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THE UNIVERSITY OF ALBERTA  
SOME COMPARISONS OF LIFE STYLE REFLECTED  
IN THE DRESS AND BEHAVIOR OF  
HIGH SCHOOL STUDENTS

by



WES PENNER

A THESIS  
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES  
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**To Mom and Dad**

## ABSTRACT

The primary purpose of the present investigation was to determine whether differences of personality exist between a group of grade 12 students defined as high alienated hippies and a group of grade 12 students defined as low alienated straights (primary hypotheses). Also, the present investigator attempted to determine whether having knowledge of dress and general behavior alone, i.e., without an indication of the extent of alienation, can be used as a predictor of various aspects of a grade 12 student's personality (secondary hypotheses).

The Omnibus Personality Inventory (Heist and Yonge, 1968) was used to test the primary hypotheses which, based on related literature, indicated that high alienated hippies would score differently from low alienated straights on the Estheticism, Complexity, Autonomy, Religious Orientation, Impulse Expression, Practical Outlook and Masculinity-Femininity scales. The present investigator also hypothesized that the former group would score differently from the latter group on a Question Concerning Extent Of Interest In Mysticism.

Three of the eight primary hypotheses were upheld. High alienated hippies scored higher than the low alienated straights on the Estheticism, Complexity and Impulse Expression scales.

The secondary hypotheses were stated in two parts: a) and b). Part a) indicated that the hippies would score differently from the straights on the eight scales mentioned above. Part b) indicated that the hippies would score differently from the controls (i.e., a randomly selected group of grade 12 students) on the eight scales mentioned above.

As predicted:

1) hippies scored significantly higher than straights on the Estheticism, Complexity, Autonomy and Impulse Expression scales;

2) hippies scored significantly higher than controls on the Autonomy scale; and,

3) hippies scored significantly lower than the controls on the Practical Outlook scale.

No significant differences were found between the hippies and the straights or between the hippies and the controls on the Religious Orientation, Masculinity-Femininity or the Question Concerning Extent Of Interest In Mysticism.

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## CHAPTER I

### GENERAL PROBLEM

News media personnel, educators, parents and others have studied the personality characteristics of hippies. Most studies of hippies have been conducted with adults, most of whom were college and university students. Considering the onslaught of high school demonstrations, strikes and various underground activities, Gudridge (1969), Calguri (1968), McGowan (1968) and Brammer (1968) conclude that perhaps many of the social phenomena, including the hippie life style, have filtered down from the college and university level to the high school level. Furthermore, the writers mentioned above argue that studies of social phenomena at the high school level are needed.

Perhaps most central to much of the discussion concerning the hippie-type students is the assumption that hippie students and a randomly selected group of students form opposite poles of a continuum which is related to intellectual pursuits, to authoritarian versus non-authoritarian mentality, to social-emotional adjustment and to other general personality characteristics (Whittaker and Watts, 1969, Friesen, 1969 and Bregenzer, 1971.)

In this study, an attempt will be made to determine whether significant differences of personality, attitudes

and interests exist among diverse populations of grade 12 public high school students, designated here as hippies, straights and a randomly selected group of students.

### Historical Significance Of The Problem

Buddha, whose family name was Gautama and whose given name was Siddhartha, lived in the first half of the sixth century, B.C. He grew up amid conditions of luxury and sensuous enjoyment offered by the Saka clan to which he belonged. Recognizing the facts about old age, of disease, of death and of the poverty around him, he left his beautiful wife and newborn son in search for the meaning of life. His enquires led him to the doorsteps of hermits, to a prostitute's bed, to an ascetic denial of his body's demands and finally to an extended period of meditation under a large tree, where he presumably integrated his personal experiences and decided to teach others what he had learned about true happiness, peace and love (Hesse, 1951). Neill (1970), suggests that the chaotic religious and political conditions prevailing in Buddha's time are similar to the ones we are experiencing today and that the hippies, like Buddha, are seeking for a way of escape from a mundane human existence and like Buddha are characterized by a certain fearlessness, unconventionality, other worldliness and quietism.

Boyle (1967) argues that "...hippies are not just

a passing fad (p. 10)" and that throughout history, segments of the world population have distinguished themselves by subscribing to a bohemian or hippie life style. Socrates and the Cynics for instance, "...made a living out of not making a living (Xenakis, 1970, p. 1)."

Socrates, like Buddha, was an ascetic, denied himself bodily comforts and in his later years had a circle of leisured young men around him who listened to him expound, mainly on the ignorance of public men. It has been said that to the age of 40, Socrates was considered to be "...an amusing eccentric, a combination of pedant, paradox-monger, free thinker and necromancer... (Taylor, 1953, p. 89)."

Wach (1967), in his description of Philip Neri, a protestor against the Catholic church in the sixteenth century, says that Neri "...adopted a critical attitude toward the church life of his day and began, as a hermit, to realize his new ideal (p. 157)." Wach adds that all Neri's associates were characterized by peculiar dress and diet.

The Hutterites, also religious protestors, although rarely described as being hippies, also distinguish themselves from the larger society by dressing uniquely, by subscribing to a communal way of life, by living a simple life supposedly rewarded by a freedom from many "worldly worries" and by claiming to have a monopoly on religious

truth. The Hutterites, in turn, are often distrusted, frequently held in disrepute and sometimes hated. Jacob Huter, the sixteenth century founder of the sect, endured persecution and finally died at the hands of those who distrusted him. Eaton and Weil (1955) describe the relationship between the Hutterites and the larger society as follows: "Non-Hutterites generally regard the brethren inferior because they are different; Hutterites regard many of their neighbors as spiritually contaminated or misguided by decadent 'modern ways' (p. 32)."

A group of bohemian minstrels of the sixteenth century, in many ways similar to Buddha and Socrates, roamed at will about the countryside of Western Europe searching for ways of transcending the menial human existence so characteristic of their fellow countrymen. The minstrels, like Neri and like the Hutterites, suffered severely at the hands of those who distrusted them because of their peculiarities. The minstrels were described as able-bodied beggars, rogues and vagabonds who pestered other people in all parts of England and Wales. Apparently whipping, branding with a hot iron and even death at the gallows proved to be ineffective means of controlling the so called undesirables (Duncan, 1907).

The gypsies, who appeared in central Europe were called "bohemians" because their brightly colored clothes, general appearance and behavior so closely resembled that

of other vagabonds who had emigrated to France from Bohemia in the early seventh century A.D. A German philosopher, living in the fifteenth century A.D., described the gypsies much as we describe the hippies:

... they lead a vagabond existence everywhere on earth, they camp outside towns, in the fields and at cross-roads, and they set up their huts and tents, depending for a living on highway robbery, stealing, deceiving and barter, amusing people with fortune telling... (Clebert, 1963, p. 49).

Ried (1969), implying bohemianism, described the youth who reacted to the superstition, restraint and religious dogma of the Dark Ages in Europe. He indicates that the roads of Europe were filled with ragged, bearded wanderers in search of knowledge, rebelling against the restraint of the mind and in search of the freedom to learn. The taverns and the market places in the cities to which the wanderers were attracted were boisterous with poets and songsters.

Bohemianism, as described above, was perhaps first observed in America toward the end of the nineteenth century (Delaney, 1968). The "Muckrakers," thus named by T. Roosevelt, were bohemian Journalists who devoted themselves to exposing the inadequacies of the government and big businesses, inadequacies particularly relating to social reform. The "Muckrakers" were soon followed by a new generation of bohemians known as the "Villagers" who congregated mainly in Greenwich Village, New York.



They came from different parts of the United States, expounding new causes such as "...individual freedom, free love, socialism, avant garde literature and futuristic painting (Delaney, 1968, pp. 103-104)." Steffens (1931) in her Autobiography, describes the salon of one of her "Village" friends as follows:

It was filled with lovely things... Anyway, we were soon told that one evening a week we might all come there with our friends, anybody... All sorts of guests came to Mabel Dodge's salons, poor and rich, laborers, scabs, strikers, and unemployed painters, musicians, reporters, editors, swells; it was the only successful salon I have ever seen in America (pp. 105-106).

In the early 1950's the Beatniks followed the "Villagers." The Beatniks were bohemians, "bent upon the removal of all conventional standards and the substitution of life based upon primitive instinct (Delaney, p. 129)."

Bingham (1968) cleverly and succinctly summarizes the idea that the so called hippie phenomenon is not a new one:

There is nothing new, for instance, in the hippie's privatism (the Solipsists long ago took it to the end of the line), nor in their hedonism (ancient Greece coined the word for it), nor in their reversion to the Natural (Rousseau promoted the 'Noble Savage' whether with hair on his face, like the hippie boy, or under the arms, like the hippie girls). Similarly, there is nothing new in the hippies' passivity and pipe dreaming (hashish - a stronger variety of pot - has been used for millenia (p. 481).

Goodman (1969) also taking a historical view in his article, "The Diggers in 1984," amusingly predicts

what the hippie scene will be like in 1984. He indicates that like the "hermits and monks" of the Byzantine Times, the diggers, alternately known as hippies, will multiply in the previously depopulated areas of the world where they can conduct their meditations and services to save their souls.

The literature cited above suggests that the hippie life style is merely an extension of previous life styles, alternately known as vagabonds, hermits, ascetics, etc. The hippie life style is however, progressively gaining in popularity and seems to have become popular even among high school students. The present investigator will attempt to determine whether the high school hippies differ significantly on a number of personality characteristics from the high school straights (i.e., the opposite end of the continuum) and from a randomly selected group of high school students.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

Roszak (1969) suggests that:

Much of what is most valuable in the counter culture does not find its way into literate expression - a fact well worth bearing in mind if one wants to achieve decent understanding, especially of what the more hip-bohemian young are up to. One is apt to find out more about their ways by paying attention to their posters, buttons, fashions of dress and dance - and especially to the pop music which now knits together the whole thirteen to thirty age group (p. 291).

Throughout history, as already mentioned above, bohemians have had distinctive observable features and behaviors which apparently reflect a feeling of protest, usually of a religious nature, whether it took the form of a protest against a particular organized church or merely an attempt at transcending the mediocrity of human existence. Thus, Roszak is partly right in suggesting that in order to understand the counter culture, we must first understand the meaning of the observable characteristics such as fashions, music and dance. But it seems that one can also gain knowledge of the subculture by reading the writings of Aldous Huxley, Timothy Leary, Marshall McLuhan and others who have, according to Wolfe (1968), greatly influenced the thinking of the contemporary hippies. Furthermore, it also seems possible that

researchers who have acquainted themselves with the hippie phenomenon, may give us some helpful insights. So, the work of researchers, hippie heroes and others will be reviewed in terms of: 1. characteristics generally attributed to hippies, 2. alienation or anomie as applied to the hippie subculture, and 3. hippies' attraction to mysticism.

#### Characteristics Generally Attributed To Hippies

The Significance of the external appearance, attitudes and personality characteristics of the hippies has been variously interpreted by mass media and researchers. Donavan (1969), for instance claims that many hippies are almost socially dead and so require massive emotions such as sexual acts, acts of violence, nudity and every conceivable Dionysian thrill. Dobrin (1970), argues that the hippies are concerned about honesty and openness but fail to express it. He added that on a verbal level, the hippies express care and consideration for others, but that often they exploit and manipulate one another.

In a similarly negative way, Bingham (1968) describes the hippies as "...those visible, audible and sometimes smellable young rebels... (p. 480)." She adds that some of the hippies are not very bright. Due to the influence of drug abuse some are seduced by gross simpli-

fications and absolute certainties and some are schizophrenics who find themselves merely tolerated within the subculture.

Wolfe (1968), in the introduction to his book, describes the negative views held by the public, press and television, of the Haight Ashbury scene in 1968. He argues that the mass media had very little time on their hands and so were quite content to report only what they saw: long hair, dirt, drugs and sex.

More positive interpretations of the hippie behavior and appearance are made by some writers. Roszak (1969), for instance, insists that hippies are not mindless as many "technocrats" fear but that many of the hippies do, in fact, understand the profound significance of the Eastern religious heritage of love, gentleness, tranquility and contemplativeness. Wolfe (1968), describes the hippies' desire for the Easterners' religion in terms of a search for child-like innocence, for a love of nature and for becoming one with nature and responding spontaneously to it. The interest in Oriental thought, astrology and various other unorthodox schools of thought, Wolfe adds, represents a search for personal transcendentalism and a protest against the hypocrisies that they observe in the more orthodox, organized religions. The extraordinarily loud rock music, Wolfe suggests, allows the hippies to enjoy what Marshall McLuhan has called

"total sensory involvement."

The hippies' current interest in rock festivals, Hopkins (1970) suggests, is actually a remnant of early Greek, Roman and Christian interests in feasts and festivals. The Woodstock festival is considered by Hopkins, to represent the ultimate in 'togetherness' that the hippie youth have been able to create. It was at the Woodstock festival that sharing was valued, where experimentation of all kinds was encouraged, where peace and love were given a chance, where, in fact, a life style which the hippies dreamed about, was actually experienced. Eisen (1970), in his description of the Altamont rock festival, seems to suggest, as Hopkins does, that the rock festival is a place where life, as the hippie would have it, really exists. With regard to the Altamont festival, Eisen says:

...we were participating, creating...we were here to groove on being ourselves and to realize our kinship with all the new-born freaks. For the first time in our lives, we were on stage center. Not as our families wanted us to be, not as the schools wanted us to be, but only as we wished ourselves into being. I was passed a joint, then someone grabbed my hand and I was swept into the dance (p. 38).

The behavior of the youth at the Woodstock festival supports Keniston's (1965) theory which holds that many youth are consciously alienating themselves from the larger society, consciously creating a subculture that seeks to repudiate the larger society. Whether alienation

is self-willed or in fact inflicted upon the hippies by an oppressing, unaccepting society is not really the major concern in this study. The present investigator is interested in the personality characteristics of the alienated rather than in the reasons why the characteristics exist.

In the next few pages a summary will be given of the historical significance of alienation.

#### Alienation Or Anomie As Applied To The Hippie Subculture

The sociological theory of alienation originates with Marx who argued that the worker, having lost control over both the conditions and the fruit of his labour has become alienated from himself (Marx, 1968). Merton (1957), Srole (1956) and Mizruchi (1964) are also representatives of the sociological definition of alienation except that they use the term anomie to describe the phenomenon. Merton (1957) points out that although anomie was initially conceptualized as a condition of relative normlessness in a society or group, its meaning has since been extended to refer to a condition of the individual as well. Srole (1956) argues that, "anomie arises from the conflict between the goals that a culture sets up and the effectiveness of the prescribed means for obtaining these goals (p. 217)." Emile Durkheim, with whom the

concept of anomie is often associated, held that anomie arises when the norms and values subscribed to are merely part of an external situation and not part of the actual beliefs and sentiments of the individual (Parsons, 1960).

