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A DESCRIPTIVE STUDY OF THE VALUES  
OF HIGH SCHOOL STUDENTS  
AT COLEGIO SAN JOSE  
AREQUIPA, PERU

By  
John P. Foley, S.J.

A Thesis Submitted to the Faculty of the Graduate School  
of Loyola University in Partial Fulfillment of  
the Requirements for the Degree of  
Master of Arts

December

1966



## LIFE

John P. Foley was born in Winnetka, Illinois, on December 14, 1935. He completed his elementary education at Saints Faith, Hope and Charity School and was graduated from Loyola Academy in Chicago. In 1954, after a year of studies at Georgetown University, Washington, D.C., he entered the Jesuit novitiate in Milford, Ohio.

He received a Bachelor of Literature degree from Xavier University, Cincinnati, in 1958 and a Licentiate in Philosophy from West Baden College in 1961. He has studied French at Universite Laval in Quebec, Canada, and Spanish at Georgetown University and Universidad Javeriana, Bogota, Colombia. In 1961 he was sent to Colegio San Jose, in Arequipa, Peru, where he taught and held an administrative position for three years.

He is presently engaged in theological studies at the Instituto Libre de Filosofia in Mexico City. At the same time he is doing parish work in a slum area and counselling students at the Universidad Militar Latinoamericana. He has written various articles and has published a pamphlet.

#### ACKNOWLEDGMENTS

The writer is sincerely grateful to all who, by their encouragement and cooperation, have contributed to the completion of this project. Particularly deserving of thanks are the Rector, Rev. Robert E. Beckman, S.J., and teachers at Colegio San Jose who wholeheartedly cooperated in the administration of the test, Dr. Jerome Levy who kindly granted permission for the use of his test in an adapted form, Sister Mary Therasita Polczynski, S.S.J., and Patrick J. Hunter, S.J., who both gave the writer the benefit of their experiences and findings in making similar studies, Rev. Manuel Alvarez de Toledo, S.J., who spent many hours checking and correcting the Spanish translation of the test, Messrs. Alberto Bustamante, Jose Gonzalez, Ernesto Indacochea, and Tomas Perez of Colegio San Jose, who contributed their time generously in compiling the results of the test, Messrs. James B. Brady and John V. Moorman, S.J., who solved the communication problem with Loyola University when the writer was in Mexico City, and finally, but especially, Dr. Paul Mundy whose constant encouragement and assistance made it possible for the writer to overcome all obstacles.

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## CHAPTER I

### INTRODUCTION

It hardly seems necessary to stress the importance of education or to enumerate its far-reaching effects on society. Even the most passive observer of world events sees and approves of the impetus given to educational endeavors in every continent and nation. Spurred on by the recent race for the moon, educators have assumed a new prominence in the public eye; governments are more eager to subsidize school systems; new educational methods are being tried; almost everyone is hungry for education. These facts have particular application to Latin America, where 50.3 percent of the population are 19 years of age or under.<sup>1</sup> Moreover, the population of that area counted 63 million inhabitants at the beginning of this century. By 1960 the number reached the 200 million mark. According to an estimate by the United Nations, it will pass 300 million around 1970 and there will be close to 600 million by the year 2000. This means that in 40 years, from 1960 to 2000, Latin America will grow by 400 million, while the same continent grew by only 200 million in four centuries.<sup>2</sup> These figures are truly staggering and indicate the ever-growing importance of the role which education will play in Latin American

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<sup>1</sup>See W. Stanley Rycroft and Myrtle M. Clemmer, A Factual Study of Latin America (New York: United Presbyterian Church, 1963).

<sup>2</sup>See UNESCO, Demographic Studies, No. 28, 1958. These population figures include all of Latin America except Mexico.



society.

Now, more than ever before, leading educators in Latin America are convinced that there is a close relationship between educational development, both quantitative and qualitative, and social and economic development. Education effects the raising of levels of living, the elimination of extreme forms of poverty and the increasing availability of social services to all sectors of the population. The report of the Conference on Education and Economic and Social Development in Latin America, held in 1962 in Santiago, Chile, held that "the school, with its responsibility for supplying trained people for the labor market, is the keystone of the relationship between economic and social development."<sup>3</sup> For this reason, education in Latin America is today the subject of more monetary outlays and serious thought than ever before. But in spite of this determined confrontation of the problem, there is probably no field of public activity in which the gap between present conditions and recognized needs is wider. As the whole world becomes more and more involved in the great task of education, social scientists increasingly will become even more interested and will study the phenomenon in all its aspects. This study represents an initial step of one sociology graduate student into that vast field.

Statement of the problem. The purpose of this study is to explore empirically both the values of high school students of different social classes and the changes, if any, in those values which take place in a common

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<sup>3</sup>Economic and Social Council, Provisional Report of the Conference on Education and Economic and Social Development in Latin America (Paris: UNESCO, March 31, 1962), p. 132.

educational setting over a period of time. This project was carried out at the Jesuit high school in Arequipa, Peru. An unusual feature which makes that school atypical is the fact that the students represent all the social classes as will be seen from a description of the student body which will follow. This mixture of social classes in a private educational institution is very unusual in Latin America. The project studied the extent to which the process of such educational socialization is marked by change in the values of the student, whatever his social class position may be.

From the beginning, when sociology first appeared and established itself as a separate discipline, sociological studies of value provided a subject for long and heated debate. No doubt the most significant contributing factor toward a more ready acceptance of values among topics for valid sociological research was the development of reliable instruments, suitable for the objective measurement of such a subjective phenomenon as values. Investigators have more commonly adopted the first of these instruments to appear, the Allport-Vernon Study of Values, and with this test they have conducted research into the relationships between personal values and innumerable other variables, such as sex, age, occupation, family background, cultural similarities and differences, and social class differences.<sup>4</sup>

In general, these investigations have concerned themselves with students on the college or university level and other adult groups; little has been done with the secondary school group. Objections have arisen to studying this

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<sup>4</sup>See Gordon W. Allport, Philip E. Vernon and Gardner Lindzey, Study of Values (New York: Houghton Mifflin Company, 1931).

type of group because of the immaturity and the changing values of youth. However, in an age when youth cause such bewilderment in the minds of their elders, when youth themselves plead for comprehension, it seems that studies of this age group will become more necessary and numerous. In spite of the possible objections or difficulties which the investigator encounters, it appears that youth and the values of youth will become, to an increasing degree, the subject of sociological research. If we are ever to understand to some greater degree the young people which a rapidly changing society is forming, studies of this nature will be needed. Likewise, as the educational socialization process for adolescents is democratized and, for a multiplicity of reasons, moves away from the family and toward the school, studies of youth in their educational setting become more mandatory. This educational impact in an era of rapid social change is affecting Latin American culture today and will more profoundly influence it in the years ahead.

To summarize: in a rapidly changing, highly rationalized society, the "natural processes" of education in the family are no longer adequate. They have been replaced by a more formalized institution that is set apart from the rest of society and that covers an ever longer span of time. As an unintended consequence, society is confronted no longer with a set of individuals to be trained toward adulthood, but with distinct social systems, which offer a united front to the overtures made by adult society.<sup>5</sup>

Survey of the literature. There have been a number of studies undertaken, somewhat similar to the present one. In particular, Sister Mary Theresita Polezynski undertook a cross-cultural study of Chicago and Lima school

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<sup>5</sup>James S. Coleman, The Adolescent Society: The Social Life of the Teenager and Its Impact on Education (Clencoe: The Free Press, 1961), p. 4

children, dividing and comparing them according to social classes.<sup>6</sup> The scope of her study was wider than the present project because it compared elementary students of two different cultures at three social class levels. The present study will be interested in one culture only and will compare the social classes in a secondary school within that culture.

Another related study was that of Patrick J. Hunter, who did research in the sociology of adolescence.<sup>7</sup> Based on adolescents from a number of small Indiana communities, he studied their values, status and leisure time activities. This is one of the few research projects which have investigated values within the secondary school group. It differs from the present study in that it is set in a different cultural background (rural Midwest American) and focuses upon leisure.

The research done by Rose K. Goldsen was also concerned with North American students.<sup>8</sup> It is still less similar to the present study because she worked on the university level. Another study concerned with university students, but carried out in a Latin American context, was that made by

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<sup>6</sup>See Sister Mary Theresita Polczynski, S.S.J., "A Comparative Cross-Cultural Study of Values of Chicago and Lima Children by Social Classes" (unpublished Ph.D. dissertation, Department of Sociology, Loyola University, Chicago, 1964).

<sup>7</sup>See Patrick J. Hunter, S.J., "Values, Status and Leisure Time Activities: A Study in the Sociology of Adolescence" (unpublished M.A. thesis, Department of Sociology, Loyola University, Chicago, 1965).

<sup>8</sup>See Rose K. Goldsen, What College Students Think (Princeton: Van Nostrand, 1960).

Robert C. Williamson.<sup>9</sup> He studied the attitudes of the students at the National University in Bogota, Colombia.

Studies of other aspects of life in Latin America have been made by numerous anthropologists, including Redfield,<sup>10</sup> Parsons,<sup>11</sup> Gillin,<sup>12</sup> Lewis,<sup>13</sup> Davidson,<sup>14</sup> and Spitzer.<sup>15</sup> These studies give some idea of both the similarities and the differences in values which one might expect to find in studying this new culture. Robin Williams, in speaking of the concept of the individual personality, says that ". . . in the religious tradition of Western society. . . the value of the individual has stood in close relation to the religious doctrine of the soul. . . . To be a person is to be independent, responsible, and self-respecting, and thereby to be worthy of concern and

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<sup>9</sup>See Robert C. Williamson, El Estudiante Colombiano y sus Actitudes (Bogota: Universidad Nacional, 1962).

<sup>10</sup>See Robert Redfield, Tepoztlan, a Mexican Village (Chicago: University of Chicago Press, 1930); A Village that Chose Progress (Chicago: University of Chicago Press, 1950); The Folk Culture of Yucatan (Chicago: University of Chicago Press, 1951).

<sup>11</sup>See Elsie Glens Parsons, Milta: Town of the Souls (Chicago: University of Chicago Press, 1936).

<sup>12</sup>See John Gillin, "Houses, Food and the Contact of Cultures in a Guatemalan Town," Acta Americana, I (1943), 344-359; and other articles.

<sup>13</sup>See Oscar Lewis, The Five Families (New York: Basic Books, 1959) and other works.

<sup>14</sup>See W. Davidson, "Rural Latin American Culture," Social Forces, XXV (March, 1947), 249-252.

<sup>15</sup>See Allen Spitzer, "Notes on a Merida Parish," Anthropological Quarterly, XXXI (January, 1958), 3-20.

respect in one's own right. . . to be an autonomous and responsible agent, not merely a reflection of external pressures, and to have an internal center of gravity, a set of standards and a conviction of perpetual worth."<sup>16</sup> This view he attributes to all of Western society, that is, to North and Latin Americans alike. But, Williams continues, to maintain such a high evaluation of the individual personality is a "difficult and precarious feat." This is because some members of society with predominantly utilitarian interests "use" people as tools rather than as persons. The stress put on profit-making in organized economic societies tends towards impatience with individual needs, and toward a calculating use of others solely as a means toward an end.

