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A Comparative Study of Value Orientations in American Society, Mexican Society, and High School Students

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A COMPARATIVE STUDY OF VALUE ORIENTATIONS

IN AMERICAN SOCIETY, MEXICAN SOCIETY

AND HIGH SCHOOL STUDENTS

by

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VITA

The author, Fr. Stanley Andrew Sliwiak, is the son of Joseph Sliwiak and Anna (Lubienska) Sliwiak. He was born November 2, 1940, in Falejowka, Poland.

His elementary education was obtained in Falejowka, and secondary education at the Queen Bona High School, Sanok, Poland, where he graduated in 1960.

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CHAPTER I

INTRODUCTION

There are many things that are common to all people regardless
of race, culture, nationality, or religion. Everywhere people appear
to possess and to work for things that have value to them. This
characteristic is very important because what people value, desire
and work for shape a person's style of life and has great impact on
the formation of personality.

L. Von Bertalanffy (1959) states:

A framework of symbolic values, is not a mere plaything for the
human animal or luxury of the intelligentsia, it is, the very
backbone of society and among many other things, an important
psychohygenic factor (p. 73).

He goes on to call for establishing of new values, or for reinstating
old values.

Erich Fromm (1959) sets the roots of values in the very condition
of human existence. Our knowledge of these conditions (i.e. of the
human situation) leads to establishing values which have objective
validity and this validity exists only with regard to the existence of
man. Outside man there are no values.

Following the reasoning of the L. Von Bertalanffy on the great
importance of values for each individual we can find many acceptable
arguments to prove it from a philosophical and psychological point of
view. But is it so in the daily life of man?

Perhaps it would be better to ask: do people really stand for

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truth, beauty, love, or as A. Maslow calls them, B-values? If people
do hold such values, then, why do we frequently find people turning to
drugs, alcohol, and serious crime in their frustration? Could it be
that these things are values too?

It may be said that people are searching for the best in life and
this is especially characteristic among young people. There can be
little if any doubt that the youth of today are looking for the best
in life.

At this point it is appropriate to question what are youth look-
ing for, what has value to them and what is worthy of their work and
sacrifice?

What is a value? There are numerous definitions of value and
these various definitions point out important factors which underlie
our way of approach to the value problem. Bengtson and Lovejoy (1973)
argue that values are conceptions of the desirable which serve as
orientation to action.

An additional question comes out: Why do people differ in their
approach to value? Simply it could be said, because we are unique
individuals, because each individual grew in a different socio-cultural
environment, because cognitive-developmental factors are not identical
for men and women. But how and to what extent do these factors influence
both the acquisition and the maintenance of values? Are the value
orientations universal, or are they specific to a certain culture, age
or sex?

To answer these questions the theoretical framework has been
worked out with the review of the approaches to value, specifically

what are the values, how they are acquired and maintained.

Through content analysis value orientations specific to the American and Mexican societies were detected. Gordon's Survey of Personal Values and Survey of Interpersonal Values along with the Socioeconomic Questionnaire were used to detect value systems of high school students in an urban area of South Texas.

The overall purpose of the present study is to systematically investigate selective psychological and socio-cultural determinants of youth value systems.

An attempt will be made to determine the relationship among youth value systems and such factors as age, sex and ethnic background of the youth.

An additional attempt will be made to ascertain if there is a parallel between the youth value orientations and value orientations of the American and Mexican societies.

Limitations of the Study

This study is limited to 439 Mexican-American and Anglo high school students attending Catholic schools in South Texas during 1981-1982 year. Full description of the sample, instruments and method utilized in the study are discussed in Chapter III.

Organization of the Study

The remainder of the dissertation is organized into four chapters. The review of the literature dealing with values and adolescence is presented in Chapter II.

Chapter III contains a description of the sample, the variables selected for the study, and the scales used to measure these variables.

Chapter IV contains a description of the statistical procedures used to test the hypotheses and the results of these tests.

A summary of the results of the study and recommendations for further research are presented in Chapter V.

CHAPTER II

REVIEW OF THE LITERATURE

The literature reviewed in this chapter is divided into two
sections. Literature related to the value problem is presented in the
first section. Three aspects of the value are of main concern in this
review: definition of value, classification of values and prosocial
behavior.

Literature dealing with adolescence is reviewed in the second
section. This section is divided into two paragraphs: the philosophical
and historical roots of adolescence and theories of adolescence.

Values

There are many things that are common to all people regardless of
race, culture, religion or nationality. Ludwig Von Bertalanffy (1959)
calls values "the very backbone of society". Pitrim Sorokin (1959)
sees in values a source for the solution to the personal and societal
problems.

Values are important, are needed, the theorists agree, but there
are different bases for establishing the definition of values, and
for classification of values.

Summary Table I presents a few selected definitions of values.
On the one hand these different definitions lead to the enrichment of
value problems, but on the other hand, complicate the view of a value
problem.

TABLE I

A COMPARATIVE SUMMARY OF DEFINITIONS OF VALUE

THEORIST	DEFINITION OF VALUE
McKinney	Values are cognitive units that are used in the assessment of behavior along the dimension of good/bad; appropriate/inappropriate; right/wrong. They deal with ought to be, rather than with what is.
N. Rescher	Values manifest themselves concretely in the ways in which people talk and act, and especially in the pattern of their expenditure of time and effort.
Bronowski	A value is a concept which groups together some modes of behavior in our society.
E. Fromm	Values are rooted in very condition of human existence and knowledge of human situations leads to establishing values which have objective validity; this validity exists only with regard to the existence of man.
Bengtson & Lovejoy	Values are conceptions of the desirable self-sufficient ends which can be ordered and which serve as orientations to action.
R.B. Perry	A thing, anything, has value or is valuable, in the original and generic sense, when it is the object of an interest - any interest.
B.F. Skinner	To make a value judgment by calling something good or bad is to classify it in terms of reinforcing effects.
C. Klockhohn	A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends of action.

Varying definitions also show how many factors are influencing current thought regarding value and the application of value.

The definitions cited reflect the philosophical and psychological background considered in the formulation of them. When we point to an existential factor, as E. Fromm does, we will say along with him that, "Values are rooted in the very condition of human existence? (p. 157).

Following the ideas of J. Bronowski or of N. Rescher we look at value in terms of behavior or as an orientation to action. This point is shared by Bengtson and Lovejoy, as well.

From the cognitive approach values are seen as cognitive units that are used in the assessment of behavior. All of these definitions have a very important factor in common - a person, a real human being, as E. Fromm puts it: "outside man there is no values".

Classification of Values

The following definition of values given by R.B. Perry, "A thing, anything has value or is valuable", raises a further question as to: whether the importance of thing or anything rests in the environment or in the cognitive organization of the evaluator.

Classification of values helps to put these things together in a certain class of objects or behaviors that are valued.

Summary Table II presents a few selected classifications of values.

G. Allport (1961) talks about classification of values in terms of matters of importance, or meanings perceived as related to the self.

Classification can be articulated in terms of the locus of value, environmental factors, or cognitive factors.

For L. Gordon (1976), values are viewed in terms of reaction to

TABLE II

A COMPARATIVE SUMMARY OF VALUE CLASSIFICATIONS

THEORIST	CLASSIFICATION OF VALUES
N. Rescher	Values are diversified family of interlooking cross-classifications: (a) classification by subscribership; (b) classification by the object at issue; (c) classification by the nature of the benefit at issue; (d) classification by the purpose at issue; (e) classification by the relationship between the subscriber and the beneficiary; (f) classification by the relationship the value itself bears to others.
G. Allport	Allport classifies values in terms of matters of importance, or meanings perceived as related to the self.
Rokeach	From his point of view value classification goes along the line of instrumental and terminal values.
McKinney	McKinney classifies values as proscriptive and prescriptive.
L. Gordon	Value can be grouped as interpersonal or personal values.
F. Kluckhohn	She classifies values in terms of the crucial and common to all human groups problems: (1) human nature orientation; (2) man-nature orientation; (3) time orientation; (4) activity orientation; and (5) relational orientation.
Philosophers	They talk about means values and end values.

given class situations.

People's values may be instrumental in determining what they do or how well they perform. People's immediate decisions or long-range plans are influenced by their value systems. Gordon sees these "important things" in terms of relation to the self-personal values, such as: achievement or goal orientation, and in terms of relationships with others - interpersonal values, such as leadership, independence or recognition.

Prosocial Behavior

Staub (1978), has the following definition of prosocial behavior: "Positive social (or prosocial) behavior is simply defined as behavior that benefits other people. To behave in such a way a person has to understand another's needs, desires, or goals and act to fulfill them" (p. 2).

According to Staub (1978), social behavior is guided by proscriptive (thou shall not) and prescriptive (thou shalt) moral values and principles. Staub also advocates that "much of prescriptive morality is prosocial in nature; it prescribes behavior on the part of the actor; the sacrifice may be of time, effort, material possessions, physical welfare, and sometimes life itself" (p. 2). According to Staub prohibitive morality is of great importance for the functioning of a social group. Those prohibitions are expressed in laws necessary for the protection of the welfare of the individuals and of the group.

Prosocial behavior can be classified according to the degree of self sacrifice and according to the degree of benefit an act produces. Prosocial behavior can be expressed in many different forms. Staub

(1978) talks about prosocial behavior which can be directed toward an individual, or it can be in form of a willingness to die for one's group (tribe, nation).

J.D. Harris, N. Eisenberg, and J.L. Carroll (1981) talk about such forms of prosocial behavior as: sharing, rescue, helping and coopera- tion. Both, Staub and Harris et al, advocate that the primary focus of prosocial behavior is on the action. There is no such emphasis on internal processes, their importance is in terms of motivators of pro- social behavior. Staub (1978) goes even further when he says that to predict social behavior "it is often necessary to understand what motivated act" (p. 6).

Factors such as: prosocial intentions and positive orientations toward others are very helpful for understanding the development of values. The fact that values and moral standards are of great importance for the functioning of the society and for the welfare of the individuals is widely accepted. But how those standards are acquired? What is the relationship between moral cognition, affect and conduct?

According to J.D. Harris et al (1981), there are four major perspectives that offer explanations for the development, occurrence, or maintenance of prosocial acts.

Operant Perspective. According to the operant view prosocial acts are learned. Acquisition and maintenance of prosocial behaviors "is understandable in terms of positive and negative reinforcement".

B.F. Skinner (1971), claims that "to make a value judgment by calling something good or bad is to classify it in terms of its

reinforcing effects" (p. 99). Behaviors classified as good or bad, right or wrong, they are due to a variety of reinforcers. Reinforcers can be verbal reinforcers in a form: good, bad, right, wrong, or any type of negative and positive reinforcements.

Staub (1978) advocates that "early in the child's life, parents and other members of the social group begin to administer sanctions for deviation from moral values, norms, or standards of conduct, and rewards for adherence to them" (p. 29). Children learn through identification with their parents and this whole process of identification is based on a negative reinforcement and in part it is motivated by the positively reinforcing capacity of being like the parents.

Cognitive-Developmental Perspective. Cognitive-developmental theorists emphasize cognition rather than overt behavior. Harris et al (1981) point out "reasoning process, especially the ways in which child thinks about what is right and wrong, and how these processes evolve through the sequence of stages are of paramount concern to cognitive-developmental theorists" (p. 248).

J. Piaget, with his concept of moral judgment, and L. Kohlberg, with the concept of moral reasoning have been the most influencial theorists utilizing the cognitive-developmental perspective.

Piaget (1932) proposed that cognitive development proceeds through a series of stages. Each stage represents a specific organization of the manner in which people perceive the world and think about it. Piaget applied his theory of cognitive development to moral development. He talks about heteronomous morality where right or wrong is evaluated on the basis of consequences of an action. This stage is

characterized by moral realism, values are regarded as absolute.

Autonomous morality, at this stage the evaluation is based on actor's intentions. Because of moral relativism rules are regarded as man-made and they can be changed, adjusted, according to the circumstances.

L. Kohlberg and his associates expanded and modified Piaget's concepts concerning moral development. According to Kohlberg, moral development has two basic assumptions: the theory of stages and the interaction theory of development. Moral reasoning, the way in which a person thinks about right and wrong defines the level of a person's moral development. Kohlberg (1976) describes the meaning of the three levels of moral development in the following way: "one way of under- standing the three levels is to think of them as three different types of relationships between the self and society's rules and expectations" (p. 33).

Cognitive Social-Learning Perspective. J. Harris et al (1981) advocate that "prosocial behavior is acquired largely through imitating and subsequent reinforcement" (p. 249).

Staub (1979) takes a similar to Harris et al position.

Children learn the moral standards, norms, and behavior's charac- teristics of their society by being directly thought, by learning from the examples of their parents and other socializing agents, or by identifying with and adopting characteristics of socializers" (p. 38).

A. Bandura (1969a, 1971, 1977) makes the distinction between the learning of behavior and of performance of the behavior. Learning of a behavior depends on the observation of a model alone. Performance on the other hand depends on the expectation of the reward or punishment.

Psychoanalytic Perspective. Psychoanalytic theory ties values

with the development of the superego and views values as a part of
moral heritage transmitted through the parents to their children.

Harris et al (1981) points out that

> The psychoanalytic view is concerned primarily with hedonistic
> impulses and how they come under the control of conscience, guilt,
> or reason. Development change is a function of internalization
> (superego development) and reflects the increasing influence of
> the rational ego (p. 250).

Adolescence

The process of human growth in general and of adolescence have
been for a long time a subject of theorizing and of research as well.
Even a brief look at the literature dealing with adolescence shows
that the problem of adolescence is of great interest not only for
psychologists and educators but for sociologists, lawyers, parents and
teachers. Some of these views of adolescence in general and of basic
theories of adolescence will be outlined in this section.

Numerous theories have been advanced to explain the phenomenon
of adolescence, which are sometimes even contradictory to one another.

In the previous centuries the arguments were built on personal
experiences and philosophical considerations. In recent years those
who try to explain the adolescent phenomenon rely more of a systematic
study, controlled observation, and on experimental research. These
scientific methods help to eliminate many of the previous misconceptions
of adolescent development.

Each theory of adolescence is grounded on certain assumptions and
based on a particular definition of adolescence but there is no agreement
about the assumptions or the definition.

For example, there is a controversy over the problem that

adolescence is a distinct phase of development. There are theorists who assume that adolescence is just like any other phase of life and they argue that it is not distinctive at all. Other theorists maintain that adolescence is a period of development that can be distinguished from other periods within the life span, particularly childhood and adulthood.

Those who would hold that adolescence is a distinct developmental period must identify behavioral changes that characterize adolescence. Typically, specific changes in physical, cognitive, moral and emotional behavior are cited.

Another example of controversy is the critical period hypothesis. The critical period hypothesis concerning adolescence means that the adolescent period is an optimal time for making those changes in behavior which are characteristic of adolescence and which stand as challenges to the adolescent's personality development. Those who negate the distinctiveness of adolescence as a developmental period avoid the entire issue of a critical period.

Pubescence and physical development are also problems that cause disagreement among the theorists. There is agreement that physical development is completed in adolescence but there is no agreement concerning the relationship between physical development and the adolescence.

The Historical and Philosophical Roots of Adolescence. Summary Table III presents the historical and philosophical roots of adolescence.

Prior to G.S. Hall, adolescence was not considered a separate stage of human development. The philosophers with their question:

TABLE III

A COMPARATIVE SUMMARY OF PHILOSOPHICAL AND
HISTORICAL ROOTS OF ADOLESCENCE

THEORIST AND/OR THEORY	BASIC ASSUMPTIONS OF THE THEORY
The Ancient Greeks	Plato and Aristotle view adolescence as a biological stage of human development.
St. Thomas Aquinas	He combined the Aristotelian philosophy with the Biblical sources.
Preformationism	They hold that the child does not develop because he is preformed. Children have the same interests as adults do and they should be treated accordingly.
J. Locke	There are no innate ideas, at the time of birth, the mind is blank tablet - tabula rasa. All we are, is acquired from experience.
J. Rousseau	He puts emphasis on the individual nature of human growth and development.
C. Darwin	Darwin expounds the theory of biological evolution. Every living organism from the simplest organic structure to the most complex, man himself, is brought together under the order of natural explanation.
G.S. Hall	He emphasizes the psychological theory of recapitulation.
E. Erikson	Acquisition of an ego-identity and the identity crisis are the most essential characteristics of adolescence.

"What is the nature of man?", brought up some important ideas about
human development and about adolescence specifically.

The philosophical and historical perspective can be seen in
terms of layers to prepare the ground for the contemporary theories of
adolescence.

Plato, with his distinction between two aspects of human nature,
soul and body, set the assumptions which are accepted by later thinkers.

Aristotle also has a dualistic view of human nature but he denied
the separation of the body and the soul. According to him, the body
and the soul are related in structure and function. Aristotle views
the developmental process as going through three stages of seven years
each. Those stages are: infancy, boyhood and young manhood. The
main characteristics of adolescence is to develop the ability to
choose, which serves to build the right kind of habits and in the long
run, build the right kind of character.

The Greek idea of dualism between mind and body reappeared in
Christian theology, specifically in the writings of St. Thomas Aquinas.
This position holds that the difference between a child and an adult
is a quantitative one and growth was understood as the quantitative
increase of all the physical and mental aspects of human nature.

Considering the ideas of J. Locke, with his famous tabula rasa,
the main source of development is experience, nothing is inborn.

Rousseau was influenced by the ideas of J. Locke but he considered
human nature as primarily feeling with great emphasis on individualism
and individual freedom. He saw puberty (adolescence) as a new birth.

C. Darwin, with his theory of biological evolution argues that

growth and development go from the simpler to the more complex forms of organic life.

J. Locke, Rousseau, and C. Darwin's explanation of human development are antitheses to the earlier ideas of preformationism and they make an important step toward the development of the psychology of adolescence.

