluative Police	29.5 (16) p=.025; c=.20	19.2 (16) p=.50; c=.16	14.4 (12) p=.50; c=.14	28.1 (16) p=.05; c=.19
Evaluative University Administration	19.2 (16) p=.50; c=.16	24.8 (16) p=.10; c=.18	14.1 (12) p=.50; c=.14	40.8 (16) p=.001; c=.19
Chances Change	18.6 (16) p=.50; c=.16	15.5 (16) p=.50; c=.14	17.4 (12) p=.25; c=.15	20.7 (16) p=.25; c=.23
Outside Channels	2.8 (8) p=.95; c=.06	19.4 (8) p=.025; c=.16	3.9 (6) p=.75; c=.07	3.5 (3) p=.10; c=.15
Willing to go Outside	6.1 (4) p=.25; c=.09	4.3 (4) p=.50; c=.08	3.5 (3) p=.50; c=.07	3.8 (4) p=.50; c=.16

* Degrees of freedom in parenthesis

c = Contingency coefficient

significant at the .05 level, there is ample evidence that the individualism of the antinomian is related to one's expectation of future life style. Antinomianism orientations appear to be associated with: (1) not wanting to "settle down" (see Tables 5.14 and 5.15), (2) not seeing oneself as a professional person doing interesting and important work (see Tables 5.16 and 5.17), (3) being uncertain about one's future but certainly not wanting to end up in a "rut" (see Tables 5.18 and 5.19), (4) not concerning oneself with earning the "respect" of those around one (see Tables 5.20 and 5.21), (5) wanting to contribute to the betterment of world conditions (see Tables 5.22 and 5.23), (6) being concerned with eliminating poverty, racial conflict and war in order to obtain stability (see Tables 5.24 and 5.25), (7) envisioning a life dominated by family and friends (see Tables 5.26 and 5.27), (8) rejecting the norm that hard work will bring rewards (see Tables 5.28 and 5.29), (9) believing that loved ones will necessarily give meaning to one's life (see Tables 5.30 and 5.31), and (10) rejecting the notion of working in a large outfit where the ability to compete would really count (see Tables 5.32 and 5.33). The remaining contingency tables which are summarized in Table 5.12 can be found in Appendix D.

Factor scores on the four factors obtained from the ten item scale were used as cumulative measures of

TABLE 5.14.--Future: settling down by antinomianism.

Settling Down	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	1	7	31	39	21	99.0 (N=402)
Neutral	3	17	34	39	8	101.0 (N=167)
No	6	21	32	28	13	100.0 (N=176)

Chi square = 46.78

n = 745

Degrees of freedom = 8

p = .001

Contingency coefficient = .24

TABLE 5.15.--Future: settling down by evaluation of system.

Settling Down	Evaluation of System					Percentage Total
	Positive			Negative		
	5	4	3	2	1	
	(%)	(%)	(%)	(%)	(%)	
Yes	3	14	37	33	13	100.0 (N=402)
Neutral	4	10	32	40	14	100.0 (N=167)
No	3	8	27	41	22	101.0 (N=176)

Chi square = 17.45

n = 745

Degrees of freedom = 8

p = .05

Contingency coefficient = .15

TABLE 5.16.--Future: professional life by degree of antinomianism.

Professional Life	Degree of Antinomianism					Percentage Total
	High 5 (%)	4 (%)	3 (%)	2 (%)	Low 1 (%)	
Yes	2	12	31	36	19	100.0 (N=395)
Neutral	1	17	33	34	16	101.0 (N=206)
No	8	10	34	40	8	100.0 (N=143)

Chi square = 30.15

n = 744

Degrees of freedom = 8

p = .001

Contingency coefficient = .19

TABLE 5.17.--Future: professional life by evaluation of system.

Professional Life	Evaluation of System					Percentage Total
	Positive			Negative		
	5	4	3	2	1	
	(%)	(%)	(%)	(%)	(%)	
Yes	5	13	35	34	13	99.0 (N=395)
Neutral	1	12	31	40	16	100.0 (N=206)
No	1	8	32	40	19	100.0 (N=143)

Chi square = 15.25

n=744

Degrees of freedom = 8

p=.10

Contingency coefficient = .12

TABLE 5.18.--Future: no rut by degree of antinomianism.

No Rut	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	4	18	35	31	12	99.0 (N=324)
Neutral	2	15	33	39	11	100.0 (N=186)
No	2	6	27	40	25	100.0 (N=235)

Chi square = 43.8

n = 745

Degrees of freedom = 8

p = .001

Contingency coefficient = .24

TABLE 5.19.--Future: no rut by evaluation of system.

No Rut	Evaluation of System					Percentage Total
	Positive				Negative	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	2	9	27	40	22	100.0 (N=324)
Neutral	4	11	34	39	11	99.0 (N=186)
No	3	15	42	30	10	100.0 (N=235)

Chi square = 35

n = 745

Degrees of freedom = 8

p = .001

Contingency coefficient = .21

TABLE 5.20.--Future: respect earned by degree of anti-nomianism.

Earn Respect	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	3	12	30	37	18	100.0 (N=520)
Neutral	2	18	35	34	11	100.0 (N=138)
No	5	17	42	28	3	101.0 (N=36)

Chi square = 17.276

n = 744

Degrees of freedom = 8

p = .05

Contingency coefficient = .15

TABLE 5.21.--Future: respect earned by evaluation of system.

Earn Respect	Evaluation of System					Percentage Total
	Positive			Negative		
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	4	12	35	36	14	101.0 (N=570)
Neutral	2	8	31	39	20	100.0 (N=138)
No	0	8	25	42	25	100.0 (N=36)

Chi square = 11.01

n = 744

Degrees of freedom = 8

p = .25

Contingency coefficient = .12

TABLE 5.22.--Future: contribution to world by degree of antinomianism.

Contribute to World	Degree of Antinomianism					Percentage Total
	High 5 (%)	4 (%)	3 (%)	2 (%)	Low 1 (%)	
Yes	4	15	31	36	15	101.0 (N=560)
Neutral	1	9	40	35	15	100.0 (N=128)
No	0	5	23	43	29	100.0 (N=56)

Chi square = 20.59

n = 744

Degrees of freedom = 8

p = .01

Contingency coefficient = .16

TABLE 5.23.--Future: contribution to world by evaluation of system.

Contribute to World	Evaluation of System					Percentage Total
	Positive			Negative		
	5	4	3	2	1	
	(%)	(%)	(%)	(%)	(%)	
Yes	3	10	32	37	18	100.0 (N=560)
Neutral	2	16	35	38	9	100.0 (N=128)
No	7	18	39	32	4	100.0 (N=56)

Chi square = 19.60

n = 744

Degrees of freedom = 8

p = .025

Contingency coefficient = .16

TABLE 5.24.--Future: no stability by degree of antinomianism.

No Stability	Degree of Antinomianism					Percentage Total
	High 5 (%)	4 (%)	3 (%)	2 (%)	Low 1 (%)	
Yes	5	15	32	33	15	100.0 (N=334)
Neutral	1	14	34	38	13	100.0 (N=190)
No	2	9	30	39	20	100.0 (N=222)

Chi square = 17.83

n = 746

Degrees of freedom = 8

p = .025

Contingency coefficient = .15

TABLE 5.25.--Future: no stability by evaluation of system.

No Stability	Evaluation of System					Percentage Total
	Positive			Negative		
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	2	9	32	37	20	100.0 (N=334)
Neutral	5	14	30	39	12	100.0 (N=190)
No	4	13	39	34	10	100.0 (N=222)

Chi square = 20.18

n = 746

Degrees of freedom = 8

p = .01

Contingency coefficient = .16

TABLE 5.26.--Future: family and friends by degree of antinomianism.

Future with Family and Friends	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	2	11	31	38	18	100.0 (N=364)
Neutral	1	17	35	36	10	99.0 (N=211)
No	6	13	31	32	18	100.0 (N=171)

Chi square = 21.26

n = 746

Degrees of freedom = 8

p = .01

Contingency coefficient = .17

TABLE 5.27.--Future: family and friends by evaluation of system.

Future with Family and Friends	Evaluation of System					Percentage Total
	Positive				Negative	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	3	12	36	36	13	100.0 (N=364)
Neutral	3	10	35	36	17	101.0 (N=211)
No	3	12	26	40	19	100.0 (N=171)

Chi square = 8.087

n = 746

Degrees of freedom = 8

p = .50

Contingency coefficient = .10

TABLE 5.28.--Future: hard work by antinomianism.

Future of Hard Work	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	2	11	32	37	18	100.0 (N=450)
Neutral	3	17	34	32	13	99.0 (N=212)
No	7	15	26	40	12	100.0 (N=82)

Chi square = 18.79

n = 744

Degrees of freedom = 8

p = .025

Contingency coefficient = .16

TABLE 5.29.--Future: hard work by evaluation of system.

Future of Hard Work	Evaluation of System					Percentage Total
	Positive			Negative		
	5	4	3	2	1	
	(%)	(%)	(%)	(%)	(%)	
Yes	3.	12	36	36	13	100.0 (N=450)
Neutral	4	7	30	40	19	100.0 (N=212)
No	1	17	29	34	18	99.0 (N=82)

Chi square = 13.21

n = 744

Degrees of freedom = 8

p = .25

Contingency coefficient = .13

TABLE 5.30.--Future: devotion to loved ones by degree of antinomianism.

Future Devoted to Loved Ones	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	3	11	29	39	18	100.0 (N=521)
Neutral	3	19	40	31	8	101.0 (N=159)
No	6	12	37	26	18	99.0 (N=65)

Chi square = 26.04

n = 745

Degrees of freedom = 8

p = .005

Contingency coefficient = .18

TABLE 5.31.--Future: devotion to loved ones by evaluation of system.

Future Devoted to Loved Ones	Evaluation of System					Percentage Total
	Positive			Negative		
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	3	12	36	35	14	100.0 (N=521)
Neutral	4	8	30	40	18	100.0 (N=159)
No	0	12	28	40	20	100.0 (N=65)

Chi square = 10.20

n = 745

Degrees of freedom = 8

p = .25

Contingency coefficient = .12

TABLE 5.32.--Future: competition by degree of antinomianism.

Future of Competition	Degree of Antinomianism					Percentage Total
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	1	11	29	41	18	100.0 (N=121)
Neutral	2	10	38	34	17	101.0 (N=133)
No	4	14	31	36	15	100.0 (N=492)

Chi square = 10.41

n = 746

Degrees of freedom = 8

p = .25

Contingency coefficient = .12

TABLE 5.33.--Future of competition by evaluation of system.

Future of Competition	Evaluation of System					Percentage Total
	Positive			Negative		
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Yes	3	19	33	31	14	100.0 (N=121)
Neutral	6	10	41	33	11	101.0 (N=133)
No	2	10	33	39	16	100.0 (N=492)

Chi square = 16.77

n = 746

Degrees of freedom = 8

p = .05

Contingency coefficient = .15

the student's vision of the future and were run against the antinomian variables in contingency tables. The results (see Table 5.13) reinforce the conclusions discussed above--the null hypothesis of independence between individualism and future expectations can consistently be rejected. Antinomian orientations are associated with the anticipation of a future characterized by close, meaningful, personal relationships, a non-professional and unspecialized career, societal stability but personal flexibility and some personal contribution to solving the problems in the world. The contingency tables summarized here can be found in Appendix D.

Conclusions

There is much evidence in these data to support my belief that one of the primary factors associated with the emergence of antinomian orientations is a sense of cultural inhibition and deprivation. The antinomian rejects the cultural norms and values of technocratic society and fears for a future in which he will not be allowed to find individual fulfillment. There is the feeling that the gods of the technocracy--scientific method, organization, rationality, objectivity and systematic analysis--will replace the romantic and humanistic ideals of earlier periods which were less complex, easier to deal with and, therefore, according to the antinomian's view, inevitably freer. As Everett Ladd has written,

The student protests of the late 1960's were in part a reaction to the scale of the technological society, to the bureaucratized university, to the seeming impersonalization of life in the larger society, to the loss of personal control and the threat to personal identity that it portends (Ladd, p. 261).

Those students who look forward to a life style which is non-professional and inner-directed feel threatened by the prospect of future life in the increasingly technocratic world. It is precisely these same individuals who tend to express antinomian orientations. On the other hand, there are individuals who are willing to accept the impersonalization, the bureaucratization and the loss of spontaneity which the technocracy demands in return for continued economic and national security from depression at home and loss of power abroad. It is these individuals who are willing to accept the cultural values and norms of the new industrialized society and, therefore, do not express antinomian attitudes. Instead, they acquiesce to the external control and formalized life style as necessary evils to be endured and ultimately reconciled with.

The student activism of the 1960's is an extremist expression of a deeper, though more passive, discontent with the direction of contemporary societal development. Unfortunately, the available data do not allow me to test directly the notion that the antinomian is fearful of what technocratic society can do to his individuality and, therefore, rejects its norms and forms.

However, the data do support the claim that the antinomian rejects societal authority structures and values and that he has a decidedly different idea of his future life style than does the non-antinomian. Whether it is a perceived threat to that vision by the further advance of technocratic society which causes the antinomian to mistrust the structures and norms of contemporary society remains speculation beyond the scope of these data.

In this chapter and the last, the statistical analysis has consisted solely of the interpretation of contingency tables. What follows in Chapter VI is a correlational and regression analysis of these data in an attempt to uncover more precisely the relationships which have been hypothesized.

CHAPTER VI

THE SOCIAL CORRELATES OF ANTINOMIANISM:

A REGRESSION ANALYSIS

In the previous two chapters, I tested and found evidence to support the basic hypotheses that antinomianism is not related to past experiences with parental authority but is associated with expectations of a future life style. The null hypothesis of independence was rejected in the latter case but not in the former. These conclusions rest on an analysis of contingency tables relating the various measures of antinomianism with the independent variables. This type of analysis inevitably wastes a good deal of information when continuous rather than merely dichotomous measures are available. The use of the chi square statistic as a test of relationship between variables assumes the use of nominal data. Many of my measures are, however, integral in nature and I have had to lose information by forcing the data into qualitative categories. For example, the factor scores on individualism are integral measures but have been collapsed to fit the hypothesis testing of categorical data.

There is, however, another dimension to the theory of statistical inference besides the finding of evidence of statistical relationships between variables and inferring population characteristics from samples. Statistical association between two variables is strong if you are able to predict the score of an individual on one variable by knowing his score on another--regression analysis. The primary variables involved in this study lend themselves very well to regression analysis--especially the dependent variable, antinomianism.

The computer print-out reproduced here is a table of simple product moment correlations between all of the major variables I have been discussing in the previous chapters (see Table 6.1). Table 6.2 is a list of these same variables with their corresponding labels or names which will be used in the regression analyses summarized in this chapter.

In the various regression analyses which follow the attempt is made to estimate relationships between a particular dependent variable and a set of independent variables. The routine which is used is called a "stepwise deletion of variables from a least squares equation." When using the stepwise deletion method,

An initial least squares equation is obtained using all of the independent variables. One variable is then deleted from the equation and a new least squares equation estimated. A second variable is deleted and the least squares equation recalculated.

[illegible]

TABLE 6.2.--List of variable names and labels.