Various aspects of alienation also find expression in Existential philosophy. Tillich (1967) says that there is a non-creative Existentialist attitude called cynicism. Modern cynics he says:

.... have no belief in reason, no criterion of truth, no set values, no answer to the question of meaning. They try to undermine every norm put before them... The cynics are lonely although they need company in order to show their loneliness (p. 148).

Tillich's definition closely approximates the three characteristics Gold (1969) attributes to alienation:

1. "not to be influenced," i.e., not part of the social system, not to be regulated;
2. "not able to influence," synonyms may be, fatalism, impotence, incompetence and disenfranchisement; and,
3. "self-estrangement" which is a state in which an individual does not feel at home with himself. Moustakas (1961) distinguishes between loneliness as a creative part of the human condition and the loneliness of self-rejection resulting "...from a breach between what one



is and what one pretends to be, a basic alienation between man and man and between man and his nature (p. 24)."

In a similar context, West (1968) related the concept of congruence to alienation by stating that both self-alienation and social-alienation can be occasioned by a situation in which "real feelings are denied to or distorted in awareness (p. 16)" and in which individuals fail to disclose themselves accurately to others.

From the psychological or psycho-sociological point of view, alienation is "seen from the standpoint of the actor (Seeman, 1959)." English and English (1958) describe alienation as a "loss or lack of relationship, especially where or when relationship is expected (p. 22)." Clark (1952) states that "Alienation is the degree to which man feels powerless to achieve the role he has determined to be rightfully his in specific situations (p. 849)." Gould (1969) suggests that although alienation is variously defined, it is most often conceptualized as a syndrome which refers to a person's perception of others as being hypocritical, selfish and uncaring and the social order as being oppressive and impersonal. He points out that his study of alienated college students reveals certain underlying characteristics:

- (i) generalized distrust of others;
- (ii) rejection of socially approved "rules";

- (iii) social introversion;
- (iv) psychic and somatic illness; and,
- (v) "yea saying" i.e., a feeling of ambivalence or "wishywashiness".

Keniston (1965) points out that in practice:

"...alienation has become an increasingly rhetorical and at times entirely emotive concept, often synonymous merely with the feeling that 'something is wrong somewhere' and that 'we have lost something important' (p. 452)."

Keniston (1965) is unwilling to accept the idea that contemporary alienation is simply a function of personal or social factors, but that both are inextricably intertwined.

Seeman (1959) describes five variants of alienation as supposedly perceived by the alienated individual.

(i) Powerlessness - It is a feeling that external conditions such as chance, luck or the manipulation of others, control one's life. The person perceives himself as one who cannot determine the occurrence of the outcomes he seeks in his own life.

(ii) Meaninglessness - Whereas powerlessness refers to a sensed inability to control outcomes, meaninglessness refers to the sensed inability to predict outcomes. The latter simply refers to the individual's inability for any number of reasons, to understand the events in which he is engaged.

(iii) Normlessness - This term has been used to

describe anomie. It is best defined as, "the goals set for the individual by the culture are not congruent with the available means for their attainment (p. 787)."

(iv) Isolation - It describes the person estranged from his society and culture. The person has a low regard for goals or beliefs that are typically highly regarded in his society.

(v) Self-estrangement - Most descriptive of this variant is Fromm's (1968) definition in, Alienation Under Capitalism. He states that the alienated person:

...does not experience himself as the center of his world, as the creator of his own acts -- but his acts and their consequences have become his master, whom he obeys, or whom he may even worship. The alienated person is out of touch with any other person. He, like the others, is experienced as things are experienced; with the senses and with common sense, but at the same time without being related to himself and to the world outside productively (p. 56).

Rotter (1966) speaks of the alienated in terms of being "externally controlled". Such individuals, he contends, perceive reinforcement as following some action of their own but not contingent upon their own action.

Mizruchi (1964) points out that alienation and anomie are so often confused that some sociologists apparently use them interchangeably. A review of the literature clearly indicates why such confusion arises. Merton (1957) for instance, conceives of anomie as having both psychological (or subjective) and sociological (or

objective) counterparts and adds that one is not a substitute for the other. Davol and Reimanis (1959) similarly describe two forms of anomie:

1. a situation that threatens the social structure and its values as indicated by social disorganization in segments of the society; and,
2. the individual's perception of the social order as lacking meaningfulness or usefulness.

They conclude that they are not certain as to whether anomie is a normal response to a pathological society or whether it is a referent to a sociopathic personality disorder. Having defined alienation as a subjective state of mind, it is obviously difficult to distinguish alienation from the subjective definition of anomie. Perhaps Ansbacher (1959) is correct in saying that the term anomie has undergone a clear extension into psychology. He lends support to that argument by quoting from MacIvor's book, The Ramparts We Guard:

Anomie is a state of mind in which the individual's sense of social cohesion - the mainspring of his morale - is broken or fatally weakened (p. 213).

The anomic person, according to MacIvor, suffers from tragic insecurity, "something that cuts deeper than the anxieties and dreads that beset other men. It is the insecurity of the hopelessly disoriented. In the profoundest sense they are the 'displaced persons' (Ansbacher, 1959, p. 213)."

Alienation and anomie will be used interchangeably in the present study simply because their definitions, which appear in the literature, are becoming progressively more difficult to distinguish. Parenthetically, the present investigator is particularly interested in studying the personality correlates of individuals who perceive society as disorganized, lacking stability and populated with undependable and uncaring individuals and leaders. According to Mizruchi (1964), "The Social system itself may play a significant role in anomie by failure to communicate and reinforce the community's norms during the process of socialization of the younger member (p. 52)."

Merton's (1957) comment on a particular form of "Adaptation" (i.e., a kind of deviant conformity) closely approximates the situation of the hippie: the "retreatist" he says, is "in society but not of it (p. 153)."

Friedenberg (1969) argues that not only is there a generation gap between these young people and the adults, there is a real conflict of interest. In a metaphorical sense, he muses that whereas the previous younger generation said, "let us drive the car", the present day hippie adolescents are saying "let us out, you're not safe to drive with."

Donovan (1969) suggests that part of the mystique and the attraction of the adolescent hippie movement is the invitation to freedom. It invites, he continues,

certain young people out of the workaday world, to a life where each can supposedly "do his own thing." Donovan argues that hippies are actually lonely and alienated people. Alienated, not so much as individuals from one another, but as a subculture from the larger culture.

### Hippies' Attraction To Mysticism

Friesen (1969), Rigney and Smith (1961), Whittaker and Watts (1969), and Wolfe (1968) give detailed psychological descriptions of the hippie subculture, alternately known as the "happeners," "Fringe" or "non-conformists." The researchers above agree that a philosophy of non-involvement or withdrawal, a distrust of ideologies, a strong intellectual disposition and flexible thinking are characteristics of the subculture. They also agree that the subculture is characterized by an attraction to mystical, esoteric and unorthodox religions but the researchers seem to pay little attention to the possible significance of the latter characteristic.

The ideals which the hippie subculture is presumably seeking to fulfill through the study of and practice of the mystic way of life, are really only ideals which are amorphous and emerging. Like all other people, the hippies do not live up to all their ideals. Simmons and Winograd (1966) point out that the "happeners" or hippies

sometimes betray themselves and each other, sometimes they become arrogant and think that they have the monopoly on truth and sometimes they cheat and exploit one another. The authors add that the latter should not obscure the fact that ideals are a potent social force which have an equally potent effect upon what people are and become. A number of postulated reasons why the hippies are interested in occultists, Eastern religious leaders and philosophers, witches and psychics follow.

#### A Oneness With The Universe

Hippies see the people in positions of authority as having subscribed to the "power-greed-making-it" middle class mentality, their supposed insights, induced by psychedelic drugs, have convinced them that man must realize that he is really part of the universe, at one with nature but often at odds with his fellow man (Garabedian and Coombs, 1969, p. 69). Some members of the hippie subculture see clearly the injustices in our society. They see the various forms of nature (i.e., trees, grass, streams and lakes) destroyed particularly by the military-industrial complex. Wordsworth (1952) expresses the hippies' concerns in his famous sonnet: "The world is too much with us; late and soon, getting and spending, we lay waste our powers: Little we see in Nature that is ours (p. 355)." In a search for a different

way of existing, the hippies have chosen to turn inward toward themselves (Garabedian and Coombs, 1969). Associated with the inward turning is an interest among hippies in the all-in-one cosmic consciousness of Eastern thought. Suzuki (1963) calls it cosmic unconsciousness. A girl who was very interested in meditation, mind-expansion and Buddhism described the phenomenon this way:

The whole thing is a reaction on the part of the kids against their parents' values...the thing young people want to do is to enjoy NOW, blast every part of the body with sensory overload, light shows, electric circuses -- a sort of Western version of Eastern go-with-the-flow cosmic consciousness, revelling in the merely mortal (Garabedian and Coombs, p. 28).

Fromm (1963) claims that with the approach of cosmic consciousness one experiences the infant, the child, the adolescent, the criminal, the insane, the saint, the artist, the male and the female within himself. Also, one gets in closer touch with humanity, with the universal man; the person approaching cosmic consciousness has less need to repress or to project his "self" and his perception is keener. In conclusion, it seems that industrialization has in many ways led to the alienation of many youths from themselves, from others and from nature. Today, particularly the hippies, feel a need for cosmic consciousness, a oneness with the universe, for new ideas of how sense might be made of confusion and brutality all around them. Burt (1955) contends that the mystic's salvation: Consists in leaving behind the separate fearful,



self-centered individual that in his finitude he now finds himself to be, and becoming one with the universe and absolute reality -- leaving behind the realm of the unstable, transitory and illusory, and becoming identified with the ultimate and eternal ground of all that exists (p. 16).

### Models

Leek (1969), the much celebrated contemporary witch, with reference to the New York "flower children" says a few of them had a definite desire to learn more of witchcraft as a religion. They were particularly eager to try to adhere to the rigorous standards. Much of the mystic and transcendental philosophy teaches self-discipline and it is conjectured that perhaps the hippies are seeking models in their daily contacts and in their literature, with standards which are taught and adhered to. Rampa (1968) for instance, often had his physical strength tested to the limits while training to be a Lama. One of the cardinal virtues of the Zen is humility, which Zen masters interpret to mean "patience." One of the Buddhist's "Four Noble Truths" holds that man must conquer himself (Garabedian and Coombs, 1969). Cavendish (1969), tells of a black magician who was said to have confessed to killing a man by abstaining from staple foods such as meat, milk and all dairy foods while concentrating on his victim's death. Self control is also practiced by the individual who has psychic powers. Rhine (1968) claims that powers such as

ESP must be rigorously cultivated.

Anderson (1965) indicates that in general, the extent to which a child will imitate his parents will depend upon the extent to which the behavior of the parents is congruent with the values they teach. Knowing that hypocrisy is one of the most frequent criticisms hippies level at their parents, it is little wonder that the former should seek models who are congruent. Mystics are congruent insofar as they practice what they teach concerning self control.

#### Awareness

Hippies often express a desire to become more aware of themselves and of their environment. Fromm (1963) contends that much of what exists in reality is not perceived by the Western mind because it is restricted by conceptual systems and categories. Such restrictions are partly due to the way Westerners respond to sensations. Any given sensation is experienced in terms of attraction or revulsion, pleasantness or unpleasantness. After learning which sensations are pleasant and which are unpleasant, the Westerner purposefully avoids the unpleasant sensations and purposefully seeks the pleasant. The Easterner argues that being victimized by sensations in the way described above, limits ones range of awareness and in turn distorts ones perception of life. One of the

three principles on which Buddhism is based holds that tranquility and serenity of the mind is achieved only through full awareness of oneself and of one's environment (Burtt, 1955). Tranquility of the mind is what the hippie is seeking through total awareness, that is through the experiencing of a free flow of all sensations whether they are painful, harmful, exhilarating or just plain "groovy."

### Honesty

One of the Buddhist's "Four Noble Truths" holds that to exist is to suffer. There is pain when you are born, when you cannot get what you want and when you die. Buddhists argue that problems are ever present and that one must learn to accept them.

Part of the agony experienced by the hippies is the feeling that no one else suffers or has been as miserable as they are. This leads to an ever greater despair and finally to isolation. It is refreshing for them to know that suffering is the fate of all men, merely an indication that one is human. The Buddhist is apparently not afraid to disclose accurately that aspect of life. Jean Dixon, the medium prefers to 'read' for people of the Far East, for she says the "Asians have ingrained ability to let themselves go in psychic matters (Montgomery, 1965, p. 55)." Suzuki (1964) explains that

one of the essential characteristics of Zen is its naturalness and freedom from artificialities. Leek (1969) says:

I think witches see the reality of life very clearly because they are unhampered by the limitations which man has built into other religions -- particularly fear (p. 146).

That many hippies are failing to find honest, authentic and congruent adults, as conceptualized by Rogers (1961) is evident in the summary of the hippies' doctrine as interpreted by Wolfe (1968):

Our culture is not for free men because it exacts conformity from us on every hand -- conformity in dress, in manners, in thought, in action. Our religions are hypocritical; our politics murderous; our morals nonexistent except as systems of duplicity. Our educational institutions perpetuate the national wickedness by driving young people with ever greater speed up ladders of futility while at the same time exhorting them to believe in a humanistic tradition, if anyone ever took seriously, would destroy the vast machine (p. 25).

Finally, it could be said that the hippies desire to be more honest and self-disclosing but that they want a demonstration of honesty reciprocated by their parents and other adults. When they fail to see it reciprocated they turn in desperation to the mystics for a solution to their dilemma.

### Emotion Versus Reason

Reason and logic in the Aristotelian sense are generally distrusted by mystics. Aristotle held that if  $A = A$ ,  $A$  cannot equal non- $A$ . This kind of mental exercise

seems either irrelevant or distasteful to the mystic. Cavendish (1969) points out that a mystic regards the powers of imagination, concentration, inspiration and insight more highly than logic and reason.

Suzuki (1963) attempts to point out how differently the East and the West deal with reality by quoting a poet from each. Basho, who represents the East, writes: "When I look carefully I see the nazuna blooming by the hedge (p. 1)."

Tennyson, who represents the West writes:

Flower in the crannied wall, I pluck you out of the crannies: -- Hold you here, root and all, in my hand, Little flower -- but if I could understand what you are, root and all, and all in all, I should know what God and man is (Suzuki, 1963, p. 3).