G.S. Hall was the first psychologist to advance a psychology of adolescence in its own right and to use scientific methods in his study of adolescence. He bridged the philosophical speculative approach of the past and the scientific, empirical approach of the present. Hall expanded Darwin's concept of biological evolution into a psychological theory of recapitulation. The law of recapitulation asserted that the individual organism during its development passes through stages that correspond to those that occurred during the history of mankind.

Development and its behavioral concomitants occur in an inevitable and unchangeable pattern that is universal, regardless of the socio-cultural environment. These stages are: infancy, childhood, youth and adolescence.

According to Hall (1916) adolescence can be described as a period of Sturm and Drang, storm and stress. He also views adolescence as a new birth for the higher and more complete human traits.

The emotional life of an adolescent is an osculation between contradictory tendencies. Energy, exaltation, and supernatural activity are followed by indifference, lethargy, and loathing. Euphoria make place for dysphoria, depressive gloom, and melancholy. Egoism, vanity and conceit are just as characteristic of this period of life

as are abasement, humiliation, and bashfulness. The peer group has a very strong influence and there is a yearning for idols and authority that does not exclude a revolutionary radicalism directed against any kind of authority.

Hall's genetic psychology did not see the human being as the final and finished product of the developmental process because developmental process is indefinite.

E. Erikson views human growth as the conflicts inner and outer, emerging and reemerging with an increased sense of inner unity, with an increase of good judgment, and an increase in the capacity to do well, according to the standards of those who are significant to him.

One of the basic concepts underlying Erikson's theory is the concept of epigenetic principle. Erikson (1968) defines his epigenetic principle in the following way:

> Whenever we try to understand growth, it is well to remember the epigenetic principle ... Somewhat generalized this principle states that anything that goes has a ground plan, and that out of this ground plan the parts arise, each part having its time of special ascendancy, until all parts have arisen to form a functioning whole (p. 92).

The core concept in Erikson's theory is the acquisition of an ego-identity, and the identity crisis is the most essential characteristic of adolescence.

Adolescence is the last stage of childhood and the adolescent process

> is conclusively complete only when the individual has subordinated his childhood identifications to a new kind of identification, achieved in absorbing sociability and in competitive apprenticeship with and among his age mates. These new identifications ... lead to commitments for life (p. 155).

The search for identity involves the production of a meaningful self-concept in which the past, the present and the future are linked together.

An optimal sense of identity is experienced as a sense of psychological well-being. According to Erikson (1968) the most important concomitants of the psychological well-being are "a feeling of being at home in one's body, a sense of knowing where one is going, and inner assuredness of anticipated recognition from those who count" (p. 165). If these aspects of ego-identity are not achieved, it results in ego-diffusion and personality confusion.

Theories of Adolescence. Human growth and development has long been a subject of theorizing. Some of those viewpoints are presented in this paragraph. Operant and social learning theory, cognitive-developmental theory and psychoanalytic theory with their basic assumptions concerning adolescence are reviewed in this paragraph.

Operant and Social Learning Theory. It assumes that behavior is primarily determined within a social situational context. The social learning theory focuses on the relationship between environmental and social changes and on their influence on human development.

Both, operant and social learning positions stress the importance of reinforcement in the acquisition of behavior but there is a difference in emphasis. Skinner's emphasis is on direct reinforcement upon specific types of responses, social learning theorists maintain that the more important is self-reinforcement.

Bandura and Walters (1959) assume that prosocial behavior of the adolescent and adolescent aggression are governed by the same

learning principles, that is, modeling, imitation and identification.
Behaviors are learned through modeling, imitation and identification
but maintenance of the learned behaviors depends on reinforcement,
operant or vicarious type. One of the biggest problems during
adolescence is the problem of adolescent aggression which is a con-
sequence of socialization variables in the parent-child relationship.

Cognitive-Developmental Theory. From the cognitive-developmental
point of view adolescence is one of the stages of human development.

J. Piaget (1947) argues that adolescence is a decisive turning
point at which the individual rejects, or at least revises his views
of life and of his personal place in life. "Formal thought reaches
its fruition during adolescence. An adolescent, unlike the child, is
an individual who thinks beyond the present and forms theories about
everything" (p. 148).

L. Kohlberg, inspired by Piaget's cognitive-developmental approach
to moral development explains adolescent morality. According to
Kohlberg, morality is primitive and egocentric in young children, but
it becomes more social and more differentiated as the adolescent moves
through stages of moral thinking.

Psychoanalytic Theory. Adolescence is a period that is phylogenetic.
The individual goes through stages of psychosexual development which
are genetically determined and are relatively independent of environ-
mental factors.

Adolescence is marked with physiological changes of sexual matura-
tion and these changes have an impact on psychological components.
S. Freud (1925) argues that one of the developmental tasks during

adolescence is "not missing the opposite sex". One of the ways to do so is to be free from the dependency upon his parents, libidinal attachment to the parents has to be released.

H.S. Sullivan (1953) has modified the orthodox psychoanalytic position. He augments the psychoanalytic concern with internal, instinctual dynamics and bases his understanding of personality development on an examination of the interpersonal relationships which an individual has as he passes through a series of developmental stages.

Summary

Reviewed literature on values indicates that in any attempt to define or classify values a variety of factors have to be kept under considerations because these factors are influencing the current thought regarding value problem.

1. Cognitive-developmental factors, they are of main concern for the theorists who advocate cognitive-developmental approach to values and to prosocial behavior, specifically, to Piaget and L. Kohlberg.

2. Social factors, are of main concern for operant and social learning approaches to values and social behavior. The most influencial theorists in those fields are B.F. Skinner and Bandura and Walters.

3. Psychosexual factors. S. Freud and the whole psychoanalytic perspective advocate that these factors are the most important in human development in general and in moral development specifically.

4. Philosophers base their arguments on the view of human nature. According to E. Fromm existential factors have to be under consideration. For A. Maslow motivational factors are of main concern.

Review of the literature on adolescence provides the answer to

the question: what is adolescence and what kind of factors are influencing adolescent development.

Prior to G.S. Hall the view of adolescence was based on the view of human nature. In the historical perspective the Ancient Greek, Catholic, Preformationism, J. Locke, Rousseau and C. Darwin's views of adolescence were outlined.

The present time theories of adolescence stress on the following factors: (a) cognitive-developmental; (b) psychosexual factors; and (c) social factors with emphasis on reward-punishment (Skinner, Bandura) and on interpersonal relationship (H.S. Sullivan).

CHAPTER III

METHOD

This chapter is organized in the following way. First, hypotheses for the study are presented. Description of the sample is outlined in the second section. Procedure with instrumentation, design and statistical analysis are described in the third section.

Hypotheses

The following hypotheses were tested:

1. There is no significant difference in the youth value systems across age levels.

2. There is no significant difference between the youth value systems of the male and female students.

3. There is no significant relationship between the youth value system and ethnicity (Anglo and Mexican American).

Sample

The sample of the study consisted of 237 students selected from two junior high schools and 202 students selected from one senior high school.

Tables IV, V, and VI present a numerical description of subjects according to school, sex, age, and ethnicity. All three schools are Roman Catholic schools located in an urban area of South Texas.

The organizational structure of the two junior high schools was different. One school has an organizational structure of grades seven,

TABLE IV

A NUMERICAL DESCRIPTION OF SUBJECTS ACCORDING TO SCHOOL AND SEX

SCHOOL	MALE	FEMALE	TOTAL
1	46	59	105
2	59	73	132
3	78	124	202
TOTAL	183	256	439

TABLE V

A NUMERICAL DESCRIPTION OF SUBJECTS ACCORDING TO AGE

AGE	SCHOOL 1	SCHOOL 2	SCHOOL 3	TOTAL
Twelve	15	23	0	38
Thirteen	50	32	0	82
Fourteen	37	37	14	88
Fifteen	3	37	47	87
Sixteen	0	2	48	50
Seventeen	0	1	57	58
Eighteen	0	0	33	33
TOTAL	105	132	202	439

TABLE VI

A NUMERICAL DESCRIPTION OF SUBJECTS ACCORDING TO SCHOOL AND ETHNICITY

SCHOOL	ETHNIC			
	HISPANIC	ANGLO	NO DATA	TOTAL
1	34	69	2	105
2	95	35	2	132
3	60	136	6	202
TOTAL	189	240	10	439

eight and nine and all students (n=132) were included in the present study. The other junior high school has an organizational structure of grades seven and eight and due to higher enrollment (n=297) in this school only 105 students were randomly selected for inclusion in the present study.

The high school sample (n=202) consisted of randomly selected students from the whole school population (n=376).

Prior to undertaking the study, the principals of each of the selected schools were contacted personally by investigator. An overall explanation of the purpose and general procedures of the study were provided and the approval was obtained. Following approval the principals discussed the proposal with the teachers and obtained their cooperation. The principals decided that the religion classes were most representative of the total school population because all students had to be enrolled in them, regardless of religion affiliation.

All students participated in the study on a voluntary basis and in all instances it was carefully pointed out that their choice of participation or non-participation in the study would have no effect on their course grades.

The principals at one of the junior high schools (school #1) and at the senior high school identified classes available for participation and every other class was selected to participate in the study.

As indicated previously at one junior high school (school #2) the entire population participated in the present study.

Procedure

To assess the youth value system, Gordon's Survey of Personal

Values (SPV) and the Survey of Interpersonal Values (SIV) were used.

In addition a socio-economic and demographic questionnaire was specially constructed for the task at hand. All three instruments are included in Appendix I, II, and III.

The administration of the Gordon's scales and the socio-economic questionnaire took place in May, 1982. The investigator and selected assistants administered the survey to the selected group of students. No time limit was set for the completion of the forms so as to reduce any pressure on the completing the survey and all surveys were picked up as soon as they were completed.

Instrumentation

The Survey of Personal Values (SPV) measures certain critical values to help determine the manner in which an individual copes with problems of everyday living. The six values measured by the SPV are as follows:

P - Practical Mindedness: To always get one's money's worth, to take good care of one's property, to get full use of one's possessions, to do things that will pay off, to be very careful with one's money.

A - Achievement: To work on difficult problems, to have a challenging job to tackle, to strive to accomplish something significant, to set the highest standards of accomplishment for oneself, to do an outstanding job in anything one tries.

V - Variety: To do things that are new and different, to have a variety of experiences, to be able to travel a great deal, to go to strange places, to experience an element of danger.

D - Decisiveness: To have strong and firm convictions, to make decisions quickly, to always come directly to the point, to make one's position on matters very clear, to come to a decision and stick to it.

O - Orderliness: To have well-organized work habits, to keep things in their proper place, to be very orderly person, to follow a systematic approach in doing things, to do things according to schedule.

G - Goal Orientation: To have a definite goal toward which to work, to stick to a problem until it is solved, to direct one's efforts toward clear-cut objectives, to know precisely where one is headed, to keep one's goals clearly in mind.

The Survey of Interpersonal Values (SIV) was designed to measure values involving the individual's relationship with other people. Gordon reports the selected values are important in the individual's personal, social, marital, and occupational life.

The Survey of Interpersonal Values (SIV) measures the following six values:

S - Support: Being treated with understanding, receiving encouragement from other people, being treated with kindness and consideration.

C - Conformity: Doing what is socially correct, following regulations closely, doing what is accepted and proper, being conformist.

R - Recognition: Being looked up to and admired, being considered important, attracting favorable notice, achieving recognition.

I - Independence: Having the right to do whatever one wants to do, being free to make one's own decisions, being able to do things in one's own way.

B - Benevolence: Doing things for other people, sharing with others, helping the unfortunate, being generous.

L - Leadership: Being in charge of other people, having authority over others, being in a position of leadership or power.

The socio-economic questionnaire was carefully prepared by investigator. The areas surveyed consisted of age, school, ethnic background, parental occupation, educational background of parents, marital status of parents, number of siblings and religion of respondents.

Design and Statistical Analysis

The following variables were selected for inclusion in the present study: (1) age; (2) sex; and (3) ethnicity. These three variables were treated as dependent variables. Six scales of Personal Values and six scales of Interpersonal Values as described in instrumentation were treated as the independent variables.

First of all frequency tables and descriptive statistics were computed. After careful examination of frequency tables and descriptive statistics, the decision was made to analyze the data by grouping certain variables to facilitate the testing of the null hypotheses.

The following variables were categorized into groups: ethnicity, this variable was categorized into two groups: Mexican American (1) and all others were in the Anglo subgroup (2). Age variable was categorized into three groups: twelve and thirteen = group 1, fourteen and fifteen = group 2, sixteen, seventeen and eighteen = group 3. All scales of Survey of Personel Values and of Survey of Interpersonal Values were classified on the basis of frequencies into five groups as: very low (1 thru 8 = 5), low (9 thru 16 = 4), average (17 thru 23 = 3), high (24 thru 31 = 2), and very high (32 thru 48 = 1).

Utilizing the recoded variables described above cross-tabs along with chi-square tests of significance were performed in order to investigate the relationships among variables and to determine whether or not the variables are statistically independent.

Discriminant analysis was utilized to test group differences and to determine which of the independent variables accounts most for the differences of the groups.

Content analytic procedures were also utilized to determine the value orientations of American society and to determine value orientations of Mexican Americans. In defining categories of value orientation of American society the model developed by Robin Williams was used. There is no specific model in defining categories of value orientations of Mexican American society. On the basis of the various sources the investigator himself came with a proposition of the model of values specific to the Mexican American society. The sources for the categories for value orientations in both, American society and in Mexican American society were books, and papers with themes exact, similar, or relevant to values.

Summary

In this chapter the following problems were discussed:

1. Hypotheses of the present study were articulated. They are as follows: Hypothesis one deals with the relationships between the values and age of the high school students. Hypothesis two is concerned with the relationships between value systems and the sex of the youth. Hypothesis three deals with the relationship between ethnicity of the high school students and their value systems.

2. The description of the sample was outlined. The total sample consisted of 439 students, 237 were Junior High School students and 202 were Senior High School students; 183 were male and 256 were female; 189 were Mexican American and 240 were Anglo students.

3. Procedures along with the instrumentation, design and statistical procedures which include chi-square tests, discriminant analysis to test hypotheses have been explained. Also content analysis

utilized to determine value orientations in American and Mexican American societies has been explained.

CHAPTER IV

RESULTS

Statistical Analysis of Research Data

Three hypotheses were tested in the present study. The first
hypothesis deals with the differences between youth value systems and
their age. The second hypothesis is concerned with the problem of
differences between value systems of male and female students. The
third hypothesis deals with the differences between Anglo and Mexican
American high school students and their value systems.

Hypothesis One

There is no significant difference in the youth value systems
across age levels.

The hypothesis was tested using the chi-square tests of statis-
tical significance. It was done in order to determine whether a
systematic relationship exists between age and values as measured by
Survey of Personal Values and by Survey of Interpersonal Values scales.

A summary of the tests of statistical significance are summarized
in Tables VII and VIII. Those results indicate that the highest rela-
tionship exists between the age and PVP (31.05, with 9 df., and P = 0.0003).
Also PVD (20.25, 9 df., P = 0.01), PVA (21.17, 9 df., P = 0.01) and
PVO (20.23, 9 df., P = 0.01) are highly correlated with age.

The chi-square tests of statistical significance indicates that
there is a relationship between age of the youth and their value systems.

33
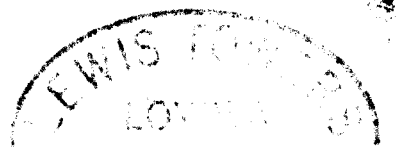
TABLE VII

A SUMMARY OF CROSSTABULATION OF AGE BY PERSONAL
SCALES WITH THE RESULTS OF CHI-SQUARE TESTS

SCALE		2	3	4	5	TOTAL
PVP	12&13 ·	5	48	65	2	120
	14&15	6	71	79	19	175
	16,17&18	2	30	92	17	141
PVA	12&13	3	39	69	9	120
	14&15	9	64	95	7	175
	16,17&18	12	66	63	0	141
PVV	12&13	16	32	46	26	120
	14&15	26	41	64	41	172
	16,17&18	10	26	59	45	140
PVD	12&13	1	30	67	22	120
	14&15	2	43	108	22	175
	16,17&18	7	53	70	11	141
PVO	12&13	3	59	47	11	120
	14&15	3	60	91	21	175
	16,17&18	7	34	80	20	141
PVG	12&13	7	49	59	5	120
	14&15	16	78	69	12	175
	16,17&18	20	65	53	3	141

Chi-square
$$PVP = 31.05, \text{df.} = 9, P = 0.0003*$$
$$PVA = 21.17, \text{df.} = 9, P = 0.01**$$
$$PVV = 13.29, \text{df.} = 9, P = 0.14$$
$$PVD = 20.25, \text{df.} = 9, P = 0.01$$
$$PVO = 20.23, \text{df.} = 9, P = 0.01**$$
$$PVG = 12.41, \text{df.} = 9, P = 0.19$$

$*\underline{p} = 0.0003$
$**\underline{p} = 0.01$

TABLE VIII

A SUMMARY OF CROSSTABULATION OF AGE BY INTERPERSONAL SCALES WITH THE RESULTS OF CHI-SQUARE TESTS

SCALE		2	3	4	5	TOTAL
IVS	12&13	5	65	47	3	120
	14&15	8	86	73	8	175
	16,17&18	10	69	59	3	141
IVC	12&13	6	47	51	15	119
	14&15	7	54	87	27	175
	16,17&18	4	42	63	32	141
IVR	12&13	2	26	65	27	120
	14&15	4	34	85	52	175
	16,17&18	3	29	73	36	141
IVI	12&13	13	39	48	19	119
	14&15	16	61	78	20	175
	16,17&18	10	53	60	20	140
IVB	12&13	21	50	42	7	120
	14&15	39	69	56	11	175
	16,17&18	25	56	53	7	141
IVL	12&13	1	18	74	27	120
	14&15	9	35	95	36	175
	16,17&18	6	36	67	32	141

Chi-square

IVS = 8.73, df. = 9, P = 0.46
IVC = 7.38, df. = 9, P = 0.59
IVR = 5.44, df. = 9, P = 0.79
IVI = 3.75, df. = 9, P = 0.92
IVB = 1.98, df. = 9, P = 0.99
IVL =11.43, df. = 9, P = 0.24

As the results summarized in Table VII indicate, there are more younger students (12 & 13; 14 & 15) who scored high on PVP than there are older students (16, 17, & 18). The relation is 5 to 2, and 6 to 2 respectively.