Here we see an alleged difference in the North and Latin American outlook: in the industrialized North, a person is relatively more apt to be looked upon as a tool. The Latin sees this attitude as intimately connected with the industrialization which is just getting started in his part of the world, and he wants no part of it. This was the conclusion of Tumin and Feldman in their studies of Latin American culture in Puerto Rico.<sup>17</sup>

In this "sacredness" of the individual person, said to be so common to the Latin American mentality, the North American might well see a contradiction. As a matter of fact, social inequality is rampant in Latin America. Gillin attempts to explain this paradox:

The peculiarly Latin American mental pattern or premise of individual worth is in fact involved in a cultural configuration that recognizes

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<sup>16</sup> Robin M. Williams, Jr., American Society (New York: Alfred A. Knopf, 1960), p. 465.

<sup>17</sup> See Melvin Tumin and Arnold Feldman, Social Class and Social Change in Puerto Rico (Princeton: Van Nostrand, 1961), pp. 461-462.

and accepts the social inequality of human beings. Latin American societies are stratified societies, and there is no question about this among the members of the populace, whether urban or rural. Every person realizes that, from the point of view of social structure, he is not equal with everyone else, either in position or in opportunity. . . . The "typical informant". . . will readily admit that there are social categories above and below him. Yet he, as an individual with a soul in his inner consciousness. . . does not have to pay too much attention to the unfair distribution of rights and privileges which the social system imposes upon him.<sup>18</sup>

Due to the infiltration of Communist ideology and education in the democratic way of life, this passive acceptance of one's social position will probably change. According to a study made by Gillin, the class system in Latin America is flexible enough that the possibility for mobility does exist under certain conditions.<sup>19</sup> While the North American concept considers it possible for all (ideally) to rise higher on the social scale by hard work, achievement and intelligence, the Latin rationalizes his place of inequality and at the same time uses opportunities to rise with the help of relatives and friends.

Gillin also emphasizes the great values which Latin Americans attach to words and concepts, and this at the expense of facts and concrete action. "The yearning for the idea, the concept, the word, the creative interpretation, is for me a definite component of the Latin American ethos. Both the goals and the means or instruments to their realization are highly valued in various ways among Latin Americans of all social stations."<sup>20</sup>

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<sup>18</sup>John Gillin, "Ethos Components in Modern Latin American Culture," American Anthropologist, LVII (1955), 495.

<sup>19</sup>Ibid., 497.

<sup>20</sup>Ibid., 498.

From such a description, one could justifiably expect that in this culture the social, religious and theoretical values would predominate: the social, because they see man as what he is in himself, not for what he has nor for what he is able to do; the religious, because of his peculiar power to prescind in a certain mystical sense from the bonds in which this world holds him; the theoretical, because any individual who values words and ideas rather than action will prefer knowledge and thought over more practical endeavors. Thus one is entitled to conclude that the system of values characteristic of the Latin American culture will be in keeping with these dominating concepts.

Theoretical implications. The sociological theory operative in this research project includes such concepts as socialization, social class, reference groups and values. The high school student is still undergoing the formal learning process of socialization which began at birth. Adopting socially approved attitudes, ideas and behavior patterns from contact with others, the individual becomes a member of a particular society. Through this process of socialization personality is acquired. Each person will develop according to the specific interaction of biological and social-environmental factors active in his own case. He will eventually come to assume the roles which pattern his social behavior, and which correspond to his status in various social groups.

Two of the elementary processes in this initiation into the mores of adult society are communication and the flow of influence. Communication, beginning in infancy and continuing in the daily contact with the atmosphere of an educational institution, is a necessary precondition for influence to occur. It is also a fact that a person is more likely to be influenced by those who



themselves are persons of influence, or persons of high status. Concretely, in the case of the high school student, the teacher holds a place of great potential influence. In a school representative of all the social classes, it may also be presumed that the lower class students would look to their higher class companions as sources of influence.

Klineberg says that imitation is not a force or an instinct, but occurs when the action or the person imitated has value for the subject.<sup>21</sup> This is closely related to suggestion, which consists essentially of the unreasoned acceptance of an idea presented to the subject from an outside source. Of the various types of suggestion, the most important for this study is "prestige suggestion", as Klineberg has called it, in which the relation to some other individual or group of individuals determines the response. The prestige effect of a large group is the suggestion of moral attitudes through the impression of universality and through circular reinforcement among its members. The impression that "everyone is doing it" gives this appearance of universality and this supposition reinforces the particular moral attitude. Members of a reference group, that sector of society with which one identifies one's self, are governed by attitudes and modes of conduct which they recognize to be universal within the group. Conformity to the reference group attitudes is one of the prominent features in the attitudes of individuals. Among the principal roles this reference group plays, Rossard has found, are those of

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<sup>21</sup>See Otto Klineberg, Social Psychology (New York: Henry Holt and Company, 1954).

controlling its members and serving as a security device.<sup>22</sup>

All groups exercise a conforming influence over those who compose them. The individual to some extent becomes like those with whom he associates, and this even though involuntarily. Any new member of a group learns to view relevant objects in a frame of reference similar to that of the significant persons in his world, those who hold influence over him. He must do so in order to communicate satisfactorily with them. If he fails to conform, he will always remain on the fringe, an outsider, not really part of the group. These frames of reference which he shares with the others are called norms, or values, of the group. As a result of this interaction, the individual learns to evaluate things the way the group does and if that group is of a different social class, his values theoretically tend to become those of the new more dominant class.

In treating of social interpretation, Howard Becker finds its core in value.<sup>23</sup> Consequently, socialization is emphasized considerably, since it is by this process that value is transmitted to new generations. Becker posited that the initial stage of any human activity is a more or less vague impulse, craving, or longing which manifests itself in restless trial-and-error seeking. In other words, these are "raw needs." A learning process takes place whereby the initial impulse is defined and the raw need becomes a "prepared need."<sup>24</sup>

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<sup>22</sup>See James H. Bossard, The Sociology of Child Development (New York: Harper and Brothers, 1954).

<sup>23</sup>See Charles P. Loomis and Zona K. Loomis, Modern Social Theories (Princeton: Van Nostrand, 1961).

<sup>24</sup>Howard Becker, Through Values to Social Interpretation (Durham: Duke University Press, 1950), p. 84.

Thus Becker was saying that values only become defined through the process of socialization, which is a development of the self in social interaction with other human beings. Children, for example, do not merely learn mechanical routines but actually internalize the role behavior of others as they observe it in social interaction. They become object to themselves by internalizing the role of the other.

Values as the object of sociological research have aroused controversy from the early history of this discipline, as has been mentioned, when Max Weber disagreed with the position of Comte that only that which is observable could constitute matter for the investigation of sociology. Weber asked whether values could be judged by overt action alone, and answered his own question in the negative. Fichter has made this comment about the sociological study of values:

Perhaps no other subject has caused so much controversy among sociologists as the study of values. Their attempt to act as "value-free" scientists has sometimes led to the suggestion that they believe social values have no reality, cannot be studied without the involvement of one's personal values, or are purely psychological and ethical entities, outside the orbit of social science. At the present time, however, it is generally agreed among sociologists that values are important social facts and that they can be submitted to scientific study and analysis.<sup>25</sup>

As far back as 1938, Hart published these conclusions that he had found:

It is widely asserted by sociologists, and denied by none, as far as the present writer has discovered, that ethical valuations, ideals, approvals and disapprovals, since they are socially conditioned, and since they influence social behavior and social change, enter in very important ways into the subject matter of sociology, are a proper concern of scientific sociology, and indeed cannot be ignored by the

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<sup>25</sup> Joseph Fichter, S.J., Sociology (Chicago: University of Chicago Press, 1957), p. 293.

sociologist.<sup>26</sup>

The controversy continues, however, as to methodology: how are values to be studied? One school, headed by Lundberg, still holds to Comte's original positive outlook, that the observable is the limit of sociological research, and this will eventually result in valid laws of behavior, once it has been translated into statistics and formulas.<sup>27</sup> The other school is led by Parsons and Merton, in accord with Weber's approach.<sup>28</sup> They opt for a more subjective methodology, underlining the necessity in any cultural study of viewing a thing as the subject views it. The scientist must see a cultural phenomenon from the inside before he views it from the outside.

Early in the 1930's, Allport and Vernon devised their instrument for measuring values objectively.<sup>29</sup> Their test with some modification is still being used successfully for research, as it was in the present study. This contribution opened new horizons in research methodology. Until this new test appeared, social scientists investigating values had always utilized case histories, field work, and observation as their techniques.

Finally, a distinction should be made between values and attitudes. For

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<sup>26</sup>Hornell Hart, "Value-Judgments in Sociology," American Sociological Review, III (December, 1938), 886.

<sup>27</sup>See George A. Lundberg, C.C. Schrag, and O. N. Larsen, Sociology (New York: Harper and Bros., 1954).

<sup>28</sup>See Talcott Parsons and Edward A. Shils, Toward a General Theory of Action (Cambridge: Harvard University Press, 1951); and Robert K. Merton, Social Theory and Social Structure (Glencoe: The Free Press, 1957).

<sup>29</sup>See Allport.

example, a man should be secure in what is most intimately his, such as his body, his ideas and his family. This value affects a wide range of thought and behavior, in part by generating attitudes. "An individual's attitude toward something in his predisposition to perform, perceive, think and feel in relation to it."<sup>30</sup> The basic fact of value consists in the believed capacity of any object to satisfy a human desire, and the allaying or satisfaction of that desire. Values are first of all standardized for all by the systematic purposes of society. It is this standardization into which all men are educated, and which for the most part they unquestioningly accept. Most men are born into a world already sufficiently organized both as regards the interrelation of values and as regards the beliefs toward the object. They adopt, first of all, the classes of values as socially organized. Similarly, they adopt certain organized beliefs or attitudes toward the object of value.

Values must not, however, be reduced completely to social relations. Account must also be made for the individual's instinctive and temperamental endowment and the creativity latent in every person. It is this individual factor, which in the last analysis, when raised to consciousness through social pressure, must result in the variations which make new values and new interpretations of value possible. This is the most common means of change in evaluation.