The former, he contends, felt so deeply toward the flower that no words could represent his feelings: indeed, he had no desire to conceptualize it. The latter, supposedly representing Western mentality, appealed to the understanding by intellectualizing, i.e., "... if I could understand what you are ... I should know what God and man is (p. 3)." Garabedian and Coombs (1969) indicate that since the Age of Reason the West has tried to convince itself that man is rational and needs only to be shown the reasonableness of an argument before he will blithely accept it. Keniston (1965) expresses the same idea when he says Utopian thinking has always grown out of a faith in man's capability as a rational being.

Decline of Utopian thinking among adolescents is thus a part of the deeper loss of faith in reason. Certainly one factor, he continues, which contributed to this loss of faith in reason "... is the sundering of reason and passion and the degradation of both (p. 329)."

Although Ellis (1966) might agree that reason is being degraded, he would hardly agree that reason and emotion (passion) could be sundered. Ellis contends that, "Emotion ... does not exist in its own right, as a mystical sort of entity: it is, rather, an essential part of an entire sensing-moving-thinking-emoting complex (p. 47)." Thus, he continues, when you eat ice-cream and you feel good or are pleased, your sensations are not pure: you are simply associating it with other pleasant events. Accordingly, it could be argued that the hippies are not motivated exclusively by emotion but merely that they are turning from a faith in reason which their parents regard highly, to a faith in emotion, which is regarded highly by the mystic or Easterner. The dialogue, for example, between a so-called rational parent and a so-called irrational drug using hippie portrays rather colorfully, their different approaches to reality. The drug user says, unless you have experienced the effect of a hallucinogenic drug, do not condemn it: parents thunder back, but we know that the drug is harmful and then proceed to offer a variety of reasons to support that

argument. Ellis (1966) would argue that both are acting on reason and on emotion. Suzuki (1963) himself indicates that the Zen man has no objection to the scientific approach to reality but claims that there is another approach more inward, more real and personal. Watts (1969), speaking of Eastern psychotherapeutic liberation says, "... reason and verbal rules are subordinated but not obliterated (p. 204)."

In summary, it seems fair to assume that the hippies' current interest in feelings and emotions, inner attention, meditation and hallucinogenic effects, is partly a reaction against Western culture's emphasis on what it considers to be pure reason. The 'turned-off' adolescents, it seems, are then attracted to what appears to be Zen emotionalism or pure black-magic emotionalism.

#### Verbal Communication

Hippies often say or at least imply that words cannot truly reflect emotions. Fromm (1963) indicates that a psychoanalytical insight cannot be adequately formulated in words and in fact eludes one if one tries to do so, yet it is real and conscious and often leaves the person who experiences the insight a changed person. White (1940), in his description of his communication with his deceased wife, supports Fromm's point of view when he says that men know much about the deep inwardness

of themselves and can tell little, while of the world outside themselves they know little, yet feel qualified to say so much. Zaehner (1967) claims that mystics of all schools insist that their experiences are not reducible to words. Suzuki (1963) cites examples of how lowly philosophical or theoretical discourse is regarded by the Zen Buddhist. When, for instance, a Zen master asked his monk a question he quickly added, "thirty blows of my stick when you have something to say: thirty blows just the same when you have nothing to say (p. 46)," and a monk once asked his master, "Has a dog the Buddha-nature?" whereupon the master answered, "Mu" which literally translated means "No". But when it (i.e., a problem that is insoluble by logic and intellect) is used as a koan its meaning does not matter. The point is that the disciple must learn to concentrate on the meaningless sound "Mu" regardless of whether it means yes or no. Monotonous repetition finally leads to a feeling of oneness with the sound. He then supposedly experiences equilibrium or tranquility.

Robinson and Hirsh (1969), learned from their research project, that teenagers in fact generally buy records for the experience associated with the sound rather than for the words. Fingarette (1967) points out the naturalness of the various mystic paradoxes. The mystic, he says, simply wants us to achieve one kind of



experience and steer us away from another mode of experience. However, he has only one language which most inadequately serves that purpose. In psychological terms, he is trying to rid us of an anxiety-motivated (defensive) form of experience and is trying to replace it with a "selfless" form. In psychoanalytical terms the latter would be "... that 'normal' unselfconscious characteristic of experience which is primarily non-anxious and motivated by neutralized drives which function within the non-conflictful portions of the ego (p. 581)." He points out the ambiguity of the language of self, by suggesting that it would be difficult, for instance, to help a man who worked compulsively at his job, to distinguish between his anxiety-motivated behavior, from the behavior of an industrious and enthusiastic but anxiety-free worker. The man would likely react with defensive scorn and incomprehension. The mystic would refuse to help the man by entering into theoretical discourse with him. The former tends to use language as a therapeutic tool rather than as a way of presenting universally valid or meaningful theory. A few examples of this form of "mystic therapy" are given below.

Suzuki (1963) tells of a monk who asked his Zen master, "What is self?" whereupon the master countered, "Do you see the cyprus tree in the courtyard?" Suzuki interprets this to be an attempt, on the part of the

master, to get the "seer" not the "seeing" (p. 29). Suzuki (1964) also tells of a monk who asked a Zen master if there was anything he dared not talk about. The Zen master answered, "Yes, it is neither mind, nor Buddha, nor matter." The monk said, "If so, you have already talked about it." In reply the master said, "I cannot do any better. What would you say?" When the monk said, "I am not an enlightened one," the master concluded with, "I have already said too much."

Mystics simply consider ordinary language inadequate as a means of conveying one's subjective experiences. Poetry and music, since they have the quality of affecting man through the sounds they contain, are more highly valued. It is conjectured by the present writer that perhaps the hippies, like the mystics, choose to communicate by poetry and music thus attempting to reflect more accurately their own feelings and to elicit the feelings of others.

### Other Reasons

Passmore (1970) says:

Many drug takers, in flight from 'humanity' and the care inherent in it turned first to mysticism. So when they took the drugs, the language of mysticism was at their disposal to describe their experiences; ... the old language seemed to fit their new experiences like a glove (p. 12).

The hippies are perhaps seeking to justify their use of drugs on the basis that what they experience is precisely

what the mystics do.

Hippies are generally disillusioned with organized religion and so they perhaps turn for some form of spiritual satisfaction, to mysticism. The high priestess who was interviewed by Bone (1964) said, "... people are failing to find the spiritual satisfaction they desire in the organized religions (p. 62)."

The Hindu belief in non-violence or ahisma was personified in Gandhi. Identification with such a belief is particularly relevant in the United States, where anti-war and anti-bloodshed feelings are expressed freely by the hippies. The Hindu also shares, with other Easterners, a remarkable tolerance toward other religions. This attitude stands in contrast to the Christian tradition which has witnessed a number of persecutions during which a form of Christ's teachings were coerced on people.

To some, the mystic way may simply represent something new, different and exciting.

#### Summary Of Chapter

As indicated in the introduction to this chapter, the present investigator described the hippie subculture in terms of 1. general characteristics, 2. alienation as it applies to hippies and 3. mysticism as it has come to be associated with the hippies.

Characteristics attributed to hippies are generally

both negative and positive. Hippies have been described as being socially dead thus in need of massive and violent emotions. Observations of the hippies made by mass media have generally emphasized the long hair, dirt and sex. The more positive characteristics of the hippies are exhibited at rock festivals. The sharing of food, drugs and sleeping equipment represents the desire hippies have for a feeling of "togetherness" and community spirit.

Throughout the literature on alienation there appear to be several recurring themes which apply particularly well to the hippies. In fact, the more alienated the hippies are the more appropriately the themes apply. Normlessness, lack of self esteem, generalized distrust of others, powerlessness and pessimism are themes which Keniston (1967) summarizes in his description of a highly alienated sample of males who for all intents and purposes could be called hippies. Highly alienated hippies generally prefer to mutually share their experiences and feelings. Donovan (1969) indicates that hippies meet in small groups to establish their own culture as different and independent as possible from the larger culture.

The alternative life styles described and recommended by Eastern religious leaders, witches and other mystics appeal to the hippies who continuously seek out new ways of making sense of what they perceive as a dismal, futile and threatening world. Hippies believe that

meditation, yoga exercises and psychic experiences provide them with means by which important insights into life can be gained. The importance of feeling at one with nature is just one insight which hippies have supposedly gained through their association with mystics and mystic literature.

### CHAPTER III

#### RELATED STUDIES

Unlike so many sociologists who have studied "beatniks" as a phenomenon, Rigney and Smith (1961) in the late 1950's, attempted to study the "beatniks" as individuals. Using the techniques of psychiatry and psychology, the co-authors personally interviewed a number of individuals who considered themselves part of the self-contained Bohemian colony situated along San Francisco's Grant Avenue. A wealth of knowledge was gained through personal interviews and various personality tests. The results on the Minnesota Multiphasic Personality Inventory, the California Psychological Inventory, the Thematic Apperception Test, and the Rorschach indicated that a widespread interest in things esthetic and intellectual exists and that the philosophical position for the Beat Generation is one of "noninvolvement" or "withdrawal." "Religious" feeling was considered essential to their way of life. They appeared to be crying for freedom from internal enemies such as loneliness, depression, anxiety, etc., and from external enemies such as parental criticism, the local press, the law and former classroom teachers.

Keniston (1965) discusses, at length, a series of

long-range psychological studies of alienated college students. The sample of alienated students wrote a lengthy autobiography and a statement of their basic values and "philosophy of life." They were all given the Thematic Apperception Test (T.A.T.) and were repeatedly interviewed on matters concerning their life styles. From his findings, Keniston concluded that contemporary alienation is, to a large extent, consciously chosen as a means to repudiate society. Psychic themes of the alienated personality were found to be; 1. distrust of ideology, 2. the quest for absolutes, 3. anti-Utopian sentiment, 4. the rejection of stereotypes, and 5. personal withdrawal.

Watts and Whittaker (1966) compared members of the Free Speech Movement (FSM) at Berkeley with the student population at large on three sociopsychological correlates; 1. general biographical data, 2. religious orientation, and 3. rigidity-flexibility. The FSM subjects were selected by chance and the comparative sample of students at large were selected randomly from the student directory. It was found that no differences in grade point averages existed between the two samples, keeping the undergraduate and graduate scores separate; the FSM students were less influenced by formalized religion according to the true or false items pertaining to Religious Orientation; and, the FSM members were less rigid as measured by a 27-item

scale of rigidity-flexibility.

Whittaker and Watts (1969) also investigated a sample of the "Berkeley Underground" or "fringe" non-student subculture. For comparative purposes, the Omnibus Personality Inventory was administered to a non-student group and to a random sample of the University of California, Berkeley student population. The statistical treatment consisted of comparing the two samples of non-students and students, controlling for sex, for overall differences on the inventory by a generalized analysis of variance and then determining which scales were significantly contributing to overall differences. The co-investigators found that: the difference of scores between the two sexes for the non-student sample was negligible; the non-student felt a need to seek self-gratification, to experiment and to seek out the ambiguous; the non-student's intellectual disposition was stronger than his student counterpart, i.e., he was "... more flexible in his thinking, more impulsive, more tolerant of ambiguity, less authoritarian, more theoretically inclined, more independent and unconventional (p. 85);" the non-students were more esthetic, freer to express emotion and generally more feminine in their interests; there is a tendency on the part of the non-students to appear socio-emotionally maladjusted as opposed to their student counterpart.

Friesen (1969) uncovered a number of personality



correlates peculiar to the Vancouver hippie. The Cattell Sixteen Personality Factor Questionnaire and the Allport-Vernon-Lindzey Study of Values were administered to 26 hippies. The Minnesota Multiphasic Personality Inventory was administered to an additional 10 hippies. He concludes that the hippies tend to participate in oriental religions and in meditation, view society as oppressive, inhuman and machinelike and claim that love is their highest goal in life.

Bregenzer (1971) examined the proposition that variation in dress and hair styles on a university campus reflect variations in attitudes toward social change, or "radicalism." Four basic dress styles ranging from the well dressed, fashionable student to the hippie, long-haired student were identified and tested using Eysenck's Social Attitude Inventory and a questionnaire concerning background and interests. Results indicated that the four groups of dress style did appear to express predicted degrees of radicalism, but that the predictability of an individual's radicalism was low.

Zingle, Peel and Penner (1970) conducted an investigation of the attitudes, values, feelings of alienation and general background of youth attending a Rock Festival in Calgary, Alberta. Findings revealed large drug use, liberal attitude toward sex, religion, laws, etc. Values, as tested by the Rokeach Value Survey reflected the peace

and love credo espoused by the typical hippie.

Smart and Jackson (1969) indicate that "One of the most distinctive features of the hippie in Yorkville is his appearance. There is no uniform but there is a costume - a style characterized by comfort, freedom and eccentricity (p. 10)." From all the related literature and studies it can be inferred that hippies are generally characterized by an avant-garde appearance which includes long hair, beads, faded or discolored jeans and bare feet or shabby footwear.

Much agreement exists concerning personality characteristics common to most hippies - a philosophical disposition, a liberal religious orientation (leaning toward the unorthodox and the esoteric), a questioning outlook, a strong esthetic disposition characterized by artistic interests and a desire for profound emotion, passions and feelings, and finally a need for independence from the main culture.

The present investigator will attempt to determine whether high school hippies differ from high school straights and from a randomly selected group of high school students in terms of the personality characteristics commonly attributed to hippies.

#### The Present Study Compared With Related Studies

The studies described above were designed to obtain

psychological descriptions of the members of "fringe", "non-conforming" or hippie-type students and non-students representing an age group beyond the high school. Common to most of the "fringe" samples is a philosophy of non-involvement or withdrawal, a distrust of ideology, a strong intellectual disposition, more flexible thinking and a particular attraction to the esoteric and unorthodox.

The present study extends these previous investigations by providing psychological data on alienated hippie-type adolescents at the grade 12 level. Since the studies mentioned above were carried out with post high school students, it is perhaps safe to assume that the investigators considered the high school students' disaffiliation and isolation of less consequence. Simmons and Winograd (1966) for instance, contend that little, if anything, originates with and develops within the high school age range, but that they merely comprise the most receptive audience and the most verbal carriers of avant-garde ideas. The present investigator argues that even though the high school students may be only carriers of avant-garde ideas, it is perhaps important that we know what the ideas are and the extent to which the ideas permeate the personalities of these students. For the ideas among today's high school students affect society more and will affect it even more as soon as many of the students take leadership roles in our society.

The present study also includes a group described as "in-betweens" (see page 42). The "in-betweens" were included because it was felt that an in-between description would give the teachers involved in the selection of subjects a better perspective of the extremes and it was also conjectured that the "in-betweens" might have characteristics commonly associated with only the straights or the hippies.