A similar trend can be observed at the average level of scores (3). That is, 48 twelve and thirteen years old students scored on the average level, there are 71 fourteen and fifteen years old, but only 30 students from the oldest group (16, 17 and 18).

On the low and very low level of scores the trend is opposite. That is, 92 students from the oldest group scored low, while 79 from fourteen and fifteen years old group and 65 from twelve and thirteen years old group scored low.

On the very low level of scores there are 17 students from the oldest group, 19 from the fourteen and fifteen years old group and only two students from the youngest group. These results indicate that younger students, both groups, have a similar pattern of scores which differs from the scores of the older students, and that means that there is relationship between age and value systems of the students.

The second highest relationship exists between age and PVA (21.17, 9 df., and P = 0.01). There are more older students (12) who scored high on PVA than there are younger students (9 from fourteen and fifteen group and 3 from twelve and thirteen group) who scored high on PVA.

A similar trend can be observed on the average level of scores. That is, 66 from the oldest group, 64 from fourteen and fifteen years old group, and 39 from the youngest group scored on the average level

of scores on PVA. No student from the oldest group scored very low, while there are 7 from fourteen and fifteen years old group and 9 from the youngest group who scored very low on PVA.

The third highest relationship exists between age and PVD (20.23, 9 df., and P = 0.01). Seven students from the oldest group scored high on PVD, while 2 from fourteen and fifteen years old group and only one from the youngest group scored high on this value. There are 53 sixteen, seventeen and eighteen years old who scored on the average level in comparison to 43 from fourteen and fifteen years old group and 30 from the youngest group on the same level of scores. These results indicate the existence of the differences in value systems across age levels.

The fourth significant relationship exists between age and PVO (20.23, 9 df., and P = 0.01). Seven students from the oldest group scored high on PVO, 3 from fourteen and fifteen year old group, and 3 from the youngest group scored high on PVO.

On the average level of scores there are more younger students. That is, 59 from twelve and thirteen years old group, 60 from fourteen and fifteen years old group, and 34 from the oldest group.

On the low level of scores there are 91 students from the fourteen and fifteen years old group, 80 from the oldest group and 47 from the youngest group who scored on PVO. The results indicate that the youngest group tends to score higher on orderliness (PVO) than the other two groups do.

The other values are not significantly correlated with age. They are: PVV (P = 0.01); PVG (P = 0.1); IVS (P = 0.4); IVC (P = 0.5);

IVR (P = 0.7); IVI (P = 0.9) and IVB (P = 0.9).

The existence of the relationship between age of the high school students and selected values has been established with the chi-square tests of significance. To further examination and description of the relationship a discriminant analysis was performed. The results of this analysis are summarized in Tables IX, X, XI and XII.

Group means indicate that achievement (PVA), decisiveness (PVD), and goal orientation (PVG) are the most important values for the group 1 (ages 12 and 13). Values such as: practical mindedness (PVP), variety (PVV), and orderliness (PVO) are considered as the most important by group 3 (16, 17 and 18). For group 2 (14 and 15) the most important values are: benevolence (IVB) and support (IVS).

Group means of Interpersonal Values indicate a different trend than the means of the Personal Values. That is, group 1 and group 3 score higher on PVA, PVD, PVG (group 1); PVP, PVV, and PVO (group 3); group 2 falls in between.

In the case with the Interpersonal Values each group scored higher than other groups did on two values. That is, group 1 on IVL and IVB; group 2 on IVS and IVR; and group 3 on IVC and IVB. In addition all three groups scored equally (3.58), on independence and that can be interpreted that the independence is an important value regardless of age level. Also benevolence (IVB) is of equal importance to groups 1 and 3, with the score of 3.29.

Standard deviations which are displayed in Table IX indicate the existence of a little difference in terms of variability between age groups. The highest dispersion has variety (PVV), with the score of

TABLE IX

GROUP MEANS AND STANDARD DEVIATIONS OF PERSONAL
AND INTERPERSONAL SCALES DEFINED BY AGE

SCALE	GROUP 1 n=120		GROUP 2 n=175		GROUP 3 n=141		TOTAL n=439	
	MEAN	ST.DEV.	MEAN	ST.DEV.	MEAN	ST.DEV.	MEAN	ST.DEV.
PVP	3.53	0.60	3.63	0.72	3.87	0.61	3.68	0.67
PVA	3.70	0.64	3.57	0.65	3.36	0.63	3.53	0.65
PVV	3.68	0.96	3.63	1.10	3.96	0.95	3.75	1.02
PVD	3.91	0.68	3.85	0.63	3.60	0.70	3.60	0.68
PVO	3.55	0.69	3.74	0.68	3.80	0.73	3.70	0.71
PVG	3.51	0.76	3.44	0.75	3.27	0.72	3.40	0.72
IVS	3.40	0.61	3.46	0.65	3.39	0.65	3.42	0.64
IVC	3.60	0.83	3.76	0.75	3.87	0.79	3.75	0.79
IVR	3.97	0.71	4.05	0.76	4.00	0.74	4.01	0.74
IVI	3.58	0.94	3.58	0.81	3.58	0.82	3.58	0.84
IVB	3.29	0.82	3.22	0.86	3.29	0.81	3.26	0.83
IVL	4.05	0.63	3.90	0.77	3.94	0.75	3.94	0.75

TABLE X

A SUMMARY OF UNIVARIATE F-RATIO OF AGE WITH
PERSONAL AND INTERPERSONAL SCALES

VARIABLE	F	SIGNIFICANCE
PVP	9.866	0.0001*
PVA	9.262	0.0001*
PVV	4.528	0.01***
PVD	8.525	0.0002**
PVO	4.458	0.01***
PVG	3.839	0.02
IVS	0.5946	0.55
IVC	3.886	0.02
IVR	0.4584	0.63
IVI	0.1573D-03	0.99
IVB	0.3895	0.6776
IVL	2.062	0.1

*p = 0.0001
**p = 0.0002
***p = 0.01

2 and 433 df. for all scales

TABLE XI

STANDARDIZED CANONICAL DISCRIMINANT FUNCTION COEFFICIENTS OF AGE

SCALE	FUNCTION 1	FUNCTION 2
PVP	0.34795	-0.00907
PVA	-0.35260	-0.07942
PVV	0.37852	-0.39277
PVD	-0.15197	0.56500
PVO	0.23615	0.50394
PVG	-0.22849	-0.20393
IVS	-0.14122	0.29885
IVC	0.48945	0.34001
IVR	0.14925	0.44005
IVI	0.08118	0.20112
IVB	0.20598	-0.17131
IVL	-0.10240	-0.22846

TABLE XII

A SUMMARY OF CANONICAL DISCRIMINANT FUNCTIONS OF AGE

EIGENVALUE 1 0.12999

2 0.02346

CANONICAL   1 0.33916

CORRELATION 2 0.15139

CHI-SQUARE 1 62.155, df. = 24, P = 0.0000

2 9.9123, df. = 11, P = 0.5383

1.10 for group 2, followed by independence (IVI), with the score of 0.94 for group 1, and by benevolence (IVB), with the score of 0.86 for group 2.

A multivariate test for statistical significance (Table XII) to determine the differences among the age groups was highly statistically significant (62.15, 24 df., and P = 0.000).

F-ratios which are displayed in Table X indicate the existence of significant differences among age groups and their values especially on the following scales: Practical Mindedness (PVP) - F = 9.85, P = 0.0001, Achievement (PVA) - F = 9.26, P = 0.0001, Decisiveness (PVD) - F = 8.52, P = 0.0002, Variety (PVV) - F = 4.52, P = 0.01, and Orderliness (PVO) - F = 4.45, P = 0.01, all with 2 and 433 df.

Standard Canonical Discriminant Function Coefficients displayed in Table XI indicate that we can discriminate between groups 1 and 2 but not between groups 2 and 3. Those functions indicate also that the most important predictors are: conformity (IVC 0.48), variety (PVV 0.37), achievement (PVA 0.35) and practical mindedness (PVP 0.34).

Graphical displays of group differences are presented in the Figures I and II.

On the basis of the chi-square tests of significance and discriminant analysis, hypothesis one was rejected. Thus, it has been demonstrated that there were significant differences in youth value orientations across age levels.

Hypothesis Two

There is no significant difference between the youth value systems of males and females.

MEANS

PVP PVA PVV PVD PVO PVG
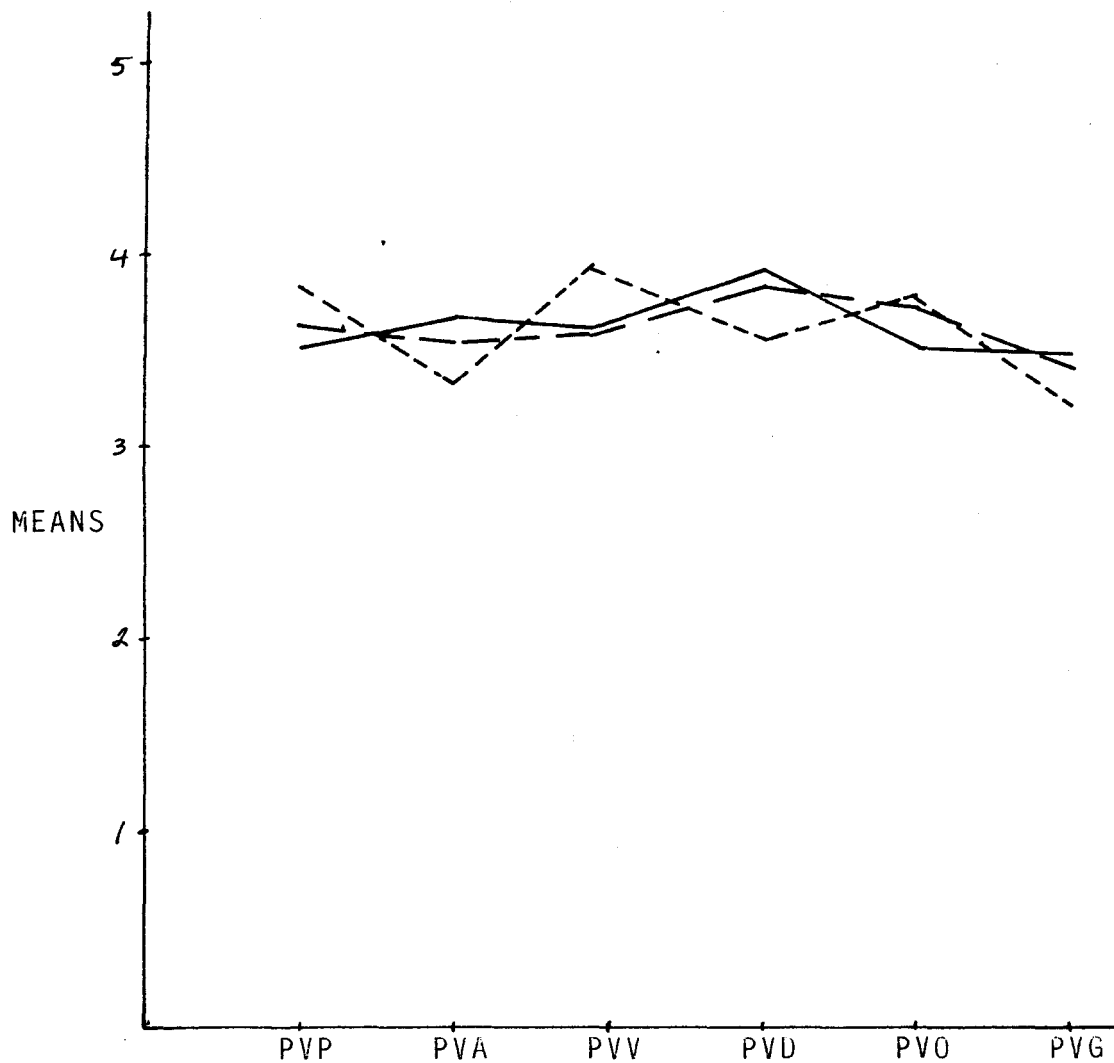
GROUP 1 ——————

GROUP 2 —— —— ——

GROUP 3 ————————

FIGURE I   GROUP MEANS OF PERSONAL SCALES
           DEFINED BY AGE
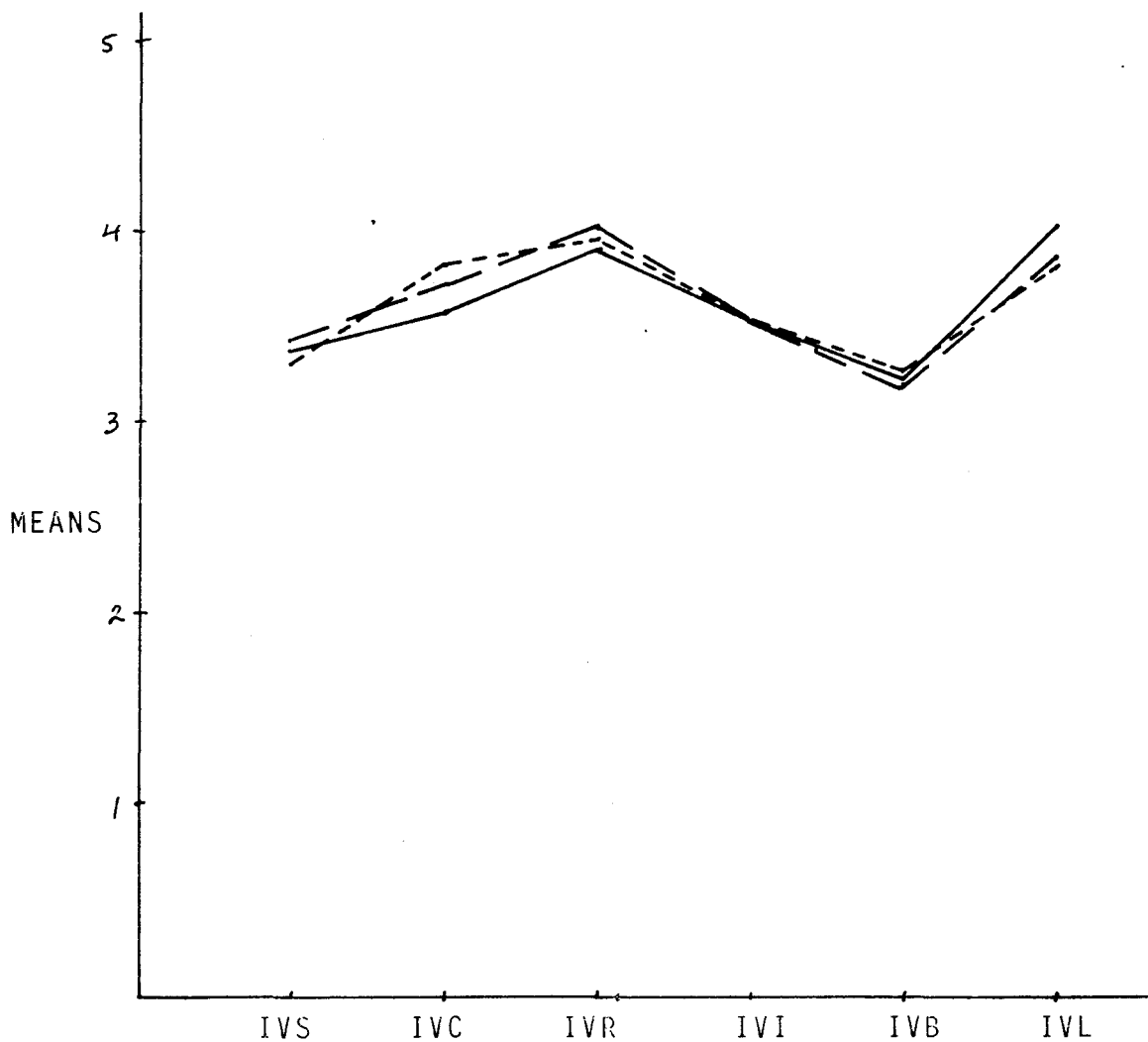
GROUP 1 _____

GROUP 2 __ __ __

GROUP 3 _ _ _ _ _ _

FIGURE II   GROUP MEANS OF INTERPERSONAL SCALES DEFINED
            BY AGE

The hypothesis was tested utilizing the chi-square tests of statistical significance to determine the existence of relationships between the Personal and Interpersonal values and sex.

The results of those tests of statistical significance are summarized in Tables XIII and XIV. The results indicate the highest relationship between sex and leadership (IVL, which is 28.19, 3 df., and P = 0.000), and benevolence (25.93, 3 df., and P = 0.000), followed by support (14.95, 3 df., and P = 0.001), practical mindedness (12.81, 3 df., and P = 0.005) and independence (12.43, 3 df., and P = 0.006).

Upon detecting the existence of the relationships between the youth value systems and their sex, a further question was raised: where this relationship lies? An examination of contingency tables (Tables XII and XIV) provides the answer to this question.

The highest relationship exists between sex and IVL (28.19, 3 df., and P = 0.000). Thirteen male students scored high on IVL, but only three female students scored high on IVL. Also on the average level of scores there are more males than females, 50 and 39 respectively.

On the low and very low levels of scores there are more females than males. That is, 143 females and 96 males scored low, 77 females and 24 males scored very low on IVL. Those results indicate that leadership (IVL) is much more important to the male than to the female high school students.