Variables	Labels
1. Freedom to express views in the home	Exp View
2. Freedom to choose one's own friends	Disfdshp
3. Religion important to parents	Religimp
4. Familial rules--reasonable and stable	Rls Rst
5. Closeness to one's parents	P Close
6. Permissiveness of parents	P Perm
7. Fairness of parents	P Fair
8. Consistency of parents	P Consis
9. Liberality of parents	P Lib
10. Generation gap in society	Gengap
11. Generation gap in one's family	Gengapfm
12. Source of one's values--parents	P Valsrc
13. Feeling of dissatisfaction with the system	Dissatft
14. Chance to obtain social change	Chgchanc
15. Effectiveness of legal channels of change	Channels
16. Willingness of people to go outside legal channels	Woutchan
17. Future occupation	Futocp
18. Academic major	Major
19. Class at the university	Class
20. Grade point average at MSU	Grade Pt
21. Population size of one's hometown	Siz Home
22. Father's occupation	Fat Ocp
23. Father's educational level	Fat Ed
24. Religion	Relig
25. Frequency of church attendance	Churchgo
26. Sex of respondent	Sex
27. Average difference between Father and child on modern-traditional scale	Av FI
28. Average difference between Mother and child on modern-traditional scale	Av MI
29. Average difference between Father and Mother on modern-traditional scale	Av FM
30. Average z-score on parental control	Z P Cont
31. Average z-score on law compliance scale	Z Lawobv
32. Factor scores--individualism dimension of law compliance scale	An Genl
33. Factor scores--racial integration dimension of law compliance scale	An Race
34. Factor scores--personal importance dimension of law compliance scale	An Pers
35. Factor scores--civil libertarianism dimension of law compliance scale	An G2
36. Factor scores--personal relationship dimension of future vision scale	Fut Prov
37. Factor scores--altruism dimension of the future vision scale	Futwldct

TABLE 6.2.--Continued.

Variables	Labels
38. Factor scores--professional dimension of the future vision scale	Fut Prof
39. Factor scores--stability dimension of the future vision scale	FutCosmo
40. Factor scores--social norm dimension on modern-traditional scale: self	MTS Norm
41. Factor scores--race dimension on modern-traditional scale: self	MTF Race
42. Factor scores--social value dimension on modern-traditional scale: Father	MTFsocvl
43. Factor scores--personal value dimension on modern-traditional scale: Father	MTFpervl
44. Factor scores--social value dimension on modern-traditional scale: Mother	MTMsocvl
45. Factor scores--personal value dimension on modern-traditional scale: Mother	MTMpervl
46. Factor scores--evaluation dimension from semantic differential on the system	Eval Sys
47. Factor scores--potency dimension from semantic differential on the system	Pot Sys
48. Factor scores--evaluation dimension from semantic differential on the police	Eval Pol
49. Factor scores--potency dimension from semantic differential on the police	Pot Pol
50. Factor scores--evaluation dimension from semantic differential on university administration	EvalUAD
51. Factor scores--potency dimension from semantic differential on university administration	Pot UAD

The procedure continues until a variable selected as a candidate for deletion meets one or more stopping criteria (Rafter and Rbule, p. 1).

The variable which is selected to be deleted next is always that variable which has the highest significance probability and this deletion procedure continues until the significance probability of the candidate for deletion is less than or equal to .05. The final regression equation and related statistics will be reported in the analyses summarized in this chapter along with the order of deletion.

Predictors of Individualism

In the first regression analysis presented, individualism (measured by factor scores from the law compliance scale) is the dependent variable with various measures of parental authority and future life expectations as the independent variables. In addition, the set of independent variables includes a measure of social class--father's education, religion, modernity on social norms and evaluation of the system. The independent variables taken together (see Table 6.3) only account for 16 per cent of the variance in the dependent variable. Yet, of more significance in this exploratory study of the factors associated with antinomianism, is the deletion order of the independent variables. The first independent variable to be deleted is the measure of parental permissiveness from the semantic differential

TABLE 6.3.--Regression analysis: individualism, dependent variable 32, An Genl.

Variables in order deleted:

Chgchanc	Sex	Channels	Woutchan
14	26	15	16

Aov for overall regression:

F	Sig
19.5462	<0.0005

Multiple Corr Coefs

	R2	R	R Bar 2	R Bar	Partial	R2
					Corr Coefs	Deletes
	0.1564	0.3955	0.1484	0.3852		
	Regression	FB	SIG			
Var	Coefficients					
Constant	675.11986168	235.6995	<0.0005	-0.14889	0.13728	
Fut Prov	-0.14053879	16.7302	<0.0005	-0.11286	0.14552	
Futwldct	-0.10375855	9.5208	0.002	-0.12876	0.14218	
Fut Prof	-0.12122055	12.4410	0.001	0.16006	0.13422	
Futcosmo	0.15323124	19.4043	<0.0005	0.05921	0.15343	
Mts Norm	0.05891848	2.5966	0.103	-0.17010	0.13127	
Eval Sys	-0.16972244	21.9889	<0.0005	-0.07774	0.15127	
Class	-6.13826078	4.4870	0.033			

on parents. The lack of predictive value in the type of parental control the individual has experienced reinforces the conclusion reached in Chapter IV that antinomianism is not related to past experiences with authority in the home. After permissiveness the independent variables are deleted in the following order: religion, freedom to express views in the home, modernity on social norms, father's education and closeness to parents. The remaining five independent variables with significant probabilities at the .05 level explain 15 per cent of the variance in the individualism measure--the four measures of future life expectations (the factor scores on the four dimensions of the future vision scale) and evaluation of the system. While the amount of variance accounted for by these five variables is not large, these results do support the conclusion reached in the previous chapter that one's vision of the future is related to the extent of his antinomian attitudes. The low significance probability of the variable--system evaluation--is explained by the fact that the antinomian in his attempt to protect and fulfill his individualism rejects the repressive authority structures of his society. In fact, system evaluation has the highest partial correlation coefficient and accounts for more of the variance in the dependent variable than any of the other independent variables.

Similar results are reported in the second regression analysis (see Table 6.4) in which civil libertarianism is the dependent variable. After the deletion of independent variables with high significance probabilities, the following remain: three of the four measures of future life style expectations, modernity on social norms, evaluation of the system and belief in the effectiveness of channels of social change. These six independent variables account for 25 per cent of the variance in the dependent variable--civil libertarianism. The other independent variables were deleted in the following order: religion, willingness to go outside legal channels of social change, freedom to express views in the home, father's education, professional future life style, class at the university, belief in the chance of obtaining social change and parental permissiveness. Of these variables, modernity on social issues is the best single predictor of civil libertarianism with a .30 partial correlation coefficient. The association between these variables is explained by the fact that a commitment to a life style in conflict with accepted cultural norms would require a libertarian society in order to avoid repression.

TABLE 6.4.--Regression analysis: civil libertarianism, dependent variable 35, An G2.

Variables in order deleted:

Relig	Woutchan	P Close	Exp View	Fat Ed	Fut Prof	Class	Chnchanc	Sex
24	16	5	1	23	38	19	14	26

P Perm
6

Aov for overall regression:

F	Sig
41.9202	<0.0005

161

Multiple Corr Coefs

	R2	R	R Bar	R Bar 2	SIG	Partial	R2
						Corr Coefs	Deletes
Regression							
Coefficients	0.2539	0.5039	0.2479	0.0005			
Var							
0							
Constant	543.02765769	195.4677		<0.0005			
Fut Prov	0.8798931	7.2761		0.007	0.9874	0.24658	
Futwldct	0.06299863	3.8364		0.048	0.07186	0.25005	
Futcosmo	-0.14497336	19.0798		<0.0005	-0.15865	0.23467	
Mts Norm	-0.30226846	75.5955		<0.0005	-0.30463	0.17761	
Eval Sys	0.14203414	16.4457		<0.0005	0.14755	0.23732	
Channels	15.11761808	16.8757		<0.0005	0.14942	0.23689	

Predictors of Anti-formalismEvaluation of
the System

In the third regression analysis reported (see Table 6.5), evaluation of the system is the dependent variable and is used here as the primary measure of anti-formalism. The set of independent variables includes measures of future life style, attitudes on channels of social change, parental authority and various demographic measures. Together the independent variables explain 15 per cent of the variance in the dependent variable. After deletion of those independent variables which have low significance probabilities, the four measures of future expectations, attitude toward established channels of social change and perception of a family generation gap remain and account for 14 per cent of the variance in system evaluation. As in the previous regression analyses, the expectations of future life style measures are fairly good predictors of the dependent variable--another operationalization of antinomianism. These results support the conclusions reached in the analyses of contingency tables in Chapter V that future life expectations are related to antinomian orientations. The evaluation of legal channels variable is a good predictor of evaluation of the system because they are measuring different dimensions of the same attitude--rejection of societal authority structures. The predictive value of

TABLE 6.5.--Regression analysis: evaluation of the system, dependent variable 46,
Eval Sys.

Variables in order deleted:

Class	Grade Pt	Sex	Siz Home	Fat Ed	Churchgo	Major	Exp View	Woutchan
19	20	26	21	23	25	18	1	16

P Perm
6

Aov for overall regression:

F
17.7319
Sig
<0.0005

Multiple Corr Coefs

	R2	R	R Bar 2	R Bar	Partial	R2
					Corr Coefs	Deletes
Regression	0.1440	0.3794	0.1359	0.3686		
Coefficients		FB	SIG			
Constant	370.27444572	104.2343	<0.0005		-0.10100	0.13515
Gengapfm	-12.24444546	7.6057	0.006		0.12083	0.13129
Chgchanc	10.49960017	10.9347	0.001		0.18792	0.11264
Channels	19.96862303	27.0145	<0.0005		0.11974	0.13152
Fut Prov	0.11094137	10.7351	0.001		0.12967	0.12933
Futwldct	0.12046978	12.6213	0.001		0.10241	0.13490
Fut Prof	0.09701765	7.8225	0.005		-0.18421	0.11391
Futcosmo	-0.17311037	25.9229	<0.005			

the generation gap variable reinforces the conclusion reached in Chapter IV that there is some association between evaluation of parents and attitude toward other societal authority structures.

Familial Generation Gap

The regression analysis summarized in Table 6.6 lends support to the notion that differences between parent and child on social issues are not related to the type of parental authority experienced by the offspring in the home. The dependent variable in the analysis is the average difference between the respondent and his father over the six item modern-traditional scale. The set of independent variables involved here includes: various measures of parental authority, father's education as a measure of social class and sex. These six independent variables account for only 3 per cent of the variance in the dependent variable. After deletion, freedom to choose one's own friends and parental permissiveness remain and explain only 2.5 per cent of the variance in the measure of generation gap. The existence of a generation gap--or at least the perception that it exists--between parent and child does not seem to be related to strictness of parental control.

Social Modernity

The antinomian is a cultural heretic who finds himself alienated from societal structures and norms of

TABLE 6.6.--Regression analysis: the generation gap, dependent variable 27, Av FI.

Variables in order deleted:

Religimp	Exp View	Sex	Fat Ed
3	1	26	23

Aov for overall regression:

F	Sig
9.6912	<0.0005

Multiple Corr Coefs

R2	R	R Bar 2	R Bar
0.0254	0.1594	0.0228	0.1510

	Var	Regression Coefficients	FB	SIG	Partial Corr Coefs	R2 Deletes
Constant	0	7.42415226	2731.7769	<0.0005		
Disfdshp	2	0.18316327	8.3186	0.004	0.10522	0.01451
P Perm	6	0.10804828	7.9968	0.005	0.10319	0.1493

behavior. The dependent variable in this regression analysis is a measure of modernity on such social issues as race relations, sexual morality, patriotism, observance of social conventions, obedience to authority and religion. The results of the analysis as reported in Table 6.7 generally support the conclusions of those who claim that parents have a strong influence on the social attitudes of their children in a direct or manifest fashion. The significance probability of parental permissiveness--a measure of indirect political socialization--in predicting the score of the respondent on modernity is the highest of the independent variables included in the analysis. After deletion of parental permissiveness, sex and social class measures, the remaining independent variables explain 22 per cent of the variance in the modernity variable. Four of the remaining independent variables are measures of parental attitudes on social issues, closeness to parents and source of the respondent's values. While these independent variables do not explain a great deal of the variance in the measure of social modernity, these results point out the continuing importance of the family in the shaping of cultural attitudes. Knowing the position of one's parents on social issues and the relationship between parent and child, enables the researcher to fairly well predict the attitude of the child on those same social issues.

TABLE 6.7.--Regression analysis: modernity on social issues, dependent variable 40,
MTS Norm.

Variables in order deleted:

P Perm	Sex	Grade Pt	Fat Ocp	Fat Ed	Mtfpervl	Mtfsocvl
6	26	20	22	23	43	42

Aov for overall regression:

F	Sig
30.1994	<0.0005

Multiple Corr Coefs

	R2	R	R Bar	R Bar 2	SIG	Partial Corr Coefs	R2 Deletes
Constant	0.2227	0.4719	0.2153	0.4640	<0.0005	0.25955	0.16652
Mtmsocvl		163.5991			<0.0005	0.23839	0.17583
Mtmpervl		53.3052			<0.0005	0.20361	0.18904
Churchgo		44.4681			<0.0005	-0.17845	0.19710
P Valsrc		31.9201			<0.0005	-0.12113	0.20883
P Close		24.2735			0.001	0.13224	0.20883
Major		10.9901			<0.0005	-0.10775	0.21535
Class		13.1363			0.003		
		8.6687					

Predictors of Future Life
Expectations

Four separate regression analyses were performed using factor scores from the four dimensions on the vision of the future scale as dependent variables. The results of these analyses, reported in Tables 6.8 through 6.11, are disappointing in that the independent variables explain at most 12 per cent of the variance in the dependent variable. In all four analyses, the primary measure of antinomianism--individualism--has a significant probability and a partial correlation coefficient varying from .10 to .17. Other measures of antinomianism also have significant probabilities in predicting future life expectations such as civil libertarianism, social modernity and evaluation of the system. As logically expected, in two of the four regression analyses future occupation is a fairly significant predictor of future life expectations.

TABLE 6.8.--Regression analysis: a future emphasizing personal relationships,
dependent variable 26, Fut Prov.

Variables in order deleted:

Eval Sys 46	Major 18	Futocp 17	Relig 24	Sex 26	Siz Home 21	Grade Pt 20
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Aov for overall regression:

F	Sig
14.1150	<0.0005

Multiple Corr Coefs

	R2	R	R Bar 2	R Bar	
	0.1028	0.3207	0.0955	0.3091	

	Regression Coefficients	FB	SIG	Partial Corr Coefs	R2 Deletes
Constant	509.09170077	177.1613	<0.0005		
P Close	6.11165973	7.4799	0.006	0.10010	0.09374
Class	9.21405528	9.2855	0.003	0.11140	0.09154
Fat Ed	4.06900265	6.2312	0.012	0.09144	0.09525
Mts Norm	-0.10450725	6.9668	0.008	-0.09664	0.09436
An Genl	-0.13566568	13.4535	<0.0005	-0.13371	0.08648
An G2	0.10927559	8.80173	0.005	0.10360	0.09308

TABLE 6.9.--Regression analysis: altruistic future life style, dependent variable 37, Futwldct.

Variables in order deleted:

Relig	P Close	Class	Grade Pt	Siz Home	Mts Norm	Fat Ed	Major
24	5	19	20	21	40	23	18

Aov for overall regression:

F	Sig
8.8725	<0.0005

Multiple Corr Coefs

R2	R	R Bar 2	R Bar
0.0566	0.2378	0.0502	0.2240

Var	Regression Coefficients	FB	SIG	Partial Corr Coefs	R2 Deletes
Constant	475.30631474	207.0930	<0.0005		
Futocp	-5.54652237	11.4099	0.001	-0.12323	0.04201
Sex	6.77838762	4.6052	0.030	0.07864	0.05069
Eval Sys	0.08031278	4.1181	0.040	0.07439	0.05131
An Genl	-0.10507468	7.6787	0.006	-0.10134	0.04677
An G2	0.08417010	4.9400	0.025	0.08143	0.05026

TABLE 6.10.--Regression analysis: professional future life style, dependent variable
38, Fut Prof.