In this discussion of the theoretical implications involved in the present study, it is helpful to note that the approach taken is what Zetterberg

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<sup>30</sup>Theodore Newcomb, Social Psychology (New York: Dryden, 1950), p. 118

has called taxonomical.<sup>31</sup> The goal of taxonomy and of this survey is sociological diagnosis, an orderly system of procedure for the classification and description of anything social. Taxonomies result in descriptive studies, which in turn lead to the formulation of certain propositions which are valid in several diverse contexts. These propositions interrelate and form the basis for theories which are subjected to testing in verificational studies. This is the difference, according to Zetterberg, between the taxonomical and the theoretical approach. The first, through descriptive studies such as the present one, prepares the way for the second. In explaining and commenting on the preceding sociological concepts, an orderly schema has been constructed for the purpose of describing the participants in the study. The aim is description; the approach is taxonomical. In pointing out areas for further investigation, it is hoped that more descriptive studies will eventually lead to the area of sociological theory.

Limitations of the study. It is impossible to expect any sort of definitive results from the present study. In the first place, it is a pilot study of one Latin American school, and that a comparatively small high school. Rather, indications will be sought as to where further study might profitably be undertaken in investigating education in Latin America, and hints of what areas might prove most fruitful for future research will be looked for. The fact that this study involved only one high school sets obvious limits to its findings.

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<sup>31</sup> See Hans L. Zetterberg, On Theory and Verification in Sociology, rev. ed. (Totowa, N.J.: The Bedminster Press, 1963).

Another limitation to this study is that the investigator is not a native of the culture in which the study is set. His only claim to an adequate understanding of that culture is his rather limited experience for the period of five years both studying and teaching in that culture and the background reading he has done for a better comprehension of it.

The instrument chosen for use in this study is also a cause for some limitation. Rather than name a specific value as predominant in the individual, it tells which of six basic values appears to have more influence with the person, so that the results of the test are in the nature of basic general categories rather than specific values. However, this involves the whole question of the methodology used to investigate values, and it can be affirmed that in the past this instrument has proved extremely useful.

Other limitations concern themselves with the circumstances of administering this test to the students and the problem of dividing the students into the three social classes on the basis of an objective measurement. These will be noted more specifically in the following chapter in describing how the study was made.

Areas of investigation. Because of the exploratory nature of this project and the limitations already noted, it was thought inadvisable to test a number of specific hypotheses. This study will be predominantly descriptive. Since the night school program and the policy of admitting working class students into an upper class school were both new and experimental, a major purpose of this pilot study will be to show possible areas for further investigation, as has been mentioned. The inclusion of variables in this thesis is important because a review of the studies involving the relation of values to different

variables shows that these variables, when controlled, have given evidence of being related to the value systems of the subjects concerned. A clear understanding of these variables in relation to value systems is of importance to sociological theory, for "in social matters, explanation and prediction are impossible without reference to the basic value commitments of the agents involved. A change in those commitments may alter the whole series of events with which the social scientist is concerned. But once the basic value commitments are understood, many otherwise inexplicable phenomena fall into a coherent pattern and find their explanation in their relation to those commitments."<sup>32</sup>

The results of this study, then, will be reported according to the different variables. First, the findings of the values test will be listed and arranged by the section (day school or night school) and year of the student.<sup>33</sup> Along with the tabulation of the six basic categories (theoretical, economic, aesthetic, social, political and religious) of values, the changes which occurred during the year will be indicated. These changes will be determined from the results of the values test the second time it was administered, at the end of the school year.

The values and value changes which occurred in the different age categories will be shown, and also according to the student's birthplace. The values

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<sup>32</sup>W. H. Werkmeister, "Theory Construction and the Problem of Objectivity," Symposium on Sociological Theory, ed. L. Gross (Evanston, 1959), p. 499.

<sup>33</sup>The distinction between the day school and the night school will be explained in detail in Chapter III.



and value changes of the new students (most of these will be the equivalent of freshmen) will be compared with those who had already spent at least a year in the school. The two groups of students (old and new) will be as identical as possible with regard to number, age, social class, year and section in school.

The results of the values test and the differences will be given according to the year in school of the participants, combining the day school and the night school. The values and value changes of students with both parents living will be compared with those who have only one parent alive. The same comparison will be made between those whose parents are living and live with the student and those whose parents are living but not with the student.<sup>34</sup>

Finally, the values and value changes of the students will be tabulated according to the education of their parents and by their social class.

Tables will be made indicating the following data about the participants in the test: their social class according to an objective measurement (modified form of the Hollingshead Two-Factor Index); the differences in the subjective self-assessment of social class from an objective measurement; father's birthplace; mother's birthplace; student's birthplace; number of brothers and sisters living at home with student; future educational plans of the student according to social class; aspirations of student according to social class; father's occupation; mother's occupation (if any); father's education; mother's education; whether student is living with his parents.

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<sup>34</sup> These students should not be confused with boarders. The school where the study was made is not a boarding school. The situation of the students referred to here will be explained in Chapter III.

## CHAPTER II

### THE RESEARCH DESIGN

Methodology. This study was made at Colegio San Jose, a Jesuit high school, located in Arequipa, Peru.<sup>35</sup> The second city of that country, Arequipa is the center of most importance in the vast desert that runs from central Peru down the coast into Chile. At an altitude of about 8000 feet, it is situated half way inland between the coast and the altiplano region of the Andes Mountains. In 1964 it had a population of about 250,000 and some idea of its affluence can be measured from the fact that the Peace Corps was reported in that same year to distribute over one hundred thousand breakfasts daily to the poor. Though lacking in industry and other economic resources, its people have an influence throughout the whole country. Every successful revolution in Peru has had its origin there and the people are known and respected for their fierce determination and strength of will. The quality of leaders it produces is attested by the fact that two particularly important national posts, the president of the country and the primate of its Church, are currently held by Arequipenians.

The Chicago Jesuits officially took charge of the school in Arequipa in 1961, and the present investigator was among the first to be assigned there.

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<sup>35</sup>For a description of the school and the student body, see Chapter III.

He spent three years teaching in that school, and soon hopes to return there on a more permanent basis. The main reasons for conducting a study in this school were to investigate the values of the students of a predominantly upper-class, private, religious school; and to observe the values of lower-class students when they are introduced into that milieu. It is hoped that this pilot study will reveal new possibilities for future sociological research. On a more pragmatic level, and of lesser importance from a sociological viewpoint, the results of this study will promote better comprehension among the Peruvian students and their American teachers; the information gained from this project should prove useful both for this writer's future work and for all the teachers who will be involved in Arequipa in the future.

The test was given to every student who was present on the first day of the school year in April, 1965. This was done with both the students of the day division and those of the night division. The reason for starting the school year with the test was to insure that the answers given would be those of the individual student, to guarantee as much as possible that the students would be free from the influence of their companions. The new students were, of course, in a completely new educational environment, and the old students had been on vacation from school for a period of three months. The test came as a complete surprise so that any preparation for it was impossible.

Once given, no further mention was made of the survey nor of its results. The questionnaires were put away and generally forgotten about as far as the participants were concerned. The one difficulty found in this first administration was the fact that the administrator was different for each class. In spite of the fact that a previous meeting was held with the teachers to review

all the instructions (even to the extent that all prepared and used the same examples to explain the instructions), small discrepancies were found in the manner of giving the test. For example, some teachers were not as careful as careful as others to make sure that all the students answered all the questions. Because of the nature of the study, if a student left more than three answers blank, the questionnaire was judged to be invalid. This will help to explain the small total number of participants (190) in relation to the number of the entire student body (393), as will be noted later.<sup>36</sup>

At the end of the year, in November, 1965, the same test was again administered to all the students. Again, no advance warning was given, but this time the investigator was present in Arequipa and personally administered the survey to all involved. All of this was done within two days in the last week of regular classes for the school year.

The only changes which were made in the questionnaire the second time it was given were concerned with the three preliminary pages of autobiographical data on the individual. On the nineteen questions on personal background data originally included, two were thought to be irrelevant and unnecessary and were eliminated. The revised series of questions is that found in the appendix of this study. It is to be noted that no change was made in any question on the test of values itself.

The two sets of results were then separated and matched for the purpose of identifying the first and second tests of each individual. This was done by a comparison of the personal data given in the questions preliminary to the

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<sup>36</sup> See Table 1.

actual values test itself. If two tests could not be matched, they were eliminated from the study because of the impossibility of making a comparison on an individual basis. The results of the two values tests of each participant were tabulated on a score sheet such as will be found in the appendix. The final result was 190 sets of questionnaires, or the first and second tests of 190 individuals, 48.3 per cent of the student body at the school. These results and the personal data information were put on IBM cards for greater facility in making comparisons and drawing conclusions.

In this investigation, membership in one social class or another was objectively approached by Hollingshead's Two Factor Index of Social Position, defined in terms of the father's occupation and education.<sup>37</sup> The practical application of this measurement to Latin Americans was the greatest difficulty encountered in making this study. Both in the occupational and the educational scales, Hollingshead's detailed listings, though perfectly valid as a scale of measurement for North Americans, were judged to be largely irrelevant in this new cultural setting. Consequently, new listings had to be made, always preserving Hollingshead's basic methodology of assigning a numerical value to a certain occupation and a certain level of education. After consultation and preliminary experimentation, the following divisions were decided upon:

The Occupational Scale.

1. High-level Executive
2. Proprietor of important business concern  
Industrialist
3. Owner of a hacienda  
Military officer  
Professional

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<sup>37</sup>See August B. Hollingshead, Elmtown's Youth (New York: J. Wiley, 1949); and August B. Hollingshead and Frederick C. Redlich, Social Class and Mental Illness (New York: J. Wiley, 1958).

4. White collar worker  
Merchant
5. Domestic employee  
Vendor  
Public employee
6. Farmer  
Day laborer
7. Unemployed

The Educational Scale.

1. University degree
2. Incomplete university education
3. High school diploma
4. Incomplete high school education
5. Primary school certificate
6. Incomplete primary school education
7. Never had formal education

As will be seen in the following chapter, in twelve per cent of the cases included in the study, the participants left either one or both of these questions unanswered, or did not know their father's education or occupation, or indicated that their father was deceased. In these cases, the only recourse was to base the assignment to a particular social class upon other personal data given in the preliminary questions. The percentage of cases in which this procedure was employed was judged to be small enough to avoid any danger of error in formulating the final results.

The scores determined from this Index of Social Position range on a continuum from a low of 11 to a high of 77. In this study it was desired to break the continuum into a hierarchy of three score groups. The most meaningful breaks for indexing the social class position of an individual were as follows:

<u>Social Class</u>	<u>Range of Computed Scores</u>
Upper	11 - 25
Middle	26 - 47
Working	48 - 77

Test used. Gordon W. Allport, Philip E. Vernon and Gardner Lindzey first published their Study of Values in 1931.<sup>38</sup> In 1951, another edition was published after the authors had made a major revision of the original form.<sup>39</sup> Again the test appeared in 1960 with minor changes in such things as correction figures and printing format.<sup>40</sup> Each edition was accompanied by its own manual; the third and last includes the theoretical background of the earlier manuals and adds more detailed norms for the administration of the administration of the test.<sup>41</sup>

The Study of Values has from its inception been intended as a testing instrument for college students. The difficulty level of its vocabulary has restricted its use to this age group. The authors themselves point out that "the scale is designed primarily for use with college students, or with adults who have had some college (or equivalent) education".<sup>42</sup> Jerome Levy comments that the primary obstacle to a more general use of the Study of Values is the

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<sup>38</sup>See Gordon W. Allport, Philip E. Vernon and Gardner Lindzey, Study of Values (New York: Houghton Mifflin Company, 1931).