The second highest relationship exists between sex and IVB (25.93, 3 df., and P = 0.000). Sixty-five female students scored high on IVB in comparison to the 21 male students who scored high on this value. The same is on the average level of scores, there are more females

TABLE XIII

A SUMMARY OF CROSSTABULATION OF SEX BY PERSONAL
SCALES WITH THE RESULTS OF CHI-SQUARE TESTS

SCALE		2	3	4	5	TOTAL
PVP	M	7	76	91	9	183
	F	6	73	147	30	256
PVA	M	7	69	103	4	183
	F	17	102	125	12	256
PVV	M	18	45	71	47	181
	F	34	55	98	67	254
PVD	M	4	43	116	20	183
	F	6	85	130	35	256
PVO	M	6	60	95	22	183
	F	7	94	125	30	256
PVG	M	15	79	81	8	183
	F	28	115	101	12	256

Chi-square

$$PVP = 12.81, \; df. = 3, \; P = 0.005*$$
$$PVA = 4.16, \; df. = 3, \; P = 0.24$$
$$PVV = 1.89, \; df. = 3, \; P = 0.59$$
$$PVD = 7.49, \; df. = 3, \; P = 0.05**$$
$$PVO = 0.51, \; df. = 3, \; P = 0.91$$
$$PVG = 1.29, \; df. = 3, \; P = 0.72$$

$*\underline{p} = 0.005$
$**\underline{p} = 0.05$

TABLE XIV

A SUMMARY OF CROSSTABULATION OF SEX BY INTERPERSONAL
SCALES WITH THE RESULTS OF CHI-SQUARE TESTS

SCALE		2	3	4	5	TOTAL
IVS	M	7	77	94	5	183
	F	16	143	88	9	256
IVC	M	5	57	83	37	182
	F	12	87	120	37	256
IVR	M	3	39	95	46	183
	F	6	51	128	71	256
IVI	M	20	77	68	16	181
	F	19	77	120	40	256
IVB	M	21	63	83	16	183
	F	65	113	69	9	256
IVL	M	13	50	96	24	183
	F	3	39	143	71	256

Chi-square

IVS = 14.95, df. = 3, P = 0.001**
IVC = 2.80, df. = 3, P = 0.42
IVR = 0.46, df. = 3, P = 0.92
IVI = 12.43, df. = 3, P = 0.006***
IVB = 25.93, df. = 3, P = 0.000*
IVL = 28.19, df. = 3, P = 0.000*

*p = 0.000
**p = 0.001
***p = 0.006

(113) than males (63) who scored average on IVB.

On low and very low levels of scores the trend reverses. That is, there are more males (83) than females (69) who scored low on IVB. Sixteen males scored very low on IVB, but only nine females scored very low on IVB. Those results lead to the conclusion that benevolence is more important to the female students.

The third highest relationship exists between sex and IVS (14.95, 3 df., and P = 0.001). Sixteen female students scored high on support, while only seven male students scored high on this value. There are more female students on the average level of scores (143) than there are male students (77).

On the low and very low levels of scores the differences are small. That is, 94 males scored low and 88 females scored low; five males and nine females scored very low on IVS. On the basis of these results it appears that IVS is more important to the female than to the male students.

The fourth highest relationship exists between sex and PVP (12.81, 3 df., and P = 0.005). On high and average levels of scores the differences are small but there are more males than females (7 to 6 on high, and 76 to 73 on average) who scored on these levels on PVP.

On the low and very low levels of scores the differences are bigger, 147 female and 91 male students scored low on PVP; 30 females and nine males scored very low on PVP. These results indicate that practical mindedness (PVP) is more important to the male than to the female high school students.

The fifth highest correlation with sex has IVI (12.43, 3 df.,

and P = 0.01). There is a difference of one male who scored high on IVI, 20 males and 19 females scored high on IVI. Though there is the same number of males and females on the average level of scores but if we take under consideration the fact that there are 256 females and 181 males in the total sample the real differences are in favor of males who care more for independence than the females do.

The remaining values are not significantly correlated with sex. They are: PVA (4.16, 3 df., and P = 0.2); PVV (1.89, 3 df., and P = 0.05); PVD (7.49, 3 df., and P = 0.05); PVO (0.51, 3 df., and P = 0.9); PVG (1.29, 3 df., and P = 0.7); IVC (2.80, 3 df., and P = 0.4); and IVR (0.46, 3 df., and P = 0.9).

The existence of the relationship between sex of the high school students and selected values has been established with the chi-square tests of significance. To further examination and description of the relationship a discriminant analysis was performed. The results of this analysis are summarized in Tables XV, XVI, XVII, and XVIII.

The analysis of descriptive results (Table XV) yields information about mean differences between males and females. Males score significantly higher on the following values: PVP (1.92), followed by IVL (2.84), and IVI (2.67). Numbers in parentheses are mean differences between males and females. Females scored significantly higher on the following values: IVB (3.45), IVS (1.37) and IVC (1.01).

The inspection of standard deviations indicates the existence of differences between male and female youth. The highest difference is on PVD (0.664), followed by IVL (0.632), and PVA (0.511). Standard deviations are summarized in Table XV.

TABLE XV

GROUP MEANS AND STANDARD DEVIATIONS OF PERSONAL
AND INTERPERSONAL SCALES DEFINED BY SEX

SCALE	MALE n=183		FEMALE n=256		TOTAL n=439	
	MEAN	ST.DEV.	MEAN	ST.DEV.	MEAN	ST.DEV.
PVP	15.81	4.60	13.88	4.81	14.69	4.70
PVA	15.63	3.97	16.19	4.48	15.96	4.28
PVV	13.44	7.25	13.50	7.53	13.48	7.41
PVD	13.56	4.39	13.31	5.06	13.43	4.80
PVO	14.60	4.96	14.64	5.01	14.62	4.99
PVG	16.75	4.79	17.11	4.96	16.96	4.89
IVS	15.95	4.20	17.32	4.37	16.75	4.35
IVC	13.54	5.75	14.55	5.60	14.13	5.67
IVR	12.58	5.23	12.30	5.33	12.42	5.28
IVI	17.12	5.93	14.45	5.85	15.56	5.90
IVB	16.01	5.77	19.46	5.65	18.02	5.71
IVL	14.44	5.47	11.60	4.84	12.79	5.15

TABLE XVI

A SUMMARY OF UNIVARIATE F-RATIO OF SEX WITH
PERSONAL AND INTERPERSONAL SCALES

VARIABLE	F	SIGNIFICANCE
PVP	17.73	0.0000*
PVA	1.828	0.1
PVV	0.8235D-02	0.92
PVD	2.595	0.1
PVO	0.9592D-02	0.92
PVG	0.5572	0.45
IVS	10.85	0.001**
IVC	3.418	0.06
IVR	0.2986	0.58
IVI	21.97	0.0000*
IVB	38.99	0.0000*
IVL	32.80	0.0000*

*$\underline{p}$ = 0.0000
**$\underline{p}$ = 0.001

TABLE XVII

STANDARDIZED CANONICAL DISCRIMINANT FUNCTION COEFFICIENTS OF SEX

SCALE	FUNCTION
PVP	0.98501
PVA	0.44329
PVV	0.48228
PVD	0.47634
PVO	0.41277
PVG	0.54068
IVS	-0.65156
IVC	-0.41472
IVR	-0.42642
IVI	-0.10484
IVB	-0.94864
IVL	-0.03455

TABLE XVIII

A SUMMARY OF CANONICAL DISCRIMINANT FUNCTIONS OF SEX

Eigenvalue	0.23838
Canonical Corr.	0.43874
Chi-Square	92.150, df. = 12, P = 0.0000

The F-ratios which are summarized in Table XVI provide the same type of information as the means and standard deviations do. That is, there are significant differences between males and females especially on the following values: IVB (38.99, P = 0.000), IVL (32.80, P = 0.000), IVI (21.97, P = 0.000), PVP (17.73, P = 0.000) and IVS (10.85, P = 0.001), all with 1 and 431 degrees of freedom.

A multivariate test for statistical significance (summarized in Table XVIII) to determine the differences among the sex groups was highly statistically significant (92.15, 12 df., and P = 0.000).

From the Standard Canonical Discriminant Function Coefficients, which are summarized in Table XVII, we conclude that the following values are important as predictors: PVP (0.98), IVB (-0.94), IVS (-0.65), PVG (0.54), PVV (0.48), and PVD (0.47).

The graphical display of group differences of male and female high school students are presented in Figures III and IV.

On the basis of the chi-square tests of significance and discriminant analysis hypothesis two was rejected. Thus, it has been demonstrated that there are significant differences between value systems of male and female high school students.

Hypothesis Three

> There is no significant relationship between the youth value
>
> system and ethnicity (Anglo and Mexican American).

Hypothesis three was tested utilizing the chi-square tests of statistical significance to determine if and what kind of degree of relationship exists between ethnicity (Anglo and Mexican American) and value orientation of the high school students.
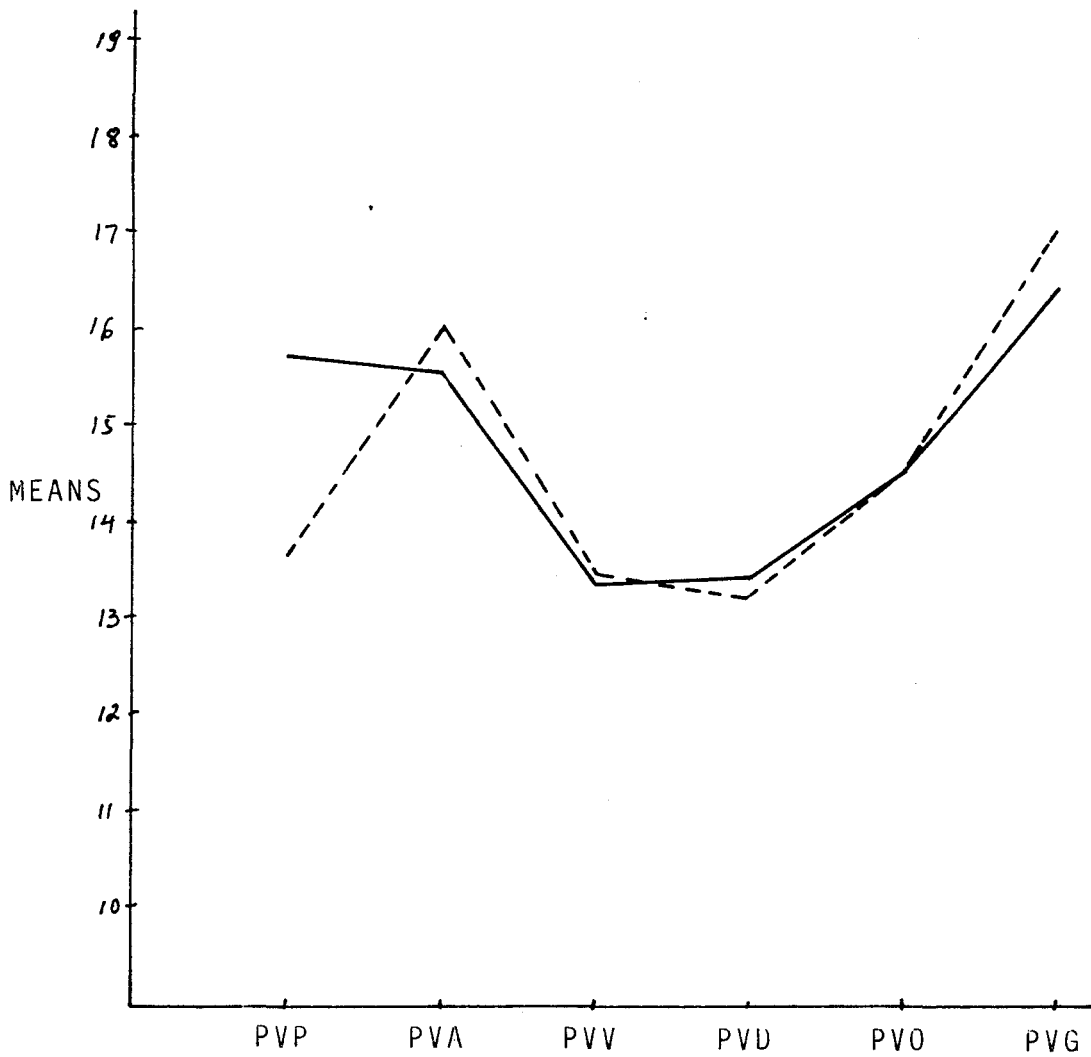
FIGURE III   GROUP MEANS OF PERSONAL SCALES
            DEFINED BY SEX
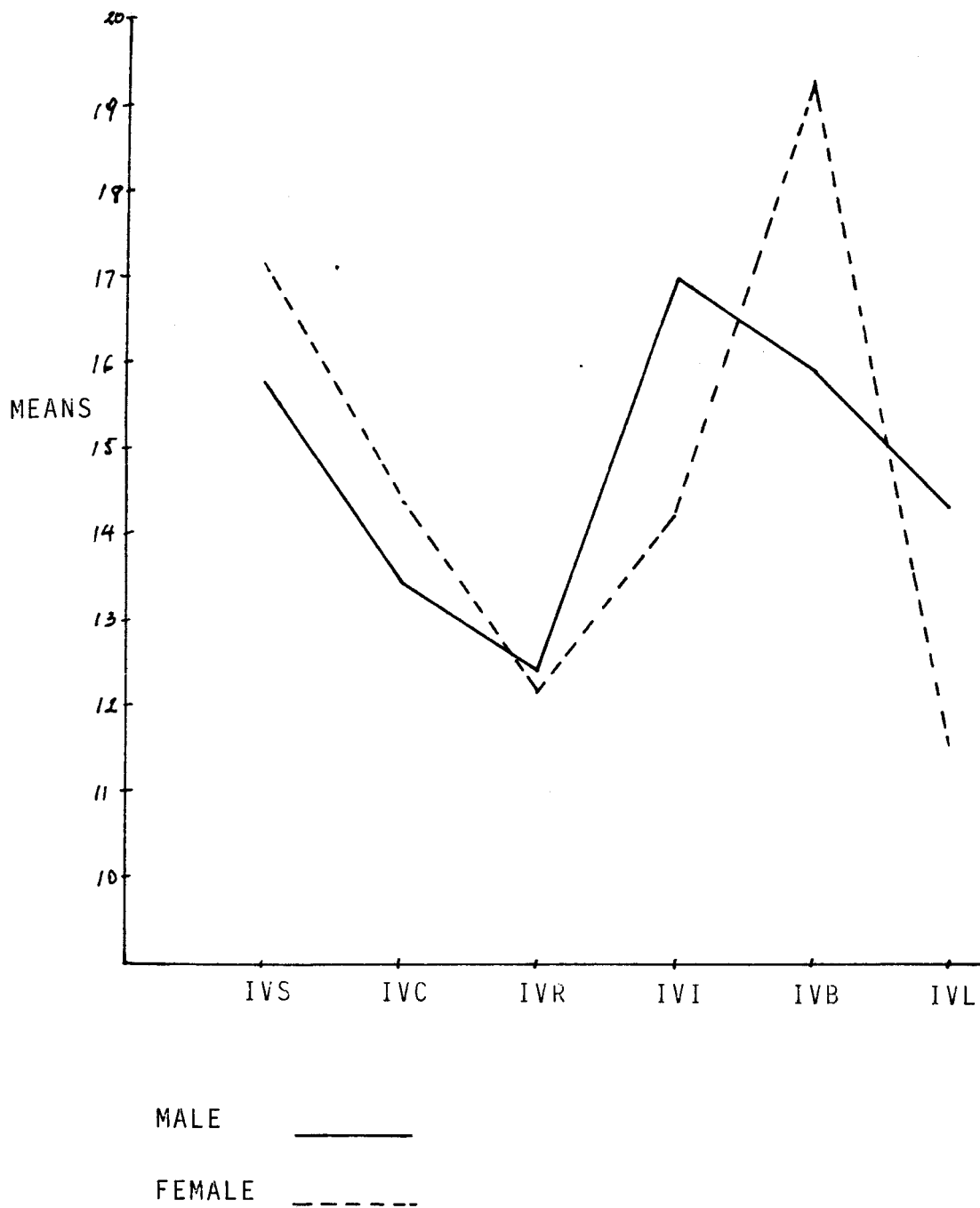
FIGURE IV   GROUP MEANS OF INTERPERSONAL SCALES
            DEFINED BY SEX

The results of these tests are summarized in Tables XIX and XX. Those results indicate that the highest relationships exists between the following values and ethnicity: IVB (17.77, 6 df., and P = 0.006), IVC (14.30, 6 df., and P = 0.02), IVR (9.54, 6 df., and P = 0.1). IVR, PVD and IVL have a similar degree of association with ethnicity. That is, 9.89; 9.69; 9.35, with 6 df., and P = 0.1.

Upon detecting the existence of relationship between the youth value systems and ethnicity, a further question was raised: where this relationship lies? The examination of contingency tables (XIX and XX) provides the information for the answer to the above question.

The highest correlation exists between IVB and ethnicity (17.77, 6 df., and P = 0.006). On the average level of scores there are 90 Mexican American students in comparison to 84 Anglo students who scored on IVB. The differences are bigger on low and very low levels of scores. That is, 50 Mexican American students scored low and only seven scored very low. On the other hand more Anglo students scored low (95) and very low (16) on IVB. These results indicate that benevolence (IVB) is more important to the Mexican American students than to the Anglo high school students.

The second highest relationship exists between IVC and ethnicity (14.30, 6 df., and P = 0.02). There are 11 Mexican American students in comparison to six Anglo students who scored high on IVC. A similar trend can be observed on the average level of scores where there are 74 Mexican American students and 65 Anglo students who scored on IVC. These results indicate that conformity (IVC) is more important to the Mexican American than to the Anglo high school students.