Variables in order deleted:

Fat Ed	An G2	Siz Home	Eval Sys	Class	Grade Pt	Relig	Sex
23	35	21	46	19	20	24	26

Aov for overall regression:

F	Sig
10.1180	<0.0005

Multiple Corr Coefs

R2	R	R Bar 2	R Bar
0.0640	0.2530	0.0577	0.2401

	Var	Regression Coefficients	FB	SIG	Partial Corr Coefs	R2 Deletes
Constant	0	602.14012781	566.3569	<0.0005		
P Close	5	6.03441645	7.3393	0.007	0.09910	0.05471
Futocp	17	-5.15715366	10.3367	0.002	-0.11737	0.05092
Major	18	-3.93831686	8.4544	0.004	-0.10628	0.05330
Mts Norm	40	-0.07071512	3.8307	0.048	-0.07176	0.05914
An Geni	32	-0.10686017	8.5145	0.004	-0.10665	0.05322

TABLE 6.11.--Regression analysis: future stability, dependent variable 39, Futcosmo.

Variables in order deleted:

Siz Home	Relig	Futocp	Sex	P Close	Major	Grade Pt	Eval Sys	Class
21	24	17	26	5	18	20	46	19

Aov for overall regression:

F	Sig
25.9978	<0.0005

Multiple Corr Coefs

R2	R	R Bar 2	R Bar
0.1231	0.3508	0.1183	0.3440

Var	Regression Coefficients	FB	SIG	Partial Corr Coefs	R2 Deletes
Constant	469.43496739	176.4102	<0.0005		
Fat Ed	-3.65683139	5.2077	0.022	-0.08354	0.11690
Mts Norm	0.12233371	9.9325	0.002	0.11501	0.11131
An Gen1	0.17074998	22.3977	<0.0005	0.17129	0.09656
An G2	-0.19700736	26.9119	<0.0005	-0.18720	0.09122

CHAPTER VII

ANTINOMIANISM: A CONCLUDING ESSAY

The Roots of Antinomianism

Contemporary antinomianism, which I have defined in terms of the rejection of external authority, is primarily a university student phenomenon. Researchers were quick to look to socialization theory for an explanation of student radicalism and they found one--parental permissiveness. At the same time, others began to study the early years of childhood for the roots of student activism and concluded that the cause was parental authoritarianism. Given that cultural and political heterodoxy among America's young can be explained by either parental abuse or non-use of authority, should give some hint that investigators have been looking in the wrong place for their explanations. The experiences that a child has with his first encounter with authority may in fact have some effect on his personality traits later in life. However, to look for the roots of social movements in the child-rearing practices of a society is to shift blame for current problems from the present, which cannot be changed. It is, to use the jargon of the day, a "cop-out"

of the highest order. As Richard Flacks has put it, the conclusions that student radicalism,

. . . is all a conspiracy or that it is all rooted in the neurotic afflictions of coddled misfits--are the most comforting because they allow us to believe that the problem lies with the students and with controlling them rather than the system (Flacks, 1971, p. 107).

The data presented in this thesis demonstrate that at Michigan State University in early 1969 there was a segment of the student population whose fundamental values were in conflict with the accepted norms of a modern industrialized nation-state. This heterodoxy was characterized by an emphasis on the moral superiority of individual authority over the external rules and regulations of the society. Such an attitude no doubt stems from a belief in the inherent goodness of man similar to the religious antinomian's proposition that the divine was internalized into every human being and, therefore, it is sacrilegious to deny personal desires. The antinomian's individualism is logically coupled with a rejection of external authority structures such as the police, the system and the university administration.

While the survey conducted at Michigan State gives evidence to the existence of such antinomian attitudes on the campus, it does not support the claim that this change of values is associated with the type of authority experienced by the child in his home. No relation was uncovered between the strictness of parental

control and the rejection of external authority in favor of the conscience of the individual. The similar evaluation of parents and other societal authority is not necessarily evidence of a causal relationship between these variables but more likely a result of present attitudes coloring memories of the past.

Neither of the seemingly contradictory explanations of student cultural heterodoxy--parental permissiveness nor authoritarianism--which are found in socialization theory is supported by these data because it is not the proper place to look for the causes of such a cultural phenomenon. Instead, the roots of antinomianism are to be found in the present and the future. The fact that antinomian orientations are the most pronounced among a certain segment of the American population leads one to believe that there must be something peculiar or unique about this group's relationship to the rest of society which makes it conducive to the development of antinomian attitudes. Current cultural radicalism is the most prevalent among university students and past studies have concluded that student political activists tend to come from liberal homes and tend to be enrolled in a liberal arts curricula at the university. Students, even in this age of mass education, tend to come from middle and upper class homes and have well educated parents with professional careers. Political activism in the past

decade has occurred at precisely those schools where students with these characteristics are the most numerous--at the prestigious universities.

Students are in a transitional stage of their lives which usually only lasts for three to six years. It is a period in which the individual does not have to concern himself with the responsibilities of adulthood. Yet, the future weighs heavily on the student's present because he is preparing for it. The student antinomian rejects the authority structures of his society and turns inward because he foresees a future in which his status in society cannot be assured. Everett Ladd has said that these student cultural heretics are,

Affluent, having been treated with indulgence, their importance repeatedly affirmed by the rhetoric of the society, they find themselves in institutions where they are part of a great mass, to a significant degree ignored or dealt with impersonally by the faculty, and looking forward to careers for which they can claim no special skill, without any assurance that they will be set apart as people of some importance or distinction (Ladd, p. 273).

Antinomian students have experienced a good deal of freedom and have been allowed a high degree of creativity and spontaneity in their early lives. Suddenly, these individuals are faced with a future of increasing societal restraints on their liberty. Student political radicalism is the surfacing of an underlying feeling of future status deprivation defined broadly to include not only economic but also intellectual, psychological and

emotional development. Richard Flacks has perceptively stated that,

Technological development both requires and makes possible such a time for privileged youth and yet, in our society, it denies the possibility of continuing to live freely once one enters the labor force. Yet young people sense intuitively that the liberation they have tasted in youth could be extended throughout the life cycle and to people of all social levels (Flacks, p. 178).

While the data which I gathered do not allow me to test directly the status deprivation hypothesis, the results of the data analysis summarized in the preceding chapters support the proposition that the antinomian does have a different vision of his future than those who do not express radical attitudes. The antinomian looks forward to a future in which he is allowed to work out his individualism. His concern is with face-to-face relationships which will be rewarding in a flexible family and work environment which allows for spontaneity and creativity. Such a life style can only be the goal of the affluent. The counter-culture which rejects the materialism of American society has in fact been nurtured by that very affluence. One cannot be worried about expanding his consciousness until he no longer has to worry about the more basic necessities of human existence. Perhaps the student cultural heretic takes a certain level of technological progress for granted and desires to change its direction and use. Kenneth Keniston expressed the same notion when he wrote that,

It is precisely because so many of the other problems of American society seem to have been solved, or to be solvable in principle, that students now react with new indignation to old problems and turn to new goals and propose radical reform (Keniston, 1969, p. 126).

The roots of antinomianism are, then, not very deep because they are not found in the distant past of childhood experiences but in the present relationship of affluent university students to the other institutions and social groups in their society. The causes of student heterodoxy are difficult at times to discern because in part they can only be found in the future. Forseeing a future which will deprive them of their capacity to be individuals, the antinomian rejects the present manifestations of that tomorrow--the external authority of industrialized modern societies.

Antinomianism and the Technocracy

The antinomian world view, as I have defined it in this thesis, and the underlying scientific world view of technological society are mutually exclusive. They conflict with each other in their basic assumptions and convictions. We are currently witness to the final stages in the development of what Giovanni Sartori called civilisation technecienne and what Everett Ladd defined as the kind of society in which,

. . . there is an enormous expansion of certain types of work activity which involves principally, management and the production and distribution of

knowledge; this activity goes on disproportionately in large bureaucratic structures including those of government, education and business (Ladd, p. 272).

The antinomian fears the development of a coldly rational and objective society where the "divine emotions" of the individual are sacrificed on the altar of bureaucratic planning and organization. The counter-culture with its basic antinomian world view inevitably must defend itself from the deadly diffusion of the scientific approach into new areas of human activity. Laurence Veysey spoke of this very conflict when he wrote that,

Indeed, perhaps the most fundamental rift between Americans is no longer that running between white and black, but instead the one running between those who believe in planning, large scale organization, a conventional work and family life, and the right of private property and those who believe in decentralization, separation, spontaneous expressiveness, and the prime value of survival as such (Veysey, p. 5).

The affluent students who make up the troops of the counter-culture forces envision a future in which their position as free and spontaneous agents will no longer be possible. Everett Hagen has defined status as deriving,

. . . not only from one's economic functions but from all that one does and believes, all of one's relationships to other persons and to the unseen forces in which one believes. One if a person who tills the soil, believes in God, joins in pleasantries in the village green on Sunday afternoons, is greeted with courtesy by the mayor and the sheriff. One's status, that is, is one's identity; it includes one's purposes and values in life (Hagen, p. 185).

It is precisely this status or identity which the anti-nomian student fears will be lost in a society governed by the technocrats.

The political activism of the 1960's on the university campuses in the politically developed and economically industrialized nation-states was not the result of a traditional left or right-wing movement but the surfacing of a deeper culture change. That change is antinomian in nature and direction and is an attempt to retain status and identity in the face of technological advance. Everett Ladd expressed this idea very well when he stated that,

. . . the resultant tension and dissatisfactions relating to status do not in themselves produce student radicalism, but they do contribute importantly to the setting in which so many economically well-off students are psychologically prepared for the role of dissident (Ladd, p. 274).

Antinomianism and the Sense of Community

Political development theorists, Almond and Powell, have defined modern cultures and societies as,

. . . secular and rational. Their cultures have been presented as embodying attitude patterns which treat individuals in a universalistic fashion, according to their formal and relevant roles rather than according to personal relationships and attributes (Almond and Powell, p. 22).

On the other hand, traditional cultures and societies,

. . . are viewed in terms of ascription of particular statuses and diffuse and particularistic relationships. That is, individuals attain position according to criteria other than their merit

(such as status of parent), and personal relationships and informal communication patterns permeate the political process (Almond and Powell, p. 21).

The antinomian world view emphasized the importance of the sense of community and belonging which traditional cultures foster and the antinomian believes that alienation and mistrust inevitably result from the "modern" culture which the technocracy requires and diffuses.

Using the terminology of these developmental theorists, the counter-culture of the antinomian is traditional because it believes that individuals should be accepted for what they are and not for what they can achieve, that universalism ultimately destroys the significance of each individual and that the specificity of modern societies destroys spontaneity and creativity. The antinomian's vision of his future life style is characterized by personal relationships which are diffuse, a work life which does not limit his capacity to fulfill his individualism in a society which is compassionate and, therefore, increases the sense of belonging and community among its members.

However, there are theorists such as Robert Lane who believe that it is the very absence of community that makes democratic government possible. Lane states that, "Those seeking 'intimacy' seek totalitarianism," and that, "In the nation-state some identity diffusion and a touch of anomie is necessary for democracy to survive" (Lane,

p. 227). Lane is making a social science re-statement of what Yeats wrote fifty years ago in "The Second Coming" envisioning a reversion to the irrational with these words:

The Second Coming! Hardly are those words out
 When a vast image out of Spiritus Mundi
 Troubles my sight: somewhere in sands of the desert
 A shape with lion body and the head of a man,
 A gaze bland and pitiless as the sun,
 Is moving its slow thighs, while all about it
 Reel shadows of the indignant desert birds.
 The darkness drops again; but now I know
 That twenty centuries of stony sleep
 Were vexed to nightmare by a rocking cradle,
 And what rough beast, its hour come round at last,
 Slouches towards Bethlehem to be born?

Whether the antinomian world fosters the growth of traditional totalitarianism or is in fact a redefinition of our notion of authority and compliance, of freedom and control, is a debatable question. Yeats' "rough beast" remains a mystery.

Antinomianism and Contemporary Political Ideologies

The antinomian is neither a liberal nor a conservative while being at the same time both radical and reactionary. He rejects liberalism because the system within which the liberal does his reforming is unacceptable to the antinomian. The antinomian believes that the loss of individualism in technocratic society cannot be alleviated by reform because the problem rests with the fundamental organization and structure of such a society. The contemporary conservative is, of course,

even more committed than the liberal to the maintenance of the authority structures and the rigid life styles which the antinomian is opposed to. The antinomian is radical in his rejection of the formal institutions and norms of his society but reactionary in his longing for a relatively simplistic and traditional life style in a society where the sense of community is strong.

Antinomianism is, then, in part both a traditional left and right-wing movement. It combines the contemporary liberal's concern for civil liberties with the traditional conservative mistrust of big government. Many who were drawn to the New Left in the 1960's were not Marxists because they rejected all traditional ideologies and mistrusted any government in both the political and the economic arena. In fact, one reason the New Left is so misunderstood by itself and others is that the student radicals use Marxist rhetoric to express traditionally conservative and perhaps reactionary attitudes. At the same time, the so-called New Right is not a typically conservative movement because of its rejection of the idea that a strong nation-state is necessary to preserve freedom from foreign tyranny and its cultural heresy in opposing laws on pornography, drug use, the military draft and other intrusion on the liberties of the individual to do as he wishes. Two young members of the New Right have summed up their movement as follows:

Refugees from the Old Right, the Old Left and the New Left; they are organizing independently under the New Right banner of libertarianism. The birth of the New Right occurred when libertarians finally accepted the fact that they had been abandoned by the liberals, used and misled by other radicals and sold out by the conservatives (Lehr and Rossetto, p. 24).

Both the liberals and conservatives are under attack by the educated young who view them as bankrupt philosophies which have not delivered what they promised even after years of holding governmental power. These young radicals whether they call themselves New Left or New Right are motivated by the antinomian world view and, therefore, have more in common than their rhetoric allows them to realize.

Some Notes on Further Research

Much of the theorizing I have engaged in above goes well beyond the supportable limits of the data in this study. Further research is deemed necessary in order to close the gap between the theory and the data on antinomianism. A beginning has been made here in developing a scale to measure the rejection of external authority and the belief in the moral superiority of individual insight over expertise. Since this is the first time that the concept has been applied to a study of political attitudes, various operationalizations of antinomianism were used. These measures must be refined by improving their validity and reliability.

In order to test directly the technology hypothesis, measures of attitudes toward the technocracy and what it holds holy are needed. In addition, some measure of the sense of status deprivation and loss of identity must be constructed.

When this study began, it was decided that an investigation of the broad spectrum of student attitudes toward authority was needed rather than another in-depth analysis of a few radical leaders. Now that the concept of antinomianism has been formulated in political terms, however, I think the next step should be a study of just student activists in an attempt to refine the concept further. Needless to say, that research should center not only on radicals of the left but also those of the right.

Lastly, antinomianism is assumed to be the most prevalent among affluent university students. In order to test that assumption, a sample should be drawn from a heterogeneous population of high school students to ascertain whether those going to college have different attitudes toward authority and the technocracy than those who stop their education with high school. Such a study of high school students might also prove more effective in testing the validity of the parental control hypotheses because these students are closer to these possibly important experiences with authority in the home.

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APPENDICES

APPENDIX A

Respondent No.

Interview Schedule

FREEDOM AND CONTROL

This is an interview about a widely discussed current issue: the rights of individuals vs. those of society. It is conducted as part of the work in a class on research methods. However, since there is much interest in student opinion on this issue, we hope to be able to publish some of the results. We would therefore appreciate it very much if you would give us your most candid answers to the questions. Of course, no use whatsoever will be made of your name. All the answers will be categorized and compiled in statistical tables. A number will be substituted for your name, so that there will be no way to identify your particular answers. As I said before, the questions will deal mostly with the relations between the individual and society, that is for the most part problems of freedom and control.

We'd like to begin by getting some idea about your past experiences.

1. While in high school, did your parents ever impose a curfew on you?

 Yes No

IF YES 1a. In what years of high school did you have a curfew?