<sup>39</sup>See Gordon W. Allport, Philip E. Vernon and Gardner Lindzey, Study of Values (2nd ed.; New York: Houghton Mifflin Company, 1951).

<sup>40</sup>See Gordon W. Allport, Philip E. Vernon and Gardner Lindzey, Study of Values (3rd ed.; Boston: Houghton Mifflin Company, 1960).

<sup>41</sup>See Gordon W. Allport, Philip E. Vernon and Gardner Lindzey, Manual: Third Edition, Study of Values: A Scale for Measuring the Dominant Interests in Personality (Boston: Houghton Mifflin Company, 1960).

<sup>42</sup>*Ibid.*, p. 3.

difficult vocabulary or readability level of the test.<sup>43</sup>

Because of its great worth both for counselling purposes and for research, several attempts have been made to simplify the language of the questionnaire. The first of those who undertook this task was Rothney in his doctoral dissertation at Harvard.<sup>44</sup> His revision based on the 1931 edition was a good beginning, but needed improvement and development.

The next notable attempt to revise the Study of Values was made by Davis.<sup>45</sup> In his doctoral work at Louisiana State University he prepared a high school edition of the test based on the 1951 version and his work was more universally applicable than Rothney's. His study provided some excellent data on value patterns in ten Louisiana high schools of various types. Unfortunately, Davis was unable to continue with the standardization of the test for high school students.

Soon after Davis' work, Jerome Levy began his revision of the Study of Values. He worked independently of previous revisions; he was not even aware at the time that Davis had made another language simplification. Levy's modification was also based on the 1951 edition of the original test, and therefore corresponds also with the 1960 revision.<sup>46</sup> The full account of the

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<sup>43</sup>See Jerome Levy, "Readability Level and Differential Test Performance: A Language Revision of the Study of Values", Journal of Educational Psychology, XLIX (February, 1958), 6.

<sup>44</sup>See John Watson Murray Rothney, "Interests in Relation to School Success at the High School Level" (unpublished Ph.D. dissertation, Graduate School of Education, Harvard University, 1934).

<sup>45</sup>See Perry Lawrence Davis, "A Study of the Values of Public High School Students in Louisiana" (unpublished Ph.D. dissertation, Department of Education, Louisiana State University, 1954).

<sup>46</sup>See Jerome Levy, Modified Form of the Study of Values (Boston: Houghton Mifflin Company, 1960).



development of his version appears in Levy's doctoral dissertation done at the University of Denver.<sup>47</sup>

After publication of his original test revision, Levy continued to revise it and began the process of standardization. This edition of the Study of Values was the one selected for use in the present study in Peru. A copy of the study was received from Levy himself, and reproduced and used with his permission. This same edition is still (1966) in the process of standardization and preparation for publication by Houghton Mifflin.

The test itself aims to measure the relative prominence of six basic interests or motives in personality as noted: the theoretical, economic, aesthetic, social, political and religious. This is based directly on Edward Spranger's Types of Men.<sup>48</sup> Spranger held that a person is understood not by his actual achievements, but by his intentions and interests. The following brief explanation of what characterizes each type is taken from Polczynski's doctoral dissertation<sup>49</sup> and is based both on the Manual for the Study of Values and on an explanation given by Welsand which summarizes Spranger's original descriptions.<sup>50</sup>

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<sup>47</sup>See Jerome Levy, "Reducing the Language Complexity of the Study of Values: A Revision" (unpublished Ph.D. dissertation, the Graduate College, Department of Psychology, University of Denver, 1956).

<sup>48</sup>See Edward Spranger, Types of Men: The Psychology and Ethics of Personality (Halle, Germany: Max Niemeyer, 1928).

<sup>49</sup>See Polczynski.

<sup>50</sup>See Eugene H. Welsand, "The Usefulness of the Spranger Values in the Determination of Basic Values" (unpublished Ph. D. dissertation, Department of Psychology, Loyola University, Chicago, 1959).

The theoretical man is dominated by the desire to discover truth. He is the thinker, the theorist, the scientist, the philosopher. He is interested not in the application of his knowledge, but in its discovery. He tends to be impersonal, objective, scholarly, logical, analytical, intellectual and systematic. He avoids emotional involvement since this would interfere with his objectivity. He does not seek recognition for his discoveries.

The economic man is thoroughly practical in the sense of the American business man: interested in the accumulation of material goods, physical security, and self-preservation through the satisfaction of bodily needs. Utility is the criterion by which he measures the value of anything; general principles have no meaning in his life. His conservatism keeps him from taking unnecessary risks. He is efficient, thrifty, profit-minded, conscientious, possessive, industrious and safety-conscious.

The aesthetic man has as the chief goal of his life free expression of himself. His dominant desire is to translate experience into beauty and harmony as he conceives them. Consequently, he is inclined toward the harmonious, poetic, ceremonious, emotional, creative, non-conforming, graceful, and self-sufficient. Logical analysis is distasteful to him, and he prefers to go along with a project without planning ahead, so that he can enjoy every minute as he lives it. The artist or musician is an example of this type of individual.

The social man has humanitarianism as his highest goal: a deep concern for human welfare permeates his desires. He lives first for others, then for himself. Exemplified by the devoted teacher or loving mother, he is cooperative, forgiving, friendly, altruistic, self-sacrificing, sociable, and

compassionate. Neither the scientific attitude nor the accumulation of property are of interest to him except insofar as they might contribute to solidifying human relations. He cannot tolerate being ignored by others, since it would mean he is unloved by them.

The political man desires power over others, with its accompanying status and recognition. He is the achiever or striver living primarily for success; he is aggressive, competitive, autocratic, authoritarian, dominant, persevering, and legalistic. He cannot conceive of living in obscurity or anonymity since he would be unable to direct others or give them orders. He cannot serve others, since in doing so he would surrender his own freedom.

The religious man centers his life around the value of unity which means ordering his life according to the pattern set by God, his ultimate destiny. He lives in the world, but does not have the worldly spirit. Inclined to be ascetical, contemplative, mystical, and submissive, he sees everything in this world not as valuable in itself, but as a means to an end, the purpose of his life.

These are ideal types, as Spranger explained; in the concrete order, men are of mixed types, though one type usually predominates. The purpose of administering the Study of Values is to discover how these values combine to make an individual personality, and which, if any, predominates.

It will be noted that the interpretation given in this study of any one of these six ideal types is subject to dispute. To categorize a person's values in this way is always somewhat artificial. It is an attempt to objectify a very subjective phenomenon, something which cannot be fully reified.

For instance, the description of the religious man here refers more to the ancient monk of the desert who fled the world than to the modern God-fearing individual who, precisely because of religious motives, seeks involvement in the world of today. The difficulty here is one of terminology; it is not a question of denying the existence of the type of man described. For this reason the types remain useful as sociological concepts.

Mention should be made of the use in the present study of the correction figures given by Levy in his modification. In the original Study of Values these figures were determined after the test had been administered to thousands of individuals in all parts of the country. After this mass administration, mean value scores were obtained for each value scores were obtained for each value category. Since ideally the mean score for each of the values should be 40 (there are 240 possible points on this forced-choice type test which must be distributed in the six value categories), correction figures were added or subtracted where needed to bring the national mean to 40. Levy also determined his own correction figures for the modified test, which are those used in the present study. The only point which should be kept in mind here is that these correction figures, valid for North American high school students, were the same used in the present study made in Peru, where their validity might conceivably be open to some question.<sup>51</sup> This fact is mentioned here for the sake of accuracy and to show that the investigator is aware of this

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<sup>51</sup>It is interesting to note in this regard, however, that Polczynski found strikingly similar value patterns in North and South American school children. The differences tended to follow social class rather than cultural lines.

possible objection. If it is a real difficulty, however, it is an inevitable one, since a standardized values test for Latin American high school students is unavailable at the present moment.

Adaptations necessary for Peruvian students. Because it was necessary to adapt the test not only to the reading level of seventh graders (the age at which the Peruvian student begins his five years of high school), but also to the cultural background of the subjects in Peru, teachers with experience in working with Peruvian students were consulted concerning this problem. The Spanish version of the test used by Polozynski was again analyzed word for word, and further corrections were made. In every case, wherever modifications occur, the same values were retained as those contained in the Levy form. The changes which may be found in the Appendix include those made by Polozynski in her study and those made by the present writer. Reference may also be made to the Appendix to consult the original English version of the Levy Modification, and also the Spanish translation with the adaptations used in this investigation.

Reliability. For a demonstration of the reliability of this questionnaire, recourse must be had to the documentation and statistical proof which Levy himself offers.<sup>52</sup> He shows that there is strong evidence that his language revision is even more valid and reliable than the original Study of Values, simply because it is more easily understood by more people. His revised edition may be used on the high school level, and on the college level also. As to the Spanish version of the test, it was the experience of the

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<sup>52</sup>See Levy, "Reducing the Language Complexity....."

investigator that the respondents had a minimum of difficulty in understanding the questions. This was true with only one exception. Five or six different students asked the investigator the same question. They were unfamiliar with the Spanish word influjo (influence). It may be assumed that this same problem also occurred the first time the questionnaire was administered by the different teachers at the school. But aside from this difficulty, the respondents understood all the questions and handled the Spanish translation with ease.

In speaking of the procedure followed in making this study, it was pointed out that after administering the test both at the beginning and at the close of the school year, the two sets were matched in order to find the two tests belonging to each individual on the basis of the personal data given. When a test was found that could not be matched with another, it was eliminated from the study. For example, one respondent indicated that there were thirteen children in his family; every other questionnaire showed at the most nine children. On the supposition that one who answered the personal data questions carefully would also answer the test questions carefully, and vice versa, this procedure served as a safeguard to insure reliability by ruling out those tests which seemed to be unique.

One factor which possibly militated against the reliability of the test in the present study was the format in which the test was printed. Both sides of each page of paper were utilized in the final printed form, and this was a cause of confusion on the part of some lower class respondents. They simply turned a page and doubled it back without even adverting to the remaining questions on the back of each page. This was the major factor for the reduced

number of participants in the test compared with the number of the entire student body. As was mentioned previously, more than three of the values test questions left unanswered invalidated the test, and the number of lower class respondents was consequently diminished. This difficulty might have been overcome if the administrator of the questionnaire had noticed the students' problem, but unfortunately it was overlooked.

