

### ***VIII. Comparing the Tendencies***

This chart provides a means to compare the four tendencies in a summary fashion. My earlier discussion serves as a basis for the summary.

<b><i>Issue</i></b>	<b><i>Resisters</i></b>	<b><i>Transformers</i></b>	<b><i>Servants</i></b>	<b><i>Separatists</i></b>
1. <i>Attitude toward the State</i>	Rejected any compromise; conscription Violated freedom of individual conscience	Critical, but willing to perform alternative service; compromise for sake of meaningful service	Accepted state authority; happy to cooperate except for military involvement	Rejected state interference; saw earthly governments as Satanic
2. <i>Attitude toward Social Change</i>	Strong sense of responsibility; felt total resistance was most Responsible thing to do	Strong sense of responsibility; hoped CPS would channel for "pacifist revolution"	Ambivalent; desired widespread pacifism but focused concern on responsibility to church community	Little concern for social change
3. <i>Sources of Central Influence</i>	Personal convictions; some influenced by Nonviolent actionists	Social Gospel, especially via mainline Protestant denominations; the Quaker tradition	Historic Peace Churches, especially Mennonites and their reading of the New Testament	For most, Jehovah's Witness leaders
4. <i>Experience of Prison</i>	Many went to prison; some resisting induction and others walking out of CPS	Only a few went to prison, mostly due to misclassification	Few, if any, went to prison	Many (4,500) went to prison due to refusal of draft boards to give ministerial exemptions
5. <i>Attitude toward CPS</i>	Very negative; many of those in the program tried to subvert it	Ambivalent, positive in principle but disappointed in practice; helped create alternatives	Generally very positive – both regarding base camps and detached service.	Non-involved; Witnesses frustrated with restrictions on evangelism
<b><i>Issue</i></b>	<b><i>Resisters</i></b>	<b><i>Transformers</i></b>	<b><i>Servants</i></b>	<b><i>Separatists</i></b>
6. <i>Paradigmatic Fruit</i>	Training in non-violent action; refusal to compromise with state highlights power of individual	Reform movement in mental health field within existing system	Creation of alternative mental health system; productive on work projects	Success in resisting pressure to fight

conscience

<i>7. Long-term Attitudes</i>	Relatively high proclivity for burn-out due to stress of absolutism – both emotional and physical; lacked outside support system	Those who did not find meaningful work within CPS tended either to join military or to withdraw into passivity	Relatively little proclivity for burn-out – strong community support system and greater likelihood to find work meaningful	Tended to maintain CO commitments except for those who “lost their faith” and left religious group
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*8. Estimated proportion of Total CO Population*

<i>Total in CPS/%</i>	500/5%	2,500/20%	8,000/67%	1,000/8%
<i>Total in Prison/%</i>	1,500/25%	few/0%	few/0%	4,500/75%
<i>Total/%</i>	2,000/10%	2,500/15%	8,000/45%	5,500/30%

<i>9. Major Communal Identity</i>	Few had religious affiliations; often War Resisters League spoke for These	Most often members of mainline Protestant churches; many Quakers; many belonged to Fellowship of Reconciliation	Mostly Mennonites; some were members of the Church of the Brethren	Mostly Jehovah’s Witnesses; scattered members of various small groups
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<i>10. Inclinations on Individualist/Communal Spectrum</i>	Strong individualist focus	Strong communal ideals; lack of communal backing fostered individualist tendencies	Strong communal support; tended to echo church “line”	Strong communal focus, little individual expression
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<i>11. Relative Articulate-ness</i>	Very articulate; Well-reasoned	Articulate; not as public as resisters	Articulate within Mennonite circles; little expression outside	Very inarticulate
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