 Only as a freshman Up to sophomore year
 Up to junior year Throughout
 Other (explain) _____

- 1b. Was the curfew strictly enforced?

 Yes Mostly Not really

2. When you disagreed with your parents about something important, how free did you feel to express your views -absolutely free, fairly free, or not free at all?

 Absolutely free Fairly free Not free at all

3. Can you remember your parents ever discouraging a friendship with some particular person?

 Yes No

IF YES 3a. Did this happen often, occasionally, or very rarely?

 Often Occasionally Rarely

4. Did your parents consider religion as something important?

 Yes No

5. While you were living at home, did you have to go to church or Sunday School regularly, most of the time, or only when you wanted to?

 Regularly Most of the time Only when wanted

6. Were there some other rules at home that you had to observe?

 Yes No

IF YES 6a. What were these rules?

7. When you were still in high school, did you feel that the rules your parents wanted you to observe were reasonable, or did you feel they were unreasonable?

 Reasonable Unreasonable Sometimes reasonable,
sometimes not

- 7a. Did you feel that the rules you were to follow were quite stable, or did your parents seem to switch rules on you in unpredictable ways?

 Stable Unpredictable Sometimes stable, sometimes
unpredictable

8. We'd like to get some idea how you see your parents now. Please look at this chart and check the scales in the places that best describe your parents.

YOUR PARENTS

Close	:	:	:	:	:	:	:	Distant
Strict	:	:	:	:	:	:	:	Permissive
Fair	:	:	:	:	:	:	:	Unfair
Consistent	:	:	:	:	:	:	:	Inconsistent
Liberal	:	:	:	:	:	:	:	Conservative

9. One thing that in the opinion of some people causes conflicts between individual views and social values is the so-called generation gap. Do you think that this gap really exists, or not?

 Exists Doesn't exist Exists to some extent

IF "EXISTS" OR "TO SOME EXTENT" 9a. In what respect is there such a gap?

ASK EVERYONE

9b. How about your own family, does this problem exist between your parents and yourself?

_____ Yes _____ No

IF YES

9c. What are some of the differences between your parents and yourself?

10. How about basic values and convictions that you share with your parents -- what are they?

10a. In general, would you say that your parents are the source of many of your personal values and convictions, of some of these values and convictions, or of nearly none of them?

_____ Many _____ Some _____ Nearly none

11. Here are several scales I'd like you to look at. Each is marked "Modern" at one end and "Traditional" at the other. The term "modern" applies to people who welcome change in society and in social standards; the term "traditional" refers to those who do not welcome or oppose such changes. Each scale is headed by a different term. Would you please insert the capital letter "I" into one of the spaces on each scale, to indicate your own views on the topic. We'd like you to describe your opinions, not necessarily your behavior.

a. RELIGION

Modern : : : : : : : Traditional

b. RACE RELATIONS

Modern : : : : : : : Traditional

c. SEXUAL MORALITY

Modern : : : : : : : Traditional

d. VIEWS ABOUT PATRIOTISM

Modern : : : : : : : Traditional

e. OBEDIENCE TO AUTHORITY

Modern : : : : : : : Traditional

f. OBSERVANCE OF SOCIAL CONVENTIONS

Modern : : : : : : : Traditional

12. Now I'd like you to look at these scales once more. This time would you please mark your parents' position by putting a capital "P" in the appropriate place. If your parents are different on some issue, put an "F" and an "M" in the two places that best describe their views.

13. A lot of people nowadays express some dissatisfaction with what is often called "the system." What do you think is most generally meant by that term?

13a. Have you yourself sometimes felt this kind of dissatisfaction with "the system"?

_____ Yes _____ No

IF YES 13b. What are, in your own case, the major sources of dissatisfaction?

IF NO 13c. What do you think makes other people feel that kind of dissatisfaction?

We'd like to get some of your reactions to the term "The System." Would you please look at this chart. Under the word "system" there are a number of adjective pairs which describe it. Please check the appropriate space between each pair of adjectives: the space that best describes your own feeling.

"THE SYSTEM"

Democratic	:	_____	:	_____	:	Undemocratic
Restrictive	:	_____	:	_____	:	Permissive
Active	:	_____	:	_____	:	Passive
Strong	:	_____	:	_____	:	Weak
Static	:	_____	:	_____	:	Dynamic
Impersonal	:	_____	:	_____	:	Personal
Honest	:	_____	:	_____	:	Dishonest
Fair	:	_____	:	_____	:	Unfair
Rational	:	_____	:	_____	:	Irrational

Now would you please do the same thing with the other two terms on this page.

15.

POLICE

Undemocratic	:	:	:	:	:	:	:	:	Democratic
Weak	:	:	:	:	:	:	:	:	Strong
Honest	:	:	:	:	:	:	:	:	Dishonest
Fair	:	:	:	:	:	:	:	:	Unfair
Personal	:	:	:	:	:	:	:	:	Impersonal
Dynamic	:	:	:	:	:	:	:	:	Static
Irrational	:	:	:	:	:	:	:	:	Rational
Permissive	:	:	:	:	:	:	:	:	Restrictive

16.

UNIVERSITY ADMINISTRATION

Personal	:	:	:	:	:	:	:	:	Impersonal
Dishonest	:	:	:	:	:	:	:	:	Honest
Dynamic	:	:	:	:	:	:	:	:	Static
Democratic	:	:	:	:	:	:	:	:	Undemocratic
Fair	:	:	:	:	:	:	:	:	Unfair
Passive	:	:	:	:	:	:	:	:	Active
Permissive	:	:	:	:	:	:	:	:	Restrictive
Strong	:	:	:	:	:	:	:	:	Weak
Rational	:	:	:	:	:	:	:	:	Irrational

17. If people in our society get aroused about some issue, do you think they have quite a good chance to get some changes made, some chance, not much of a chance, or no chance at all?

_____ Good chance	_____ Some chance	_____ Not much of a chance
_____ No chance at all	_____ Depends	_____ D.K.

17a. Why is that?

18. Do you think that significant changes can be obtained through the use of established channels and procedures, or does it usually take some extra-legal pressure?

_____ Established channels _____ Extra-legal _____ Depends _____ D.K.

- 18a. Can you give me some examples?

19. When people apply extra-legal means, do you think they do it only because of their convictions, or is it because they can get away with it?

_____ Convictions _____ Can get away _____ Depends _____ D.K.

20. Do you think that people today are more willing than they were in the past to go outside normal channels, or not?

_____ More willing _____ No more willing

- 20a. Why?

- 20b. Do you feel that people take more of a risk now than in the past if they go outside the bounds of the law, less of a risk, or about the same risk as before?

_____ More _____ Less _____ Same

21. The question of conflict between a person's individual conscience and rules imposed by society has been much discussed in recent times. Some people emphasize each individual's freedom of conscience, others the right of society to impose its laws and rules on individuals. I will now read a list of statements, each of which describes such a conflict between individual conscience and social rules. After I read a statement, would you please tell me to what extent you agree or disagree with it. Please use the terms "Strongly agree", "Agree", "Undecided", "Disagree", or "Strongly disagree".

Now, here is the first statement:

- 21a. People who break civil law in the name of some higher law are merely rationalizing their own desires. SA A U D SD
- 21b. If government or university officials violate what a group believes to be its constitutional right to demonstrate, the group is justified in holding the demonstration anyway. SA A U D SD
- 21c. Policemen should enforce a law regardless of whether they personally believe it to be just or unjust. SA A U D SD
- 21d. People who believe the draft to be unjust are morally justified in using obstructive methods against it. SA A U D SD

- 21e. It's all right for a person to exceed the speed limit on a super-highway if there is not much traffic. SA A U D SD
- 21f. A person has the right to break state laws which enforce racial segregation. SA A U D SD
- 21g. Coeds who feel that the university has no right to restrict their hours are justified in disregarding the university regulation. SA A U D SD
- 21h. Under no circumstances does anyone have the right to seek an illegal abortion. SA A U D SD
- 21i. Teachers have the right to strike for better wages and working conditions even though state law forbids them to strike. SA A U D SD
- 21j. Mothers who are opposed to their children being bussed to a different school are justified in blocking the school entrance. SA A U D SD
- 21k. People who believe in racial segregation are justified in organizing school strikes against integration. SA A U D SD
- 21l. The use of marijuana is a matter for each individual to decide, no matter what the law states about it. SA A U D SD
22. In general, under what conditions would you say an individual has some justification in breaking a law?
23. In your opinion, under what conditions can there be no justification for breaking a law?

We have talked quite a bit about the individual and society, his personal convictions and the rules that society imposes upon him. Now we'd like to ask a few questions about your own plans and expectations regarding your future in this society.

24. After you get out of college, what occupation do you think you are most likely to get into?
25. If you were completely free to choose any occupation that appeals to you, would you pick the same one or something else?

 Same Else

IF "ELSE" 25a. What would that be?

26. Here is a list of things that some people look for in picking an occupation. Would you tell me how important each of these things is likely to be for you by ranking them. Put a "1" next to the most important of these things, a "2" by the one of next importance, and so on.

☐ Money
☐ Meeting people
☐ Chances to get ahead
☐ Challenge
☐ Variety
☐ Status
☐ Work satisfaction
☐ Security

27. In our society, what do you think is most useful in order to get ahead — skills and knowledge, or the ability to get along with other people?

☐ Skills and knowledge ☐ Ability to get along ☐ Both

IF "BOTH" 27a. Which of these two things would you put more reliance on?

☐ Skills and knowledge ☐ Ability to get along ☐ Both

28. Most students try to form some sort of idea of the kind of life they will lead after finishing their education. Here I have a set of statements that express the feelings of some students about their future. Would you please check each statement that comes fairly close to describing your own feelings about your future. Please make your check marks at the left side of the page.

- ☐ a. I am looking forward to settling down in a community of congenial people. ☐
☐ b. I think of myself mostly as a professional person doing an interesting and important job. ☐
☐ c. I have no idea what my future will be like -- but I am sure that I don't ever want to "settle down" in some kind of rut. ☐
☐ d. One of my ambitions will be to earn the respect of those around me. ☐
☐ e. If at all possible I'd like to make some contribution toward the betterment of conditions in this country or abroad. ☐
☐ f. I often think that there will be no stability in our lives so long as war, race conflict and poverty dominate the scene. ☐
☐ g. No matter how we feel now, most of us know that eventually our lives are going to be dominated by concerns with family and friends. ☐
☐ h. I doubt that life will be easy, but I think that hard and persistent work will bring its rewards. ☐
☐ i. It's devotion to those I love that will give meaning to my life. ☐
☐ j. I will probably be working in some large outfit where the ability to compete will really count. ☐

29. Now would you please look down this list of items once more and check at the right side of the page the statements that don't describe your view of the future at all.

That takes care of most of the interview. There are only a few questions left about your sources of information and your general background.

30. What newspapers do you read regularly?

IF ANY PAPER MENTIONED

30a. What parts of a newspaper interest you most?

30b. Any other parts?

31. What magazines do you find most interesting?

32. How many times per week do you watch the national news on television?

____ Times

33. How many times a week do you listen to the news on the radio?

____ Times

34. What are your favorite television programs?

35. If you were a member of a free discussion group, what kind of topics would you suggest for group discussions?

36. What is your major? _____

37. What is your class standing? _____

38. Approximately, what is your grade point average? _____

39. Do you belong to a fraternity, sorority or other campus organization?

____ Yes ____ No

IF "YES" 37a. Which ones?

40. What is your home town? (INCLUDE STATE) _____

41a. Approximately what is the population of your home town? _____

41. When you first came to college, did you make any special effort to meet people from your home town, or did you prefer meeting new people?

☐ Home town ☐ New people ☐ No preference

42. Would you please give me the occupations of both your father and your mother?

FATHER: _____

MOTHER: _____

43. How much education did your father get?

☐ Not a high school graduate ☐ High school graduate

☐ Some college ☐ College graduate ☐ Some post-graduate work

☐ Post-graduate degree

IF NO COLLEGE: 43a. Did he get any regular vocational training?

☐ Yes, _____ years ☐ No

44. How much education did your mother get?

☐ Not a high school graduate ☐ High school graduate

- 9 ☐ Some college ☐ College graduate ☐ Some post-graduate work

☐ Post-graduate degree

IF NO COLLEGE: 44a. Did she get any regular vocational training?

☐ Yes, _____ years ☐ No

45. What is your religion or denomination? _____

46. While on campus, how many times per month do you attend religious services?

☐ times

Thank you very much. We really appreciate your cooperation.

INTERVIEWER RECORD THE FOLLOWING:

47. RACE: ☐ White ☐ Black ☐ Other

48. IF RESPONDENT IS A FOREIGN STUDENT, CHECK HERE _____.

49. SEX: ☐ Male ☐ Female

50. RESPONDENT'S RESIDENCE: ☐ Dorm ☐ Fraternity or Sorority House

☐ Shared apartment ☐ Rented Room ☐ Family home

☐ Married housing ☐ Other (explain) _____

51. MARITAL STATUS: ☐ Single ☐ Married

APPENDIX B

INSTRUCTIONS FOR SAMPLING*

- (1) Team 8 will sample from pages 1-99 plus drawing the sample of Justin Morrill. Team 9 will sample from pages 100 to 214.
- (2) Team 8: Draw a sample of 50 2-digit numbers. These will be the pages from which sample addresses will be read.

Team 9: Draw a sample of 57 3-digit numbers. If the first digit of the number is odd, consider it a "1"; if the first digit is even, consider it a "2." If the resulting page number is larger than 215, keep going until you have 57 numbers.

In both cases, the numbers must be different from one another. If you hit a duplicate number, reject it and keep drawing numbers until you have the required total.

- (3) Make a list of the page numbers.
- (4) Draw alternately a one-digit and a two-digit number. If the one-digit number is 0 or larger than 4, reject it and read the next number. If the two-digit number is 00 or larger than 48, reject it and read the next number. Draw a total of 13 pairs of numbers (one-digit and two-digit), all different. Should there be duplicate pairs, draw a sufficient number of digits to reach the total of 13.
- (5) Make a page overlay out of a piece of paper or cardboard into which you cut holes at the places indicated by the pairs of numbers drawn in the preceding operation. Thus, a 2 and a 35 would make you cut a hole in a place corresponding to the second column and the thirty-fifth row of addresses in the student directory.
- (6) Divide the page numbers drawn in operation (2) into three equal sets (or as equal as possible. With two people working together, you can now read and record

sample addresses--one person reading and the other recording the addresses on the face sheets.

The reader, before reading an address, will look at the last number in the first line of a given address. If that number is larger than 5 (i.e., if the person is not an undergraduate student) skip this address. He will also look at the local residence address of the person. If this is not East Lansing, skip the address. (Obviously, the addresses to be read are those which appear in the windows of the overlay sheet.)

The reader will then read to the recorder the names and addresses which have not been rejected by the use of the criteria stated in the preceding paragraph, and the recorder will enter these on the face sheets. All face sheets must be in our office by Friday, 9 AM.

Given that about 30% of the people listed in the directory are either graduate students or do not live in East Lansing, the above procedure will yield about 1000 addresses.

The Justin Morrill sampling procedure will be discussed separately with team 8.

*Prepared by Frank A. Pinner.

APPENDIX C

CODING PROCEDURE*

1. Filing of interviews and code sheets.

Interviews have been filed in one drawer in the order in which they have been received. They may be issued to coders without any attention being paid to sequence. Please note that no coder is authorized to do any coding anywhere except in the rooms designated for this purpose in S. Kedzie. No interviews may be taken out for coding or any other purpose.

Coded interviews should be filed in a separate file drawer by interview numbers.

Each code sheet should have the name of the coder written on the top margin. Please make sure that only scoring pencils are being used for coding, certainly not ball point pens.

Completed code sheets should be filed alphabetically by coder names (and within these groupings by interview and card numbers).