## CHAPTER IV

### OPERATIONAL DEFINITIONS AND HYPOTHESES

#### Operational Definitions

Hippie (Category A) is a female or male whose clothing, hair style and general behavior is conspicuously different from that of his/her peers (See Appendix I for a more detailed description).

Straight (Category C) is a female or male who has a conventional appearance and who seems to have achieved a harmonious relationship with the school environment (see Appendix I for a more detailed description).

In-Between (Category B) is a female or male whose clothing, hair style and general behavior could be described as being somewhere in the middle of the hippie to non-hippie continuum (see Appendix I for a more detailed description).

Control Group is a randomly selected group of females and males.

An alienation scale (i.e., the Srole's Anomia Scale) was used in the present study. Alienation as conceived by Srole (1956) is defined in terms of five variants - a distrust of community leaders, a cynicism concerning the existing social order, a pessimism concerning the future, a sense of meaninglessness of life itself and a

lack of faith in interpersonal relationships. The alienation takes the form of subculture alienation rather than individual alienation.

The High Alienated Subjects are those subjects whose alienation scores lie above the median point of the combined categories A, B and C alienation scores on this scale. The control group scores were not included.

The Low Alienated Subjects are those subjects whose alienation scores lie below the median point of the combined categories A, B and C alienation scores. The control group scores were not included.

### Hypotheses

#### Primary Hypotheses

Since the literature seems to suggest that alienation from the main culture is one of the prime characteristics of hippies, it correspondingly follows that the straights are well integrated with the main society. Thus, the hypotheses revolving around the comparison of extreme groups (i.e., the high alienated hippies and the low alienated straights) on several scales of the OPI and a Question Concerning Extent Of Interest In Mysticism are labelled primary hypotheses and those revolving around a comparison of the hippies and the straights (without any regard to alienation scores) are

labelled secondary hypotheses.

- Hypothesis I: High alienated hippies score higher than low alienated straights on the Estheticism scale (i.e., high scorers endorse statements indicating diverse interests in artistic matters and activities and a high level of sensitivity and response to esthetic stimulation).
- Hypothesis II: High alienated hippies score higher than low alienated straights on the Complexity scale (i.e., high scorers like to take a chance without knowing whether it will work; the unfinished product holds greater appeal for them than the completed).
- Hypothesis III: High alienated hippies score higher than low alienated straights on the Autonomy scale (i.e., high scorers show a tendency to be independent of authority).
- Hypothesis IV: High alienated hippies score higher than low alienated straights on the Religious Orientation scale (i.e., high scorers are skeptical of conventional religious beliefs and practices and tend to reject most of them, especially those that are orthodox or fundamentalistic in nature).
- Hypothesis V: High alienated hippies score higher than low alienated straights on the Impulse Expression Scale (i.e., high scorers have an active imagination and value sensual reactions and feelings).
- Hypothesis VI: High alienated hippies score lower than low alienated straights on the Practical Outlook Scale (i.e., low scorers have a philosophical disposition).
- Hypothesis VII: High alienated hippies score lower than low alienated straights on the Masculinity-Femininity Scale (i.e., low scorers (feminine), besides having stronger esthetic and social inclinations, also admit to greater sensitivity and emotionality).
- Hypothesis VIII: High alienated hippies score higher than

low alienated straights on the Question Concerning Extent Of Interest In Mysticism (i.e., high scorers are interested in witchcraft, Eastern religions and psychic experiences.

### Secondary Hypotheses

The secondary hypotheses are simply that hippies will score different from the straights and from the controls on the eight scales listed under primary hypotheses. The direction of the hypotheses are indicated in terms of "higher" and "lower."

- Hypothesis I:     a) Hippies score higher than the straights on the Estheticism Scale (i.e., high scorers endorse statements indicating diverse interests in artistic matters and activities and a high level of sensitivity and response to esthetic stimulation).
- b) Hippies score higher than the controls on the Estheticism Scale.
- Hypothesis II:    a) Hippies score higher than the straights on the Complexity Scale (i.e., high scorers like to take a chance without knowing whether it will work; the unfinished product holds greater appeal for them than the completed).
- b) Hippies score higher than the controls on the Complexity Scale.
- Hypothesis III:   a) Hippies score higher than the straights on the Autonomy scale (i.e., high scorers show a tendency to be independent of authority).
- b) Hippies score higher than the controls on the Autonomy Scale.
- Hypothesis IV:    a) Hippies score higher than the straights on the Religious Orientation



Scale (i.e., hippies are skeptical of conventional religious beliefs and practices and tend to reject most of them, especially those that are orthodox or fundamentalistic in nature.

- b) Hippies score higher than the controls on the Religious Orientation Scale.

Hypothesis V:

- a) Hippies score higher than the straights on the Impulse Expression Scale (i.e., high scorers have an active imagination and value sensual reactions and feelings).
- b) Hippies score higher than the controls on the Impulse Expression Scale.

Hypothesis VI:

- a) Hippies score lower than the straights on the Practical Outlook Scale (i.e., low scorers have a philosophical disposition).
- b) Hippies score lower than the controls on the Practical Outlook Scale.

Hypothesis VII:

- a) Hippies score lower than the straights on the Masculinity-Femininity Scale (i.e., low scorers (feminine), besides having stronger esthetic and social inclinations, also admit to greater sensitivity and emotionability).
- b) Hippies score lower than the controls on the Masculinity-Femininity Scale.

Hypothesis VIII:

- a) Hippies score higher than straights on the Question Concerning Extent Of Interest In Mysticism (i.e., high scorers are interested in witchcraft, Eastern religions and psychic experiences).
- b) Hippies score higher than the controls on the Question Concerning Extent Of Interest In Mysticism.

## CHAPTER V

### METHOD

#### The Sample

A sample of 191 grade 12 English students from out of a possible ten Edmonton public high schools was used for hypothesis testing. Twenty-five out of a possible 45 grade 12 teachers agreed to identify students according to instructions given in Appendix I. English teachers were chosen to identify the students since English is compulsory for all students. Five of the schools were operating on a semester system, which suggests that, in the five schools, the sample was selected from approximately half of the possible number of grade 12 students since half the students take English before Christmas and the remaining half take English after Christmas. The investigator however, was assured that the students were not systematically divided into the first or second semester classes of English. Thus, it can be concluded that the population from which the sample was taken is representative of all grade 12 students in the five schools mentioned above. Furthermore, from the proportionate number of schools that participated and their respective geographical location, it can be argued that the population from which the total sample was selected also represents the population of

Edmonton public high school grade 12 students as a whole (Mansfield, 1970).

One hundred and forty-three of the subjects were chosen by the teachers; the remaining 48 were randomly selected from all grade 12 students in a high school also considered by the present investigator to be representative of all the Edmonton public high school grade 12 students.

The number of students in each of the categories, i.e., male, female, high and low alienated hippies, in-betweens, straights and the randomly selected group (controls) are presented in Tables I, II, III and IV. The control group was not divided in terms of high and low alienation since it will be compared as a total group with the categories A, B and C.

An attempt was made at ensuring some agreement among teachers on the identification of students by having a group of experts, i.e., teachers, administrators and counselors in the Edmonton public high school system assist in the preparation of the descriptions given in Appendix I. The present investigator first made a list of characteristics which were considered to be representative of the two extreme categories. The characteristics were then discussed with experts who added several characteristics to the list. High agreement among the experts was noted. The descriptions were used by the teachers as a basis for categorizing the students in terms of

hippies, in-betweens and straights.

In two schools an attempt was made to check the reliability of the teachers' ratings by having a second teacher categorize the students already listed by the first teacher. An overall 61% measure of agreement was obtained. Unfortunately, it was most difficult to arrive at a reliable measure of teacher rating agreement. In the first place, the classes from which the students were originally chosen were exposed as a group, to only one teacher. Thus, the first teacher (i.e., the English teacher) categorized the students according to appearance and behavior while the second teacher, who did not necessarily know any of the students, may have categorized the students only on the basis of appearance. Secondly, since teachers were resistant to act as judges of one another's ratings, it was impossible to involve more than two out of the 25 teachers. Anastasi (1968) with regard to psychological testing, argues that, "Other things being equal, the longer a test, the more reliable it will be. It is reasonable to expect that with a larger sample of behavior, we can arrive at a more adequate and consistent measure (p. 83)." Similarly, it seems that if more teachers could have been involved to act as judges, the agreement measure would likely have been higher.

TABLE I  
DISTRIBUTION OF HIPPIES

	Low Alienated	High Alienated	
Female	10	14	24
Male	8	14	22
	18	28	46

TABLE II  
DISTRIBUTION OF IN-BETWEENS

	Low Alienated	High Alienated	
Female	16	8	24
Male	10	14	24
	26	22	48

TABLE III  
DISTRIBUTION OF STRAIGHTS

	Low Alienated	High Alienated	
Female	13	11	24
Male	15	10	25
	28	21	49

TABLE IV  
DISTRIBUTION OF CONTROL GROUP

Female	24
Male	24
	48

### Instruments Used In The Study

The instruments used in the present study were the Omnibus Personality Inventory, Srole's Anomia Scale and a Question Concerning Extent Of Interest In Mysticism. The reader can refer to Appendices II, III and IV for information regarding each of the above instruments. Responses to the items were recorded on IBM optical scoring sheets.

### Collection Of Data

All grade 12 English teachers were given the instructions outlined in Appendix I. They were told that the present investigator would be prepared to go to their respective schools to discuss questions they might have concerning the study. In five of the eight schools tested, teachers requested that the present investigator explain the study in detail. Twenty-five out of a possible 44 teachers participated.

After the identified students' names had been given to the counseling department heads, the investigator went to the schools to test all the students at one time, i.e., including the hippies, in-betweens and straights. The control group was tested in two sittings on two different days. The tests were completed in the following order: OPI, Srole's Anomia Scale and the Question Concerning

Extent Of Interest In Mysticism. All students were given the following introduction to the study:

My name is Wes Penner - I am a graduate student from the University of Alberta. I am presently engaged in a research project which involves nearly all the high schools in the city. Your principal gave me permission to ask a number of teachers in your school to identify a number of students who would represent as wide a range as possible of attitudes toward matters such as religion, school work, meaning in life, fine arts, etc.

Would you begin by filling in the blocks, on the answer sheet, that indicate your school and your sex. Now, let us read the instructions given on the cover of your OPI booklet (read).

The time taken to complete the questionnaires should not exceed 70 minutes, although there is no time limit.

When you have completed the questionnaires, please come to my desk and place your code number, which you will find opposite your name, in the appropriate space on the answer sheet.

Since I may not speak to the whole group again, I would like to sincerely thank you in advance for your cooperation, it is much appreciated.

Since the study was designed to determine whether certain personality characteristics, ordinarily attributed to hippies, existed among the obtained sample, it was particularly important that the influence of the tester's appearance be minimized. Since the investigator wore a beard and fairly long hair, other persons who had a relatively "straight" appearance were asked to assist in the testing. Unfortunately, it was impossible to obtain assistants for more than approximately half the testing time.



## CHAPTER VI

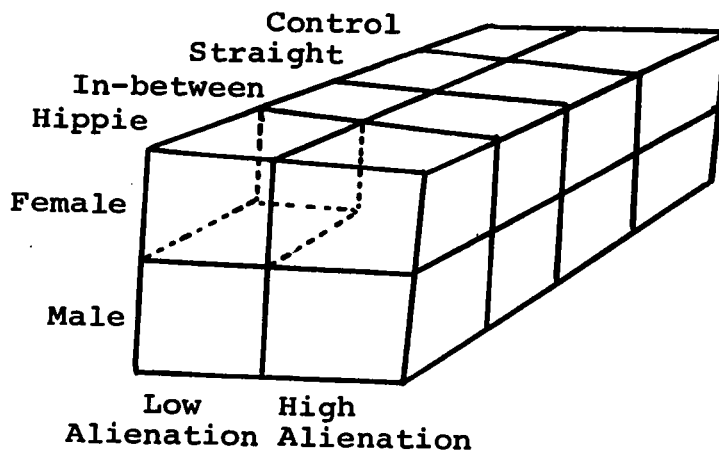
### RESULTS

#### Statistical Analysis

In order to test the hypotheses, an analysis was required which would compare the means of all combinations of categories (see Figure I). There are sixteen cubes; each one represents a mean value.

FIGURE I

ILLUSTRATION SHOWING A 2x2x4  
3-WAY ANALYSIS OF VARIANCE DESIGN



A three-way analysis of variance procedure was adopted for analyzing the major part of the data. The

analysis compared the variability of scores within a group to the variability of scores between groups. An F-ratio was computed which signified whether some significant differences existed between the groups being compared. The .05 level of significance was chosen. Where significant category simple main effects were observed, the Scheffe test was applied to determine a posteriori, which of the ordered pairs of means differed significantly. Since Scheffe's procedure is more rigorous than most other procedures, the present investigator followed Scheffe's recommendation that the .10 level of significance be used instead of the .05 level (Scheffe, 1959). A conventional t-test was used to test for significant differences between means in several cases.

Tables for each of the scales were drawn to represent:

- a) the three-way analysis of variance;
- b) comparisons between ordered pairs of means on those scales where significant category effects were observed (Scheffe Method);
- c) mean raw scores on all scales for the levels of sex, alienation, categories and high and low alienated hippies and straights respectively.

### Hypothesis Testing

#### Primary Hypothesis I

The first primary hypothesis stated that high alienated hippies would score higher than the low alienated straights on the Estheticism scale. A t-statistic of 2.61 ( $p < .05$ ) was found for the difference between the means for the high alienated hippies and the low alienated straights (the means are indicated in Table VII). Thus, primary hypothesis I was accepted.

Secondary Hypothesis I a)

An inspection of Table V indicates that there is a significant category effect. A test, using the Scheffe method for comparing all possible means was carried out

TABLE V  
THREE-WAY ANALYSIS OF VARIANCE ON THE  
ESTHETICISM SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	408.78	408.78	1	21.56	.000*
B (ALIENATION)	16.34	16.34	1	.86	.355
C (CATEGORY)	165.62	55.21	3	2.91	.036*
AB	11.61	11.61	1	.61	.435
AC	102.94	34.31	3	1.81	.147
BC	37.11	12.37	3	.65	.583
ABC	28.70	9.56	3	.50	.680
ERROR					

\* $P < .05$

TABLE VI  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE ESTHETICISM SCALE (SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	1.49	.83	.445
In-Betweens & Controls	.33	.82	.988
Straights & Controls	-1.18	.79	.625
Hippies & Straights	2.67	.83	.038*
In-Betweens & Straights	1.51	.82	.431
Hippies & In-Betweens	1.17	.86	.665

\*P < .10

and the results are presented in Table VI. Secondary hypothesis I a) was supported on the criterion measured by the Estheticism scale. That is, compared with the straights, the hippies did appear to have more diverse interests in artistic matters and activities and a higher level of sensitivity to esthetic stimulation.