Another difficulty which might argue against the reliability of the test with regard to the lower class respondents was the rather sophisticated method of procedure in taking the test. For many of the students, the idea of assigning a numerical value to a series of possible answers was completely new. The brighter students had no difficulty in understanding and applying this new concept. Especially with the students of the night school, however, it proved too much for them to comprehend in that moment. The fact that the instructions had not been understood by some of the respondents was another reason for elimination from the study. This difficulty might also have been avoided had it been foreseen.

The fact that a standardized test for North Americans was given to Latin Americans might also be proposed as an obstacle to reliability. However, as has been pointed out, there are no standardized tests available at the present time for Latin American high school students. Even aside from this fact, no one will want to deny the possibility of an international standard of measurement.

## CHAPTER III

### ANALYSIS OF SUBJECTS

Subjects and their educational setting. A description of the school in its geographical location has already been given in the preceding chapter. The present chapter will delineate the organization of Colegio San Jose and provide information about the students in this sample, setting the data in a sociological frame of reference by indicating social background, an account of particular home conditions, age, aspirations for the future, further plans for education, parents' education and occupation, and place of origin. This information was gathered from the 28 questions on personal background preceding the Test of Values, as has already been pointed out, and as may be seen in the Appendix.

This study was first intended to include all the students of Peruvian high school level attending this particular institution. For reasons which have already been explained, it was impossible to include the entire student body in the final results. The total number of students enrolled in the year that the test was made was 393. Of these, 190, or 48.4 per cent of the student body, were included in the study. It should be pointed out that no student was excluded from the study for merely arbitrary reasons. On the contrary, an effort was made to include the greatest number possible. It was, however, impossible to take into consideration those questionnaires which were invalid.





An analysis of how the participants were divided according to their year in school will be found in Table 1. It will be recalled that the school is divided in two different sections, the day school and the night school. The day school consists of five years of study and the night school of six, with some students of the night school studying in an unofficial pre-high school course; this constitutes the seventh year of night school students included in the study. Again it will be noted in Table 1 that the number of night school students is disproportionately low when compared with the day school participants. The reasons for this discrepancy have already been pointed out in the preceding pages: the general lack of ability of the night school students, due to their more limited educational and cultural background, to adapt to a new format, and a new testing procedure.

TABLE 1

## COMPARISON OF STUDENTS INCLUDED IN STUDY WITH ENTIRE STUDENT BODY

Day school			Night school		
Year	Number of students	Number in study	Year	Number of students	Number in study
1	64	37	Pre <sup>a</sup>	27	3
2	66	40	1	37	14
3	36	25	2	30	7
4	40	21	3	20	9
5	33	23	4	14	4
			5	19	6
			6	7	1
Total	239	146		154	44

<sup>a</sup>"Pre" refers to the pre-high school course in the night school. This symbol will be continued in the tables that follow.

In Table 2, the ages of the participants may be seen, according to year in school. It will be observed that the ages of the students in the day school are relatively uniform, while those of the night school students show a notable variation. As pointed out in Table 11 and in the description which follows throughout this chapter, the night school is composed almost exclusively of lower class, working young men. These individuals go to work after primary school; only after they have guaranteed some sort of steady income and perhaps provided for their family, can they begin to think about continuing their secondary education, especially in a school of this type. The opportunity for upward social mobility by studying in an upper class school must often be a motivating factor for enrollment in the night school. For some, the time which elapses before they can be sure of day employment and thus be able to enter secondary school is longer than for others. These factors help to explain the striking divergences.

Table 3 indicates the place of origin of the student and both his parents. It will be noted that a great proportion of the sampled day school students were born in Arequipa. These students are generally of the upper social classes with established roots in the city itself. On the other hand, even when it is indicated in the table that the night school students were born in Arequipa, generally enough it is not the city of Arequipa that is referred to, but the department or state of the same name. A great variety of the outlying rural districts which encircle the city were mentioned as places of origin by these participants, but for purposes of tabulation all of these were classified under "Arequipa."

TABLE 2  
AGE OF SAMPLED STUDENTS BY YEAR AND SECTION IN SCHOOL<sup>a</sup>

		Day School				
Year in school		5	4	3	2	1
Age	11					1
	12				1	15
	13				20	19
	14			10	16	2
	15	2	9	10	3	
	16	13	9	5		
	17	8	2			
	18		1			
	19					
	20					
Over	20					
Totals		23	21	25	40	37
Mean Age		16.3	15.8	14.8	13.5	12.6

<sup>a</sup> Ages given are those at the time of the second administration of the test, at the end of the school year.

TABLE 2 (continued)

AGE OF SAMPLED STUDENTS BY YEAR AND SECTION IN SCHOOL<sup>a</sup>

## Night School

6	5	4	3	2	1	Pre	Total
							1
							16
						1	40
					2		30
					2		26
			1	1	2	1	32
			1		1		12
		1	1	3	1		7
	1			1	2		4
	1	1	3				5
1	4	2	3	2	4	1	17
1	6	4	9	7	14	3	190
22.0	23.7	20.3	19.8	20.6	20.5	16.7	

TABLE 3  
PLACE OF ORIGIN OF SAMPLED STUDENTS AND THEIR PARENTS  
BY SECTION IN SCHOOL

Day School				Night School		
Place of Origin	Student	Mother	Father	Student	Mother	Father
Lima	6.8	10.3	6.8		2.3	2.3
Arequipa	83.6	67.1	74.1	63.6	45.4	52.3
Mountains <sup>a</sup>	2.7	6.2	2.7	29.6	36.4	34.1
Coast <sup>b</sup>	2.1	8.2	8.2		11.4	6.8
Other <sup>c</sup>	4.8	8.2	8.2	4.5	4.5	4.5
No response				2.3		
	100.0 (N=146)	100.0 (N=146)	100.0 (N=146)	100.0 (N=44)	100.0 (N=44)	100.0 (N=44)

<sup>a</sup>This category refers to the altiplano region. The relatively large number of night school students who give that as their own place of origin or that of their parents is indicative of the influx of the populace from the mountains to the larger cities, a phenomenon noted in recent years throughout Latin America.

<sup>b</sup>This refers to any of the Peruvian coastal region, except Lima.

<sup>c</sup>By "other" is meant either the jungle, the interior, or a foreign country.

For some idea of the home background of these students, the participants were asked certain items of personal information, as may be seen in the Appendix. One question asked the number of brothers and sisters who lived at home with the student. The results given in Table 4 include the student himself, and the table is divided again according to the section in school. It will be noted that the very large families are found much more frequently

TABLE 4  
TOTAL NUMBER OF CHILDREN LIVING AT HOME  
WITH STUDENT BY SECTION IN SCHOOL<sup>a</sup>

Number at Home	Day School	Night School
1	2.7	9.1
2	11.0	2.3
3	17.8	6.8
4	27.4	22.7
5	16.4	9.1
6	11.0	9.1
7	9.6	9.1
8	2.7	15.9
9	1.4	15.9
Total	100.0 (N=146)	100.0 (N=144)

<sup>a</sup>The number includes the student himself.

Additional information can be gained into the home life of the participants of the study by consideration of other data which they gave. Asked whether their parents were living, only one night school student answered that both were deceased. In the day school, the mother of one student was deceased and the fathers of four others. Of the forty-four participants from the night school, five said that only their mother was deceased and nine that their father was not living. One reason for the high percentage of reportedly deceased fathers of the night school students is that with some frequency they state that he is not living simply because he is unknown to them.

The student was asked whether, if both his parents were living, they both presently lived with him. Two students, one from the day school and one from the night school, did not respond to the question. Of the eighteen who answered that their parents were not living with them, eleven were from the night school. It should be noted that a negative response to this question does not necessarily signify a broken home. While this is probably the explanation in certain cases, in other instances the explanation is that the student is from out of town, living in Arequipa with a relative or friend, or, in the case of the older night school students, living alone.

The extent of formal education of the parents is another factor in the consideration of the students' background. The results, as seen in Table 5, are confirmatory of the cultural context in which the study was made. It is typical that the great majority of the mothers of the day school students never continued their studies after high school.

As a final consideration of the background of the sample in the present study, it will be well to note the parents' occupations in Tables 6 and 7. From the answers given in Table 7 concerning the mother's occupation, one conclusion is that proportionately twice as many mothers of the day school students work: 21.9 per cent as compared with 10.5 per cent of the mothers of the night school students. The most probable explanation is their general lack of preparation to hold a job, coupled with their continued observance of ancient mores as regards a woman's place in the world.

When asked about their future plans, the great majority of the participants showed interest in continuing their studies after high school. Many planned to continue studying while working at the same time. They also

indicated their aspirations for the future. The tabulation of these answers will be found in Tables 8 and 9.

TABLE 5  
PARENTS' EDUCATION BY SECTION IN SCHOOL

Educational Level	Father		Mother	
	Day	Night	Day	Night
University degree	38.3		11.6	
Incomplete university education	12.3	2.3	6.8	
High school diploma	31.5	6.8	48.0	
Incomplete high school education	10.3	6.8	15.8	11.4
Primary school certificate	4.8	29.6	8.2	22.7
Incomplete primary school education	1.4	31.8	4.8	27.3
Without formal education		13.6	.7	25.0
Unknown	.7		2.7	
No response	.7	9.1	1.4	13.6
	100.0 (N=146)	100.0 (N=144)	100.0 (N=146)	100.0 (N=144)

Description of school. From remarks already made in the preceding pages, some familiarity with the school will already have been achieved. Still, there remain some further aspects which will help towards a greater understanding of the school in which the study was made.



TABLE 6

## FATHERS' OCCUPATION BY SECTION IN SCHOOL

Occupation	Day School	Night School
Day laborer	2.7	20.4
Domestic employee	1.4	
Farmer <sup>a</sup>	.7	31.8
High-level executive	8.2	
Industrialist	4.1	
Merchant	6.8	2.3
Military officer	1.4	
Owner of a hacienda	5.5	2.3
Professional <sup>b</sup>	30.1	2.3
Proprietor of important business concern	2.1	
Public employees <sup>c</sup>	15.1	2.3
Vendord	4.1	6.8
White-collar worker	13.0	2.3
Unemployed	1.4	4.5
Father is deceased	2.7	22.7
Unknown		2.3
No response	.7	
Total	100.0 (N=146)	100.0 (N=144)

<sup>a</sup>"Farmer" is one with a small plot of land which he cultivates almost exclusively by hand.

<sup>b</sup>This signifies all the usual careers which require a college degree, including teaching.

<sup>c</sup>This is a civil servant, one who holds a position with the municipality; a policeman or a maintenance man also fall under this category.

<sup>d</sup>This person is self-employed; he has a booth in the market, or a small shop, or he sells on the street.