2. Revision of code

The code book may be altered by additions only, not by redefinition of categories. New categories should be added in a manner logically consistent with the existing scheme. In many instances (applying to open-ended questions) the first digit of a two-digit code indicates a general category; in such instances, added code numbers should be made consistent with the overall scheme; depending on the content of the new category, they should be either given the same digit as that of already existing codes or an unused first digit.

No new codes and categories should be added without the consent of the coding supervisor on duty. On occasion, it may be desirable to specify or enlarge the meaning of an already existing category by adding an appropriate phrase to the current wording.

A double record is to be kept of all code changes, one on the standard code, the other in the "Code change book." The standard code should be available at all times during coding sessions. The "Code change book" is a loose leaf folder in which changes are entered in chronological order, showing the day and hour when the change was made. When a coder comes to work, the supervisor should first ask him when he had been there the last time. Using the code change book, he should then correct his own code book by entering all changes made since his last visit.

3. Check coding

Supervisors should randomly select interviews from among those already coded and recode them independently. Having completed his own coding, he should then read his codes against those appearing on the coder's sheets. A coder should be asked to help with the reading. All inconsistent numbers should be circled on the check coder's sheet. The coder and the check coder should then review the discrepancies they have found by going back to the original interview. All discrepancies due to the check coder's error should be marked by a slash through the circled number. The check coder's sheets, bearing the names of the original coder and the check coder should then be placed in a separate file folder.

*Prepared by Frank A. Pinner.

APPENDIX D

CONTINGENCY TABLES

TABLE D.1--Degree of antinomianism by parental child-rearing practices

Child-Rearing Practices	Degree of Antinomianism					Row Percentage
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<u>Stringency of curfew enforcement</u>						
Weak	4	11	32	38	15	100 (N=189)
Moderate	2	19	23	39	16	99 (N= 99)
Strong	1	13	29	44	13	100 (N= 85)
$x^2=7.9, df=8, p=.70, c=.14,$						N=371
<u>Parents discourage friendships</u>						
No	3	11	33	37	17	101 (N=361)
Occasionally	3	15	31	36	15	100 (N=354)
Often	0	14	36	32	18	100 (N= 28)
$x^2=4.9, df=8, p=.80, c=.08,$						N=743
<u>Parents consider religion important</u>						
Yes	3	13	33	36	16	101 (N=560)
No	4	14	30	36	16	100 (N=183)
$x^2=1.0, df=4, p=.90, c=.04,$						N=743
<u>Have to go to church</u>						
Only when wanted to	3	11	32	38	15	99 (N=320)
Most of time	1	16	32	32	20	101 (N=152)
Regularly	4	14	32	36	14	100 (N=273)
$x^2=8.1, df=8, p=.50, c=.10$						N=745

TABLE D.2--Degree of civil libertarianism by parental child-rearing practices

Child-Rearing Practices	Degree of Civil Libertarianism					Row Percentage
	Low		High			
	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	
<hr/>						
<u>Stringency of curfew enforcement</u>						
Weak	1	14	29	39	17	100 (N=189)
Moderate	2	16	28	35	18	99 (N= 99)
Strong	2	16	29	34	18	99 (N= 85)
$\chi^2=1.4$, df=8, p=.99, c=.06,						N=373
<u>Extent of curfew in high school</u>						
None	3	13	36	34	14	100 (N=364)
Freshman year	0	24	38	24	14	100 (N= 21)
Up to sophomore	2	14	28	34	22	100 (N= 58)
Up to junior	2	18	28	34	18	100 (n=102)
Throughout	2	14	24	30	29	99 (N=200)
$\chi^2=12.1$, df=16, p=.70, c=.12,						N=745
<u>Freedom to express views</u>						
Absolutely free	2	13	31	35	19	100 (N=352)
Fairly free	2	16	34	35	12	99 (N=353)
Not free	5	10	25	36	23	99 (N= 40)
$\chi^2=11.9$, df=8, p=.20, c=.13,						N=745
<u>Parents discourage friendships</u>						
No	2	14	34	34	16	100 (N=
Occasionally	3	14	31	37	16	101 (N=
Often	4	21	25	25	25	100 (N=
$\chi^2=5.5$, df=8, p=.80, c=.09,						N=743
<u>Parents consider religion important</u>						
Yes	3	15	33	34	15	100 (N=560)
No	1	11	31	38	19	100 (N=183)
$\chi^2=6.3$, df=4, p=.20, c=.09,						N=743
<u>Have to go to church</u>						
Only when wanted to	2	14	29	38	17	100 (N=320)
Most of time	2	14	36	32	15	99 (N=152)
Regularly	3	15	33	33	16	100 (N=273)
$\chi^2=5.7$, df=8, p=.70, c=.09,						N=745

Evaluation of Parents	Degree of Antinomianism					Row Percentage
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<u>Closeness to parents</u>						
1 = Close	3	12	27	38	20	100 (N=200)
2	2	11	32	38	18	100 (N=279)
3	4	12	40	32	13	101 (N=111)
4	5	18	31	35	11	100 (N= 62)
5 = Distant	5	16	36	34	9	100 (N= 86)
$\chi^2=16.9$, df=16, p=.50, c=.15, N=738						
<u>Parental fairness</u>						
1 = Fair	2	10	32	35	20	99 (N=279)
2	4	11	30	37	18	100 (N=270)
3	1	20	29	42	8	100 (N= 79)
4	3	20	48	24	5	100 (N= 66)
5 = Unfair	6	13	25	46	10	100 (N= 48)
$\chi^2=37.7$, df=16, p=.005, c=.22, N=742						
<u>Parental consistency</u>						
1 = Consistent	2	14	31	33	21	101 (N=251)
2	2	12	34	37	15	100 (N=281)
3	3	13	30	44	10	100 (N= 98)
4	8	8	35	39	10	100 (N= 49)
5 = Inconsistent	8	16	27	34	15	100 (N= 62)
$\chi^2=23.9$, df=16, p=.10, c=.18, N=741						
<u>Parental liberalism</u>						
1 = Liberal	8	13	33	34	11	99 (N=194)
2	4	15	26	29	25	99 (N=117)
3	2	10	35	37	16	100 (N=150)
4	2	15	33	37	14	101 (N=128)
5 = Conservative	4	13	32	37	15	101 (N=152)
$\chi^2=25.2$, df=20, p=.20, c=.18, N=741						

TABLE D.4--Degree of civil libertarianism by evaluation
of parents

Evaluation of Parents	Degree of Civil Libertarianism					Row Percentages
	Low 1 (%)	2 (%)	3 (%)	4 (%)	High 5 (%)	
<u>Parental closeness</u>						
1 = Close	4	14	35	31	17	101 (N=200)
2	2	16	35	35	12	100 (N=279)
3	2	14	31	39	15	101 (N=111)
4	2	16	21	37	24	100 (N= 62)
5 = Distant	1	10	28	38	22	99 (N= 86)
$\chi^2=16.8$, df=16, p=.50, c=.15, N=738						
<u>Parental permissiveness</u>						
1 = Permissive	2	14	31	35	17	99 (N= 82)
2	0	16	30	41	14	101 (N= 95)
3	2	13	33	35	16	100 (N=123)
4	4	17	34	31	15	101 (N=153)
5	5	8	34	33	20	100 (N=215)
6 = Strict	5	19	38	24	14	100 (N= 74)
$\chi^2=15.0$, df=20, p=.80, c=.14, N=742						
<u>Parental fairness</u>						
1 = Fair	3	16	34	33	14	100 (N=279)
2	3	15	31	34	16	99 (N=270)
3	1	11	39	33	15	99 (N= 79)
4	2	8	26	44	21	101 (N= 66)
5 = Unfair	0	13	21	44	23	101 (N= 48)
$\chi^2=16.3$, df=16, p=.50, c=.15, N=272						
<u>Parental consistency</u>						
1 = Consistent	2	18	32	30	18	100 (N=251)
2	3	14	33	37	13	100 (N=281)
3	0	12	37	37	14	100 (N= 98)
4	2	4	35	41	18	100 (N= 49)
5 = Inconsistent	2	10	23	40	26	101 (N= 62)
$\chi^2=22.5$, df=16, p=.20, c=.17, N=741						
<u>Parental liberalism</u>						
1 = Liberal	2	11	28	38	21	100 (N=194)
2	2	11	35	36	17	101 (N=117)
3	2	11	27	40	20	100 (N=150)
4	1	19	33	34	12	99 (N=128)
5	2	17	38	33	11	101 (N=109)
6 = Conservative	5	14	30	32	20	101 (N= 43)
$\chi^2=22.1$, df=20, p=.20, c=.17, N=741						

TABLE D.5--Attitudes toward channels of social change by parental child-rearing practices

Child-Rearing Practices	Attitudes toward Channels of Social Change (Percentages)			Row Percentages	
	Best Way to Achieve Change				
	<u>Established Channels</u>	<u>Extra Legal</u>	<u>Depends</u>		
<u>Extent of curfew in high school</u>					
None	26	20	54	100	(N=364)
Freshman year	14	33	52	99	(N= 21)
Up to sophomore	29	14	57	100	(N= 58)
Up to junior	25	25	50	100	(N=102)
Throughout	27	23	51	101	(N=200)
	$x^2=6.0, df=8, p=.70, c=.09,$				N=744
<u>Enforcement of curfew</u>					
Weak	30	20	50	100	(N=189)
Moderate	18	25	57	100	(N 99)
Strong	28	22	49	99	(N= 85)
	$x^2=4.8, df=4, p=.30, c=.11,$				N=373
<u>Freedom to express views</u>					
Absolutely free	26	24	49	99	(N=352)
Fairly free	28	18	54	100	(N=353)
Not free at all	15	18	67	100	(N= 40)
	$x^2=7.9, df=4, p=.10, c=.10,$				N=744
<u>Discouragement of friendships</u>					
No	29	18	54	101	(N=361)
Rarely	28	22	50	100	(N=263)
Occasionally	16	35	48	99	(N= 91)
Often	18	11	71	100	(N= 28)
	$x^2=19.9, df=6, p=.005, c=.16,$				N=742
<u>Importance of religion</u>					
Yes	26	21	54	101	(N=560)
No	28	23	49	100	(N=183)
	$x^2=1.0, df=2, p=.70, c=.04,$				N=742
<u>Have to go to church</u>					
Only when wanted to	29	23	49	101	(N=320)
Most of time	30	18	53	101	(N= 52)
Regularly	22	21	57	100	(N=273)
	$x^2=6.6, df=4, p=.20, c=.09,$				N=744

TABLE D.5--Continued

Child-Rearing Practices	Attitudes toward Channels of Social Change (Percentages)		Row Percentages
	Willingness to go Outside Legal Channels		
	More Willing	No More Willing	
<u>Extent of curfew in high school</u>			
None	86	14	100 (N=364)
Freshman year	81	19	100 (N= 21)
Up to sophomore	92	9	101 (N= 58)
Up to junior	87	13	100 (N=102)
Throughout	91	10	101 (N=200)
	$x^2=4.4$, $df=4$, $p=.50$, $c=.08$,		N=742
<u>Stringency of curfew enforcement</u>			
Weak	88	12	100 (N=189)
Moderate	91	9	100 (N= 99)
Strong	86	14	100 (N= 85)
	$x^2=1.1$, $df=2$, $p=.70$, $c=.06$,		N=372
<u>Freedom to express views</u>			
Absolutely free	88	12	100 (N=352)
Fairly free	88	11	99 (N=353)
Not free at all	73	28	101 (N= 40)
	$x^2=8.5$, $df=2$, $p=.025$, $c=.10$,		N=742
<u>Parents discourage friendships</u>			
No	86	14	100 (N=361)
Rarely	88	12	100 (N=263)
Occasionally	95	5	100 (N= 91)
Often	75	25	100 (N= 28)
	$x^2=8.6$, $df=3$, $p=.05$, $c=.11$,		N=740
<u>Parents consider religion important</u>			
Yes	88	12	100 (N=560)
No	86	14	100 (N=183)
	$x^2=0.5$, $df=1$, $p=.50$, $c=.03$,		N=740
<u>Have to go to church</u>			
Only when wanted to	87	13	100 (N=320)
Most of time	90	10	100 (N=152)
Regularly	87	13	100 (N=273)
	$x^2=1.2$, $df=2$, $p=.70$, $c=.04$,		N=742

TABLE D.5--Continued

Child-Rearing Practices	Attitudes toward Channels of Social Change (Percentages)					Row Percentages
	Chance of Obtaining Desired Change					
	<u>GC*</u>	<u>SC*</u>	<u>NM*</u>	<u>NC*</u>	<u>De*</u>	
<u>Parents discourage friendships</u>						
No	16	58	14	1	10	99 (N=361)
Rarely	13	63	16	2	7	101 (N=263)
Occasionally	13	56	18	1	12	100 (N= 91)
Often	18	50	21	4	7	100 (N= 28)
	$x^2=8.7$, $df=12$, $p=.80$, $c=.11$,					N=741
<u>Stringency of curfew enforcement</u>						
Weak	16	58	14	2	10	100 (N=189)
Moderate	15	51	20	0	14	100 (N= 99)
Strong	15	62	15	0	7	99 (N= 85)
	$x^2=8.0$, $df=8$, $p=.50$, $c=.14$,					N=371
<u>Parents consider religion important</u>						
Yes	15	60	15	1	9	100 (N=560)
No	14	57	17	1	11	100 (N=183)
	$x^2=1.5$, $df=4$, $p=.90$, $c=.04$,					N=741
<u>Have to go to church</u>						
Only when wanted to	16	59	15	2	8	100 (N=320)
Most of time	12	54	19	1	15	101 (N=152)
Regularly	15	63	14	1	7	100 (N=273)
	$x^2=11.0$, $df=8$, $p=.30$, $c=.12$,					N=743

*GC = Good Chance, SC = Some Chance, NM = Not Much, NC = No Chance, De = Depends.