Secondary Hypothesis I b)

Hippies did not appear to be more esthetically inclined than the controls as was hypothesized (see Table VI).

TABLE VII

MEAN RAW SCORES ON THE ESTHETICISM SCALE FOR LEVELS  
OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-Betweens	Straights	Controls
Estheticism	14.02	11.15	12.31	12.87	14.11 High Alien- ated 14.25	12.67	11.22 Low Alien- ated 10.98	12.46

### Primary Hypothesis II

The second primary hypothesis stated that high alienated hippies score significantly higher than low alienated straights on the Complexity scale. A t-test was used to compare the two means, 19.71 and 17.52 respectively. A t-statistic of 2.64 ( $p < .05$ ) was found for the difference of means. Primary hypothesis II was supported.

TABLE VIII  
THREE-WAY ANALYSIS OF VARIANCE ON THE  
COMPLEXITY SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	202.38	202.38	1	9.10	.003*
B (ALIENATION)	7.05	7.05	1	.32	.575
C (CATEGORY)	208.71	69.57	3	3.11	.028*
AB	2.94	2.94	1	.13	.718
AC	72.58	24.19	3	1.08	.358
BC	50.88	16.96	3	.76	.519
ABC	4.40	1.47	3	.06	.978
ERROR	3912.88	22.36	175		

\* $p < .05$

### Secondary Hypothesis II a)

Based on the related literature and studies, it was hypothesized that hippies reflect a more experimental and flexible orientation than the straights. The former are more tolerant of ambiguities and uncertainties, more willing to play with new ideas even if they turn out to be a waste of time, more able to see "new" aspects of a problem. Table IX indicates support for the hypothesis.

### Secondary Hypothesis II b)

The hypothesis that the hippies score higher than the controls on the Complexity scale was not upheld (see Table IX).

### Primary Hypothesis III

Support for the hypothesis that high alienated hippies score higher than the low alienated straights on the Autonomy scale was not found. A t-statistic of 1.57 failed to reach the significant .05 level.

### Secondary Hypothesis III a)

The significant main category effect shown in Table XI suggests that a further analysis must be carried out to determine whether hippies scored significantly higher than straights on the Autonomy scale.

It was found that the hippies reflect a greater need for independence than the straights. Also, like the

TABLE IX  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE COMPLEXITY SCALE (SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	1.75	.98	.376
In-Betweens & Controls	1.48	.97	.522
Straights & Controls	.85	.93	.857
Hippies & Straights	2.60	.98	.080*
In-Betweens & Straights	2.33	.97	.138
Hippies & In-Betweens	.27	1.02	.995

\*P < .10

bohemians throughout history, the hippies in the present investigator's sample, tend to react more than the straights to political restraints, religious dogma and current cultural values. Secondary hypothesis III a) was supported.

Secondary Hypothesis III b)

Part b) of the hypothesis indicates that hippies score higher than controls. As the F-ratio was significant, the hypothesis was upheld (see data related to parts a) and b) in Table XII).



TABLE X

MEAN RAW SCORES ON THE COMPLEXITY SCALE FOR LEVELS OF SEX,  
ALIENATION, CATEGORIES AND HIGH AND LOW ALIENATED  
HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-Betweens	Straights	Controls
Complexity	19.91	17.63	18.88	18.67	20.04 High Alien- ated 19.71	19.73	17.24 Low Alien- ated 17.52	18.17

TABLE XI  
THREE-WAY ANALYSIS OF VARIANCE ON  
THE AUTONOMY SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	17.61	17.61	1	.48	.490
B (ALIENATION)	362.24	362.24	1	9.84	.002*
C (CATEGORY)	833.79	277.93	3	7.55	.000*
AB	140.68	140.68	1	3.82	.052
AC	159.34	53.11	3	1.44	.232
BC	136.66	45.56	3	1.24	.298
ABC	40.48	13.50	3	.367	.778
ERROR	6440.89	36.81	175		

\*P < .05

#### Primary Hypothesis IV

High alienated hippies did not score higher than the low alienated straights as hypothesized (see relevant data in Table XIV).

#### Secondary Hypothesis IV a)

The hypothesis that hippies tend, more than the straights, to reject belief in a God and faith in prayer, was not supported.

TABLE XII  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE AUTONOMY SCALE (SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	4.17	1.61	.015*
In-betweens & Controls	2.06	1.60	.450
Straights & Controls	-1.51	1.54	.687
Hippies & Straights	5.68	1.62	.000*
In-betweens & Straights	3.57	1.60	.050*
Hippies & In-betweens	2.11	1.67	.448

\*P < .10

TABLE XIII  
 MEAN RAW SCORES ON THE AUTONOMY SCALE FOR LEVELS OF SEX,  
 ALIENATION, CATEGORIES AND HIGH AND LOW ALIENATED  
 HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories		
	Female	Male	Low	High	Hippies	In-betweens	Straights
Autonomy	28.38	27.36	29.04	26.08	30.57 High Alien- ated 29.41	29.06	25.37 Low Alien- ated 26.53
							26.65

TABLE XIV  
THREE-WAY ANALYSIS OF VARIANCE ON THE  
RELIGIOUS ORIENTATION SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	.15	.15	1	.01	.934
B (ALIENATION)	.99	.99	1	.05	.830
C (CATEGORY)	67.42	22.47	3	1.05	.370
AB	17.83	17.83	1	.84	.362
AC	87.60	29.20	3	1.37	.254
BC	58.14	19.38	3	.91	.438
ABC	69.65	23.22	3	1.09	.356
ERROR	3733.72	21.34	175		

\*P < .05

TABLE XV  
MEAN RAW SCORES ON THE RELIGIOUS ORIENTATION SCALE FOR LEVELS OF SEX,  
ALIENATION, CATEGORIES AND HIGH AND LOW ALIENATED  
HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Religious Orientation	15.83	15.84	15.65	16.03	16.48 High Alien- ated 16.30	16.06	14.80 Low Alien- ated 14.66	16.06

TABLE XVI  
THREE-WAY ANALYSIS OF VARIANCE ON THE  
IMPULSE EXPRESSION SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	5.53	5.53	1	.09	.766
B (ALIENATION)	122.86	122.86	1	.20	.162
C (CATEGORY)	991.31	330.44	3	5.29	.002*
AB	12.44	12.44	1	.20	.656
AC	76.54	25.51	3	.41	.747
BC	310.69	103.56	3	1.66	.178
ABC	38.40	12.80	3	.20	.893
ERROR					

\*P < .05

#### Secondary Hypothesis IV b)

Hippies and controls did not score differently on the Religious Orientation scale.

The relatively high intellectual disposition of the hippies (as evidenced by the relatively high Estheticism, Complexity and Autonomy scale scores) has seemingly not led them to automatically reject all of their religion-based values.

#### Primary Hypothesis V

The fifth primary hypothesis, predicting that high

TABLE XVII  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS ON  
THE IMPULSE EXPRESSION SCALE (SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	1.05	2.74	.940
In-betweens & Controls	-1.70	2.70	.784
Straights & Controls	-5.04	2.61	.023*
Hippies & Straights	6.08	2.74	.005*
In-betweens & Straights	3.34	2.71	.253
Hippies & In-betweens	2.75	2.84	.448

\* $P < .10$

alienated hippies score higher than the low alienated straights on the Impulse Expression scale was supported. A t-statistic of 4.50 ( $P < .05$ ) was found for the difference between the means 40.10 and 32.37 respectively.

#### Secondary Hypotheses V a)

An inspection of Table XVII indicates that hippies, as hypothesized, prefer unconventionality. Unlike the straights, the hippies often act on the spur of the moment without stopping to think, do not really enjoy being with people who are never profane, often express ideas that are impractical and even a bit wild and generally act impulsively (Heist and Yonge, 1968).



TABLE XVIII  
MEAN RAW SCORES ON THE IMPULSE EXPRESSION SCALE FOR LEVELS  
OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweeners	Straights	Controls
Impulse Expression	36.53	36.85	35.54	37.85	39.43 High Alien- ated 40.10	36.50	32.80 Low Alien- ated 32.37	38.23

TABLE XIX  
THREE-WAY ANALYSIS OF VARIANCE ON THE  
PRACTICAL OUTLOOK SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	275.82	275.82	1	10.08	.002*
B (ALIENATION)	118.94	118.94	1	4.35	.039*
C (CATEGORY)	371.72	123.91	3	4.53	.004*
AB	147.28	147.28	1	5.38	.022*
AC	112.63	37.54	3	1.37	.253
BC	92.29	30.76	3	1.12	.341
ABC	34.65	11.55	3	.42	.737
ERROR	4789.77	27.37	175		

\* $P < .05$

Secondary Hypothesis V b)

Support was not found for the hypothesis that hippies score higher than controls on the Impulse Expression scale (see Tables XVII and XVIII).

Primary Hypothesis VI

A t-statistic of .64 ( $P < .05$ ) failed to indicate that the high alienated hippies score lower than the low alienated straights on the Practical Outlook scale.

Primary hypothesis VI was not supported.

TABLE XX  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE PRACTICAL OUTLOOK SCALE  
(SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	-2.89	1.11	.077*
In-betweens & Controls	-3.18	1.18	.039*
Straights & Controls	- .43	1.14	.983
Hippies & Straights	-2.46	1.20	.173
In-betweens & Straights	-2.75	1.19	.099*
Hippies & In-betweens	.29	1.24	.910

\* $P < .10$

Secondary Hypotheses VI a)

An analysis of the significant main category effect, using the Scheffe method indicates that a number of significant differences exist among the means (see Table XX). However, no support was found for the hypothesis that hippies score lower than straights on the Practical Outlook scale.

Secondary Hypothesis VI b)

Support was found for the hypothesis that hippies score lower than controls. Low scorers on the Practical Outlook scale find a greater appeal in ideas than in

TABLE XXI  
 MEAN RAW SCORES ON THE PRACTICAL OUTLOOK SCALE FOR LEVELS  
 OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
 ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories		
	Female	Male	Low	High	Hippies	In-betweens	Straights Controls
Practical Outlook	11.83	14.29	12.26	13.86	11.79 High Alien- ated 12.59	11.50	14.25 Low Alien- ated 13.45  14.68

TABLE XXII  
THREE-WAY ANALYSIS OF VARIANCE ON THE  
MASCULINITY-FEMININITY SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	4054.84	4054.84	1	139.88	.000*
B (ALIENATION)	5.02	5.02	1	.17	.678
C (CATEGORY)	94.95	31.65	3	1.09	.354
AB	.30	.30	1	.01	.918
AC	226.29	75.43	3	2.60	.100
BC	50.84	16.95	3	.58	.626
ABC	42.62	14.21	3	.49	.690
ERROR	5072.81	28.99	175		

\* $P < .05$

pragmatic facts, prefer the philosopher to the practical man, enjoy uncertainty and unpredictability and perhaps like the bohemian minstrels of the sixteenth century, seek to transcend the menial human existence so characteristic of their fellowmen.

#### Primary Hypothesis VII

It was hypothesized that high alienated hippies score lower (i.e., feminine) than the low alienated straights. A t-statistic of .64,  $P < .05$  does not support the hypothesis.

TABLE XXIII  
MEAN RAW SCORES ON THE MASCULINITY-FEMININITY SCALE FOR LEVELS  
OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Masculinity- Femininity	20.73	30.13	25.60	25.26	24.59 High Alien- ated 24.42	25.94	26.32 Low Alien- ated 26.49	24.87

Secondary Hypothesis VII a)

Apparent differences between the raw score means of the hippies and the straights on Masculinity-Femininity do not approach significance. Therefore, the hypothesis was not upheld.

Secondary Hypothesis VII b)

The hippies, contrary to the hypothesis, did not score lower than the controls on the Masculinity-Femininity scale.

Perhaps the lack of support for the primary and secondary hypotheses suggests that a feminine appearance among the hippie students does not, in fact, indicate feminine interests.

Primary Hypothesis VIII

The eighth primary hypothesis stated that high alienated hippies score higher than low alienated straights on the Question Concerning Extent Of Interest In Mysticism. The means (3.22 and 3.00 respectively, were found not be significantly different ( $t = 1.06$ ,  $P < .05$ ). Primary hypothesis VIII was not supported.

Secondary Hypothesis VIII a)

Although a significant category effect was observed and further analyzed using the Scheffe method, a significant difference was not found between the hippies and the

TABLE XXIV  
THREE-WAY ANALYSIS OF VARIANCE ON THE QUESTION  
CONCERNING EXTENT OF INTEREST  
IN MYSTICISM

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	11.78	11.78	1	6.12	.014*
B (ALIENATION)	3.62	3.62	1	1.88	.172
C (CATEGORY)	18.10	6.03	3	3.14	.027*
AB	1.49	1.49	1	.77	.381
AC	12.64	4.21	3	2.19	.091
BC	11.52	3.84	3	2.00	.116
ABC	.42	.14	3	.07	.975
ERROR	336.63	1.92	175		

\*P < .05

straights on the Question Concerning Extent Of Interest In Mysticism (see Table XXVI).

Secondary Hypothesis VIII b)

As indicated in Table XXVI, hippies did not score significantly higher than controls on the Question Concerning Extent Of Interest In Mysticism.



TABLE XXV

RAW MEAN SCORES ON THE QUESTIONNAIRE CONCERNING INTEREST IN MYSTICISM FOR LEVELS OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Interest in Mysticism	3.60	3.06	3.47	3.23	3.35 High Alien- ated 3.22	3.50	2.86 Low Alien- ated 3.00	3.71

TABLE XXVI  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE QUESTIONNAIRE CONCERNING INTEREST IN  
MYSTICISM (SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	- .35	.84	.670
In-betweens & Controls	- .24	.08	.876
Straights & Controls	- .84	.08	.034*
Hippies & Straights	.50	.84	.405
In-betweens & Straights	.61	.83	.226
Hippies & In-betweens	- .11	.87	.988

\*P < .10

#### Ancillary Findings

The subsidiary findings which do not specifically constitute part of the research design for hypothesis testing will now be presented. The results reported have to do with various scales in the OPI and the Question Concerning Extent Of Interest In Mysticism. Since the scales are clustered into groups, it seems important that the relevant findings on all scales be discussed.

#### Part A

\*

This section consists of findings which pertain to

the foregoing analyses but do not specifically relate to the hypotheses tested. The findings however, are interesting in terms of the present study.