TABLE 7

## MOTHERS' OCCUPATION BY SECTION IN SCHOOL

Occupation	Day School	Night School
Domestic employee	6.3	
Helps my father	15.6	
Newspaper woman	6.3	
Post Office employee	3.1	
Professional	37.5	
Saleswoman	3.1	
Seamstress	3.1	
Secretary	12.5	
Works on the hacienda	3.1	
Unknown	3.1	100.0
No response	6.3	
	100.0 (N=32)	100.0 (N=4)

TABLE 8

## FUTURE PLANS BY SECTION IN SCHOOL

Future Plans	Day School	Night School
Plan to study	61.6	13.6
Plan to work		13.6
Plan to work and study	38.4	70.5
No response		2.3
	100.0 (N=146)	100.0 (N=14)

TABLE 9  
ASPIRATIONS BY SECTION IN SCHOOL

Aspiration	Day School	Night School
Agronomy	3	
Architect	6	
Aviation	8	
Businessman	3	5
Chemist	3	
Diplomacy	1	
Law		1
Mechanical engineer	41	1
Medicine	18	
Military	6	
Mining engineer	1	
Priesthood	6	
Professional	2	
Psychology	1	
Public employee	1	2
Scientist	2	
Sociology	2	
Teacher	5	2
White-collar worker	2	22
Work on the hacienda	1	
"Follow my profession"	16	2
Go to work	2	
Undecided	15	2
No response	1	5
Total	146	44

Colegio San Jose, though it is now under the direction of the Jesuits of the Chicago Province, does not have a completely North American faculty. Founded 67 years ago by the Peruvian and Spanish Jesuits, the school still numbers some of them on its teaching staff. The year that this study was made, there were sixteen Jesuits on the faculty: thirteen Americans, two

Spaniards and one Peruvian. All of these men, together with twelve lay teachers, taught in the day school. Twelve of the Jesuits also had teaching assignments in the night school, along with fifteen lay teachers, none of whom taught in the day school. These lay teachers tended to be less qualified than those who taught in the day school. They usually were involved in another occupation during the day, and only taught at night out of a desire for another source of income. Their patterns of speech and mode of behavior served to reinforce the middle- and lower-class environment in which the students of the night school lived during the day. This is possibly a differing factor of importance between the two sections in the school.

Colegio San Jose includes all the grades from kindergarten to the end of high school. Though it is all the same school, the teaching in the primary division is done by five American Sisters of Providence, aided by five laywomen. The two divisions of the school are located on the same property, with the primary division on one side of the road and the high school on the other. There is no night section in the primary division of the school.<sup>53</sup>

In comparison with a private school in the United States, there is much less selection of the students who apply for admission to Colegio San Jose. For entrance to the day school, a student is given an aptitude test to determine whether his learning ability is on a par with the students already at the school. He is also given an achievement test to see if his knowledge corresponds to that of the students in the class he wishes to enter. The norm is

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<sup>53</sup>Throughout this study, when reference is made to "day school" and "night school," it will be understood that these are two divisions of the high school section.

not excellence or any superior ability; an effort is made simply to see if the new student will "fit in" with the other students in the day school. Also, it is important to point out that no student is admitted to the day school who cannot show proof of the marriage of his parents. This factor proves to be an important criterion of selection, since it is said that Peru has one of the highest rates of illegitimacy in the world.<sup>54</sup> On the other hand, as will be seen, pains are taken to accept as many applicants as possible for the night school.

Five years ago a program of scholarships was begun in the day school for the purpose of bringing capable and deserving middle- and lower-class students into the generally upper-class institution. In the summer vacation, a three-week course is offered for middle- and lower-class primary school graduates who are interested in going to Colegio San Jose. This follows visits to all the factories, large offices and stores in the city where leaflets on the course are distributed to the workers. Some sixty applicants register. During the three weeks, the candidate is observed for his leadership qualities as regards his spiritual, social, academic, and athletic abilities. The scholarship includes tuition, transportation, books, and clothing, when needed. The year this study was made, there were about forty students in the school on complete scholarships. It is to be understood that not all these students were necessarily from the lowest social class. About 35 per cent were from the middle class. In addition to the number that received a complete

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<sup>54</sup>The figure given by the Archbishop of Arequipa, His Excellency Leonardo Rodriguez Ballon, in a public discourse, June 13, 1963, was seventy per cent.

scholarship, there were other middle-class students attending the school on partial scholarships.

The night school was instituted some eight years ago in an effort to contribute something to alleviate the educational needs of the very rapidly growing lower classes. The same classrooms which are used by the day students are open also for the night school. The students are brought to school on the same school buses and they also have access to all the athletic facilities of the school, though for the most part the only time they can find to use them is on the week ends. In general, every effort is made to make them feel as much a part of the school as the day school students are. The night school students pay no tuition.

The course of studies in the two divisions is distinct. While in the day school, the students follow a regular high school course of studies, the night school course is a commercial one. Besides language, mathematics, and history, the students learn practical skills such as typing and shorthand which will enable them to get an office job in the immediate future and thus better their economic condition.

When a student applies for admission to the night school, he is given a battery of tests. As a result of his achievement on these tests, he is admitted into first year, or into the pre-high school course if he has not had sufficient preparation. In this way, all of the applicants, some 50 a year, are accepted. Thus, some of the first-year students in the night school are in their first year at Colegio San Jose, while others who have had to complete the pre-high school course are in their second year at the school. Similarly, the majority of first-year students in the day school are not new

students either. They have merely moved up (and across the street) from the primary division of the school. This explains why all the first-year men in the two sections of the high school are not new students.

When the participants were asked in the study if they were in their first year at Colegio San Jose, thirty answered "yes." Their distribution throughout the school, along with the total number of participants in the test, will be found in Table 10.

Representatives of all social classes. As has already been explained, the participants in the study were divided into social classes according to an adapted form of the Hollingshead Two-Factor Index of Social Class. The results of this division showed fifty-eight from the upper class, seventy-eight from the middle class, and fifty-four from the lower class, as distributed in Table 11. There were no upper-class students in the night school, and the lower-class students in the day school are in all probability scholarship students. The number of middle-class students in the night school (5) was also a small percentage, the students in that section being almost exclusively lower-class.

TABLE 10  
DISTRIBUTION OF NEW STUDENTS COMPARED WITH  
TOTAL NUMBER OF PARTICIPANTS

		New Students	Total in Study
Day school:	1	43.4	19.5
	2	3.3	21.1
	3	3.3	13.2
	4	3.3	11.0
	5	3.3	12.1
	Pre	10.0	1.6
	1	23.4	7.4
	2	3.3	3.6
	3	6.7	4.7
	4		2.1
	5		3.2
	6		.5
Total		100.0 (N=30)	100.0 (N=190)

TABLE 11  
DISTRIBUTION OF STUDENTS BY SOCIAL CLASS

		Upper	Middle	Lower	Total
Day school:	1	46.0	40.5	13.5	100.0 (N=37)
	2	35.0	60.0	5.0	100.0 (N=40)
	3	36.0	36.0	28.0	100.0 (N=25)
	4	47.6	47.6	4.8	100.0 (N=21)
	5	34.8	65.2		100.0 (N=23)
Night school:	Pre			100.0	100.0 (N=3)
	1		7.1	92.9	100.0 (N=14)
	2		14.3	85.7	100.0 (N=7)
	3		22.2	77.8	100.0 (N=9)
	4			100.0	100.0 (N=4)
	5		16.7	83.3	100.0 (N=6)
	6			100.0	100.0 (N=1)
Total		30.5	41.1	28.4	100.0 (N=190)



The students were also asked to give their own social class standing. It is informative to note the discrepancies between these answers and the social class determined by objective measurement. Of the 190 participants, two did not answer the question and seventy-eight thought they belonged to a social class different from that assigned to them by use of the adapted Hollingshead Index. The biggest divergence was among the upper-class students, 77.5 per cent of whom indicated themselves as belonging to the middle class. Since in recent years the upper class has been the object of so much criticism from all sides in Latin America, perhaps people consciously or unconsciously prefer not to identify themselves as part of it. There seems to be much greater security in identifying with the middle class. If this self-assessment of social class were consistent with reality, only a handful of students at the school would be included in the upper class, which would be contradictory to the objective findings.

It would be well to point out that in assigning himself to a social class, the participant was given the choice between upper class, middle class, and working class. The term "lower class," clase baja, was not used because of the overtones it implies. On the other hand, an individual in Latin America today might well feel proud to include himself among the "working class."

A detailed listing of the differences between the student's objective social class standing and his self-assessment of the same will be found in Table 12. Again it is helpful to divide the results by section in school.

TABLE 12

DISCREPANCIES IN SUBJECTIVE SELF-ASSESSMENT AND OBJECTIVELY  
MEASURED SOCIAL CLASS STANDING BY SECTION IN SCHOOL

	Number	Per Cent
<b>Day School:</b>		
Upper class:	58	39.7
self-assigned upper	12	20.7
self-assigned middle	45	77.6
self-assigned working	0	
no response	1	1.7
Middle class:	73	50.0
self-assigned upper	9	12.3
self-assigned middle	60	82.2
self-assigned working	4	5.5
no response	0	
Working class:	15	10.3
self-assigned upper	0	
self-assigned middle	8	53.3
self-assigned working	7	46.7
no response	0	
<b>Night school:</b>		
Upper class:	0	
Middle class:	5	11.4
self-assigned upper	0	
self-assigned middle	2	40.0
self-assigned working	3	60.0
no response	0	
Working class:	39	88.6
self-assigned upper	1	2.6
self-assigned middle	8	20.5
self-assigned working	29	74.3
no response	1	2.6

It will be helpful at this point to reconsider some of the factors which have already been presented on a section-in-school basis. Many of the same comparisons can be made on the basis of social class. The responses worth examining on a social class basis are: future plans, aspirations, place of origin, number of brothers and sisters living at home with the student, parents' education and occupation. These will be the variables analyzed in Tables 13 - 21.

Again in Table 15 evidence may be found for the general movement of the population out of the mountains to the cities which is prevalent throughout Latin America. These are the students who are attending night school, trying to provide for a more hopeful economic future.

TABLE 13  
FUTURE PLANS BY SOCIAL CLASS

Future Plans	Upper	Middle	Working
Plan to study	79.3	52.6	20.4
Plan to work		1.3	9.2
Plan to work and study	20.7	46.1	68.5
No response			1.9
Total	100.0 (N=58)	100.0 (N=78)	100.0 (N=54)

TABLE 14

## ASPIRATIONS BY SOCIAL CLASS AND SECTION IN SCHOOL

Aspirations	Day School		
	Upper	Middle	Working
Agronomy	2	1	
Architect	2	3	1
Aviation	3	5	
Businessman	2	1	
Chemist		3	
Diplomacy		1	
Mechanical engineer	18	20	3
Medicine	10	6	2
Military	1	3	2
Mining engineer		1	
Priesthood	1	5	
Professional	2		
Psychology	1		
Public employee		1	
Scientist	1	1	
Sociology	2		
Teacher	1	4	
White-collar worker		1	1
Work on the hacienda	1		
"Follow my profession"	5	7	6
Go to work	1	1	
Undecided	5	8	
No response		1	
Total	58	73	15

	Night School	
Businessman	1	4
Law		1
Mechanical engineer		1
Professional		2
Public employee	1	1
Teacher		2
White-collar worker	3	19
Undecided		4
No response		5
Total	5	39

TABLE 15

PLACE OF ORIGIN OF STUDENT BY SOCIAL CLASS<sup>a</sup>

Birthplace	Upper	Middle	Working
Idma	6	4	
Arequipa	47	66	37
Mountains	1	2	14
Coast	1	2	
Other	3	4	2
No answer			1
Total	58	78	54

<sup>a</sup>See Table 3 for an explanation of the categories included in this table.