TABLE D.6--Evaluation of system by parental child-rearing practices

Child-Rearing Practices	Evaluation of System					Row Percentages
	Positive		Negative			
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<u>Extent of curfew in high school</u>						
None	3	12	34	38	14	101 (N=364)
Freshman year	5	14	29	29	24	101 (N= 21)
Up to sophomore	2	12	38	26	22	100 (N= 58)
Up to junior	1	10	35	41	13	100 (N=200)
Throughout	5	11	31	37	16	100 (N=200)
	$\chi^2=12.9$, df=16, p=.75, c=.13, N=745					
<u>Stringency of curfew enforcement</u>						
Weak	6	12	33	36	13	100 (N=189)
Moderate	4	9	33	37	16	99 (N= 99)
Strong	3	12	33	34	18	100 (N= 85)
	$\chi^2=3.2$, df=8, p=.95, c=.09, N=373					
<u>Parents discourage friendships</u>						
No	3	12	35	36	13	99 (N=361)
Rarely	3	13	33	35	16	100 (N=263)
Occasionally	2	5	30	44	19	100 (N= 91)
Often	7	7	29	39	18	100 (N= 28)
	$\chi^2=10.41$, df=12, p=.75, c=.12, N=743					
<u>Parents consider religion important</u>						
Yes	3	12	34	39	13	101 (N=560)
No	3	12	34	37	15	101 (N=183)
	$\chi^2=8.8$, df=4, p=.10, c=.10, N=743					
<u>Have to go to church</u>						
Only when wanted to	3	12	35	36	14	100 (N=320)
Most of time	3	13	30	36	18	100 (N=152)
Regularly	3	11	34	38	14	100 (N=273)
	$\chi^2=2.7$, df=8, p=.975, c=.06, N=745					

Evaluation of Parents	Evaluation of System					Row Percentages
	Positive		Negative			
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
Parental permissiveness						
1 = permissive	3	11	32	37	16	99 (N= 82)
2	2	12	33	37	16	100 (N= 95)
3	3	11	33	37	15	99 (N=123)
4	4	12	43	31	11	101 (N=153)
5	2	13	28	43	15	101 (N=215)
6 = Strict	5	10	24	48	14	101 (N= 74)
						$\chi^2=9.9$, df=20, p=.99, c=.11, N=742
Parental fairness						
1 = Fair	6	13	38	30	13	100 (N=279)
2	2	12	34	37	15	100 (N=270)
3	1	16	23	47	13	100 (N= 79)
4	0	2	35	41	23	101 (N= 66)
5 = Unfair	2	4	23	50	21	100 (N= 40)
						$\chi^2=39.5$, df=16, p=.001, c=.22, N=742
Parental consistency						
1 = Consistent	3	13	40	31	14	101 (N=251)
2	3	12	32	41	12	100 (N=281)
3	2	11	29	42	16	100 (N= 98)
4	4	10	33	33	20	100 (N= 49)
5 = Consistent	3	5	23	39	31	101 (N= 62)
						$\chi^2=28.12$, df=16, p=.05, c=.13, N=741
Parental closeness						
1 = Close	6	15	35	30	15	101 (N=200)
2	3	13	36	37	12	101 (N=279)
3	0	8	36	41	15	100 (N=111)
4	3	11	24	42	19	99 (N= 62)
5 = Distant	2	6	26	45	21	100 (N= 86)
						$\chi^2=27.9$, df=16, p=.05, c=.19, N=738
Parental liberalism						
1 = Liberal	7	10	33	26	25	100 (N=194)
2	4	8	34	43	12	101 (N=117)
3	3	9	35	38	15	100 (N=150)
4	3	13	31	38	15	100 (N=128)
5	1	16	39	37	7	100 (N=109)
6 = Conservative	4	11	30	34	21	100 (N= 43)
						$\chi^2=30.3$, df=20, p=.10, c=.20, N=741

TABLE D.8--Generation gap measures by parental child-rearing practices

Child-Rearing Practices	Generation Gap Measures (Percentages)		Row Percentages
	Generation Gap in Family		
	<u>Yes</u>	<u>No</u>	
<u>Parental permissiveness</u>			
1 = Permissive	34	66	100 (N= 82)
2	47	53	100 (N=218)
3	65	35	100 (N=153)
4	76	24	100 (N=215)
5 = Strict	86	14	100 (N= 74)
	$\chi^2=48.1$, df=4, p=.001, c=.25, N=741		
<u>Extent of curfew in high school</u>			
None	51	49	100 (N=364)
Freshman year	57	43	100 (N= 21)
Up to sophomore	54	46	100 (N= 58)
Up to junior	60	40	100 (N=102)
Throughout	64	36	100 (N=200)
	$\chi^2=9.3$, df=4, p=.10, c=.11, N=740		
<u>Stringency of curfew enforcement</u>			
Weak	59	41	100 (N=189)
Moderate	69	31	100 (N= 99)
Strong	55	45	100 (N= 85)
	$\chi^2=4.6$, df=2, p=.10, c=.11, N=370		
<u>Freedom to express views</u>			
Absolutely free	49	51	100 (N=352)
Fairly free	61	39	100 (N=353)
Not free at all	80	20	100 (N= 40)
	$\chi^2=19.9$, df=2, p=.001, c=.16, N=740		
<u>Parents consider religion important</u>			
Yes	57	42	100 (N=560)
No	53	47	100 (N=183)
	$\chi^2=0.9$, df=1, p=.50, c=.04, N=738		
<u>Have to go to church</u>			
Only when wanted to	53	47	100 (N=320)
Regularly	57	43	100 (N=425)
	$\chi^2=0.6$, df=1, p=.50, c=.04, N=471		

TABLE D.8--Continued

Child-Rearing Practices	Generation Gap Measures (Percentages)			Row Percentages	
	Parents as Source of Values				
	<u>Influ- ential</u>	<u>Moderately Influ- ential</u>	<u>Not Influ- ential</u>		
<u>Parental permissiveness</u>					
1 = Permissive	43	49	8	100	(N= 21)
2	51	46	3	100	(N= 61)
3	45	50	5	100	(N= 95)
4	47	50	2	99	(N=123)
5	49	43	7	99	(N=153)
6	43	49	8	100	(N=215)
7 = Strict	57	38	5	100	(N= 74)
	$x^2=10.8, df=12, p=.70, c=.12,$				N=737
<u>Z-score on parental control</u>					
1 = Permissive	46	48	6	100	(N= 82)
2	51	46	3	100	(N=218)
3	47	49	4	100	(N=153)
4	39	48	13	100	(N=215)
5 = Strict	57	43	0	100	(N= 74)
	$x^2=17.6, df=8, p=.025, c=.15,$				N=744
<u>Extent of curfew in high school</u>					
None	44	52	4	100	(N=364)
Freshman year	67	29	5	101	(N= 21)
Up to sophomore	47	47	7	101	(N= 58)
Up to junior	52	41	7	100	(N=102)
Throughout	51	45	5	101	(N=200)
	$x^2=10.0, df=8, p=.30, c=.12,$				N=743
<u>Stringency of curfew enforcement</u>					
Weak	49	45	6	100	(N=189)
Moderate	53	42	5	100	(N= 99)
Strong	51	44	6	101	(N= 85)
	$x^2=0.3, df=4, p=.99, c=.03,$				N=373

TABLE D.8--Continued

Child-Rearing Practices	Generation Gap Measures (Percentages)			Row Percentages	
	Parents as Source of Values				
	<u>Influ- ential</u>	<u>Moderately Influ- ential</u>	<u>Not Influ- ential</u>		
<u>Freedom to express views</u>					
Absolutely free	53	44	4	101	(N=352)
Fairly free	43	52	5	100	(N=353)
Not free at all	43	43	15	101	(N= 40)
	$\chi^2=16.0$, $df=4$, $p=.005$, $c=.03$,			N=743	
<u>Parents discourage friendships</u>					
No	49	47	4	100	(N=361)
Rarely	51	52	11	101	(N= 28)
Occasionally	37	52	11	100	(N= 91)
Often	29	50	21	100	(N=263)
	$\chi^2=31.8$, $df=6$, $p=.001$, $c=.03$,			N=741	
<u>Parents consider religion important</u>					
Yes	50	46	4	100	(N=560)
No	41	53	6	100	(N=183)
	$\chi^2=4.2$, $df=2$, $p=.20$, $c=.07$,			N=741	
<u>Have to go to church</u>					
Only when wanted to	50	44	5	99	(N=320)
Regularly	38	57	5	100	(N=425)
	$\chi^2=7.0$, $df=2$, $p=.05$, $c=.12$,			N=470	

TABLE D.9--Degree of difference between respondent and father on modernity scale by parental child-rearing practices

Child-Rearing Practices	Modernity					
	No Different			Very Different		
	0 (%)	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)
<u>Extent of curfew in high school</u>						
None	50	51	50	48	41	47
Freshman year	1	3	3	3	1	7
Up to sophomore	9	7	10	6	8	3
Up to junior	12	12	14	14	18	17
Throughout	27	27	24	29	31	27
	<u>99</u>	<u>100</u>	<u>101</u>	<u>100</u>	<u>99</u>	<u>101</u>
	$\chi^2=10.9$, $df=20$, $p=.95$, $c=.12$, $N=745$					
<u>Stringency of curfew enforcement</u>						
Weak	12	22	22	25	23	44
Moderate	42	28	21	36	12	19
Strong	45	50	58	39	65	38
	<u>99</u>	<u>100</u>	<u>101</u>	<u>100</u>	<u>100</u>	<u>101</u>
	$\chi^2=21.0$, $df=10$, $p=.025$, $c=.23$, $N=373$					
<u>Freedom to express views</u>						
Absolutely	43	48	53	42	46	37
Fairly free	47	49	44	53	41	50
Not free at all	9	3	3	5	13	13
	<u>99</u>	<u>100</u>	<u>100</u>	<u>100</u>	<u>100</u>	<u>100</u>
	$\chi^2=23.6$, $df=10$, $p=.01$, $c=.18$, $N=745$					

TABLE D.10--Academic major by measures of antinomianism

Major	Column Percentages					Row Percentages
	Degree of Civil Libertarianism					
	Low <u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	High <u>5</u>	
No preference	1	18	30	39	13	101 (N= 80)
Arts & Letters	2	9	29	38	21	99 (N=117)
Social Science	1	5	40	34	20	100 (N=117)
Natural Science	4	18	39	27	12	100 (N= 84)
Professional curricula in Social Science	4	16	31	30	20	101 (N= 81)
Professional curricula in Natural Science	3	18	24	45	10	100 (N= 62)
Engineering	0	13	47	31	9	100 (N= 45)
Business	4	16	26	40	14	100 (N= 77)
Education	3	23	28	29	18	101 (N= 70)

$$\chi^2=44.38, df=32, p=.75, c=.20, N=742$$

	Evaluation of Police						
	Positive			Negative			
	<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>		
No preference	1	15	29	36	19	100	(N= 80)
Arts & Letters	2	15	32	36	16	101	(N=117)
Social Science	0	9	28	47	16	100	(N=117)
Natural Science	1	19	36	30	14	100	(N= 84)
Professional curricula in Social Science	0	21	31	28	20	100	(N= 81)
Professional curricula in Natural Science	4	16	37	27	15	99	(N= 62)
Engineering	2	16	38	33	11	100	(N= 45)
Business	1	17	36	31	14	99	(N= 77)
Education	1	16	39	32	11	99	(N= 79)

$$\chi^2=29.64, df=32, p=.75, c=.20, N=742$$

TABLE D.10--Continued

Major	Column Percentages					Row Percentages
Evaluation of University Administration						
	Positive			Negative		
	<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>	
No perference	1	20	35	33	11	100 (N= 80)
Arts & Letters	4	11	36	28	21	100 (N=117)
Social Science	1	11	37	33	18	100 (N=117)
Natural Science	1	14	42	29	14	100 (N= 84)
Professional curricula in Social Science	0	17	30	41	12	99 (N= 81)
Professional curricula in Natural Science	0	18	26	44	13	101 (N= 62)
Engineering	2	11	33	38	16	100 (N= 45)
Business	1	19	25	39	16	100 (N= 77)
Education	3	15	29	39	14	100 (N= 79)
$x^2=30.38, df=32, p=.70, c=.20, N=742$						

Established Channels				
	<u>Established Channels</u>	<u>Extra Legal</u>	<u>Depends</u>	
No preference	33	11	56	100 (N= 80)
Arts & Letters	21	25	54	100 (N=117)
Social Science	27	27	45	99 (N=117)
Natural Science	29	24	48	101 (N= 84)
Professional curricula in Social Science	25	20	56	101 (N= 81)
Professional curricula in Natural Science	29	24	47	100 (N= 62)
Engineering	27	11	62	100 (N= 45)
Business	31	18	51	100 (N= 77)
Education	19	22	59	100 (N= 79)
$\chi^2=18.33$, $df=16$, $p=.50$, $c=.16$, $N=741$				

TABLE D.10--Continued

Major	Column Percentages		Row Percentages
	Willingness to go Outside Legal Channels		
	<u>More Willing</u>	<u>No More Willing</u>	
No preference	86	14	100 (N= 80)
Arts & Letters	90	10	100 (N=117)
Social Science	84	16	100 (N=117)
Natural Science	83	17	100 (N= 84)
Professional curricula in Social Science	91	9	100 (N= 81)
Professional curricula in Natural Science	84	16	100 (N= 62)
Engineering	89	11	100 (N= 45)
Business	90	10	100 (N= 77)
Education	90	10	100 (N= 79)

$$\chi^2=6.24, df=8, p=.75, c=.09, N=739$$

	Chance for Changes					
	<u>GC</u> *	<u>SC</u> *	<u>NM</u> *	<u>NC</u> *	<u>De</u> *	
No preference	13	57	15	4	11	100 (N= 80)
Arts & Letters	11	59	18	1	11	100 (N=117)
Social Science	16	57	12	2	13	100 (N=117)
Natural Science	13	60	18	1	8	100 (N= 84)
Professional curricula in Social Science	16	60	16	2	5	99 (N= 81)
Professional curricula in Natural Science	27	50	16	0	6	99 (N= 62)
Engineering	13	60	13	0	13	99 (N= 45)
Business	12	65	16	0	8	101 (N= 77)
Education	15	63	16	0	5	99 (N= 79)

$$\chi^2=28.77, df=32, p=.75, c=.19, N=740$$

*GC = Good Chance; SC = Some Chance; NM = Not Much; NC = No Chance; De = Depends.

Future Occupation	Column Percentages					Row Percentages	
	Degree of Civil Libertarianism						
	Low				High		
	<u>1</u>	<u>2</u>	<u>3</u>	<u>4</u>	<u>5</u>		
Undecided	0	9	30	41	20	100	(N= 54)
Teaching	3	16	27	34	19	99	(N=247)
Independent							
professional	2	13	28	38	19	100	(N= 85)
Government related	2	13	47	26	13	101	(N= 47)
Professional							
private business	3	15	33	35	14	100	(N=153)
Helping professions	1	9	40	38	11	99	(N= 65)
Arts	0	5	45	23	27	100	(N= 22)
Engineering	2	15	37	41	5	100	(N= 54)
Housewife	0	33	27	27	13	100	(N= 15)

$\chi^2=34.29$, $df=32$, $p=.05$, $c=.21$, $N=742$

	Positive			Negative			
	<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>		
Undecided	0	13	26	41	20	100	(N= 54)
Teaching Independent professional	1	17	32	34	16	100	(N=247)
Government related Professional private business	1	14	39	31	15	100	(N= 85)
Helping professions Arts	0	19	34	36	11	100	(N= 47)
Engineering Housewife	2	14	35	33	16	100	(N=153)
	2	12	31	34	22	101	(N= 65)
	0	27	23	45	5	100	(N= 22)
	4	17	33	31	15	99	(N= 54)
	0	7	40	53	0	100	(N= 15)

$\chi^2=22.59$, df=32, p=.90, c=.17, N=742

TABLE D.11--Continued

Future Occupation	Column Percentages					Row Percentages	
Evaluation of University Administration							
	Positive			Negative			
	<u>5</u>	<u>4</u>	<u>3</u>	<u>2</u>	<u>1</u>		
Undecided	2	9	37	28	24	100 (N= 54)	
Teaching	3	13	35	36	14	101 (N=247)	
Independent							
professional	0	8	34	41	16	99 (N= 85)	
Government related	2	26	26	34	13	101 (N= 47)	
Professional							
private business	1	18	27	40	15	101 (N=153)	
Helping professions	2	20	35	23	20	100 (N= 65)	
Arts	0	18	41	27	14	100 (N= 22)	
Engineering	2	17	30	39	13	101 (N= 54)	
Housewife	0	13	53	27	7	100 (N= 15)	
$\chi^2=33.06, df=32, p=.50, c=.21, N=742$							

Established Channels				
	<u>Established Channels</u>	<u>Extra Legal</u>	<u>Depends</u>	
Undecided	19	22	59	100 (N= 54)
Teaching	24	23	53	100 (N=247)
Independent				
professional	26	20	54	100 (N= 85)
Government related	28	15	57	100 (N= 47)
Professional				
private business	31	23	46	100 (N=153)
Helping professions	23	23	54	100 (N= 65)
Arts	27	23	50	100 (N= 22)
Engineering	31	13	56	100 (N= 54)
Housewife	47	13	40	100 (N= 15)
$\chi^2=12.82$, $df=16$, $p=.75$, $c=.13$, $N=741$				

TABLE D.11--Continued

Future Occupation	Column Percentages		Row Percentages				
	Willingness to go Outside Legal Channels						
	<u>More Willing</u>	<u>No More Willing</u>					
Undecided	81	19	100	(N= 54)			
Teaching	89	11	100	(N=247)			
Independent professional	80	20	100	(N= 85)			
Government related Professional	89	11	100	(N= 47)			
private business	89	11	100	(N=153)			
Helping professions	86	14	100	(N= 65)			
Arts	90	10	100	(N= 22)			
Engineering	89	11	100	(N= 54)			
Housewife	93	7	100	(N= 15)			
$\chi^2=7.75$, $df=8$, $p=.50$, $c=.10$, $N=739$							
	Chance for Changes						
	<u>GC</u> *	<u>SC</u> *	<u>NM</u> *	<u>NC</u> *	<u>De</u> *		
Undecided	9	50	26	2	13	100	(N= 54)
Teaching	11	59	17	1	11	99	(N=247)
Independent professional	19	59	16	0	6	100	(N= 85)
Government related Professional	19	60	15	2	4	100	(N= 47)
private business	17	59	13	1	9	99	(N=153)
Helping professions	18	57	15	2	8	100	(N= 65)
Arts	14	64	14	5	5	102	(N= 22)
Engineering	19	61	9	0	11	99	(N= 54)
Housewife	7	73	7	0	13	100	(N= 15)
$\chi^2=24.54$, $df=32$, $p=.90$, $c=.18$, $N=740$							

*GC = Good Chance; SC = Some Chance; NM = Not Much;
NC = No Chance; De = Depends.

