

MORAL AMBIVALENCE OF THE 1965-1975 YOUTH REVOLT

The youth revolt that shook the advanced capitalist nations between roughly 1965 and 1975 was morally ambivalent, in the sense that it rejected not only some outdated and negative values and moral rules, but also some permanent and positive ones. It rejected arbitrary authority but also self-discipline, it criticized the prevailing work ethic while at the same time demanding privileges, it lampooned the selfishness of big business but was itself the "me generation", it despised luxury but consumed drugs, it rejected militarism but often exerted violent actions.

The youth revolt is now all but spent. However, it has strongly/influenced and enduringly the outlook on life and, in particular, on work in the Western societies.

As Buber Agassi (1980) ^{p. 98} points out, anti-authoritarianism "has been translated into the demand for decreased supervision, for the right to participate in making work rules and organizing work (...); individualism and self-realization/growth

is translated into attaching greater value to the individual's choice of job, into the demand for interesting work, for opportunities for learning and for personal growth through the job (...) Hedonism and expressiveness are translated into the demand for less routine, less strain, less regimentation", etc.