TABLE 16

TOTAL NUMBER OF CHILDREN LIVING AT HOME  
BY SOCIAL CLASS OF RESPONDENT<sup>a</sup>

Number at Home	Upper	Middle	Working
1	5.2	1.3	7.4
2	8.6	14.1	1.8
3	15.5	19.2	9.3
4	29.3	25.6	24.1
5	17.2	14.1	13.0
6	8.6	9.0	14.8
7	13.8	7.7	7.4
8	1.8	2.6	14.8
9		6.4	7.4
Total	100.0 (N=58)	100.0 (N=78)	100.0 (N=54)

<sup>a</sup>Number includes the student himself.

TABLE 17

## FATHERS' EDUCATION BY SOCIAL CLASS OF RESPONDENT

Educational Level	Upper	Middle	Working
University degree	82.8	10.3	
Incomplete university education	6.9	17.9	1.9
High school diploma	10.3	53.8	1.9
Incomplete high school education		11.5	16.6
Primary school certificate		2.6	33.3
Incomplete primary school education		1.3	27.8
Without formal education			11.1
Unknown		1.3	
		1.3	7.4
Total	100.0 (N=58)	100.0 (N=78)	100.0 (N=54)

TABLE 18

## MOTHERS' EDUCATION BY SOCIAL CLASS OF RESPONDENT

Educational Level	Upper	Middle	Working
University degree	24.1	3.8	
Incomplete university education	12.1	3.8	
High school diploma	53.4	46.2	5.6
Incomplete high school education	3.5	25.7	11.1
Primary school certificate		12.8	22.2
Incomplete primary school education	1.7	3.8	27.8
Without formal education			22.2
Unknown	3.5	2.6	
No response	1.7	1.3	11.1
Total	100.0 (N=58)	100.0 (N=78)	100.0 (N=54)

The results given in Table 17 about the father's education should not be surprising, since one of the factors by which the social class standing of the individual was objectively measured, was precisely the father's education. Attention is called once again, however, to the high number of upper and

middle class mothers who did not go beyond a high school education.

TABLE 19

## FATHERS' OCCUPATION BY SOCIAL CLASS

Occupation	Upper	Middle	Working
Day laborer			24.1
Domestic employee		2.6	
Farmer			27.8
High-level executive	20.7		
Industrialist	5.2	3.8	
Merchant		12.8	1.9
Military officer		2.6	
Owner of a hacienda	5.2	7.7	
Professional	67.2	7.7	
Proprietor of important business concern	1.7	2.6	
Public employee		21.8	11.1
Vendor		6.4	7.3
White-collar worker		24.4	1.9
Unemployed			7.3
Father is deceased		6.4	16.7
Unknown			1.9
No response		1.2	
Total	100.0 (N=58)	100.0 (N=78)	100.0 (N=54)

TABLE 20

## PARTICIPANTS WITH WORKING MOTHER BY SOCIAL CLASS

	Upper	Middle	Working
Total number of participants in study	58	78	54
Number of participants with working mother	16	17	3
Percentage who have working mother	27.6	21.8	5.6

TABLE 21

## MOTHERS' OCCUPATION BY SOCIAL CLASS

Occupation	Upper	Middle	Working
Domestic employee		11.7	
Helps my father	6.3	23.6	
Newspaper woman	6.2	5.9	
Post Office employee		5.9	
Professional	6.3		
Saleswoman		5.9	
Seamstress		11.7	100.0
Secretary	6.2	17.7	
Teacher <sup>a</sup>	62.5	5.9	
Works on the hacienda	6.3		
Unknown	6.2		
No response		11.7	
	100.0 (N=16)	100.0 (N=17)	100.0 (N=3)

<sup>a</sup>Because of the large number of mothers who were teachers, this is included here as a category separate from "Professional."

Variables. Throughout this chapter, comparisons have been made between the day school and the night school students, and on the basis of social class. These comparisons were based on such variables as participant's place of origin, number of brothers and sisters, aspirations, and parents' education and occupation.

The chapter that follows will treat of the results of the Test of Values and the analysis of those results will be based in part on these same variables. In addition, the values of the participants according to their age, year in school and section will be treated.

One may reasonably expect that the several characteristics which serve



to distinguish the different social status levels will reveal themselves in the values of the individual. Because of environmental differences with regard to associative behavior, manners, morals, standards of consumption, interests and attitudes, there are grounds for anticipating distinct values among the members of the different social classes. Family backgrounds, friendships, amount of education, and the other criteria which are employed to distinguish one social class from another, would all seem to have an influential bearing on the results of a test of values.

## CHAPTER IV

### SUMMARY OF VALUES TEST RESULTS

Results of the study. The present chapter will report the results of the Test of Values. It will be recalled from Chapter I that the aim of this pilot study was not to test a specific number of hypotheses, but to seek possible areas for further investigation. For that purpose, the results gathered from this study will be organized and presented under the headings mentioned at the end of the first chapter. Tables will be given in this chapter to show responses according to different variables. In this way it is hoped that the new possibilities for research will be discovered. The interpretation of these findings will be reserved for the following chapter.

Individual variations. Before considering the results of the values test for the different groups of students, it will be helpful to note the variations which were observed in the two tests of each individual in the study. Since each participant took the values test twice, at the beginning of the school year and again at the end, it is possible to determine the variations in his answers. Any difference in a student's score for any portion of his second test shows how that value either grew or lessened in importance for him during the course of the school year. The figures given in Table 22 indicate how the results of the second test compared with those of the first test for each individual. These differences are shown for each of the six value categories.

It will be noted that the number of times a score was exactly the same both times the test was given is relatively low. In the great majority of cases (95 per cent) there was some variation in the value scores. In 66 per cent of the answers, the difference was more than three points, whether it was an increase or a decrease of three points.

All the respondents showed change in at least four of the six values. In the night school, 9.1 per cent scored the same in both tests in two values and 22.7 per cent indicated no change in one value. The rest of the night school students, 68.2 per cent, had a different score in all the values. A much lower percentage (2.7) of the day school participants remained the same in two values, while the percentage of those who were the same in one value was higher (26.7) than in the night school. 70.6 per cent of the day school students had variations in all the values.

The value in which most students indicated no change was the religious value. This group constituted 9 per cent of the respondents. 7.4 per cent showed no variation in the political values, and 6.8 remained the same in theoretical values.

In the same value in which most students stayed the same (religious), there were 6 respondents (3.2 per cent) who scored more than 15 points less the second time they took the test. This was the greatest drop in any of the variations.

The cumulative magnitude and direction of the changes in value scores may be seen in Table 23. The respondents tended to increase their scores in the theoretical, economic and political values, and to lessen in the aesthetic, social, and religious categories. The same may be seen in Table 24 where only

TABLE 22

INDIVIDUAL POINT VARIATIONS FOR THE TWO TESTS

Variation	Theo	Econ	Aest	Sec	Pol	Rel
More than +15	3	5	1	2	2	
+15	1	1		3	1	
+14	1	1	1	1	6	
+13	1	1				
+12	1	2		1	2	1
+11				1	2	2
+10	3	3	4	2	3	5
+9	5	4	4	3	5	2
+8	5	4	9	6	6	2
+7	7	9	4	7	11	8
+6	9	10	4	12	6	7
+5	11	11	13	3	7	7
+4	12	14	4	13	12	10
+3	9	15	16	11	6	11
+2	14	16	11	14	13	10
+1	11	12	15	10	21	9
No change	13	7	6	8	14	17
-1	9	13	9	8	19	9
-2	13	12	15	15	9	13
-3	12	6	10	10	6	10
-4	7	11	12	15	7	10
-5	8	13	14	3	3	15
-6	7	4	10	8	9	8
-7	9	2	6	9	7	5
-8	5	2	2	3	1	5
-9	5	1	5	5	7	4
-10	1	4	2	4	1	5
-11	2	4	1	2		5
-12	1	1	3	3		
-13	2	1	4	2		2
-14			2	4	1	2
-15	1	1	1		1	
More than -15	2		2	2	2	6
Total	190	190	190	190	190	190

those students are included who increased or decreased more than ten points in any single value score. The respondents whose scores stayed the same in any of the six values are tabulated in Table 25 with regard to section in school and social class. Those whose scores varied more than ten points are divided on the same basis in Table 26.

TABLE 23

CUMULATIVE MAGNITUDE AND DIRECTION OF VARIATIONS  
IN VALUE SCORES

Score	Theo	Econ	Aest	Soc	Pol	Rel
Increased	93	108	86	89	103	74
Remained the same	13	7	6	8	14	17
Decreased	84	75	98	93	73	99

TABLE 24

CUMULATIVE MAGNITUDE AND DIRECTION OF VARIATIONS  
GREATER THAN TEN POINTS IN VALUE SCORES

Score greater than ten points	Theo	Econ	Aest	Soc	Pol	Rel
Higher	7	10	2	8	13	3
Lower	8	7	13	13	4	15

TABLE 25

DISTRIBUTION OF RESPONDENTS WITH NO CHANGE IN VALUE SCORES  
BY SECTION IN SCHOOL AND SOCIAL CLASS

Section and social class		Theo	Econ	Aest	Soc	Pol	Rel	N
Day:	upper	5.2	6.9	3.4	1.7	5.2	10.3	58
	middle	11.0	1.4		4.1	9.6	5.5	73
	working		6.7				26.7	15
Night <sup>a</sup> :								
	middle				20.0	20.0	20.0	5
	working	5.1	2.6	10.3	7.7	7.7	5.1	39

<sup>a</sup>There were no night school students in the sample from the upper class.

TABLE 26

DISTRIBUTION OF RESPONDENTS WITH CHANGES GREATER THAN TEN  
POINTS BY SECTION IN SCHOOL AND SOCIAL CLASS

Section and social class		Theo	Econ	Aest	Soc	Pol	Rel	N
Day:	upper	6.9	10.3	5.2	15.5	12.1	10.3	58
	middle	12.3	6.8	6.8	12.3	8.2	6.8	73
	working	6.7	26.7	6.7	6.7	6.7		15
Night <sup>a</sup> :								
	middle							
	working	2.6	5.1	15.4	5.1	7.7	17.9	5 39

<sup>a</sup>There were no night school students in the sample from the upper class.