TABLE XIX

A SUMMARY OF CROSSTABULATION OF ETHNICITY BY PERSONAL
SCALES WITH THE RESULTS OF CHI-SQUARE TESTS

SCALE		2	3	4	5	TOTAL
PVP	MEX.	7	67	99	16	189
	ANG.	6	79	132	32	240
PVA	MEX.	10	77	96	6	189
	ANG.	13	91	126	10	240
PVV	MEX.	21	38	73	55	187
	ANG.	30	60	91	58	239
PVD	MEX.	4	49	115	21	189
	ANG.	6	79	122	33	240
PVO	MEX.	4	77	91	17	189
	ANG.	9	72	125	34	240
PVG	MEX.	18	91	76	4	189
	ANG.	23	99	103	15	240

Chi-square

PVP = 2.50, df. = 6, P = 0.86
PVA = 2.63, df. = 6, P = 0.85
PVV = 3.69, df. = 6, P = 0.71
PVD = 8.30, df. = 6, P = 0.21
PVO = 7.96, df. = 6, P = 0.24
PVG = 6.26, df. = 6, P = 0.39

TABLE XX

A SUMMARY OF CROSSTABULATION OF ETHNICITY BY
INTERPERSONAL SCALES WITH THE RESULTS OF CHI-SQUARE TESTS

SCALE		2	3	4	5	TOTAL
IVS	MEX.	10	93	80	6	189
	ANG.	13	121	98	8	240
IVC	MEX.	11	74	81	23	189
	ANG.	6	65	118	50	239
IVR	MEX.	2	38	86	63	189
	ANG.	7	49	132	52	240
IVI	MEX.	18	62	76	32	188
	ANG.	20	87	108	24	239
IVB	MEX.	40	90	52	7	189
	ANG.	45	84	95	16	240
IVL	MEX.	3	35	102	49	189
	ANG.	13	53	131	43	240

Chi-square
        IVS = 0.93, df. = 6, P = 0.98
        IVC =14.30, df. = 6, P = 0.02**
        IVR = 9.54, df. = 6, P = 0.1
        IVI = 8.51, df. = 6, P = 0.2
        IVB =17.77, df. = 6, P = 0.006*
        IVL = 8.42, df. = 6, P = 0.2

    *p = 0.006
  **p = 0.02

The third highest relationship exists between IVR and ethnicity (9.46, 6 df., and P = 0.1). There are seven Anglo students in comparison to two Mexican American students who scored high on IVR. A similar trend can be observed on the average level of scores. That is, there are 49 Anglo and 38 Mexican American students who scored on IVR on the average level of scores. This indicates that recognition (IVR) is of greater importance to the Anglo than to the Mexican American high school students.

The remaining values are not highly statistically significant. They are as follows: PVV (3.69, 6 df., and P = 0.7), PVD (8.30, 6 df., and P = 0.2), IVL (8.42, 6 df., and P = 0.2), PVP (2.50, 6 df., and P = 0.8), PVA (2.63, 6 df., and P = 0.8), PVO (7.96, 6 df., and P = 0.2), PVG (6.26, 6 df., and P = 0.3), IVS (0.93, 6 df., and P = 0.9), and IVI (8.51, 6 df., and P = 0.2).

The existence of the relationship between ethnicity of the high school students and selected values has been established with the chi-square tests of significance. To further description and examination of the relationship a discriminant analysis was performed. The findings of the discriminant analysis test are summarized in Tables XXI, XXII, XXIII, and XXIV.

Descriptive results of discriminant analysis indicate that there are differences between value systems of the Anglo and Mexican American high school students. Those results are summarized in Table XXI.

Anglo students scored significantly higher on the following values: IVL, with the difference of 1.63, PVV, with the difference of 1.21, and IVL, with the difference of 0.84. Mexican American students

TABLE XXI

GROUP MEANS AND STANDARD DEVIATIONS OF PERSONAL
AND INTERPERSONAL SCALES DEFINED BY ETHNICITY

SCALE	MEXICAN n=189		ANGLO n=240		TOTAL n=429	
	MEAN	ST.DEV.	MEAN	ST.DEV.	MEAN	ST.DEV.
PVP	14.89	4.91	14.52.	4.80	14.68	4.85
PVA	16.01	4.29	15.90	4.27	15.95	4.28
PVV	12.80	7.29	14.02	7.48	13.48	7.41
PVD	13.71	4.55	14.32	5.03	14.05	4.83
PVO	15.13	4.45	14.17	5.34	14.59	4.98
PVG	17.25	4.52	16.71	5.11	16.95	4.86
IVS	16.68	4.32	16.82	4.39	16.76	4.35
IVC	15.30	5.42	13.16	5.74	14.10	5.69
IVR	11.88	5.28	12.78	5.25	12.38	5.26
IVI	15.04	6.17	15.89	5.94	15.51	6.00
IVB	18.90	5.70	17.47	6.03	18.10	5.93
IVL	11.89	4.91	13.53	5.52	12.81	5.32

TABLE XXII

A SUMMARY OF UNIVARIATE F-RATIOS OF ETHNICITY WITH
PERSONAL AND INTERPERSONAL SCALES

VARIABLE	F	SIGNIFICANCE
PVP	0.6258	0.42
PVA	0.6654D-01	0.79
PVV	2.833	0.09
PVD	1.690	0.19
PVO	3.888	0.04
PVG	1.335	0.24
IVS	0.1195	0.72
IVC	15.34	0.0001*
IVR	3.082	0.07
IVI	2.085	0.14
IVB	6.183	0.01***
IVL	10.23	0.001**

*p = 0.0001
**p = 0.001
***p = 0.01

All 1 and 427 degrees of freedom.

TABLE XXIII

STANDARDIZED CANONICAL DISCRIMINANT FUNCTION
COEFFICIENTS OF ETHNICITY

SCALE	FUNCTION
PVP	1.24229
PVA	0.99850
PVV	1.73546
PVD	0.93376
PVO	1.21928
PVG	1.18060
IVS	0.25882
IVC	0.94206
IVR	0.27555
IVI	0.38824
IVB	0.54952
IVL	-0.06050

TABLE XXIV

A SUMMARY OF CANONICAL DISCRIMINANT FUNCTIONS OF ETHNICITY

Eigenvalue	0.05831
Canonical Correl.	0.23472
Chi-Square	23.859, df. = 12, P = 0.02

scored significantly higher on the following values: IVC, with the difference of 2.13, followed by IVB, with the difference of 1.42, and PVO, with the difference of 0.93.

Standard deviations also indicate the differences of value orientations of the Anglo and Mexican American students, but distribution of these differences is different from those of means. The highest standard deviation differences are for the following values: PVO (0.89), IVL (0.61), PVG (0.59), and PVD (0.47).

A multivariate test for statistical significant summarized in Table XXIV indicate that the difference among the ethnic groups was statistically significant (23.85, 12 df., and P = 0.02).

The F-ratios which are summarized in Table XXII yield information that there is statistically significant differences between value systems of the Anglo and Mexican American high school students. The significant F-ratios are: IVC (15.34, P = 0.001), IVL (10.23, P = 0.001) and IVB (6.18, P = 0.01), all with 1 and 427 degrees of freedom.

Standardized Canonical Discriminant Function Coefficients summarized in Table XXIII indicate that the following values are the best predictors: PVV (1.73), PVP (1.24), PVO (1.21), PVG (1.18), PVA (0.99), IVC (0.94), and PVD (0.93).

The graphical display of the differences of value systems of Anglo and Mexican American high school students are in Figures V and VI.

On the basis of the chi-square tests of significance and discriminant analysis, hypothesis three was rejected. Thus, it has been demonstrated that there were significant relationships between ethnicity and value systems of high school students.
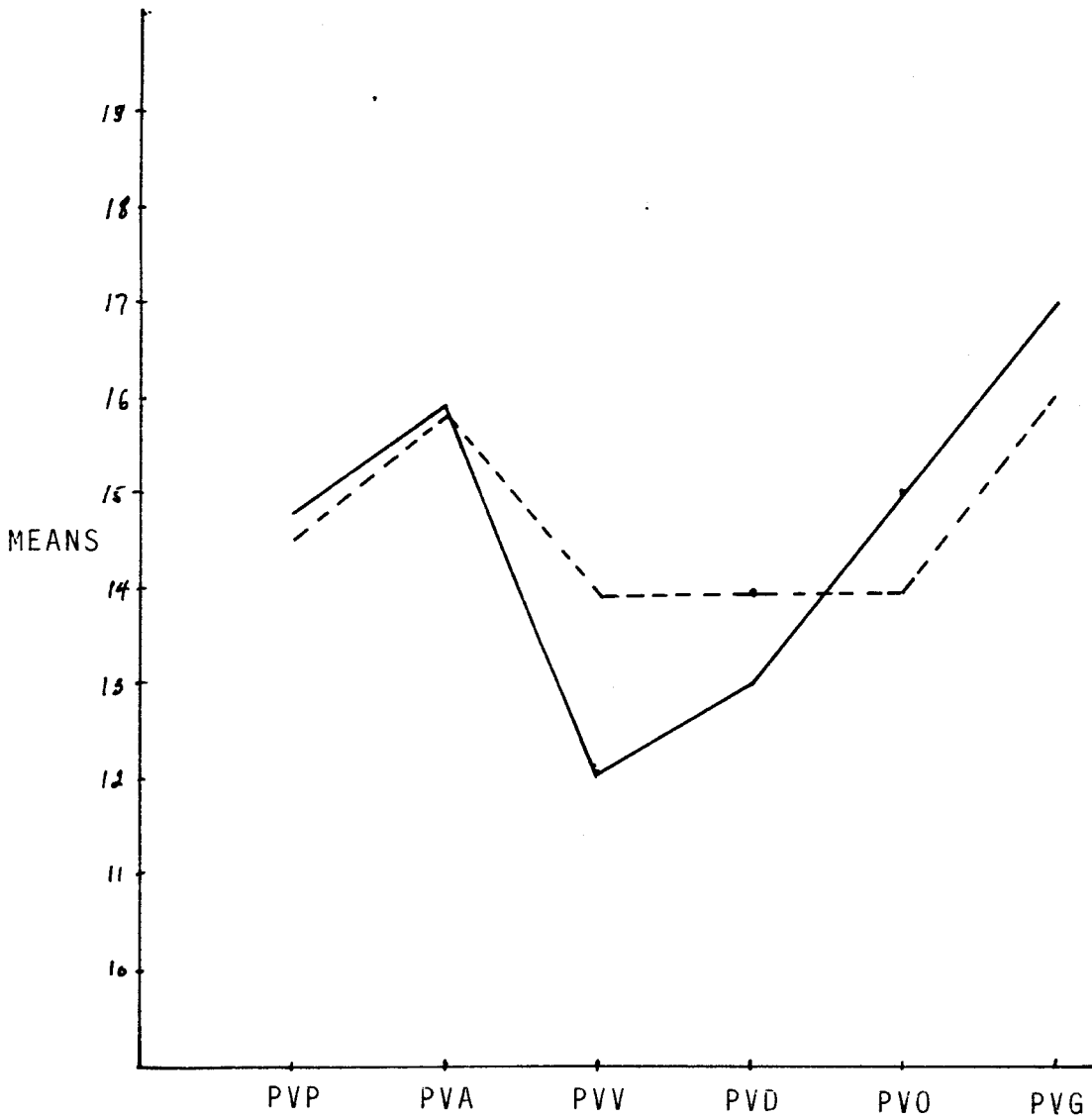
FIGURE V   GROUP MEANS OF PERSONAL SCALES
            DEFINED BY ETHNICITY

HISPANIC ———————

ANGLO — — — — —
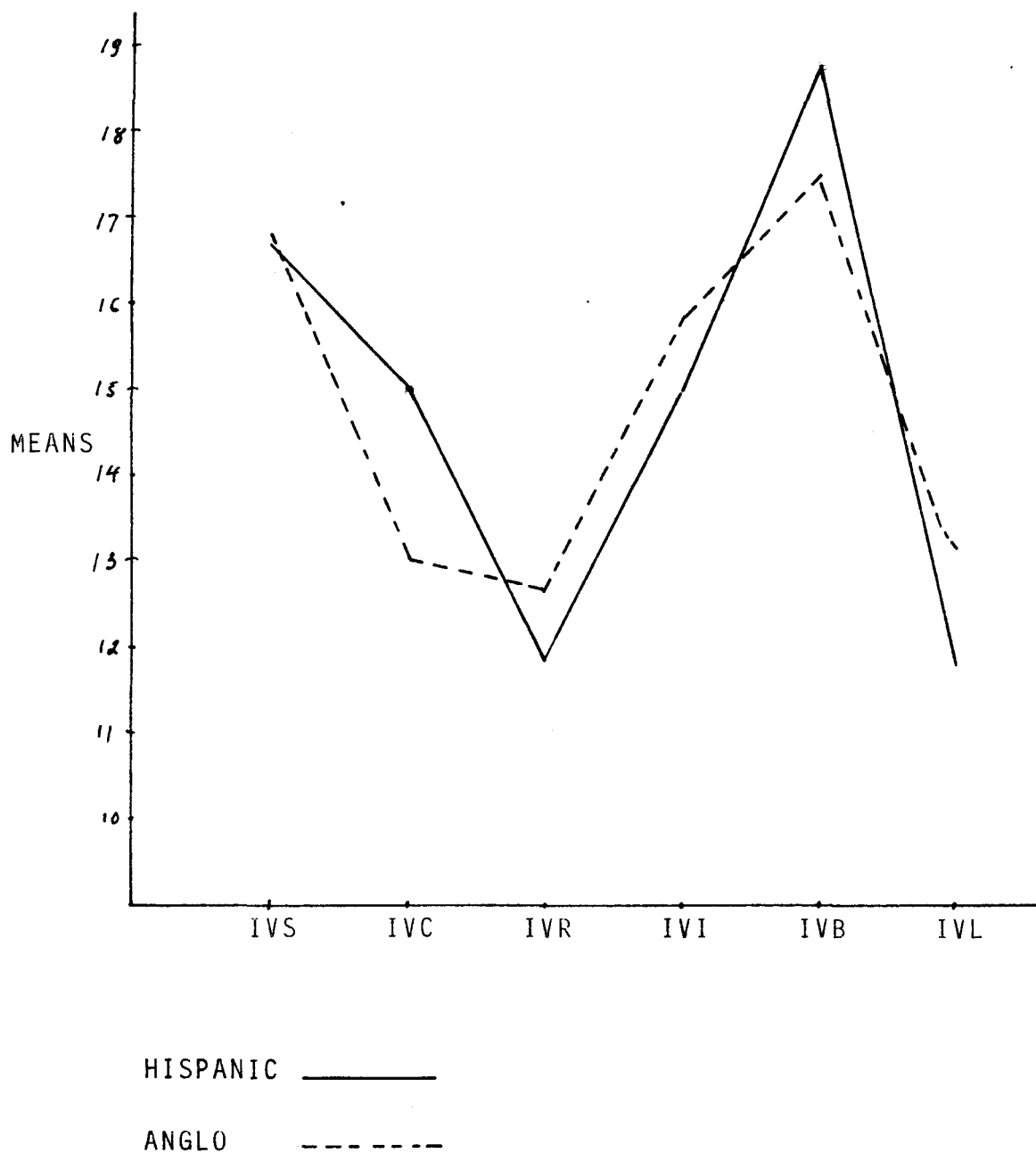
FIGURE VI GROUP MEANS OF INTERPERSONAL SCALES
DEFINED BY ETHNICITY

Summary

Three hypotheses were tested in the present study and the results of these tests were described in this chapter. Hypothesis one was concerned with association between age and value systems of the high school students. Hypothesis two was concerned with association between sex and value systems of the youth. Hypothesis three was concerned with the association between ethnicity and value systems of the youth.

On the basis of the chi-square tests of significance and discriminant analysis all three hypotheses were rejected. The existence of the relationship between age, sex and ethnicity of the high school students and values as measured by Survey of Personal and Interpersonal Values were established with the chi-square tests of significance and discriminant analysis.

The chi-square tests of significance indicate the existence of the relationships between the age, sex and ethnicity of the youth and their value systems.

Age is highly correlated with the following values: PVP (31.05, 9 df., and P = 0.0003), PVD (20.25, 9 df., and P = 0.01), PVA (21.17, 9 df., and P = 0.01), and PVO (20.23, 9 df., and P = 0.01).

Sex is highly correlated with the following values: IVL (28.19, 3 df., and P = 0.000), IVB (25.93, 3 df., and P = 0.000), IVS (14.95, 3 df., and P = 0.001), PVP (12.81, 3 df., and P = 0.005), and IVI (12.43, 3 df., and P = 0.006).

Ethnicity has the highest association with the following values: IVB (17.77, 6 df., and P = 0.006), IVC (14.30, 6 df., and P = 0.4), and IVR (9.54, 6 df., and P = 0.1).

The analysis of discriminant analysis indicates that the most important predictors are as follows:

Age: IVC (0.48), PVV (0.37), PVA (0.35) and PVP (0.34).

Sex: PVP (0.98), IVB (-0.94), IVS (-0.65), PVG (0.54), PVV (0.48) and PVD (0.47).

Ethnicity: PVV (1.73), PVP (1.24), PVO (1.21), PVG (1.18), PVA (0.99), IVC (0.94) and PVD (0.93).

Content Analyzed and Value Orientations in American Society

The study of any society could be approached from many different points of view, such as, cultural, sociological, economical, psychological, or combination of approaches. One of the ways in looking at society is from the point of view as represented by values.

C. Kluckhohn (1967) points that:

> Value is potentially a bridging concept which can link together many diverse specialized studies - from experimental psychology of perception to the emphasis of political ideologies, from budget studies in economics to aesthetic theory and philosophy of language, from literature to race riots ... The concept of value supplies a point of convergence for the various specialized social sciences, and is a key concept for the integration with studies in the humanities (p. 398).