Sex differences were observed on five of the eight scales. Females scored higher on Estheticism, Complexity, the Questionnaire Concerning Extent Of Interest In Mysticism and lower on the Masculinity-Femininity scale (i.e., feminine). Also, sex by alienation (i.e., AB) interaction was found on the Practical Outlook scale (see

FIGURE II

INTERACTION BETWEEN SEX AND ALIENATION  
ON THE PRACTICAL OUTLOOK SCALE

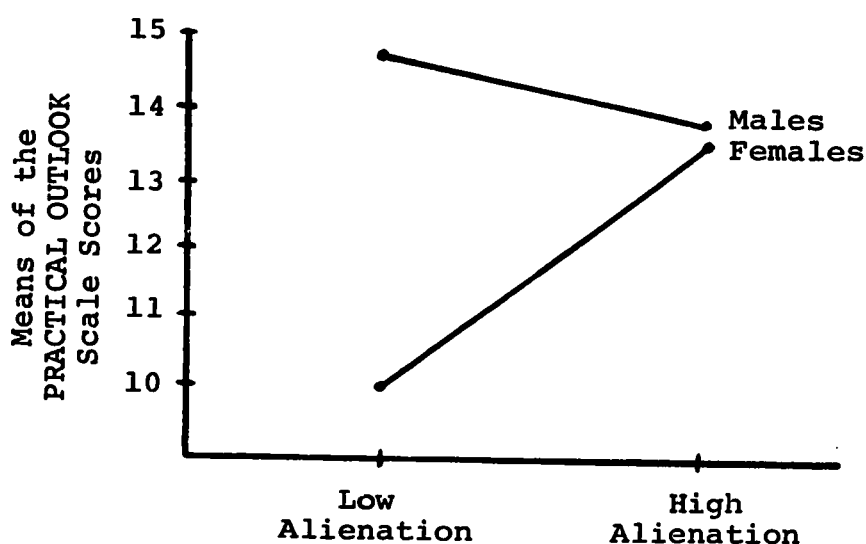


Table XIX, p. 71). A t-statistic of 4.29 ( $P < .05$ ) indicates that low alienated males score higher (i.e., they are more practical) than the low alienated females. No

difference was found between the high alienated males and the high alienated females ( $t = .30$ ,  $P < .05$ ). Figure II is a graphic representation of the sex by alienation effect on the Practical Outlook scale.

### Part B

The findings indicated in Part B pertain to OPI scales not mentioned in the hypothesis section, i.e., the Thinking Introversion, the Theoretical Orientation, the Social Extroversion, the Personal Integration, the Anxiety Level, the Altruism and the Response Bias scales.

TABLE XXVII  
THREE-WAY ANALYSIS OF VARIANCE ON  
THE THINKING INTROVERSION SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	73.52	73.52	1	1.38	.241
B (ALIENATION)	190.81	190.81	1	3.59	.060
C (CATEGORY)	468.23	156.08	3	2.94	.035*
AB	95.31	95.31	1	1.79	.182
AC	106.20	35.40	3	.67	.574
BC	183.13	61.04	3	1.15	.331
ABC	21.27	7.09	3	.13	.940
ERROR	9297.88	53.13	175		

\* $P < .10$

TABLE XXVIII  
COMPARISONS BETWEEN ORDERED PAIRS OF MEANS  
ON THE THINKING INTROVERSION SCALE  
(SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	2.78	2.33	.349
In-betweens & Controls	4.02	2.30	.075*
Straights & Controls	.76	2.22	.967
Hippies & Straights	2.02	2.33	.629
In-betweens & Straights	3.26	2.30	.207
Hippies & In-betweens	-1.41	2.41	.887

\* $P < .10$

1) Statistical Findings Pertaining To The Thinking Introversion Scale

Inspection of Table XXVII indicates a significant main category effect. Although significant main effects were obtained, only the in-betweens and the controls differed significantly (see Table XXVIII).

2) Statistical Findings Pertaining To The Theoretical Orientation Scale

The data reflected in Table XXX indicate that significant sex, alienation, category and sex by category (i.e., AC interaction) effects exist.

TABLE XXIX  
MEAN RAW SCORES ON THE THINKING INTROVERSION SCALE FOR LEVELS  
OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Thinking Introversion	24.21	22.95	24.60	22.56	24.46 High Alien- ated 23.45	25.71	22.45 Low Alien- ated 23.47	2.69

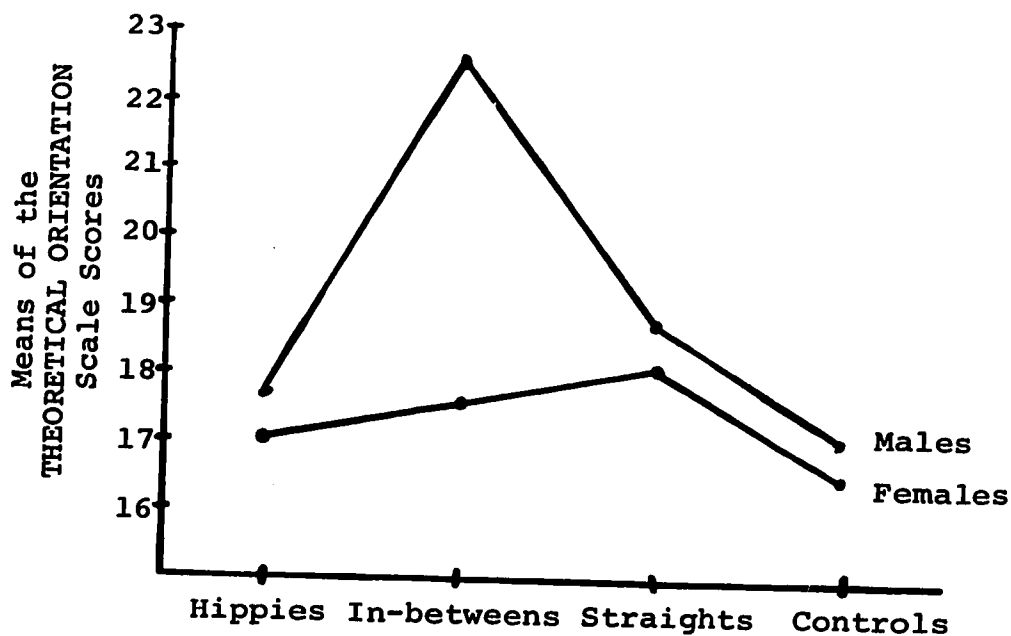
TABLE XXX  
THREE-WAY ANALYSIS OF VARIANCE ON THE  
THEORETICAL ORIENTATION SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	169.38	169.38	1	7.72	.006*
B (ALIENATION)	90.63	90.63	1	4.13	.044*
C (CATEGORY)	237.59	79.20	3	3.61	.014*
AB	.002	.002	1	.00	.993
AC	199.16	66.39	3	3.03	.031*
BC	299.09	9.94	3	.45	.715
ABC	116.37	38.79	3	1.77	.155
ERROR	3837.57	21.92	175		

\* $P < .05$

The AC interaction effect is depicted in Figure III. Only the in-between females and males differed on the TO scale ( $t = 3.61$ ,  $P < .05$ ). The females did not differ significantly from the males in Theoretical Orientation at the hippie, straight or control levels ( $t$ 's = .49, .10, .74 respectively). The main effects of sex and alienation respectively indicate that males scored significantly higher than females and that low alienated subjects scored significantly higher than high

FIGURE III  
INTERACTION BETWEEN SEX AND CATEGORIES  
ON THE THEORETICAL ORIENTATION  
SCALE



alienated subjects (see Table XXXI for the values of the means).

Since high scoring respondents on this scale tend to enjoy reading about science, enjoy doing experiments and conducting research, it is perhaps understandable that the males scored significantly higher than females.

A further analysis of the main category effect, using the Scheffe method was performed. The data in Table XXXII reveal that significant differences exist between the in-betweens and the hippies, and between the



TABLE XXXI

MEAN RAW SCORES ON THE THEORETICAL ORIENTATION SCALE FOR LEVELS  
OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Theoretical Orientation	17.34	19.26	19.00	17.60	17.62 High Alien- ated 17.61	20.14	18.31 Low Alien- ated 19.01	17.13

TABLE XXXII  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE THEORETICAL ORIENTATION SCALE  
(SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	.49	.96	.970
In-betweens & Controls	3.01	.95	.025*
Straights & Controls	1.19	.92	.675
Hippies & Straights	- .70	.96	.917
In-betweens & Straights	1.83	.95	.322
Hippies & In-betweens	-2.53	.10	.097*

\* $P < .10$

in-betweens and the controls. Again, Table XXXI indicates the raw mean values of each category.

In combining the four intellectual disposition scales, (TI, TO, Co, Es) the general assumption can be made that hippies and high alienated hippies and females, more than the straights, low alienated straights, controls or males, seek learning for its own sake. Similarly, the former groups tend to be relatively more esthetic, literary and "arty" than the latter groups.

TABLE XXXIII  
THREE-WAY ANALYSIS OF VARIANCE ON  
THE SOCIAL EXTROVERSION SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	401.00	401.00	1	8.70	.004*
B (ALIENATION)	63.93	63.93	1	1.39	.240
C (CATEGORY)	116.17	38.72	3	.84	.473
AB	1.68	1.68	1	.04	.849
AC	87.43	29.15	3	.63	.595
BC	92.91	30.97	3	.67	.570
ABC	132.30	44.10	3	.96	.414
ERROR	8062.70	46.07	175		

\*P  $\leq$  .05

TABLE XXXIV

MEAN RAW SCORES ON THE SOCIAL EXTROVERSION SCALE FOR LEVELS  
OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Social Extroversion	23.15	20.18	22.35	20.98	21.54 High Alien- ated 22.30	22.10	22.67 Low Alien- ated 21.90	20.33

TABLE XXXV  
THREE-WAY ANALYSIS OF VARIANCE ON  
THE PERSONAL INTEGRATION SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	119.91	119.91	1	1.77	.185
B (ALIENATION)	495.44	495.44	1	7.32	.008*
C (CATEGORY)	806.38	268.79	3	3.97	.009*
AB	13.47	13.47	1	.20	.656
AC	331.94	110.65	3	16.34	.183
BC	595.56	198.52	3	2.88	.052
ABC	102.44	34.15	3	.50	.680
ERROR	11848.40	67.71	175		

\*P < .05

3) Statistical Findings Pertaining To The Social Extroversion Scale

The data in Table XXXIII indicate a significant main sex effect. Table XXXIV points out that females scored higher than males. The popularized idea that females are more gregarious than males was supported by these data.

4) Statistical Findings Pertaining To The Personal Integration Scale

An inspection of Table XXXV indicates that there

TABLE XXXVI

MEAN RAW SCORES ON THE PERSONAL INTEGRATION SCALE FOR LEVELS  
OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Personal Integration	22.72	24.54	25.39	22.09	25.34 High Alien- ated 23.70	23.88	25.39 Low Alien- ated 27.03	20.31

TABLE XXXVII  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE PERSONAL INTEGRATION SCALE  
(SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	5.03	2.97	.040*
In-betweens & Controls	3.57	2.93	.230
Straights & Controls	5.08	2.83	.030*
Hippies & Straights	- .05	2.97	1.000
In-betweens & Straights	-1.51	2.93	.855
Hippies & In-betweens	1.46	3.08	.876

\*P < .10

are significant main alienation and category effects. Table XXXVI represents a comparison of means indicating that with regard to the main alienation effect, low alienated subjects scored higher than high alienated subjects.

Since there was a significant F-ratio on main category effect, the Scheffe method was used to compare all means (see Table XXXVII). It was found that hippies scored differently from controls and that the straights scored differently from the controls. Again, Table XXXVI reflects the respective sizes of the means. A t-statistic

TABLE XXXVIII  
THREE-WAY ANALYSIS OF VARIANCE ON  
THE ANXIETY LEVEL SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	52.05	52.05	1	2.89	.091
B (ALIENATION)	24.60	24.60	1	1.37	.244
C (CATEGORY)	48.94	16.31	3	.91	.440
AB	24.42	24.42	1	1.36	.246
AC	47.11	15.70	3	.87	.457
BC	58.46	19.49	3	1.08	.358
ABC	5.27	1.76	3	.10	.961
ERROR	3153.46	18.02	175		

\* $P < .05$

of -3.32 ( $P < .05$ ) indicated a significant difference between the means for high alienated hippies and the low alienated straights, i.e., the former group scored lower than the latter group.

Friesen (1969) concluded that the Vancouver hippies do not suffer from personality disorders. In the present investigator's study the hippies, compared with a randomly selected group of students, in fact, showed less emotional disturbance or social alienation. The latter finding must be interpreted in context of the SE, IE, AL



and PI scale scores (Social Emotional cluster). Only the results on the IE scale managed to distinguish the hippies from the straights - the former group apparently has a need to rebel and express itself aggressively. Generally then, it would seem that hippies and straights are about equally well socially and emotionally adjusted.

5) Statistical Findings Pertaining To The Anxiety Level

According to Table XXXVIII, no significant differences were obtained. Table XXXIX indicates how close the mean scores of the various groups were. Interestingly, all means are well below the standardized mean obtained by Heist and Yonge (1968) on 7,283 College Freshmen at 37 American Institutions. Low scorers tend to be more sensitive, frequently find themselves worrying and often feel that difficulties are piling up. It should be stressed that the descriptions of the students, even the most extreme, should not be interpreted as psychopathological.

6) Statistical Findings Pertaining To The Altruism Scale

Table XL indicates high significant sex, alienation, category main effects.

According to Table XL, females scored higher than males and low alienated subjects scored higher than high

TABLE XXXIX  
 MEAN RAW SCORES ON THE ANXIETY LEVEL SCALE FOR LEVELS  
 OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
 ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Anxiety Level	9.33	10.49	10.23	9.43	9.85 High Alien- ated 9.48	10.24	10.32 Low Alien- ated 10.69	9.04

TABLE XL  
THREE-WAY ANALYSIS OF VARIANCE ON  
THE ALTRUISM SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	785.92	785.92	1	31.32	.000*
B (ALIENATION)	329.13	329.13	1	13.12	.000*
C (CATEGORY)	383.54	127.85	3	5.10	.002*
AB	7.37	7.37	1	.29	.589
AC	33.67	11.22	3	.45	.720
BC	312.46	105.82	3	3.90	.054
ABC	80.11	26.70	3	1.06	.366
ERROR	4391.13	26.09	175		

\*P < .05

TABLE XLI  
 MEAN RAW SCORES ON THE ALTRUISM SCALE FOR LEVELS  
 OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
 ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Altruism	20.40	16.26	19.90	16.89	18.30 High Alien- ated 16.46	20.25	18.57 Low Alien- ated 19.91	16.20

TABLE XLII  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE ALTRUISM SCALE  
(SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	2.10	1.10	.265
In-betweens & Controls	4.04	1.09	.002*
Straights & Controls	2.36	1.05	.154
Hippies & Straights	- .26	1.10	.996
In-betweens & Straights	1.68	1.09	.459
Hippies & In-betweens	-1.95	1.14	.348

\*P < .10

alienated subjects. An analysis of the main category effect indicates that the only pair of means that differed significantly was the In-betweens and the Controls.