Visions of the Future	Degree of Civil Libertarianism					Row Percentages
	Low 1 (%)	2 (%)	3 (%)	4 (%)	High 5 (%)	
<u>Future of settling down</u>						
Yes	3	18	32	34	13	100 (N=402)
Neutral	2	8	41	39	10	100 (N=167)
No	1	11	24	34	30	100 (N=176)
	$\chi^2=46.87$, df=8, p=.001, c=.24, N=745					
<u>Future of professionalism</u>						
Yes	3	14	33	34	15	99 (N=315)
Neutral	1	14	34	36	16	101 (N=206)
No	0	16	28	36	20	100 (N=143)
	$\chi^2=11.93$, df=8, p=.25, c=.13, N=744					
<u>Future not in a rut</u>						
Yes	2	10	27	40	22	101 (N=324)
Neutral	3	19	33	31	13	99 (N=186)
No	3	16	39	32	10	100 (N=235)
	$\chi^2=31.867$, df=8, p=.001, c=.20, N=745					
<u>Future of earning respect</u>						
Yes	2	16	32	34	15	99 (N=570)
Neutral	2	9	37	38	14	100 (N=138)
No	0	8	22	39	31	101 (N= 36)
	$\chi^2=13.63$, df=8, p=.10, c=.13, N=744					
<u>Future contrib- uting to world</u>						
Yes	2	12	31	38	17	100 (N=560)
Neutral	3	21	38	26	13	101 (N=128)
No	0	20	29	34	18	101 (N= 56)
	$\chi^2=15.54$, df=8, p=.05, c=.14, N=744					
<u>Future without stability</u>						
Yes	2	12	25	37	25	101 (N=334)
Neutral	3	14	37	36	10	100 (N=190)
No	3	18	39	32	9	101 (N=222)
	$\chi^2=42.89$, df=8, p=.001, c=.23, N=746					

$$\chi^2=42.89, \text{ df}=8, \text{ p}=.001, \text{ c}=.23, \text{ N}=746$$

TABLE D.12--Continued

Visions of the Future	Degree of Civil Libertarianism					Row Percentages
	Low		High			
	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	
<hr/>						
<u>Future of family and friends</u>						
Yes	2	18	33	35	12	100 (N=364)
Neutral	2	14	34	33	17	100 (N=211)
No	2	14	32	35	16	99 (N=171)
	$\chi^2=23.91, df=8, p=.005, c=.18, N=746$					
<u>Future of hard work</u>						
Yes	2	16	31	37	14	100 (N=450)
Neutral	2	11	33	35	19	100 (N=212)
No	2	12	40	24	21	99 (N= 82)
	$\chi^2=12.23, df=8, p=.25, c=.12, N=744$					
<u>Future devoted to loved ones</u>						
Yes	2	17	34	33	14	101 (N=521)
Neutral	2	8	30	43	17	100 (N=159)
No	3	11	26	29	31	100 (N= 65)
	$\chi^2=22.67, df=8, p=.005, c=.17, N=745$					
<u>Future of competition</u>						
Yes	2	17	37	31	13	100 (N=121)
Neutral	4	18	32	37	10	101 (N=133)
No	2	13	31	36	19	101 (N=492)
	$\chi^2=12.19, df=8, p=.25, c=.13, N=746$					

Visions of the Future	Evaluation of Police					Row Percentages
	Positive		Negative			
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<u>Future of settling down</u>						
Yes	2	18	38	33	9	100 (N=402)
Neutral	1	14	27	37	22	101 (N=167)
No	1	10	28	37	24	100 (N=176)
	$\chi^2=38.92$, df=8, p=.001, c=.20, N=745					
<u>Future of professionalism</u>						
Yes	2	18	33	32	15	100 (N=395)
Neutral	1	14	35	37	13	100 (N=206)
No	1	11	31	37	19	99 (N=143)
	$\chi^2=9.13$, df=8, p=.50, c=.11, N=744					
<u>Future not in a rut</u>						
Yes	1	12	31	37	19	99
Neutral	1	12	37	34	16	100
No	2	23	33	37	10	100
	$\chi^2=23.155$, df=8, p=.005, c=.17, N=745					
<u>Future of earning respect</u>						
Yes	1	16	35	34	14	100 (N=570)
Neutral	1	14	28	36	20	99 (N=138)
No	0	6	36	39	19	100 (N= 36)
	$\chi^2=8.56$, df=8, c=.10, N=744					
<u>Future contrib- uting to world</u>						
Yes	1	16	31	36	17	101 (N=560)
Neutral	2	12	40	32	15	101 (N=128)
No	2	20	45	29	5	101 (N= 56)
	$\chi^2=12.131$, df=8, p=.25, c=.13, N=744					
<u>Future without stability</u>						
Yes	1	13	29	39	18	100 (N=334)
Neutral	2	16	36	32	14	100 (N=190)
No	1	18	37	31	12	99 (N=222)
	$\chi^2=14.22$, df=8, p=.10, c=.14, N=746					

TABLE D.13--Continued

Visions of the Future	Evaluation of Police					Row Percentages
	Positive		Negative			
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<hr/>						
<u>Future of family and friends</u>						
Yes	2	18	35	34	11	100 (N=364)
Neutral	1	13	28	41	17	100 (N=211)
No	1	13	36	28	22	100 (N=171)
	$x^2=19.81, df=8, p=.025, c=.16, N=746$					
<u>Future of hard work</u>						
Yes	2	18	34	34	12	100 (N=450)
Neutral	1	14	28	36	21	100 (N=212)
No	1	4	41	37	17	100 (N= 82)
	$x^2=21.02, df=8, p=.01, c=.12, N=744$					
<u>Future devoted to loved ones</u>						
Yes	2	17	34	34	13	100 (N=521)
Neutral	0	13	30	37	20	100 (N=159)
No	2	11	34	34	20	101 (N= 65)
	$x^2=10.94, df=8, p=.25, c=.12, N=745$					
<u>Future of competition</u>						
Yes	2	21	35	31	12	101 (N=121)
Neutral	1	17	33	31	18	100 (N=133)
No	1	13	33	37	16	100 (N=492)
	$x^2=8.48, df=8, p=.50, c=.11, N=746$					

TABLE D.14--Evaluation of university administration by
visions of the future

Visions of the Future	Evaluation of University Administration					Row Percentages
	Positive		Negative			
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<hr/>						
<u>Future of settling down</u>						
Yes	1	18	35	35	11	100 (N=402)
Neutral	0	14	33	37	16	100 (N=167)
No	3	9	29	34	24	99 (N=176)
	$x^2=28.30$, df=8, p=.001, c=.19, N=745					
<u>Future of professionalism</u>						
Yes	2	16	31	37	14	100 (N=395)
Neutral	1	13	37	33	17	101 (N=206)
No	1	15	31	35	17	99 (N=143)
	$x^2=5.38$, df=8, p=.75, c=.08, N=744					
<u>Future not in a rut</u>						
Yes	1	14	30	35	22	99 (N=324)
Neutral	3	13	38	35	11	100 (N=186)
No	2	18	34	36	10	100 (N=235)
	$x^2=24.46$, df=8, p=.005, c=.18, N=745					
<u>Future of earning respect</u>						
Yes	1	17	32	36	14	100 (N=570)
Neutral	3	9	38	31	20	100 (N=138)
No	0	8	25	47	19	99 (N= 36)
	$x^2=14.71$, df=8, p=.10, c=.08, N=744					
<u>Future contrib- uting to world</u>						
Yes	2	14	31	36	18	101 (N=560)
Neutral	0	15	44	32	9	100 (N=128)
No	2	21	32	38	7	100 (N= 56)
	$x^2=17.40$, df=8, p=.05, c=.15, N=744					
<u>Future without stability</u>						
Yes	1	12	29	37	21	100 (N=334)
Neutral	3	14	44	30	9	100 (N=190)
No	1	20	29	37	13	100 (N=222)
	$x^2=33.33$, df=8, p=.001, c=.29, N=746					

TABLE D.14--Continued

Visions of the Future	Evaluation of University Administration					Row Percentages
	Positive			Negative		
	5	4	3	2	1	
	(%)	(%)	(%)	(%)	(%)	
<hr/>						
<u>Future of family and friends</u>						
Yes	1	16	34	38	13	102 (N=364)
Neutral	3	14	31	35	16	99 (N=211)
No	2	12	33	33	20	100 (N=171)
	$x^2=12.59$, $df=8$, $p=.25$, $c=.13$, $N=746$					
<u>Future of hard work</u>						
Yes	2	16	32	36	13	99 (N=450)
Neutral	1	11	34	34	19	99 (N=212)
No	1	16	34	30	18	99 (N= 82)
	$x^2=8.66$, $df=8$, $p=.50$, $c=.12$, $N=744$					
<u>Future devoted to loved ones</u>						
Yes	2	16	31	37	13	99 (N=521)
Neutral	2	11	38	30	20	101 (N=159)
No	0	14	32	34	20	100 (N= 65)
	$x^2=11.49$, $df=8$, $p=.25$, $c=.12$, $N=745$					

TABLE D.15--Belief in the ability to obtain desired social change by visions of the future

Visions of the Future	Belief in the Ability to Obtain Desired Social Change					Row Percentages
	GC* (%)	SC* (%)	NM* (%)	NC* (%)	De* (%)	
<u>Future of settling down</u>						
Yes	16	63	13	1	6	100 (N=402)
Neutral	12	58	18	0	12	100 (N=167)
No	15	50	19	2	13	100 (N=176)
	$\chi^2=18.39$, df=8, p=.025, c=.16, N=743					
<u>Future of professionalism</u>						
Yes	16	59	16	1	8	100 (N=395)
Neutral	14	61	14	1	11	101 (N=206)
No	13	56	17	2	12	100 (N=143)
	$\chi^2=7.00$, df=8, p=.25, c=.09, N=742					
<u>Future not in a rut</u>						
Yes	13	56	19	1	12	101 (N=101)
Neutral	17	61	14	1	7	100 (N=186)
No	16	62	13	2	8	101 (N=235)
	$\chi^2=10.88$, df=8, p=.25, c=.12, N=743					
<u>Future of earning respect</u>						
Yes	15	62	15	1	8	101 (N=570)
Neutral	11	53	19	1	16	100 (N=138)
No	17	44	22	6	11	99 (N= 36)
	$\chi^2=21.75$, df=8, p=.01, c=.17, N=742					
<u>Future contrib- uting to world</u>						
Yes	16	56	17	1	10	100 (N=560)
Neutral	10	67	13	1	10	100 (N=128)
No	11	73	13	2	2	100 (N= 56)
	$\chi^2=12.60$, df=8, p=.25, c=.13, N=742					
<u>Future without stability</u>						
Yes	13	58	20	2	8	101 (N=334)
Neutral	16	59	12	1	13	101 (N=190)
No	17	61	13	0	9	100 (N=222)
	$\chi^2=18.51$, df=8, p=.025, c=.15, N=744					

TABLE D.15--Continued

Visions of the Future	Belief in the Ability to Obtain Desired Social Change					Row Percentages
	GC* (%)	SC* (%)	NM* (%)	NC* (%)	De* (%)	
<hr/>						
<u>Future of family and friends</u>						
Yes	14	62	14	2	9	101
Neutral	13	58	18	1	10	100
No	19	54	18	1	9	101
	$x^2=8.98, df=8, p=.50, c=.11,$					N=744
<u>Future of hard work</u>						
Yes	17	60	15	1	8	101 (N=450)
Neutral	11	59	16	1	13	100 (N=212)
No	11	56	21	4	9	101 (N= 82)
	$x^2=14.85, df=8, p=.10, c=.14,$					N=742
<u>Future devoted to loved ones</u>						
Yes	15	60	15	1	9	100 (N=521)
Neutral	13	57	17	1	11	99 (N=159)
No	17	53	22	2	6	100 (N= 65)
	$x^2=4.704, df=8, p=.90, c=.08,$					N=743
<u>Future of competition</u>						
Yes	15	63	15	0	7	100 (N=121)
Neutral	14	58	16	1	11	100 (N=133)
No	14	58	16	2	10	100 (N=492)
	$x^2=4.41, df=8, p=.90, c=.08,$					N=742

*GC = Good Chance; SC = Some Chance; NM = Not Much;
NC = No Chance; De = Depends.