C. Kluckhohn goes even further with his concept of value in society's life. He argues that a social life, that the functioning of the society and the well being of the individuals would be impossible without values, "values add an element of predictability to social life" (p. 400).

Robin M. Williams (1970) makes a very important point when he says:

> It must always be kept in mind that these themes, values, and systems of belief do not operate as single and separate units but

in continually shifting and recombining configurations marked by
every complex interpretation, conflict, and reformulation.
Values emerge from the fundamental experiences of man, and are,
therefore, subject to all the external conditions of that experi-
ence; but values also constitute, in their turn, real - not
epiphenomenal - determinants of social behavior (p. 560).

There are number of concepts related to value. The most often

listed concepts are: beliefs, attitudes, ideals and ideology.

Values and Beliefs. A very extense analysis of beliefs, values

and attitudes is elaborated by M. Rokeach (1969). According to

Rokeach the definition of a belief is as follows:

A belief system may be defined as having represented within it,
in some organized psychological but not necessarily logical form,
each and every one of a person's countless beliefs about physical
and social reality (p. 432).

C. Kluckhohn (1967) argues that belief refers primarily to the

categories "true" and "false"; "correct" and "incorrect". Value on

the other hand refers primarily to "good" and "bad"; "right" and

"wrong".

R. Williams brings up another point to the discussion about the

necessity of values in society's life. He claims that values are

criteria what we should want. To make clear what he means by that,

he defines values as: "Conceptions of desirable state of affairs that

are utilized in selective conduct as criteria for performance or

choice or as justifications for proposed or actual behavior" (p. 441).

Williams also claims that values are conceptually and empirically

related to the social norms but norms are more specific than values.

Values serve as criteria by which the norms are judged. According to

Williams what is experienced by individuals as value has to have the

following qualities:

1. They have a conceptual element.

2. They are affectively charged, that is, they represent
   actual or potential emotional mobilization.

3. Values are not concrete goals to action, but rather the
   criteria by which goals are chosen.

4. Values are important, not "trivial" or of slight concern
   (p. 440).

Values and Ideology. Rokeach (1969) defines ideology in the
following way:

> An ideology in an organization of beliefs and attitudes - religious,
> political or philosophical in culture - that is more or less
> institutionalized or shared with others, deriving from external
> authority (pp. 123-124).

A very similar position concerning ideology is held by R. Williams
(1970) who says: "When beliefs fall together into relatively coherent
and relatively stable clusterings, such organized aggregates of beliefs
and values may be termed ideologies" (p. 443).

Looking for the relations between values and ideology, it is
well to point out that ideologies determine the choice between alter-
native paths of action, which are equally compatible with the underlying
values, which is "the desirable" that influences the selection from
many available choices, modes, means and ends of action.

Values and Attitudes. According to M. Rokeach (1969),

> An attitude is a relatively enduring organization of interrelated
> beliefs that describe, evaluate and advocate action with respect
> to an object or situation with each belief having cognitive,
> affective, and behavioral components (p. 132).

Value concept is more dynamic than attitude because it has
motivational, cognitive, affective and behavioral components. To

say that an individual or a group has a value is to say that an individual or group have a conviction that certain modes of conduct are personally and socially preferable to the alternative modes of conduct. It is always well to keep in mind that value is a criterion, a "yardstick" to guide actions, attitudes or evaluations of self and others as well.

Values and Moral Development. It is important to look for the relation between values, morality and moral development. Significant considerations are given by McKinney (1980) who argues that words value and morality do not mean the same and not all values are of moral type. He goes on to say that moral behavior is based on moral judgment. That is, on a decision that a given behavior would be right or wrong under certain circumstances.

If moral behavior is based on moral judgment, then moral moral judgment, in turn, is based on some internalized schemata or cognitive units, where properties can be delineated and where development can be studied. These cognitive units are values and it is in this way that values are related to the development of moral behavior. They provide the social framework within which judgments are made. In the same way perceptual schemata provide the perceptual framework in which meaningful motor behaviors are displayed.

The whole area of changes in moral reasoning is of great concern of L. Kohlberg in his theorizing and in his research as well.

A number of interesting points on moral values in the American family are elaborated by Milton C. Albrecht (1956).

Major Value Orientation in American Society

The main question here is: are there values in America that
can be considered "dominant values"? If they are, further questions
evolve: Are these values common. That is, are they shared by all or
at least by the majority of Americans?

Robin Williams (1970) outlined the major value orientations in
America and his model is one of the main sources for this chapter. In
addition to the concepts developed and/or pointed out by R. Williams,
the theoretical and research findings of others will be incorporated
in order to have a presentation of the American value orientation, as
wide as possible.

Another thing that R. Williams did is, he set criteria by which
we can judge if a value is dominant or not. These criteria are:

1. Extensiveness of the value in the total activity of the
    system;

2. Duration of the value;

3. Intensity with which the value is sought or maintained;

4. Prestige of value carriers. That is, of persons, objects,
    or organizations considered to be bearers of the value.

Cultural heroes, are significant indexes of values of high generality
and esteem.

Hans Sebald (1980) claims that

> One of the major problems in the study of national character is
> the lack of a standardized analytical scheme, that is, a universally
> applicable paradigm which includes concepts and descriptive
> variables in terms of which model personality structures can be
> described and compared (p. 318).

H. Sebald tried, with some success, to find American values by using

a comparative content analysis. He compared two documents: A German school song book and an American school song book. The findings of this analysis will be presented along with the outline of American value orienations.

Seymour M. Lipset (1963) did a very interesting analytical comparison of four English speaking Democracies - The United States, England, Canada and Australia. His analytical findings will be pointed out later on.

Lipset suggests that a society's value system may emphasize what kind of orientation toward others a person has. For example, a society's values may stress that all persons must be respected because they are human beings, or it may emphasize the general superiority of those who hold elite positions. According to Lipset (1967): To compare national value systems, we must be able to classify them and distinguish among them. To do so he uses tools provided by Talcott Parsons called the pattern variables. Lipset (1967) distinguishes the following types of pattern variables:

1. Achievement-ascription, society's value systems may emphasize individual's ability of performance or it may put emphasis on inherited qualities.

2. Universalism-particularism, all people should be treated according to the same standards (universalism), or individuals should be treated according to their personal qualities or according to their particular membership in a social group (particularism).

3. Specificity-diffuseness, individuals should be treated according to the specific position which they happen to occupy rather

than diffusely as an individual member of the collectivity.

4. Equalitarian-elicist, all persons have to be respected because they are human beings (equality), or it may stress the superiority of those who hold positions of power (elicist).

Another point brought up by Lipset is "It is important to recognize that any specification of value patterns cannot be done in an absolute term" (p. 516).

R. Williams goes even further than Lipset when he states that to delineate American values, is very "hazardous" because of enormous value-diversity of the nation. He suggests that it is safer and better to speak of American value systems rather than of American values. To speak of value systems is, to imply that values are not simply distributed at random but are instead interdependent, arranged in a pattern, and subject to reciprocal or mutual variation (p. 451).

A similar to the Williams' assumption is one brought up by C. Kluckhohn (1967) who says: "Values determine trends toward consistency in behavior, whether on the individual or the group level ... values do appear to occur in cluster rather than alone" (p. 420).

Sometimes values are looked at from the point of preference, but according to C. Kluckhohn (1967):

> A value is not just a preference but is a preference which is felt and/or considered to be justified "morally" or by reasoning, or by aesthetic judgements, usually by two or all three of these (p. 396).

Concerning "American values" R. Williams (1970) makes an interesting point, that these values

> are not necessarily exclusive to, or even peculiar to the United States, nor do all Americans share them, but there are however, important grounds for expecting American culture to be characterized

by a value system appreciably different from other cultures. Most obvious perhaps is the different environment, different location, physical surroundings, climate, resources, and so on (p. 438).

C. Kluckhohn (1967) sees roots of value differences in a culture. He calls values the products of a culture, but each group value has a different meaning to each individual, "something to the extent that value becomes personally distinctive" (p. 398). Every culture has a specific philosophy behind the way of life and this philosophy "designs" a lifeways for community, tribe, or socioeconomic class or the nation.

Observation of sanctions in a given community helps to detect the structure of society, e.g. what people are praised for, and what people are punished for. According to Williams we have to observe not only what is said, but also what is not said; it leads to the important things in that culture.

David F. Aberle (1950) in his paper: "Shared values in complex societies" talks about group values or societal value in terms of "shared values":

> There is a significant trend in contemporary social theory which strongly emphasizes the crucial importance of a shared system of ultimate values as an element in any society ... By shared value is meant one held in common by a plurality of the individuals. By a system of values is meant a set of such ideas or attributes which have a logical, meaningful, or affective consistency (p. 495).

According to Aberle these values could be shared by a larger population, but there are also values which are not shared by the total population, or even by a considerable part of population. He also advocates to take these "big" value systems in society and break them into subsystems.

Looking at the value system in a given society from the perspective of subsystems can help, first, to see the complexity of concepts or

elements in this system, and, second, it will help to understand why value conflicts exist. An interesting point is, that one individual can participate in a number of subsystems of value orientations, e.g. an American can be a member of a Polish-American group and share the values of this group and at the same time he can be a member of a Jewish group and share their values.

Almost every attempt to outline value orientations of any nation or of any ethnic group has some broad generalizations. Lipset claims that there are two such generalizations about the American society. First, that America suffers from elaborate corruption in business and labor, and the second, America is highly democratic society with equal opportunities, with tolerance for differences in culture, religion, and race.

Another generalization about the American character is done by Denney in his paper: "How Americans see themselves". According to Denney (1969):

> American character is, first, much engaged by the need to internalize the human meaning of industrialism; second, organized in such a way that adolescence is more of crisis in the life cycle than in many other cultures; third, concerned with ambiguity of sexual roles arising from the industrialization of women; and, fourth, engaged in playing out some sort of this wordly mysticism that resembles, but is not the same as, the moral materialism of early British industrialism. That is to say, the American character is historically unique in the way in which disposes its attitudes about male and female, work and play, youth and age (p. 63).

Considering what Lipset and Denney say about Americans we have the impression that value orientation can be covered with some broad generalizations. As pointed, there are generalizations but besides them there are number of specific value orientations in American

society which will be presented following the model of R. Williams and Turner and Starnes.

Relevant views and the research of others will be also incorporated, in order to broaden the view of the problem of value orientation in American society.   .

Achievement and Success

The New Webster Encyclopedia Dictionary of English Language (1980) defines achievement as: "The act of achieving or performing; accomplishment; an exploit; a great or heroic deed" (p. 9).

Americans are often viewed by the visitors as an achieving society (G. Myrdal).

R. Williams (1970) in describing American society says: "Our society has been highly competitive - a society in which ascribed status in the form of fixed, hereditary, social stratification has been minimized" (p. 454).

S. Lipset calls achievement the basic value which has its origins from the Revolutionary and Puritan ethics. Lipset in his comparative analysis of four English speaking democracies came to the conclusion that Americans put the highest emphasis on achievement. In his book: "The First New Nation", he calls attention to another source to support the idea of importance of achievement for the Americans. His data comes from a comparative study of the differences of school youth in United States, West Germany, England and France. The problem was put in terms of preference of high grades or popularity. The results show that American students were more likely to prefer high grades over popularity.

As a result of putting accent upon achievement, the personal
excellence is often identified with competitive occupational achieve-
ment, business success, go-ahead. But as R. Williams (1970) points
"Emphasis upon achievement must be distinguished from the broader
evaluation of personal excellence" (p. 414).

Sometimes achievement is viewed as a "pure" success. It is
true that achievement refers to valued accomplishment, but achievement
differs from success. It has more idealistic connotation, something
that can be put in terms: I did the job the best of my ability.
Success on the other hand puts more emphasis upon reward, something
that can put in terms: I did and I will be rewarded for my accomplish-
ment with money, praise, or some kind of reward.

A very good distinction between achievement and success is
given by R. Williams (1970):

> In the United States, the available evidence suggests that, even
> though success pattern is still linked to achievement, achievement
> is still associated with work, and work is still invested with an
> almost organic complex of ethical values. Thus, success is still
> not a primary criterion of value in its own right but rather a
> derivative reward for active, instrumental performance (p. 456).

Activity and Work

Looking for the simplest and most correct description of the
value cherished by the American society called activity and work, we
have to accept R. Williams' statement:

> In the United States is to be found what is almost the ideal
> type of a culture that stresses activity; it is no accident that
> the business so characteristic of the culture can be also spelled
> "busyness" (p. 458).

Americans always tend to make things happen. They want to
dominate the world of nature. This strong emphasis on productive

activity was one of characteristics during the first two centuries.
On the other hand it has been a matter of survival for the first
settlers, something that could be expressed in terms "who does not
work, shall not eat".

Keeping in mind the fact that achievement is "the value" for
Americans, we can understand why activity and work are so highly
esteemed. Work leads to social recognition, it became a value incor-
porated into the personal ideal of the personality types of the culture.

Efficiency and Practicality

Efficiency is another characteristic which impresses foreign
observers. R. Williams (1970) defines efficiency as:

> Efficient is a word of high praise in a society that has long
> emphasized adaptability, technological innovation, economic
> expansion, up-to-dateness, practicality, expediency, getting
> things done (p. 464).

Efficiency serves as a standard, a yardstick, against which activity
is measured and judged, focusing upon a choice of the most effective
means for a given end. Standards of efficiency can be applied to many
kinds of human behavior, as Williams puts it: "There is a technique
for mysticism as well as a technique for producing automobiles" (p. 466).

In a close relation to efficiency is practicality, which can be
described as short-range adjustments to immediate situations. Practi-
cality as seen by Americans puts emphasis on the active, rational,
pragmatic approach to activities and to the whole life. Also American
philosophy is more functionalistic and pragmatic in comparison with the
metaphysical idealism and dualism characteristic for the Eastern cultures.

Equality

The New Webster Encyclopedia Dictionary of the English Language
(1980) defines equality as:

> The state of being equal; likeness in size, number; quality, or
> degree; the condition in which things or persons cannot be said
> to be inferior or superior, greater or less, one than other.

S. Lipset (1967), R. Williams (1970) and J. Turner and C.

Starnes (1976) see equality as a dominant value in American society.

Turner and Starnes use the term egalitarianism and they define it as:

> Freedom for individuals should promote a democracy in which each
> individual has an equal opportunity to achieve. Forces that
> impede such equal opportunity should be eliminated, because they
> violate each individual's right to be free of external constraint
> (p. 70).

A very interesting point is brought up by Gunnar Myrdal (1962)

concerning the problem of equality in American society. He says:

> Although there is a great deal of inequality of income and wealth
> in America, the American Creed has been definitely adverse to
> class divisions and class inequalities ... The American demand
> is for fair opportunity and free scope for individual effort (p. 210).

The point advanced by G. Myrdal leads to another problem which is

related to values.

With any discussion on values the main concern is "how it should

be", how the ideal should look like, regardless that the "green reality"

does not match the ideal. A very in depth discussion on this problem

can be found in G. Myrdal (1962) and J. Turner and C. Starnes (1976).

R. Williams (1970) discusses the equality in slightly different

terms. He talks about extrinsic and intrinsic equality and he advocates

the operational testing of equality. In addition he distinguishes among

three types of equality:

1. People are equal because they are equal human beings;

2. Equality consists of equal rights and obligations;

3. Equality is substantive equality of all social, cultural and most important of economic rewards.

S. Lipset (1967) argues that equality is one of the most influencial factors that affected development of many sectors of American society, such as: Trade Unions, Democracy, or Party System.

Freedom

J. Turner and C. Starnes (1976) in their theorizing about freedom tie it with progress and achievement. A person in order to make progress or to achieve has to be free from external forces. They also point that freedom has some limits especially freedom in social actions.

According to R. Williams (1970) we do not need any research to have to prove that "the value of freedom is widespread and persistent". R. Williams in his discussion on freedom points that

> American society safeguards the right of the individual to a wide range of moral autonomy in decision making, so long as the representative character structure of the culture retains a conscience that is more than simple group conformity - so long, will freedom be a major value (p. 483).

For a long time in America "the land of freedom" there has been a strong emphasis on freedom from the external restraints, especially, freedom of speech and assembly, a multiparty, representative political system, no restraints for private enterprises, freedom to change residence or to change employment.

Individualism

J. Turner and C. Starnes (1976) give the following definition of individuality:

Freedom from external constraint is particularly critical for individuals who, in the end, are the actors responsible for achievement and progress. While larger social units, such as corporations, should also enjoy minimal constraint, it is most important for individuals to be allowed full and unconstrained opportunity to achieve material success and prosperity through their efforts (p. 70).

S. Lipset (1963) in his comparative analysis of four English speaking democracies advocates that:

American values reject treating an individual in terms of a diffuse status, but support interaction with him in terms of his role as worker in one situation, as suburban dweller in another, as member of the American Legion in the third, and so forth (p. 517).

Looking for the evidence that the value of individuality, or as R. Williams calls it, of individual personality, has a sound ground in American tradition we have to consider a large number of laws which protect personal freedom, e.g., illegality of slavery and peonage, prohibitions against defamation, cruel and unusual punishment.

According to R. Williams individual personality is based on the instrinsic worth of a person. He also advocates that this value repre-sents such conditions as: uniqueness, self-direction, autonomy of choice, emotional independence, privacy, defense of the self, and many others.

In American culture there is much stronger emphasis on individuality than on group identity, as it is the case in Europe or in the Communistic Countries.

G. Myrdal (1962) views individuality from the personal dignity perspective:

Ideals of the essential dignity of the individual human being rights to freedom, justice, and a fair opportunity represent to the American people the essential meaning of the nation's early struggle for independence (p. 4).

Democracy

G. Myrdal (1962) in his book: "An American Dilema" elaborates on

two components of democracy in America. First, he points that

> America has had, throughout its history, a continuous discussion
> of the principles and implications of democracy, a discussion in
> which in every epoch, measured by any standard, remained high, not
> only quantitatively but also qualitatively (p. 5).