A t-statistic of -3.28 indicated that the low alienated straights tend to be more trusting than the high alienated hippies, in their relations with others. Also, the former group has a greater desire to help those in need. The high alienated hippies, on the other hand, tend to be, comparatively speaking, more spiteful and feel that people pretend to care more than they really do.

TABLE XLIII  
THREE-WAY ANALYSIS OF VARIANCE ON  
THE RESPONSE BIAS SCALE

Source	S.S.	M.S.	D.F.	F.	P.
A (SEX)	146.92	146.92	1	11.88	.001*
B (ALIENATION)	37.08	37.08	1	3.00	.090
C (CATEGORY)	183.03	61.01	3	4.94	.003*
AB	.07	.07	1	.01	.939
AC	83.17	27.72	3	2.24	.090
BC	111.21	37.07	3	2.84	.053
ABC	29.47	9.82	3	.79	.498
ERROR	2163.34	12.36	175		

\*P < .05

On the same scale, Whittaker and Watts (1969) found no difference between the 'fringe' non-students on the Berkeley campus and a randomly selected group of Berkeley students.

7) Statistical Findings Pertaining To The Response Bias Scale

The analysis of variance data in Table XLIII indicates significant main sex and category effects.

Females scored significantly lower than males and

TABLE XLIV  
MEAN RAW SCORES ON THE RESPONSE BIAS SCALE FOR LEVELS  
OF SEX, ALIENATION, CATEGORIES AND HIGH AND LOW  
ALIENATED HIPPIES AND STRAIGHTS RESPECTIVELY

Scale	Sex		Alienation		Categories			
	Female	Male	Low	High	Hippies	In-betweens	Straights	Controls
Response Bias	9.14	10.92	10.48	9.58	9.52 High Alien- ated 9.17	10.72	11.15 Low Alien- ation 11.60	8.63

TABLE XLV  
COMPARISON BETWEEN ORDERED PAIRS OF MEANS FOR THE  
HIPPIES, IN-BETWEENS, STRAIGHTS AND CONTROLS  
ON THE RESPONSE BIAS SCALE  
(SCHEFF'E METHOD)

Source	Estimated Variance	Variance	P
Hippies & Controls	.99	.54	.614
In-betweens & Controls	2.09	.53	.046*
Straights & Controls	2.52	.52	.008*
Hippies & Straights	-1.53	.54	.232
In-betweens & Straights	- .43	.54	.951
Hippies & In-betweens	- .11	.56	.541

\* $P < .10$

the in-betweens and straights scored higher than the controls. Table XLIV reflects the comparative mean scores and Table XLV presents the Scheffe comparison of means data.

A t-statistic of 2.97 ( $P < .05$ ) indicates that the high alienated hippies scored differently from the low alienated straights. High alienated hippies scored significantly lower than the low alienated straights which suggests that the former group is more disclosing and less interested in impressing the reader.



## CHAPTER VII

### SUMMARY, IMPLICATIONS AND CONCLUSIONS

#### Summary

The primary purpose of the present investigator was to determine whether differences of personality exist between a group of grade 12 students defined as high alienated hippies and a group of grade 12 students defined as low alienated straights (primary hypotheses). Also, the present investigator attempted to determine whether having knowledge of dress and general behavior alone, i.e., without an indication of the extent of alienation, can be used as a predictor of various aspects of a grade 12 student's personality (secondary hypotheses).

The Omnibus Personality Inventory (Heist and Yonge, 1968) was used to test the primary hypotheses which, based on related literature, indicated that high alienated hippies would score differently from the low alienated straights on the Estheticism, Complexity, Autonomy, Religious Orientation, Impulse Expression, Practical Outlook and Masculinity-Femininity scales. The present investigator also hypothesized that the former group would score differently from the latter group on a Question Concerning Extent Of Interest In Mysticism.

Three of the eight primary hypotheses were upheld.

High alienated hippies scored higher than the low alienated straights on the Estheticism, Complexity and Impulse Expression scales. The fact that only three of the prime hypotheses were supported warrants discussion. Perhaps Srole's Anomia scale is not the best instrument to use to differentiate the high alienated hippies from the low alienated straights. Response Bias, Autonomy and Practical Outlook, for instance, have recurring themes of a search for dominance, a need for change and a feeling of anti-authoritarianism which do not really imply a relationship to Srole's Anomia scale (see Appendix III).

The secondary hypotheses were stated in two parts: a) and b). Part a) indicated that the hippies would score differently from the straights on the eight scales mentioned above. Part b) indicated that the hippies would score differently from the controls on the eight scales mentioned above.

As predicted:

- 1) hippies scored significantly higher than straights on the Estheticism, Complexity, Autonomy and Impulse Expression scales;
- 2) hippies scored significantly higher than controls on the Autonomy scale; and
- 3) hippies scored significantly lower than the controls on the Practical Outlook scale.

No significant differences were found between the hippies and the straights or between the hippies and the controls on the Religious Orientation, Masculinity-Femininity or the Question Concerning Extent Of Interest In Mysticism.

In-betweens, who were included in the sample, generally obtained mean scores somewhere between the hippies and the straights.

General findings and trends appear to indicate that the hippies compared with the straights, have a somewhat stronger "quest" for knowledge. However, as to actual performance, no generalization or claim can be made from the data.

Scores on the Authoritarian Syndrome scales suggest that hippies are relatively more non-authoritarian thinking and have a greater need for independence than the straights.

Of the four Social-Emotional Adjustment scales, i.e., Social Extroversion, Impulse Expression, Practical Outlook and Altruism, only the Impulse Expression scale seemed to significantly distinguish the hippies from the straights. Hippies tend to be more impulsive, rebellious and unconventional. Generally, however, hippies and straights tend to be equally well socially and emotionally adjusted and integrated.

The other Personality Scales including the Altruism, Practical Outlook, Masculinity-Femininity and Response Bias subtests do not readily fit into meaningful clusters. They can however, be useful in interpreting the whole profile. The scores on the Altruism scale suggest that females, low alienated subjects and low alienated straights tend to have a greater concern for others than males, high alienated subjects and high alienated hippies, respectively. As comparatively low scorers on the Practical Outlook scale, hippies' scores added to the above mentioned suggestion, that they have a greater interest in learning than the straights. Masculinity-Femininity scores, contrary to what was predicted, did not distinguish the hippies from the straights. A highly significant difference however, was found between the females and males (feminine direction of the scale) thus suggesting that high construct validity characterizes the scale.

Significant sex differences were found on the Es, Co, SE, PO, TO, RB, and on the Question Concerning Extent Of Interest In Mysticism. Males scored higher on the PO, TO and M-F. In all other cases females scored higher than males.

#### Implications and Discussion

The investigator's hunch was that just as certain aspects of college and university students' life styles

can be predicted on the basis of dress and behaviors, certain aspects of high school students' life style can also be predicted on the basis of dress and behaviors. The hunch was at least partially right. Based on outward appearance and behaviors, grade 12 students were divided into three groups. The two extreme groups, i.e., the hippies and the straights did in fact score differently on a number of personality variables. Such a finding suggests that:

1. in a mobile and complex society such as ours, it is understandable that students might appreciate some guidance as to how they might seek out others who are most compatible with them; based on the data of the present study, it seems that external appearance and general behavior can, to a certain extent, act as such a guide;

2. knowledge gained of the extreme groups of grade 12 students be used by educators, to relate better to the students. Hippies are often described by mass media in sensational and dramatic terms. The present investigation represents an attempt at systematically studying the personality correlates of the hippie-type grade 12 students. Hopefully the knowledge of hippies, outlined in this study, will further the cause of improving communication between educators and high school hippies.

The Question Concerning Extent Of Interest In

Mysticism was designed to measure the respondents' extent of interest in mysticism. The instrument did not discriminate the hippies from the straights. It is suggested that the lack of support for the hypothesis concerning the extent of interest in mysticism, does not rule out the possibility that the hippies, more than the straights, view life as a mystic. The present investigator suggests that researchers may profitably attempt to develop a scale that could distinguish between the Weltanschauung of the mystics and the non-mystics. Such a scale might include a clearly defined description of what is meant by mysticism and consist of items or behaviors that would be sensitive to the constructs associated with the definition given.

General findings seem to suggest that the grade 12 Edmonton public school students who have adopted bohemian dress and behaviors approximate more closely than their straight looking and behaving counterparts, the historical bohemian described in the first chapter of this thesis. The esthetic interests, the need for independence, the pleasure in dealing with abstract and philosophical ideas characterize so appropriately, Socrates, Buddha and the hippie group included and described in this investigation.

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**APPENDIX I**

**INSTRUCTIONS TO TEACHERS**

**CHARACTERISTICS OF CATEGORIES**

## APPENDIX I

### INSTRUCTIONS TO TEACHERS

The researcher is aware of the gross dangers involved in stereotyping students and then treating them as though they are no longer individuals but rather a phenomenon which is either good or bad, significant or insignificant, etc. However, it is clear to all of us that certain students do have at least several external characteristics which they share to a lesser or greater degree. It is important, as far as this study is concerned, to determine what major attitudes, values and interests are shared by students whose external characteristics are most closely described under the three headings, Categories A, B and C (See the following Page).

Please choose a girl and a boy from your grade 12 English 30 or/and 33 class(es), who best fit the descriptions of each of the three mentioned categories. Find, attached to the top right hand corner of this page, a narrow slip of paper which has your name and six squares on it. In each square, print the name of a girl and a boy (in that order) who fit each of the three descriptions. Please pick the students on the basis of my description only, i.e., try not to allow your own biases to determine who you choose.



See SAMPLE below:

	A	A	B	B	C	C
Mrs. M.	Mary	Peter	Jane	Joe	Sally	Len
Stewart	241	242	243	243	245	246
	Jones	Matheson	Brown	Steine	Tanner	Baker

Now forward the slip of paper to the head of the counseling department of your school. He/she will be responsible for scheduling the students for a 60-70 minute period of testing which will be done by the researcher and his assistant. A brief summary of the results of this study will be sent to you.

Thanking you in advance,

Wes Penner

# CHARACTERISTICS OF CATEGORIES

A	B	C
<p><u>General Appearance</u></p> <p>They have long hair.</p> <p>They display facial hair.</p> <p>The female counterparts wear little or no make-up and long straight hair, hanging loosely.</p> <p>Wear avant-garde dress and jewelry.</p> <p>Expression on their faces reflects confusion.</p> <p>Poor posture, e.g., slouching and dragging feet.</p> <p>Do not appear to be very healthy, i.e., pale and tired looking.</p>	<p><u>General Appearance</u></p> <p>Consider these characteristics to be somewhere between the two extremes -- Categories A and C.</p>	<p><u>General Appearance</u></p> <p>Clothes are inconspicuous.</p> <p>They are neat and tidy.</p> <p>Posture is acceptable, i.e., they pick up their feet when they walk and hold their bodies erect.</p> <p>The boys' hair, according to <u>your</u> standards, is not conspicuously long.</p> <p>They appear to be healthy, robust and happy.</p>

CHARACTERISTICS OF CATEGORIES (continued)

A	B	C
<p><u>General Behavior</u></p> <p>Participate in few extra-curricular activities such as History Clubs, Athletics or Debating Clubs.</p> <p>Often in a group leaning against the walls or huddled in a corner.</p> <p>Appear to be apathetic and lazy.</p> <p>Suspected of taking drugs.</p> <p>Critical of their school, i.e., social events, rules, curriculum, etc.</p>	<p><u>General Behavior</u></p> <p>Consider these characteristics to be somewhere between the two extremes -- Categories A and C.</p>	<p><u>General Behavior</u></p> <p>Participate in extra-curricular activities such as History Clubs, Athletics or Debating Clubs.</p> <p>They seem to be energetic.</p> <p>Their behavior reflects purpose and interest in what is going on around them.</p> <p>They appear to be interested in getting good marks.</p>

**APPENDIX II**

**OMNIBUS PERSONALITY INVENTORY (OPI)**

## APPENDIX II

### OMNIBUS PERSONALITY INVENTORY (OPI)

The OPI was originally designed to assess the attitudes, values and interests particularly relevant in the areas of normal ego-functioning subjects. Single or multiple scales were included which would permit assessment of social-emotional maturity of social concern, of ability to interrelate with others, of a masculinity-femininity syndrome, of a theoretical orientation and of esthetic interests and sensitivities. Fourteen scales have been clustered into the following groups: Intellectual Disposition, Authoritarian Syndrome, Social Emotional Adjustment and Other Personality Scales.

The information in related literature and studies of the hippie life style seem to suggest that the OPI is an instrument that will accommodate well the objectives set forth by the present investigator. The items were responded to with either a true (T) or a false (F).

#### Definitions Of The Fourteen Scales

##### Intellectual Disposition

##### 1) Thinking Introversion (TI)

Persons scoring high on this 43 item scale are characterized by a liking for reflective thought and

academic activities. They express interests in a broad range of ideas found in a variety of areas, such as literature, art and philosophy. Their thinking is less dominated by immediate conditions and situations, or by commonly accepted ideas, than that of thinking extroverts (low scorers). Most extroverts show a preference for overt action and tend to evaluate ideas on the basis of their practical, immediate application, or to entirely reject or avoid dealing with ideas and abstractions.

2) Theoretical Orientation (TO)

This 33 item scale measures an interest in, or orientation to, a more restricted range of ideas than is true of TI. High scorers indicate a preference for dealing with theoretical concerns and problems and for using the scientific method in thinking; many exhibit an interest in science and in scientific activities.

3) Estheticism (Es)

High scorers on this 24 item scale endorse statements indicating diverse interests in artistic matters and activities and a high level of sensitivity and response to esthetic stimulation. The content of the statements in this scale extends beyond painting, sculpture and music and includes interests in literature and dramatics.

4) Complexity (Co)

This 32 item measure reflects an experimental and flexible orientation rather than a fixed way of viewing

and organizing phenomena. High scorers are tolerant of ambiguities and uncertainties; they are fond of novel situations and ideas. Most persons high on this dimension prefer to deal with complexity, as opposed to simplicity, and very high scorers are disposed to seek out and to enjoy diversity and ambiguity.