TABLE D.16--The best way to achieve social change by visions of the future

Visions of the Future	Best Way to Achieve Social Change			Row Percentages
	Established Channels	Extra Legal	Depends	
	(%)	(%)	(%)	
<hr/>				
<u>Future of settling down</u>				
Yes	30	20	51	101 (N=402)
Neutral	25	23	52	100 (N=167)
No	20	22	57	99 (N=176)
	$x^2=6.04$, $df=4$, $p=.25$, $c=.09$,			N=744
<u>Future of professionalism</u>				
Yes	28	19	53	100 (N=395)
Neutral	26	23	50	99 (N=206)
No	23	23	54	100 (N=143)
	$x^2=2.68$, $df=4$, $p=.75$, $c=.06$,			N=743
<u>Future not in a rut</u>				
Yes	24	24	52	100 (N=324)
Neutral	28	18	54	100 (N=128)
No	29	20	51	100 (N= 56)
	$x^2=10.88$, $df=8$, $p=.25$, $c=.12$,			N=744
<u>Future of earning respect</u>				
Yes	27	20	52	99 (N=570)
Neutral	24	25	51	100 (N=138)
No	19	22	58	99 (N= 36)
	$x^2=2.57$, $df=4$, $c=.06$,			N=743
<u>Future contrib- uting to world</u>				
Yes	24	23	54	101 (N=560)
Neutral	38	14	48	100 (N=128)
No	29	20	52	101 (N= 56)
	$x^2=12.32$, $df=4$, $p=.025$, $c=.13$,			N=743
<u>Future without stability</u>				
Yes	23	25	52	100 (N=334)
Neutral	31	16	53	100 (N=190)
No	29	19	52	100 (N=222)
	$x^2=7.87$, $df=4$, $p=.10$, $c=.10$,			N=745

TABLE D.16--Continued

Visions of the Future	Best Way to Achieve Social Change			Row Percentages	
	Established Channels	Extra Legal	Depends		
	(%)	(%)	(%)		
<hr/>					
<u>Future of family and friends</u>					
Yes	26	21	53	100	(N=364)
Neutral	27	19	53	99	(N=211)
No	26	23	51	100	(N=171)
	$x^2=0.697, df=4, p=.975, c=.03, N=746$				
<u>Future of hard work</u>					
Yes	27	21	52	100	(N=450)
Neutral	27	20	53	100	(N=212)
No	22	26	52	100	(N= 82)
	$x^2=1.58, df=4, p=.90, c=.04, N=743$				
<u>Future devoted to loved ones</u>					
Yes	26	21	53	100	(N=521)
Neutral	26	21	53	100	(N=159)
No	32	18	49	101	(N= 65)
	$x^2=1.28, df=4, p=.90, c=.04, N=744$				
<u>Future of competition</u>					
Yes	31	21	48	100	(N=121)
Neutral	40	17	44	101	(N=133)
No	22	22	56	100	(N=492)
	$x^2=19.18, df=4, p=.001, c=.16, N=745$				

TABLE D.17--Willingness to go outside legal channels by visions of the future

Visions of the Future	Willingness to go Outside Legal Channels		Row Percentages
	More Willing (%)	No More Willing (%)	
<u>Future of settling down</u>			
Yes	88	12	100 (N=402)
Neutral	82	18	100 (N=167)
No	90	10	100 (N=176)
	$x^2=5.88$, $df=2$, $p=.10$, $c=.09$,		N=742
<u>Future of professionalism</u>			
Yes	90	10	100 (N=395)
Neutral	83	17	100 (N=206)
No	87	13	100 (N=143)
	$x^2=5.84$, $df=2$, $p=.10$, $c=.09$,		N=741
<u>Future not in a rut</u>			
Yes	89	11	100 (N=324)
Neutral	85	15	100 (N=186)
No	87	13	100 (N=235)
	$x^2=19.69$, $df=2$, $p=.50$, $c=.05$,		N=742
<u>Future of earning respect</u>			
Yes	87	13	100 (N=520)
Neutral	88	12	100 (N=138)
No	89	11	100 (N= 36)
	$x^2=0.081$, $df=2$, $p=.99$, $c=0.1$,		N=741
<u>Future of contributing to world</u>			
Yes	87	13	100 (N=560)
Neutral	88	13	100 (N=128)
No	84	16	100 (N= 56)
	$x^2=0.695$, $df=2$, $p=.90$, $c=.03$,		N=741
<u>Future without stability</u>			
Yes	90	10	100 (N=334)
Neutral	86	14	100 (N=190)
No	84	16	100 (N=222)
	$x^2=4.42$, $df=2$, $p=.50$, $c=.08$,		N=743

TABLE D.17--Continued

Visions of the Future	Willingness to go Outside Legal Channels		Row Percentages
	More Willing (%)	No More Willing (%)	
<u>Future of family and friends</u>			
Yes	87	13	100 (N=364)
Neutral	88	12	100 (N=211)
No	88	12	100 (N=171)
	$\chi^2=0.276$, df=2, p=.90, c=.02, N=743		
<u>Future of hard work</u>			
Yes	88	12	100 (N=450)
Neutral	86	14	100 (N=212)
No	89	11	100 (N= 82)
	$\chi^2=0.449$, df=2, p=.90, c=.02, N=742		
<u>Future devoted to loved ones</u>			
Yes	88	13	101 (N=521)
Neutral	87	13	100 (N=159)
No	86	14	100 (N= 65)
	$\chi^2=0.163$, df=2, p=.95, c=.01, N=742		
<u>Future of competition</u>			
Yes	90	10	100 (N=121)
Neutral	84	16	100 (N=133)
No	88	12	100 (N=492)
	$\chi^2=1.97$, df=2, p=.50, c=.05, N=743		

TABLE D.18--Degree of antinomianism by future expectations

Future Expectations	Degree of Antinomianism					Row Percentages
	High				Low	
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<u>Personal Relations</u>						
1 = Low	0	0	25	50	25	100 (N= 4)
2	2	5	31	47	15	100 (N=115)
3	2	11	30	37	21	101 (N=267)
4	4	17	31	33	14	99 (N=223)
5 = High	5	17	39	30	9	100 (N=138)
$\chi^2=34.19, df=16, p=.01, c=.21, N=746$						
<u>Altruism</u>						
1 = Low	0	5	28	41	26	100 (N= 38)
2	0	8	36	41	16	101 (N= 76)
3	2	9	33	38	18	100 (N=182)
4	4	17	32	33	14	100 (N=397)
5 = High	7	7	24	43	19	100 (N= 53)
$\chi^2=29.35, df=16, p=.025, c=.19, N=746$						
<u>Professional</u>						
1 = Low	2	9	23	43	24	101 (N=114)
2	2	12	33	36	16	99 (N=292)
3	2	15	35	33	15	100 (N=225)
4 = High	8	16	31	37	9	101 (N=115)
$\chi^2=27.84, df=12, p=.01, c=.19, N=746$						
<u>Stability</u>						
1 = Low	0	0	100	0	0	100 (N= 1)
2	6	22	32	29	11	100 (N=142)
3	3	14	36	34	12	99 (N=231)
4	1	9	32	41	17	100 (N=134)
5 = High	2	7	25	39	26	99 (N=238)
$\chi^2=43.29, df=16, p=.001, c=.23, N=746$						

TABLE D.19--Degree of civil libertarianism by future expectations

Future Expectations	Degree of Civil Libertarianism					Row Percentages
	Low				High	
	1 (%)	2 (%)	3 (%)	4 (%)	5 (%)	
<u>Personal relations</u>						
1 = Low	0	50	25	25	0	100 (N= 4)
2	1	19	33	38	9	100 (N=115)
3	3	19	32	29	16	99 (N=267)
4	1	9	35	40	15	100 (N=223)
5 = High	3	7	28	39	22	99 (N=138)
$\chi^2=40.43, df=16, p=.001, c=.23, N=746$						
<u>Altruism</u>						
1 = Low	0	18	31	36	15	100 (N= 38)
2	4	20	39	29	8	100 (N= 76)
3	2	18	30	34	16	100 (N=182)
4	3	12	32	37	16	100 (N=397)
5 = High	0	6	31	33	30	100 (N= 53)
$\chi^2=22.69, df=16, p=.25, c=.17, N=746$						
<u>Professional</u>						
1 = Low	3	17	27	32	21	100 (N=114)
2	3	17	34	34	12	100 (N=292)
3	2	9	32	42	15	100 (N=225)
4 = High	0	15	32	29	24	100 (N=115)
$\chi^2=26.47, df=12, p=.025, c=.19, N=746$						
<u>Stability</u>						
1 = Low	0	0	0	100	0	100 (N= 1)
2	0	11	22	38	29	100 (N=142)
3	3	9	33	38	17	100 (N=231)
4	3	20	29	37	12	101 (N=134)
5 = High	3	17	48	25	7	100 (N=238)
$\chi^2=63.02, df=16, p=.001, c=.28, N=746$						

Future Expectations	Evaluation of System					Row Percentages
	Positive		Negative			
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<u>Personal relations</u>						
1 = Low	0	0	50	50	0	100 (N= 4)
2	2	15	41	29	13	100 (N=115)
3	3	12	38	37	10	100 (N=267)
4	3	11	29	58	20	101 (N=223)
5 = High	3	10	25	41	21	100 (N=138)
$\chi^2=24.25, df=16, p=.10, c=.18, N=746$						
<u>Altruism</u>						
1 = Low	5	15	38	36	5	101 (N= 38)
2	4	17	46	28	5	100 (N= 76)
3	4	15	30	35	15	99 (N=182)
4	1	9	33	39	17	99 (N=397)
5 = High	9	7	24	41	19	100 (N= 53)
$\chi^2=37.61, df=16, p=.005, c=.22, N=746$						
<u>Professional</u>						
1 = Low	7	17	34	30	12	100 (N=114)
2	3	11	37	37	11	99 (N=292)
3	2	8	33	39	19	101 (N=225)
4 = High	2	14	25	38	21	100 (N=115)
$\chi^2=26.39, df=12, p=.01, c=.18, N=746$						
<u>Stability</u>						
1 = Low	0	0	0	0	100	100 (N= 1)
2	1	8	27	38	26	100 (N=142)
3	3	9	32	41	15	100 (N=231)
4	5	12	35	35	13	100 (N=134)
5 = High	3	19	41	30	7	100 (N=238)
$\chi^2=42.99, df=16, p=.001, c=.23, N=746$						

Future Expectations	Evaluation of Police					Row Percentages
	Positive		Negative			
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<u>Personal relations</u>						
1 = Low	0	25	0	75	0	100 (N= 4)
2	2	19	39	29	11	100 (N=115)
3	2	17	36	34	11	100 (N=267)
4	1	13	30	39	17	100 (N=223)
5 = High	2	12	29	32	26	101 (N=138)
$\chi^2=29.52, df=16, p=.025, c=.20, N=746$						
<u>Altruism</u>						
1 = Low	3	15	46	26	10	100 (N= 38)
2	0	16	43	34	7	100 (N= 76)
3	2	18	33	33	14	100 (N=182)
4	2	15	29	37	17	100 (N=397)
5 = High	0	9	39	31	20	99 (N= 53)
$\chi^2=19.24, df=16, p=.50, c=1.6, N=746$						
<u>Professional</u>						
1 = Low	2	19	32	33	13	99 (N=114)
2	1	19	34	33	13	100 (N=292)
3	1	14	32	35	17	99 (N=225)
4 = High	1	6	36	37	20	100 (N=115)
$\chi^2=14.38, df=12, p=.50, c=.14, N=746$						
<u>Stability</u>						
1 = Low	0	0	100	0	0	100 (N= 1)
2	1	10	25	42	21	99 (N=142)
3	1	12	33	36	17	99 (N=231)
4	1	19	35	32	13	100 (N=134)
5 = High	2	20	38	29	10	99 (N=238)
$\chi^2=28.12, df=16, p=.05, c=.19, N=746$						

TABLE D.22--Evaluation of university administration by
future expectations

Future Expectations	Evaluation of University Administration					Row Percentages
	Positive		Negative			
	5 (%)	4 (%)	3 (%)	2 (%)	1 (%)	
<u>Personal relations</u>						
1 = Low	0	0	75	25	0	100 (N= 4)
2	2	18	34	35	11	100 (N=115)
3	1	16	33	36	13	99 (N=267)
4	2	14	32	37	15	100 (N=223)
5 = High	2	11	32	30	25	100 (N=138)
$\chi^2=19.25, df=16, p=.50, c=.16, N=746$						
<u>Altruism</u>						
1 = Low	3	23	21	44	10	101 (N= 38)
2	0	18	45	29	8	100 (N= 76)
3	1	16	39	31	13	100 (N=182)
4	2	13	30	37	18	100 (N=397)
5 = High	4	15	30	39	13	99 (N= 53)
$\chi^2=24.87, df=16, p=.10, c=.18, N=746$						
<u>Professional</u>						
1 = Low	3	18	28	38	13	100 (N=114)
2	2	16	35	35	12	100 (N=292)
3	2	12	31	37	19	101 (N=225)
4	0	15	37	30	18	100 (N=115)
$\chi^2=14.16, df=12, p=.50, c=.14, N=746$						
<u>Stability</u>						
1 = Low	0	0	0	0	100	100 (N= 1)
2	0	13	25	37	25	100 (N=142)
3	3	13	34	37	13	100 (N=231)
4	1	14	38	31	16	100 (N=134)
5 = High	2	22	30	40	7	101 (N=238)
$\chi^2=40.89, df=16, p=.001, c=.23, N=746$						

TABLE D.23--Belief in ability to obtain social change by future expectations

Future Expectations	Belief in the Ability to Obtain Desired Social Change					Row Percentages
	GC* (%)	SC* (%)	NM* (%)	NC* (%)	De* (%)	
<u>Personal relations</u>						
1 = Low	0	100	0	0	0	100 (N= 4)
2	10	66	14	1	7	99 (N=115)
3	15	61	14	2	9	101 (N=267)
4	17	56	14	1	12	100 (N=223)
5 = High	15	53	24	1	8	101 (N=138)
$x^2=18.618, df=16, p=.50, c=.16, N=744$						
<u>Altruism</u>						
1 = Low	11	34	13	0	3	100 (N= 38)
2	12	68	8	1	11	100 (N= 76)
3	13	62	17	1	7	100 (N=182)
4	17	54	17	1	11	100 (N=397)
5 = High	13	63	15	2	7	100 (N= 53)
$x^2=15.53, df=16, p=.50, c=.14, N=744$						
<u>Professional</u>						
1 = Low	14	62	17	1	6	100 (N=114)
2	18	59	15	1	7	100 (N=292)
3	12	60	14	1	12	99 (N=225)
4 = High	11	55	19	3	11	99 (N=115)
$x^2=17.39, df=12, p=.25, c=.15, N=744$						
<u>Stability</u>						
1 = Low	0	0	0	0	100	100 (N= 1)
2	12	56	20	2	10	100 (N=142)
3	15	58	16	1	10	100 (N=231)
4	16	58	15	2	9	100 (N=134)
5 = High	14	67	11	0	7	99 (N=238)
$x^2=20.70, df=16, p=.25, N=744$						

*GC = Good Chance; SC = Some Chance; NM = Not Much;
NC = No Chance; De = Depends.

TABLE D.24--The best way to achieve social change by future expectations

Future Expectations	Best Way to Achieve Social Change			Row Percentages	
	Established Channels (%)	Extra Legal (%)	Depends (%)		
<u>Personal relations</u>					
1 = Low	25	0	75	100	(N= 4)
2	29	22	49	100	(N=115)
3	25	21	54	100	(N=267)
4	26	22	51	99	(N=223)
5 = High	27	20	53	100	(N=138)
$x^2=2.27, df=8, p=.95, c=.06, N=745$					
<u>Altruism</u>					
1 = Low	33	18	49	100	(N= 38)
2	31	24	45	100	(N= 76)
3	34	15	50	99	(N=182)
4	24	23	54	101	(N=397)
5 = High	9	26	65	100	(N= 53)
$x^2=19.46, df=8, p=.025, c=.16, N=745$					
<u>Professional</u>					
1 = Low	25	19	55	99	(N=114)
2	30	19	51	100	(N=292)
3	23	24	53	100	(N=225)
4 = High	26	22	52	100	(N=115)
$x^2=3.89, df=6, p=.75, c=.07, N=745$					
<u>Stability</u>					
1 = Low	0	100	0	100	(N= 1)
2	22	30	48	100	(N=142)
3	24	20	56	100	(N=231)
4	29	19	52	100	(N=134)
5 = High	31	16	52	99	(N=238)
$x^2=15.37, df=8, p=.10, c=.14, N=745$					

TABLE D.25--Willingness to go outside legal channels by future expectations

Future Expectations	Willingness to go Outside Legal Channels		Row Percentages
	More Willing (%)	No More Willing (%)	
<u>Personal relations</u>			
1 = Low	75	25	100 (N= 4)
2	82	18	100 (N=115)
3	90	10	100 (N=267)
4	87	13	100 (N=223)
5 = High	86	14	100 (N=138)
$x^2=6.13$, df=4, p=.25, c=.09, N=743			
<u>Altruism</u>			
1 = Low	82	18	100 (N= 38)
2	92	8	100 (N= 76)
3	88	13	101 (N=182)
4	86	14	100 (N=397)
5 = High	93	7	100 (N=253)
$x^2=4.29$, df=4, p=.50, c=.08, N=743			
<u>Professional</u>			
1 = Low	91	9	100 (N=114)
2	87	13	100 (N=292)
3	89	12	101 (N=225)
4 = High	83	17	100 (N=115)
$x^2=3.58$, df=3, p=.50, c=.07, N=743			
<u>Stability</u>			
1 = Low	100	0	100 (N= 1)
2	91	9	100 (N=142)
3	87	13	100 (N=231)
4	88	12	100 (N=134)
5 = High	83	17	100 (N=238)
$x^2=3.83$, df=4, p=.50, c=.07, N=743			