Second, Myrdal traces roots of American Democracy, they are as follows:

European philosophy of enlightenment, Christianity, with the teaching

of the free individual, and English law, with concepts of equality and

liberty as the most important aspects of democracy.

S. Lipset (1967) calls for "democratic traits" as a prerequisite

for the development of "democratic polity". Democracy requires con-

flict as well as consensus.

The same tone has the description of democracy, as seen by

Williams (1970) who points:

> The actual shape of the democratic credo was a synthesis of clash-
> ing ideologies; but it was the insistence of the average citizen
> upon equality of political rights that actually forced the Bill of
> Rights into the Constitution (p. 493).

Carl Becker (1941) brings up the view of democracy which has to

be based on the personal dignity of the individual; on the concept of

freedom, freedom of thought, of occupation and of self-government.

S. Lipset in his paper on "The Value Pattern of Democracy: A

Case Study in Comparative Analysis" proves that American Democracy is

equalitarian and competitive- achievement-oriented more than Austrialian,

Canadian, or English Democracies.

Nationalism

R. Williams (1970) advocates that nationalism is not a single,

clear-cut value orientation, but rather complex set of evaluations and beliefs. To make a point about American nationalism he distinguishes between totalistic nationalism which demands total and unquestioning allegiance and ideal type of national, patriotic orientation which puts emphasis on loyalty to national institutions.

> An important component of American Nationalistic values is that a generalized sense of fulfillment and confident hope had been built into the culture for a period of over two centuries; and even the shocks of depressions, wars, and other deep crises have not dissipated the widespread satisfaction of a people who feel that the country has been good to them (p. 491).

According to Williams, one of the most striking characteristics of American national pride is preoccupation with political institutions, and another, that Americans want their way of life to be spread and adopted elsewhere.

G. Myrdal (1962) points the same phenomenon when he says: "The American Creed is identified with America's peculiar brand of nationalism, and it gives the common American the feeling of the historical mission of America in the world" (p. 5).

Progress

Turner and Starnes (1976) view progress as "activity directed at controlling achieving is considered to lead in America to the betterment of the individual and the society" (p. 70).

Williams sees progress in a similar way, he claims that progress is a "certain set" toward life that has permeated a wide range of behavior patterns, such as optimisms with emphasis on future rather than on the past or present - something that is often called the cult of progress. This belief in progress has a "built in" acceptance of

change. Things are changing and this change tends in a definite direction, which is good. Things through the changes are getting better. This whole effort of progress, achievement and success have an ultimate direction - to increase people's level of material comfort / and their capacity to cultivate leisure time. The success of progress results in the consumption of material goods.

R. Williams sees in this national characteristic, another value orientation in American society which he calls "material comfort". The fact is, that, America has the highest material level of living in the world, as judged by such criteria as nutrition, medical care, communication, or shelter facilities.

Another value related to progress and material comfort is what Williams calls: science and secular rationality.

> Very broadly, emphasis upon science in America has reflected the values of the rationalistic-individualistic tradition ... The application of science profusely reward the strivings for self-externalizing mystery of the exercise of scientific method, pre-suppose a definite social structure and system of values-pluralistic society with freedom (p. 488).

Morality and Humanitarianism

From the morality point of view, activities are to be judged as right or wrong. Williams' impression about this value is, that Americans tend to see the world in moral terms. "They do not mean mere conformity to the detailed prescription of a particular moral code, but rather to a systematic moral orientation by which conduct is judged" (p. 461).

Humanitarianism is referred to a disinterested concern and help-fulness, but as Turner and Starnes (1976) say:

Charity cannot be unconditional, for only those who are unable to be active in the American system, or those who have fallen upon misfortune in their activities within the system, are deserving of assistance from those who have received its benefits and rewards (p. 71).

Summary

Presented in this chapter, is a list of value orientations in American society, and it is not an exhaustive list. Turner and Starnes (1976), for example have a list which consists of eight values. They are as follows: achievement, materialism, progress, freedom, individualism, egalitarianism, morality and humanitarianism.

R. Williams' (1970) list consists of 14 values: achievement and success, activity and work, moral orientation, humanitarian mores, efficiency and practicality, progress, material comfort, equality, freedom, external conformity, science and secular rationality, nationalism-patriotism, democracy, and individual personality.

S. Lipset (1963 and 1967) builds the American value orientation around the achievement-equality line, which he considers to be the most dominant value.

There are three examples of value orientation lists, and they differ not only in numbers of listed values, but in a different view of what is important for the Americans. These different lists tell us that we must always keep in mind, that value orientation in a society is a very complex problem which cannot be put into clear-cut terms.

Values emerge through a complex historical process which is affected by social, cultural, psychological and economical factors. How do the values develop in the society or within the individual? This problem has been discussed in the review of the literature on

values in the first part of the second chapter of this dissertation.

Regardless of the different lists of value orientations, of the different approaches to the value orientations in American society certain patterns of values, certain dimensions of value orientations can be traced. They· are as follows:

1. Americans tend to be active in their approach to life;

2. Americans tend to be interested in the external world;

3. They are manipulative rather than contemplative;

4. They emphasize change, and this results in the adaptive types of personality;

5. Americans place their primary faith in rationalism;

6. There is little place for the past because the main orientation is on the future;

7. Ethics are universalistic rather than particularistic;

8. In the interpersonal relations there is a heavy stress on equality, peer relations, not superordinate-subordinate relations;

9. In the American culture there is not much emphasis on group identity. The emphasis is on the individual personality.

As the final point there is no better idea than the one made by R. Williams (1970), who says:

> It must be kept in mind that these themes, values, and systems of belief do not operate as single and separate units but are in continually shifting and recombining configurations, marked by every complex interpretation, conflict and reformation (p. 500).

Value Orientation in Mexican American Society

E. Stoddard (1973) claims that:

A person's self-image who he is and what he thinks he is worth
arises from acceptance of him and socialization by him within the
group with which he most readily identifies. Thus individual
identity is determined to a great extent by group identity (p. 37).

F. Kluckhohn and F. Strodtbeck (1961) advocate that the basic

values of the people and the effects of these values upon behavior and

thought are of interest to philosophers, social scientists of many

kinds, such as: sociologists, anthropologists and psychologists.

Also economics and political scientists are interested in studies of

peoples' value orientations.

On the one hand, all these various approaches to the study of

values in general, and of value orientations of the Mexican Americans

"cause", that it is hard to make a clear cut list of value orientations.

On the other hand, these various approaches help to have a deeper

understanding of intercorrelations, dependencies of human thought and

behavior.

Regardless of all these different approaches and assumptions of

values orientation studies, there are a number of value orientations

which are shared by Mexican Americans.

Diaz-Guerrero (1975) looks at values in Mexican society from the

point of needs. He takes A. Maslow's hierarchy of needs and explains

the needs (values) of the Mexicans. He also has a concept of profile,

by which he means: "The enumeration of a series of needs that I

believe to be important to a better understanding of the Mexican

worker" (p. 31). The needs specific to the Mexican worker can be,

as Diaz-Guerrero claims, extended to the Mexicans in general. These

needs are:

1. <u>Hunger</u>, Diaz-Guerrero (1975) stated that behavior of the Mexican is explained by hunger. Talking about hunger of the Mexican he has in mind not incomplete nourishment, but hunger which is sometimes very severe. "Some people have gone so far as to declare that the fundamental characteristics of Mexican behavior are explained by the fact that the Mexican is not well nourished" (p. 31).

2. <u>Need for physical health</u>, according to Diaz-Guerrero (1975) "Mexican tends to be hypochondriac, that he enjoys taking pills, going to a doctor or herbalist or charlatan in the street for medicines to improve his health" (p. 32). Diaz-Guerrero also claims that Mexican women worry about health more than Mexican men do.

3. <u>Sexual need</u>, from the Diaz-Guerrero point of view (1975): "Sexuality is of great importance for the Mexican because it is a kind of compensation for other things that he lacks" (p. 33). The intensity of this need is a combination of sexual drive and of, what he calls: "Vicarious satisfaction of other unsatisfied needs" (p. 33).

4. <u>Fear of unemployment</u>, the existence and the intensity of this need has its roots in hunger. Simply it can be said: no job, no money to buy food. In relation to this need there could be seen some sort of contradictory, that is carelessness about the job of the Mexican worker.

5. <u>Need for self-esteem</u>, Mexican self-esteem, as Diaz-Guerrero puts it, is as low as can be, but on the other hand, it is extremely intensive. This extremely high intensity leads to almost complete denial of the existence of this need. Many important factors, especially historical and sociocultural are lying behind low self-

esteem of the Mexicans. These factors were the subjects of the research of S. Ramos (1938) elaborated in "El perfil del hombre y la cultura en Mexico".

Another factor that affects low self-esteem of the Mexican has its roots in the family structure with the father who exercises his authority sometimes in an irrational or even unjust way. Not favorable economic conditions, e.g., hunger, unemployment, and sociocultural factors, such as, family structure or social classes, do not create opportunity for the development of self-esteem.

6. Need to belong, the family, with very strong bonds is a very important source of satisfaction of belonging to a group. From the point of view of the need to belong, we can understand the importance to the Mexican of the fiestas and all kinds of ceremonials. Diaz-Guerrero claims that the Mexican socializes everywhere. Love to talk is another form of fulfilling of the need to belong.

In addition to the needs listed above, Diaz-Guerrero (1975) has on his list such needs as: economic motivation, need for personal safety, love and tenderness, need for integral development of self-actualization, need to improve the physical environment of the factory, technical improvement, and need for entertainment. He elaborates on them separately but they can be treated as a part of the other needs because they are overlapping, e.g., the need of love and tenderness can be treated as a need to belong. The same can be said about the entertainment.

E. Stoddard (1973) advocates that the best way to determine value orientations of the Mexicans is to approach the problem from the

point of view of identity. In her book Mexican Americans (1973) she
distinguishes three types of identity: (1) identity externally
bestowed, (2) projected identity, and (3) self-designated identity.
Stoddard also claims that the labels projected on Mexicans are
erroneous. On the other hand Mexican Americans view themselves, their
self-image with more positive connotation and ethnic pride which under-
lines all ethnic movements toward ethnic autonomy.

Kluckhohn and Strodtbeck (1961) argue that there are problems
which are crucial to all human groups. How these problems are con-
ceived or solved by different groups serves as a direction to the
discovery of value orientation of a given group. Those crucial pro-
blems, as spelled by Kluckhohn and Strodtbeck (1961) are:

1. What is the character of innate human nature? (human nature
   orientation).

2. What is the relation of man to nature (and to supernature)?
   (man nature orientation).

3. What is the temporal focus of human activity? (time orienta-
   tion).

4. What is the modality of human activity? (activity orientation).

5. What is the modality of men's relationship to other men?
   (relational orienation). (p. 11).

F. Kluckhohn did a study on value orientations of Mexicans in
Artisco, New Mexico. In her observations she concentrated on such
aspects of village life as: "family relations, social organization in
general, formal education programs, religious activities, the economic
system, and relations with other communities" (p. 178). On the basis

of her observations (original and repeated 15 years later), she concluded: "The value orientation schedule has revealed a clear cut dominance of the Present time orientation, the Being alternative of the activity orientation" (p. 179).

Vaca (1970) and Swadesh (1972) disagree with F. Kluckhohn about value orientations of Mexicans. Swadesh did a study in New Mexico and came to the conclusion that Mexican Americans are goal oriented, future-time oriented and progressive.

Edmonson (1957) studied Los Manitos of Northern New Mexico and ascribes to them the following value orientations: traditionalism, fatalism, paternalism, personalism and dramatism.

Harvard Encyclopedia of American Ethnic Groups (1980) in the description of Mexican culture points out the following characteristics: language and family, which is very extended.

Casavantes (1969) claims that "true" characteristics of the Mexican American are: language, food, music and literature.

Dworkin (1965) found in his studies with native-born Mexican Americans and foreign-born Mexican Americans different value orientations. The foreign-born Mexican American view themselves as proud, religious, gregarious and happy; they are tolerant, practical, and well adjusted. The native-born Mexican Americans view themselves as emotional, unscientific, authoritarian, materialistic, old-fashion, poor and with not much care for education, mistrustful, lazy, indifferent and unambitious.

R. Peck (1967), as a result of his comparative study of the value systems of Mexican and American youth concludes:

The overall pattern tends to be on the authoritarian model. Most
of the Mexicans think that respect involves a positive duty to
obey; and a third to a half of them ... feel that respect means
you have to obey the respected person, whether you like or not ...
The Mexican pattern shows characteristics of a close knit, highly
emotionalized, reciprocal dependence and dutifulness, within a
firmly authoritarian framework. In addition, the Mexican students
seem to be powerfully motivated to strive for success, knowledge,
and economic security (p. 47).

Gillespie and Allport (1955) did an explorative study of the
attitudes of the youth in 10 different countries: American, New
Zealand's, South African, Egyptian, Mexican, French, German, Italian,
Japanese, and Israeli's samples toward their personal lives and future
careers.

Concerning the Mexican sample, they found a very strong family
orientation. In the answering to one of the questions on their ques-
tionnaire (#6): "What are three situations or events on your past life,
up to the present, do you consider to have been most important or
significant?" (p. 43).

The answer given to this question indicated that the family had
an especially heavy influence on their development. Idealism is
another characteristic that is of greatest importance to the Mexican
youth. This idealism is in relation to national service and to the
service of humanity as well. Achievement, "to be someone, to attain
greatness and prominence" (p. 24) is also of great importance to the
Mexican youth.

C. Cline (1953) talks about similar traits of the Mexican
national character, that is, the individual wants to achieve the
maximum of his personal development, and there is a great feeling of
group responsibility.

Regardless of the fact that there is no agreement on how many, or what kind of value orientations are the most characteristic of the Mexican American, certain trends can be traced. But even the most carefully prepared list of value orientations cannot be considered as an exhaustive.

Utilizing content analysis, I came up with some conclusions and propositions of values which are considered to be specific to Mexican American society. Acceptance and the degree of acceptance of a given value in Mexican society can, and in fact does differ because of different socioeconomic factors or of the level of education, or of many other factors which have their impact on value orientation of individuals within a given society, in this instance, of the Mexican society.

Family Values

On the basis of a numerous researches done by Rogelio, Diaz-Guerrero (1975) himself and in collaboration with others, he proposes that: "The Mexican family is founded upon two fundamental propositions: (a) unquestioned and absolute supremacy of the father, and (b) the necessary and absolute self-sacrifice of the mother" (p. 3).

He also points out that for the Mexican, the family has the greatest value, and that many socioecultural premises are seen "as the roles of the different members of the family, the roles of the sexes in the family and in the society" (p. 135). The mother in the family is the one who is "the dearest person", but at the same time, she is viewed as someone who is loyal, dependent and submissive to her husband. The father is simply a dominant figure in the family; he should be respected but not necessarily loved. His decisions cannot be questioned.

He should support his family. Both parents, the mother and father,
are the people that should be respected by the children. They have to
take care of the family but the mother should not work outside her
home because she has to devote her all time and effort for the family.
Family as pointed out, by the Harvard Encyclopedia of American Ethnic
groups (1980), is the center in the Mexican culture. This family "has
traditionally been extended - not only parents and children, but also
grandparents, uncles, aunts, and cousins by blood and marriages" (p.
175). This extension of the family includes the element known as the
practice of compadrazgo (godparents).

R. Fernandez-Marina, E. Meldonado-Sierra, and R. Trent (1958)
in their study on the pattern of Mexican and Puerto Rican family
values, came to conclusions similar to those of Diaz-Guerrero's,
that is, (a) mother is the family affectionate figure, (b) great
emphasis is placed upon learning submission and strong obedience by
the children to the will and dictates of the father and other authority
figures; and (c) there is a sexually-biased, dichotomous set of
cultural expectations.

L. Zucher, Jr., A. Meadow and S. Lee Zucher (1965) point the
extended family structure in the Hispanic culture.

E. Stoddard (1973) advocates a more complex view of the family
in Mexican American society. "Current Mexican American society is too
complex and heterogeneous to select a single family model to represent
the entire ethnic minority" (p. 99). Regardless of the fact that the
Mexican family structure is under the influence of mobility, urbaniza-
tion, acculturation and of educational level, it still "is an extension

of the traditional Mexican family" (p. 100).

Respect

Diaz-Guerrero (1975), argues that the whole discussion of respect, and of personality characteristics is based on what he calls: "socio-cultural premises". . Concerning respect, there are two sociocultural premises: (a) "human values are more important than economic values in regard to respect" (p. 109); (b) the Mexican "acts according to a semiconscious or perhaps in some cases totally unconscious Mexican sociocultural premise; for example, the choice of who should receive more or less respect and who should not in their roles or social attributes is predetermined by beliefs, traditions, etc., much more than by the individual merits of the individuals" (p. 110).

According to Peck (1967) the pattern of respect "tends to be on the authoritarian model" (p. 47); it involves the duty to obey the respected person. Mexicans see respect as a cluster of reciprocal duties and dependencies, cast in a hierarchical mold, with strong feeling of emotional involvement to support it - and, sometimes, to strain it (p. 47).

Passivity

Diaz-Guerrero (1975) discusses his view of passivity in relation to the problem how the Mexicans cope with stress in their lives.

> For the Mexican, to endure stress passively is not only the best but the most virtuous way. Abnegation in the mother, obedience in the children, self-sacrifice in all, submission, dependence, politeness, courtesy, 'el aguante', and 'la concha' (p. 129).

Religious beliefs, with deterministic connotation, whatever happens, it "has to happen", and there is nothing a person can do

about. This fact has its implications on the existence of the passive approach to life problems by the Mexicans.

R. Peck (1967), in his comparative study of value systems of Mexican and American youth found that the Mexican students in their value hierarchy put at the head of their list, success and health, success in career, knowledge, honor and economic security.