### Authoritarian Syndrome

#### 5) Autonomy (Au)

The characteristic measured by this 43 item scale is composed of liberal, non-authoritarian thinking and a need for independence. High scorers show a tendency to be independent of authority as traditionally imposed through social institutions. They oppose infringements on the rights of individuals and are tolerant of viewpoints other than their own; they tend to be realistic, intellectually and politically liberal, and much less judgmental than low scorers.

#### 6) Religious Orientation (RO)

High scorers on the 26 item are skeptical of conventional religious beliefs and practices and tend to reject most of them, especially those that are orthodox or fundamentalistic in nature. Persons scoring around the mean manifest a moderate view of religious beliefs and practices; low scorers manifest a strong commitment to Judaic-Christian beliefs, tend to be conservative in

general and are frequently rejecting of other viewpoints.

### Social Emotional Adjustment

#### 7) Social Extroversion (SE)

This 40 item scale reflects a preferred style of relating to people in a social context. High scorers display a strong interest in being with people and they seek social activities and gain satisfaction from them. The social introvert (low scorer) tends to withdraw from social contacts and responsibilities.

#### 8) Impulse Expression (IE)

This 59 item scale assesses a general readiness to express impulses and to seek gratification either in conscious thought or in overt action. High scorers have an active imagination, value sensual reactions and feelings; very high scorers have frequent feelings of rebellion and aggression.

#### 9) Personal Integration (PI)

The high scorer on this 55 item scale admits to few attitudes and behaviors that characterize socially alienated or emotionally disturbed persons. Low scorers often intentionally avoid others and experience feelings of hostility and aggression along with feelings of isolation, loneliness and rejection.

#### 10) Anxiety Level (AL)

High scorers on this 20 item scale deny that they have



feelings or symptoms of anxiety, and do not admit to being nervous or worried. Low scorers describe themselves as tense and high-strung. They may experience some difficulty in adjusting to their social environment, and they tend to have a poor opinion of themselves. (Note the direction of scoring on this scale: a high score indicates a low anxiety level, and vice versa.)

#### Other Personality Traits

##### 11) Altruism (Am)

The high scorer on this 36 item scale is an affiliative person and trusting and ethical in his relations with others. He has a strong concern for the feelings and welfare of people he meets. Low scorers tend not to consider the feelings and welfare of others and often view people from an impersonal, distant perspective.

##### 12) Practical Outlook (PO)

The high scorer on this 30 item measure is interested in practical, applied activities, and tends to value material possessions and concrete accomplishments. The criterion most often used to evaluate ideas and things is one of immediate utility. Authoritarianism, conservatism and non-intellectual interests are very frequent personality components of persons scoring above the average.

13) Masculinity-Femininity (M-F)

This scale of 56 items assesses some of the differences in attitudes and interests between college men and women. High scorers (masculine) deny interests in esthetic matters and they admit to few adjustment problems, feelings of anxiety or personal inadequacies. They also tend to be somewhat less socially inclined than low scorers and more interested in scientific matters. Low scorers (feminine), besides having stronger esthetic and social inclinations, also admit to greater sensitivity and emotionality.

14) Response Bias (RB)

This 38 item scale, composed chiefly of items seemingly unrelated to the concept of response bias represents an approach to assessing the student's test-taking attitude. High scorers respond in a manner similar to a group of students who were explicitly asked to make a good impression by their responses to these items. Low scorers, on the contrary, may be trying to make a bad impression or indicate a low state of well-being or feelings of depression.

#### VALIDATION DATA

The validation data will be presented scale by scale. Only a few details of the extensive validation data (OPI Manual, 1969) will be outlined here.

### Thinking Introversion (TI)

Of particular relevance to the interpretation of TI as a measure of scholarly orientation are the TI correlations with faculty ratings of a group of 37 graduate students. The TI scale correlates significantly (ranging from .33 to .42) with seven of the eight ratings focusing on different aspects of scholarly behavior.

### Theoretical Orientation (TO)

The TO scale correlates significantly with faculty ratings for "self-reliance and originality" (.35) and for "overall effectiveness as a graduate student and a future scholar" (.33).

### Estheticism (Es)

The Es measure correlates highly with the Study of Values Esthetic measure (.61), with the Kuder Literary and Musical interest scales (.54 and .38 respectively) and with the Intuition measure of the Myers-Briggs Type Indicator (Males = .39 and females = .49).

### Complexity (Co)

Co is most highly correlated with the measures of Creative Personality (.58) and Intellectual Quality (.52) on the Opinion, Attitude and Interest Survey.

### Autonomy (Au)

Negative correlations with Economic (-.29), Esthetic

(.44) and Religious (-.23) on the Study of Values Scale are supportive of the general non-authoritarian aspects of the Autonomy dimension.

#### Religious Orientation (RO)

The only available correlation statistic of direct relevance to RO is -.66 with the Study of Values Religious score.

#### Social Extroversion (SE)

A correlation of .41 exists between SE and faculty ratings for "individual vigor." SE has strong relationships with the Guilford Zimmerman Temperament Survey. Specifically, General Activity (.42), Ascendancy (.68) and Sociability (.84).

#### Impulse Expression (IE)

The Activities Index measures of needs for Aggression and Impulsion correlate highest with IE. Other significant correlates in the Activities Index, all relevant to the underlying IE dimension, are the needs for Change, Deference (negative), Dominance, Exhibition, Fantasied Achievement and Harmavoidance (negative).

#### Personal Integration (PI)

The PI scale correlates highly with the Sense of Well-Being, Self-Control and Tolerance scales on the California Personality Inventory.

### Anxiety Level (AL)

A high correlation exists between AL and PI. This is not unexpected in view of the high correlation between AL and those scales which the PI correlated highly with.

### Altruism (Am)

The correlations between the Altruism scale and scores on Economic (-.48) and Social (.46) scales in the Study of Values are in line with the interpretation that the altruistic person is not oriented toward personal gains but maintains concern for the welfare of his fellow man.

### Practical Outlook (PO)

The PO scale as a measure of practical orientation receives a strong confirmation in the positive correlation (.62) with the Economic scale and a negative correlation (-.42) with the Esthetic scale in the Study of Values.

### Masculinity-Femininity (M-F)

There are positive correlations between MF and scientific, practical and power orientations as indicated by the Theoretical (.55), Economic (.45) and Political (.32) scales respectively and negative correlations with the more feminine traits as shown by the Esthetic (-.46), Social (-.45) and Religious (-.29) values on the Study of Values scales.

### Response Bias (RB)

The RB scale, a measure perhaps most often accurately defined as a "need to make a good impression" correlates, for both sexes, with the California Personality Inventory measures of Sense of Well-Being, Responsibility, Self-Control and Good Impression.

### RELIABILITY DATA

The table below reflects reliability estimates for each of the OPI scales in terms of the Kuder-Richardson, split-half and test-retest methods.

# Estimates of Reliability for the OPI Scales

Scale	INTERNAL CONSISTENCY			TEST-RETEST <sup>a</sup>					
	Freshmen at 37 Colleges <sup>b</sup> (N = 7283)			Freshmen at One College (N = 400)			Women at Three Colleges (N = 67)		
	$r_{tt}^c$	Mean	SD	$r_{11}^d$	Mean	SD	$r_{12}$	Mean <sub>1</sub>	SD <sub>1</sub> Mean <sub>2</sub> SD <sub>2</sub>
TI	.85	25.3	7.9	.86	25.2	8.1	.94	30.0 8.1 30.1	.89 23.9 7.6 23.4 8.0
TO	.78	19.6	5.7	.80	21.3	5.4	.84	20.9 4.9 21.6	.87 17.3 5.0 17.1 5.7
Es	.82	12.2	5.2	.84	11.3	5.0	.89	14.7 4.9 15.7	.89 11.3 4.9 11.3 5.6
Co	.76	15.3	5.5	.73	14.8	5.0	.91	17.7 6.2 18.1	.93 14.5 5.2 15.0 5.8
Au	.86	23.4	8.4	.82	24.9	7.1	.88	28.1 7.5 28.9	.87 28.8 6.0 28.9 6.6
RO	.86	11.8	6.2	.91	13.7	6.1	.92	14.3 5.7 14.4	.91 12.4 5.4 12.8 5.4
SE	.83	23.4	7.1	.88	23.0	7.3	.87	22.6 6.8 21.7	.92 23.2 7.3 22.7 7.7
IE	.83	25.6	8.9	.82	25.5	8.9	.87	23.2 9.1 23.7	.93 26.2 10.2 26.4 11.0
PI	.89	29.9	10.5	.91	32.3	10.2	.87	33.7 9.4 34.7	.91 36.7 11.1 35.9 12.1
AL	.82	12.3	4.6	.84	13.0	4.4	.79	13.8 4.0 13.8	.84 13.6 4.5 13.3 4.7
Am	.74	20.8	5.6	.83	19.6	5.7	.81	24.4 4.7 23.8	.90 23.4 5.9 23.0 6.0

Estimates of Reliability for the OPI Scales (Continued)

Scale	INTERNAL CONSISTENCY			TEST-RETEST <sup>a</sup>												
PO	.84	14.8	6.4	.79	14.2	5.5	.89	9.8	5.6	10.1	6.0	.89	13.8	4.8	13.5	5.4
MF	.73	28.4	7.1	.76	31.0	7.3	.87	24.6	5.6	24.8	5.6	.88	28.0	6.5	28.2	6.7
RB	.67	13.4	4.4	.65	14.2	4.2	.84	14.9	4.2	14.9	4.2	.86	12.7	4.5	12.6	4.6

<sup>a</sup> The time interval between the two test administrations was between three and four weeks for all students.

<sup>b</sup> Normative sample.

<sup>c</sup> Based on Kuder-Richardson Formula 21.

<sup>d</sup> Split-half correlation corrected by Spearman-Brown formula.



**APPENDIX III**

**SROLE'S ANOMIA SCALE**

### APPENDIX III

#### SROLE'S ANOMIA SCALE

Srole (1956) conceptualized anomie as a socio-psychological state which refers to "... the individual's generalized, pervasive sense of 'self to-others belongingness' at one extreme compared with 'self to others distance' and self to others alienation' at the other pole of the continuum (p. 711)." He constructed a five item scale to measure the five variants that he considered to represent his definition of anomie.

#### Validity And Reliability

A pool of statements was prepared that would reflect social dysfunction. From the pool, five domains were selected and presented for verbal clarity in numerous interviews. Eventually, one item was selected to represent each postulated anomic variant. Having satisfied his own expectations concerning the face validity of the scale, Srole proceeded to test its validity formally. He assessed the five items by the procedure of structural analysis and found that the items satisfied the criteria of unidimensionality. Miller and Butler (1966), upon analysing Srole's Scale, also found that the items were unidimensional. Meier and Bell (1959) found a high negative correlation between anomie as measured by Srole's

Scale and the means for achievement of life goals. Also, Meier and Bell, applying the Cornell scaling technique to a sample of scores on the Anomie Scale, found the coefficient of reproducibility to be .90. Reimanis (1965), reports that he obtained a test-retest reliability of .70 over a two-year interval of time.

### Discussion

Meier and Bell (1959) and Nettler (1965) agree that the Anomia Scale suggests that despair is the major part of what is being measured. Meier and Bell describe one who scores high on the Scale as follows: "his is a condition of sadness and distress in which he is unable to exercise any confidence or trust that his desires or wishes may be realized... (p. 191)." Rotter (1966) describes the Scale as a "... crude individual measure of alienation (p. 3)."

Although the Scale has been criticized by Nettler (1965), Miller and Butler (1966) and others, McClosky and Scharr (1965) argue that Srole's Scale is one of the most widely used instruments in the study of anomie.

### Scale

Davol and Reimanis (1959) found that the Scale produced in respondents, a strong quiescent response set because the items all have the "agree" response as indicating the greatest degree of alienation. For that

reason, the present investigator added five statements that required "disagree" in order to indicate alienation: they were taken from Dean's Alienation Scale (Dean, 1961). The five items that represent Srole's Scale are 1, 2, 4, 5 and 9 (see below).

The following list of sentences is in the form of what you agree or disagree with. If you strongly agree with the statement as it stands, circle "SA", and so on, with regard to the other attitudes (agree, undecided, disagree, strongly disagree.)

KEY: SA -- Strongly Agree  
A -- Agree  
U -- Undecided  
D -- Disagree  
SD -- Strongly Disagree

- (1) Most public officials (people in public office) are not really interested in the problems of the average man. SA A U D SD
- (2) These days a person doesn't know whom he can count on. SA A U D SD
- (3) Most people today seldom feel lonely SA A U D SD
- (4) Nowadays a person has to live pretty much for today and let tomorrow take care of itself. SA A U D SD
- (5) In spite of what some people say, the lot (situation) (condition) of the average man is getting worse, not better SA A U D SD
- (6) One can always find friends if he shows himself friendly. SA A U D SD
- (7) The world in which we live is basically a friendly place. SA A U D SD
- (8) People are just naturally friendly and helpful. SA A U D SD
- (9) Most people don't really care what happens to

the next fellow.

SA A U D SD

(10) Real friends are as easy as ever to find.

SA A U D SD

### Scoring

Subjects respond to the items as directed on p. 44. Investigators differ in the score they assign to each item. The present investigator assigned scores ranging from 5 to 1 to correspond with SA, A, U, D and SD respectively on items 1, 2, 4, 5 and 9.

#### APPENDIX IV

##### QUESTION CONCERNING EXTENT OF INTEREST IN MYSTICISM

Literature indicates that hippies are interested in mysticism (i.e., esoteric and unorthodox religions, philosophies and experiences). In an attempt to determine whether hippies are more interested in mysticism than straights, one question concerning the extent of interest was included by the present investigator. The question was of the following form:

Witchcraft, Far Eastern Religions and experiences such as extrasensory perception and mental telepathy are usually associated with the term mysticism. Mystical experiences are generally considered to be incomprehensible, unexplainable and beyond human understanding.

Please draw a circle around the number which corresponds with the extent to which you are interested in mysticism.

1. Extremely interested
2. Interested
3. Neutral
4. Disinterested
5. Extremely disinterested

The present investigator assigned scores ranging from 5 to 1 to correspond with 1. Extremely interested, 2. Interested, etc.

In order to determine an estimate of the test-retest reliability of this question, it was administered

**APPENDIX IV**

**QUESTION CONCERNING EXTENT OF INTEREST  
IN MYSTICISM**

to a group of 23 grade 11 and 12 students prior to using it in the present study. The time interval between the two administrations of the question was 10 days. A reliability coefficient of .87 was obtained.

In the present investigation it was found that the question did not discriminate between the hippies and the straights in terms of extent of interest in mysticism. It did however, discriminate between the females and the males, i.e., females expressed significantly more interest than males in mysticism.