In regard to passivity, both Peck and Diaz-Guerrero stress that Mexicans tend to change from passive endurance to active approach in dealing with life problems, and the statements such as "Idleness is the mother of a most wonderful life", are losing their meaning, especially when passivity was looked at as a laziness. Peck and Diaz-Guerrero argue that Mexicans are not lazy but they have a different way of solving problems. If something goes wrong, they try to adapt to the environment depands, that is, they do not try to change the environment, but themselves and this is their philosophy of life.

C. Hereford, N. Selz, W. Stenning, and L. Natalicio (1961) in their cross-cultural comparison of the active-passive dimension of social attitudes found that Mexican children would respond to social situations in a more passive manner. Another point they made is that social attitudes of a passive-active dimension show variablity, that is, school children, "would exhibit both kinds of behavior, sometimes active, sometimes passive" (p. 37), but they do not indicate what causes this variability.

Friendship

Friendship, manners such as: politeness, 'buena educacion', friendliness, joy of being with others are of great importance in

relationships with others.

Diaz-Guerrero (1975) advocates that

Other realities have no meaning or consequence until the person or groups involved have developed reasonably fluid and friendly relationship and created their own interpersonal reality (p. 20).

A feeling together, the need to have friends is very important for the Mexican American.

L. Zucher et al (1965), also points out that the

Mexican assesses others primarily in terms of his personal rela- tions with them, and seems less inclined to abstract from the personal to the normative, to relate to others in an impersonal, objective manner (p. 540).

According to them, the root of this type of relationship with others is "a profound dependence on the family".

Machismo

In general, the Mexican male wants to be very macho, very masculine. The term macho, machismo, expresses a very broad complex of attitudes in terms of dominance.

Fernandez-Marina et al (1958) in their study found something what can be called a double morality in regard to judgments that are made about male and female misconduct. As an example they cite the fact that female adultery is a greater family dishonor than its male counterpart, or "boys are accorded higher status than girls throughout life".

Diaz-Guerrero (1975) reports that one of the sociocultural premises of the Mexican is that "men are superior to women". Like fathers in the family, the man has to be obeyed, respected but not necessarily loved; fear of him is more common than love. "All power

was to be in the hands of the male and all love was to be in the hands

of female" (p. XVI).

Language

E. Stoddard (1973), Casavantes (1969), and Harvard Encyclopedia

of American Ethnic Groups (1980), all stress the great importance of

language in the Mexican culture. Stoddard emphasizes that:

> The deliberate non-use of English does not represent lack of
> English fluency or lack of motivation to become proficient in
> it. Rather, it is symbolic of the emotional resentment felt
> toward the dominant Anglo society for its necessary disparagement
> of the Spanish Language and those who speak it (p. 122).

Another point brought up by Stoddard is that using Spanish as a mother

language results in English deficiency, and this in turn, results in

inferiority feelings.

T. Linton (1970), in his research on achievement and alienation

from school among Mexican American and Anglo sixth grade students found

that using Spanish as a primary language leads to alienation from the

English speaking school. This kind of problem can be solved by intro-

ducing bilingual education.

Individuality

In the Mexican society individuality is measured in terms of a

"good reputation", and in terms of evaluations that others make of us.

As Diaz-Guerrero puts it:

> It refers to the fact that we all need to be respected, admired,
> and praised ... obviously we feel better, the more others attribute
> to us ability, power, intelligence, likeability, beauty (p. 29).

L. Zucher et al (1965), advocate that the Mexican evaluates

people in terms of his personal relations with them. From Diaz-

Guerrero (1975) point of view, Mexican society is "a clear hierarchy

of roles", and there is no sense or need of individual equality. Roles
are defined in terms of hierarchical ordering of individuals within a
family or society. F. Kluckhohn and Strodtbeck's (1961) point of view
is opposite to the view represented by Diaz-Guerrero. Kluckhohn and
Strodtbeck claim that: "The individualistic system gives to the
nuclear family a high degree of independence" (p. 24).

Summary

Value orientations of the Mexican Americans, as seen through
content analysis, are strongly influenced by the social, cultural and
historical factors.

The outlined value orientations of the Mexican American society
have to be looked at as propositions of the characteristics specific
to the Mexican American society. As many researchers pointed out, the
family has the greatest value for the Mexican American. Other values,
such as: respect, passive approach to live, friendship, machismo,
language and individuality are looked at from the view of the family
structure. To simplify, the family structure can be seen as:

1. The father, the main figure with authority;

2. The mother, the dearest person in the world;

3. Children, they should obey and respect their parents;

4. The Mexican family is extended to the relatives and even to
   the godparents and it serves as a source of protection of
   the individual from aggression, exploitation, and humiliation;

5. There is a sexually-biased, dichotomous set of cultural
   expectations, which is very favorable for the boys over
   girls.

In general, human values are more important for the Mexican American than economic values. This fact can be seen in the very high value of friendship, togetherness, fiestas and all kinds of celebrations because these celebrations bring together not only the whole family but also relatives (aunts, uncles, relatives in-law) and friends. Passive approach to life has to be understood not as laziness but as different, from the American, way of solving life problems.

CHAPTER V

SUMMARY AND DISCUSSION

This final chapter contains discussion with reference to the basic hypotheses and outlined suggestions for the further research.

The purpose of the present study was to detect differences and/or relationships between youth value orientations and the following factors: age, sex, and ethnicity.

In the foregoing chapters literature related to the study has been reviewed with concentration on values and on adolescence.

Method with hypotheses, description of the sample, instrumentation and statistical procedures were reported, and results were presented.

What conclusions can be drawn from this data with respect to the hypotheses? The hypotheses tested in the present study were stated as follows:

1. There is no significant difference in the youth value systems across age levels.

2. There is no significant difference between the youth value system of male and female youth.

3. There is no significant relationship between the youth value system and ethnicity (Anglo and Mexican American).

Hypothesis one, concerned with value differences across age levels, was tested utilizing the chi-square tests of significance and

discriminant analysis. The results of the analysis indicated that there is an overall significant difference on value orientations across age levels. Discriminant analysis helped to locate the scales that are associated the most with age variable. There is a higher association of age with the personal scales than with the interpersonal scales. This phenomenon can be explained from the cognitive-developmental point of view. The main focus of personal values is the manner in which an individual copes with the problems of everyday living.

Piaget (1932) postulated that development of moral judgment has the same pattern as those of cognitive-development in general. Ego-centrism of young children, moral realism and immanent justice might be the sources of greater emphasis of group 1 (twelve and thirteen years old), on personal values.

L. Kohlberg's (1976) concept of justice which is egocentric in young children and more social with awareness of universal values and ethical principles in older children supports the results of the test of hypothesis one.

There could be another explanation of value differences across age levels. Roughly, it can be said that twelve and thirteen year old's are students of Junior High School. Those who are fourteen up to eighteen are students of Senior High School. There might be a specific social factor associated with Junior High School and with Senior High School, but this needs to be tested in further research.

A very similar trend was found by S. Sliwiak (1975) in his study of the youth model of marriage and family. Then is still another explanation of value differences across age levels which comes from

the operant and the social-learning psychology. It might be that value orientations expressed through certain behavior were reinforced and they became permanent personality traits.

Hypothesis two, dealing with the differences between the youth value systems of males and females. The chi-square tests of significance and the discriminant analysis were utilized to test this hypothesis. The results of both tests indicate significant differences in value orientations of male and female youth. The analysis of descriptive statistics shows that there are some peculiar trends in value orientations of males and females. Males score significantly higher on the following scales: Leadership, Independence and Practical Mindedness; females on the other hand care more for the following values: Benevolence, Support, and Conformity.

Developmental psychology and development of personality specifically, are supporting the results of the testing of hypothesis two. Males are raised to be, they "have to be", leaders who are independent and practical. Females are raised to be "dear" and benevolence, submissiveness and conformity are the values that the high school girls consider the most important to them.

Operant and social-learning psychology provide another explanation of value differences between male and female youth. That is, male and female children are reinforced for different behavior. A simple observation of parental habits of providing their children with toys supports the position of operant and social-learning theories point of view.

Also psychoanalytic theory of human development supports the

existence of the differences in value orientations of males and females. The difference in the solution of the Oedpial complex leads to the different value orientations.

The content analysis of value orientations in American and in Mexican American societies indicates that males and females are assigned to the different roles in the society and that results in different value orientations that males and females have, e.g., Leadership for boys and Benevolence for girls.

Hypothesis three is concerned with the relationships between value orientations and the ethnic background of the respondents. Again, chi-square tests of significance and discriminant analysis were utilized to test the hypothesis. The results of both analysis indicate that there is a relationship between value systems and ethnicity.

Anglo students tend to score higher on the following scales: Variety, Leadership, Recognition, Independence and Decisiveness, but the difference on the last scale is very small. Mexican American students score higher on the following scales: Conformity, Orderliness, Goal-Orientation, Achievement but the differences on the last two values are very small.

Looking at these different trends of value orientations of the Anglo and Mexican American students, we can explain their existence with socio-cultural factors.

R. Williams (1970) points out that the American tends to be active, interested in the external world, rational, emphasizing individual personality and very ambitious. These types of national characteristics result in acceptance of values such as: Leadership,

Variety and Recognition. The Mexican Americans, as pointed out by Linton (1970) have the following sociocultural characteristics: present-time orientation, fatalistic (passive) approach to life, high resistence to change, close family ties, and low self-concept. This sociocultural characteristics of the Mexican Americans underlie the preference of values such as: Benevolence, Conformity and Orderliness.

Operant and social-learning psychology assumptions provide an additional reason for the existence of differences in the values of Anglo and Mexican American students. As indicated in the results of the content analysis, Hispanic family is not only extended but ruled by the father in an authoritarian fashion. Children have to be obedient, submissive and they are rewarded for such behavior, or punished for disobedience or disrespect. Anglos on the other hand are rewarded for individuality, high achievement, leadership, and as the result, they acquire these type of values and behavior.

In sum, there are relationships between youth value orientations and the following factors: age, sex, and ethnicity, as it is shown through the chi-square tests of significance and the discriminant analysis. The content analyzed value orientations of the American and Mexican American societies indicate that socio-cultural factors are very influential on the development and maintenance of value orientations not only of the individual but also of the whole society.

Social-learning theory is concerned with socio-cultural factors in the approach to value orientations. Age and sex factors are of great concern of cognitive-developmental and psychoanalytical theories in regard of their view of value orientations.

Recommendations for the Additional Research

1. The present study was limited to data from 439 high school students enrolled in the three Catholic High Schools in South Texas. Since the total sample was selected from an urban area, and from Catholic schools with students from middle or high socioeconomic levels, the results of the study may not be generalizable to populations with different environmental circumstances. This study should be replicated using students from public schools or from rural areas and from low socio-economic classes. The results might be different from these that are reported in the present study.

2. The results indicate that younger students (age 12 and 13) differ in their value orientations from the older students (14 up to 18 years of age). The question is: are these differences due to the age factor, or are they due to the unknown factor associated with Junior and Senior High Schools, or due to combination of both? A further research is needed to answer this question.

3. In the present study only two ethnic groups were included: Anglo and Mexican American. The results indicate differences in value orientations of these two groups. The additional study with more ethnic groups might provide information about value orientations in other ethnic groups and indicate that these value orientations are, or are not consistent across these ethnic groups.

4. Another area for further research is, how television affects the development and maintenance of value orientations.

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APPENDIX I

SURVEY OF PERSONAL VALUES

To work on something difficult
To have well-defined goals or objectives
To keep my things neat and orderly

To be practical and efficient
To seek amusement or entertainment
To continually improve my abilities

To know exactly what I am trying to accomplish
To look at things from a practical point of view
To take direct action toward solving a problem

To do new and different things
To do things in an outstanding fashion
To have a very definite objective to aim for

To keep my goals clearly in mind
To schedule my time in advance
To act with firm conviction

To come to decisions without delay
To get full use out of what I own
To direct my efforts toward clear-cut objectives

To attain the highest standard in my work
To have a well-organized life
To be able to travel a great deal

To take proper care of my things
To settle a problem quickly
To be systematic in the things I do

To have new or unusual experiences
To get full value for what I spend
To have well-organized work habits

To do things I never did before
To do more than is generally expected of me
To know exactly what I am aiming for

To hold firmly to my beliefs
To have a variety of experiences
To finish something once started

To shop carefully for the things I buy
To come to a definite decision on matters
To keep things in their proper place

To be methodical in my work
To experience an element of danger
To struggle with a complex problem

To have a challenging job to tackle
To visit new and different plances
To have a definite goal toward which to work

To take good care of. my property
To stick firmly to my own opinions or beliefs
To plan my work out in advance

To have an objective in mind and work toward it
To do things that are highly profitable
To accomplish something important

To try out different things
To do things in an organized manner
To do an outstanding job in anything I try

To lead a well-ordered life
To be very careful with my possessions
To always come directly to the point

To go to strange or unusual places
To be systematic in my work
To stick with a problem until it is solved

To set the highest standard of accomplishment for myself
To have very specific aims or objectives
To do things that are new and different

To keep my things in good condition
To devote all my energy toward accomplishing a goal
To make my position on matters very clear

To take frequent trips
To do things according to a schedule
To make decisions quickly

To be very careful with my money
To be able to overcome any obstacle
To do things that are dangerous or exciting

To have strong and firm convictions
To have well-defined purposes
To always keep myself neat and clean

To do things that will pay off
To be a very orderly person
To take a definite stand on issues

To experience the unusual
To always get my money's worth
To work on a difficult problem

To have an important job to tackle
To approach a problem directly
To do things in a methodical manner

To know precisely where I am headed
To strive to accomplish something significant
To do things in a practical and efficient manner

To follow a systematic approach in doing things
To come to a decision and stick to it
To take very good care of what I own

To seek adventure
To have a definite course of action in mind
To be able to do things in a superior manner

APPENDIX II

SURVEY OF INTERPERSONAL VALUES

To be free to do as I choose
To have others agree with me
To make friends with the unfortunate

To be in a position of not having to follow orders
To follow rules and regulations closely
To have people notice what I do

To hold an important. job or office
To treat everyone with extreme kindness
To do what is accepted and proper

To have people think of me as being important
To have complete personal freedom
To know that people are on my side

To follow social standards of conduct
To have people interested in my well being
To take the lead in making group decisions

To be able to do pretty much as I please
To be in charge of some important project
To work for the good of other people

To associate with people who are well known
To attend strictly to the business at hand
To have a great deal of influence

To be known by name to a great many people
To do things for other people
To work on my own without direction

To follow a strict code of conduct
To be in a position of authority
To have people around who will encourage me

To be friends with the friendless
To have people do good turns for me
To be known by people who are important

To be the one who is in charge
To conform strictly to the rules
To have others show me that they like me

To be able to live my life exactly as I wish
To do my duty
To have others treat me with understanding

To be the leader of the group I'm in
To have people admire what I do
To be independent in my work

To have people act considerately toward me
To have other people work under my direction
To spend my time doing things for others

To be able to lead my own life
To contribute a great deal to charity
To have people make favorable remarks about me

To be a person of influence
To be treated with kindness
To always maintain the highest moral standards

To be praised by other people
To be relatively unbound by social conventions
To work for the good of society

To have the affection of other people
To do things in the approved manner
To go around doing favors for other people

To be allowed to do whatever I want to do
To be regarded as the leader
To do what is socially correct

To have others approve of what I do
To make decisions for the group
To share my belongings with other people

To be free to come and go as I want to
To help the poor and needy
To show respect to my superiors

To be given compliments by other people
To be in a very responsible position
To do what is considered conventional

To be in charge of a group of people
To make all of my own decisions
To receive encouragement from others

To be looked up to by other people
To be quick in accepting others as friends
To direct others in their work

To be generous toward other people
To be my own boss
To have understanding friends

To be selected for a leadership position
To be treated as a person of some importance
To have things pretty much my own way

To have other people interested in me
To have proper and correct social manners
To be sympathic with those who are in trouble

To be very popular with other people
To be free from having to obey rules
To be in a position to tell others what to do

To always do what is morally right
To go out of my way to help others
To have people willing to offer me a helping hand

To have people admire me
To always do the approved thing
To be able to leave things lying around if I wish

APPENDIX III

SOCIO-ECONOMIC QUESTIONNAIRE

SOCIO-ECONOMIC QUESTIONNAIRE

SEX - Male
      Female

AGE - specify - _____

SCHOOL - Name of your school - _____

ETHNIC BACKGROUND OF YOUR PARENTS - Hispanic
                                    Irish
                                    German
                                    Chechoslovak
                                    Polish
                                    Other, specify:_____

      If your parents are of mixed ethnic background, e.g., mother is
      Polish and father is Irish, specify:_____

FATHER'S PRESENT OCCUPATION - _____

MOTHER'S PRESENT OCCUPATION - _____

EDUCATIONAL BACKGROUND OF YOUR PARENTS, mark the highest level of your
parents' education -   FATHER   MOTHER

                Elementary
                Attended High School
                High School Graduate
                Attended College
                College Graduate
                Higher Education, if so, specify for both of your parents,

                            _____

DO YOU LIVE WITH YOUR
                        Mother
                        Father
                        Both, mother and father

IF YOU DO NOT LIVE WITH BOTH OF YOUR PARENTS, ARE YOUR PARENTS -

                        separated
                        divorced
                        remarried
                        dead, if so, who?_____

DO YOU HAVE
                        Brother(s), how many?_____
                        Sister(s), how many?_____

YOUR RELIGION, specify, _____

APPROVAL SHEET

The dissertation submitted by Fr. Stanley A. Sliwiak has been read and approved by the following committee:

Dr. Jack Kavanagh, Director
Associate Professor and Associate Dean, Foundations of Education, Loyola

Dr. John Wozniak
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The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval by the Committee with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in Educational Psychology.

June 9, 1983
Date

Jack A. Kavanagh
Director's Signature