Of the 13 students who scored more than ten points less in aesthetic values the second time they took the test, five were new students, four from the night school and one from the day school. There were thirteen new

students in the sample from the night school; 30.8 per cent of these dropped more than ten points in aesthetic values in the space of one school year. Of the seventeen who remained the same in religious values, two were new students from the day school, and one a new student in the night school.

Results of the two values tests. Tables 27-37 show the results of the values test for both the first and second times it was administered. The number of participants will be included in the tables for the purpose of a more correct evaluation of the figures. The scores given are mean value scores, with a total point value for each class of 240 points. As was mentioned previously, the ideal mean scores for each of the values is forty, since the 240 possible points necessarily had to be distributed in the six value categories. It will be recalled also that in all the findings given here, the correction figures given by Levy have been included.<sup>55</sup> The three figures recorded are: the mean value score for the first time the test was given; that for the second time; and the difference between the two mean value scores, based on subtracting the mean value score of the second test from that of the first. If the mean value score of the second test was greater than that of the first, the figure will have a minus sign (-) in front of it. If the scores were exactly the same, no figure will be given.

In Tables 27 and 28, the results of the two values tests and their differences may be seen. The tables are divided by year in school of the respondents.

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<sup>55</sup>See pp. 31-32.

TABLE 27

MEAN VALUE SCORES AND THEIR DIFFERENCES  
OF DAY SCHOOL RESPONDENTS BY YEAR

Year	No.	Theo	Econ	Aest	Soc	Pol	Rel
1	37	47.03 <sup>a</sup> 46.73 <sup>b</sup> -0.30 <sup>c</sup>	28.43 29.62 +1.19	41.81 42.32 +0.51	45.05 45.35 +0.30	33.16 32.54 -0.62	44.52 43.44 -1.08
2	40	46.86 47.00 +0.14	29.73 33.35 +3.62	40.98 39.35 -1.63	45.87 44.28 -1.59	35.23 37.25 +2.02	41.33 38.77 -2.56
3	25	44.96 45.08 +0.12	31.36 32.48 +1.12	42.96 40.00 -2.96	43.28 43.64 +0.36	38.40 40.24 +1.84	39.04 38.56 -0.48
4	21	46.57 47.72 +1.15	31.71 33.33 +1.62	39.67 40.33 +0.66	46.52 43.81 -2.71	34.24 37.29 +3.05	41.29 37.52 -3.77
5	23	44.87 46.52 +1.65	35.57 34.96 -0.61	38.61 38.65 +0.04	44.17 45.22 +1.05	36.61 36.17 -0.44	40.17 38.48 -1.69
Total	146	46.22 46.63 +0.41	30.89 32.51 +1.62	40.97 40.25 -0.72	45.04 44.52 -0.52	35.32 36.40 +1.08	41.56 39.69 -1.87

<sup>a</sup>Mean value score for first time test was administered.

<sup>b</sup>Mean value score for second time test was administered.

<sup>c</sup>Difference between two mean value scores.



TABLE 28

MEAN VALUE SCORES AND THEIR DIFFERENCES  
OF NIGHT SCHOOL RESPONDENTS BY YEAR

Year	No.	Theo	Econ	Asst	Soc	Pol	Rel
Pre	3	39.00 43.33 +4.33	32.67 32.00 -0.67	52.00 39.00 -13.00	38.33 37.67 -0.66	39.00 39.00	39.00 49.00 +10.00
1	14	43.43 42.00 -1.43	34.29 31.07 -3.22	42.00 41.79 -0.21	40.93 42.50 +1.57	36.50 38.71 +2.21	42.85 43.93 +1.08
2	7	43.43 45.29 +1.86	35.71 33.86 -1.85	38.86 40.00 +1.14	46.43 45.71 -0.72	34.43 36.43 +2.00	41.43 38.71 -2.72
3	9	42.67 41.56 -1.11	31.11 36.77 +5.66	40.11 39.56 -0.55	47.78 46.11 -1.67	36.22 35.67 -0.55	41.45 40.00 -1.45
4	4	46.00 45.75 -0.25	36.25 36.75 +0.50	41.25 40.50 -0.75	43.00 41.50 -1.50	36.25 36.25	37.25 39.25 +2.00
5	6	49.17 47.00 -2.17	34.50 34.17 -0.33	37.00 35.17 -1.83	45.67 48.33 +2.66	35.83 37.00 +1.17	37.83 38.33 +0.50
6	1 <sup>a</sup>	56.00 55.00 -1.00	40.00 42.00 +2.00	41.00 48.00 +7.00	32.00 29.00 -3.00	30.00 44.00 +14.00	41.00 22.00 -19.00
Total	44	44.28 43.84 -0.44	34.16 33.93 -0.23	41.09 39.98 -1.11	43.61 43.88 +0.27	36.02 37.41 +1.39	40.84 40.96 +0.12

<sup>a</sup>Since there was only one respondent in this category, the numbers given here are absolute. In all the other cases, the numbers are mean.

A comparison of the total results of these two tables shows that the day school respondents increased their theoretical and economic values scores, while the night school participants indicated a decrease in those categories and increased in the social and religious values. The second time the test was given, the day school mean score in theoretical values was three points higher than in the night school. Both groups tended to go down in aesthetic, and up in political values. While the night school went up in social values, the day school gave them less importance. The greatest difference was in the religious values of the day school (1.87).

Results according to age. In Table 29 which follows, the mean results of the values test are given according to the age of the participants. Once again the results of the test are given for the two times the test was administered, along with the differences. The last age category, over twenty years old, includes seventeen students whose ages range from 21 to 37 years. This should be taken into account when considering the results in that category.

Economic values of the younger respondents tended to be lower for the first test and to rise in the course of the school year. All age groups, except the last, showed a decrease in aesthetic values.<sup>56</sup> Social values were generally high and showed little variation. The same is true for theoretical values, except in the case of seventeen-year-olds, where there was an increase of 3.60. Political values are all below average, and all groups,

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<sup>56</sup>Since the first category had only one respondent, it is not included in the analysis of the table.

TABLE 29

MEAN VALUE SCORES AND THEIR DIFFERENCES BY AGE

Age	No.	Theo	Econ	Aest	Soc	Pol	Rel
11	1 <sup>a</sup>	46.00 51.00 +5.00	31.00 27.00 -4.00	39.00 42.00 +3.00	47.00 44.00 -3.00	35.00 33.00 -2.00	42.00 43.00 +1.00
12	16	45.69 46.19 +0.50	29.06 30.38 +1.32	43.25 42.50 -0.75	44.44 45.19 +0.75	32.00 32.62 +0.62	45.56 43.12 -2.44
13	40	47.68 46.75 -0.93	28.97 32.00 +3.03	40.40 39.25 -1.15	45.95 44.98 -0.97	34.50 35.60 +1.10	42.50 41.42 -1.08
14	32	46.06 46.31 +0.25	29.92 31.44 +1.50	43.50 42.00 -1.50	42.94 43.56 +0.62	37.22 37.31 +0.09	40.34 39.38 -0.96
15	26	45.46 46.73 +1.27	31.73 31.96 +0.23	41.27 40.08 -1.19	45.65 43.19 -2.46	35.50 38.96 +3.46	40.39 39.08 -1.31
16	32	45.72 45.62 -0.10	34.28 35.69 +1.41	39.16 38.22 -0.94	43.69 43.47 -0.22	36.31 37.75 +1.44	40.84 39.25 -1.59
17	10	42.80 46.40 +3.60	33.60 33.70 +0.10	39.70 39.90 +0.20	45.70 47.30 +1.60	36.90 35.00 -1.90	41.30 37.70 -3.60
18	7	42.43 43.42 +0.99	36.14 34.00 -2.14	41.86 40.86 -1.00	45.86 46.86 +1.00	34.28 35.86 +1.58	39.43 39.00 -0.43
19	4	44.00 44.00	34.75 32.25 -2.50	41.75 40.00 -1.75	43.50 44.75 +1.25	37.25 38.75 +1.50	38.75 40.25 +1.50
20	5	46.80 46.60 -0.20	33.60 38.80 +5.20	38.60 38.20 -0.40	46.40 43.80 -2.60	33.40 37.20 +3.80	41.20 35.40 -5.80
20 <sup>+</sup>	17	44.65 43.71 -0.94	34.17 33.47 -0.70	39.65 41.06 +1.41	44.53 44.59 +0.06	36.12 36.76 +0.64	40.89 40.41 -0.47

<sup>a</sup>Since there was only one respondent, these scores are absolute.

again except for seventeen-year-olds, showed an increase. Religious values are generally average or a little above, and all went down in the course of the year, with the one exception of the group who were nineteen years old.

Results according to place of birth. The results of the values test will be considered next according to the place of birth of the participant. Once again the mean value scores and their differences are given, but in this case, Table 30, the number of participants included is 189. It will be recalled from Table 3 that one student did not indicate the place of his origin. The respondents included here in the category "Mountains" were unique in two respects: they went down in economic values and up in religious values, while the opposite occurred for all other groups.

New students compared with old. In Table 31 the mean value scores and their differences for the new students at Colegio San Jose are compared with those of students who had attended the school before. The total number of new students (30) comprised sixteen per cent of the entire student body in the year the test was made. Those thirty are compared with another group of the same number who were not new at the school, and who were as similar as possible with the new group in terms of age, social class, and year and section in school.

At the start of the year the new group scored two points lower than the old group in economic values, and went down slightly further at the end of the year; the old group rose in the same category. The two groups tended to become alike in aesthetic and political values during the year. In religious values, the old group remained the same, while the new students started the year more than three points higher, and only dropped 0.5 the second time they took the test.

TABLE 30

MEAN VALUE SCORES AND THEIR DIFFERENCES BY PLACE OF BIRTH<sup>a</sup>

Birthplace	No.	Theo	Econ	Aest	Soc	Pol	Rel
Lima	10	46.80	32.90	38.40	43.60	35.40	42.90
		46.60	34.10	38.40	44.90	35.50	40.50
		-0.20	+1.20		+1.30	+0.10	-2.40
Arequipa	150	45.87	31.24	40.99	44.95	35.52	41.43
		46.24	32.84	40.19	44.58	36.40	39.75
		+0.37	+1.60	-0.80	-0.37	+0.88	-1.68
Mountains	17	45.82	32.94	43.29	42.71	34.83	40.41
		43.59	31.06	41.17	43.47	37.06	43.65
		-2.23	-1.88	-2.12	+0.76	+2.23	+3.24
Coast	3	44.33	32.67	40.33	50.00	31.00	41.67
		47.33	35.00	38.67	43.00	35.67	40.33
		+3.00	+2.33	-1.66	-7.00	+4.67	-1.34
Other	9	44.44	33.56	39.00	44.67	37.11	41.22
		46.00	34.11	41.22	43.00	40.22	35.45
		+1.56	+0.55	+2.22	-1.67	+3.11	-5.77

<sup>a</sup>See Table 3 for an explanation of the categories included in this table.

TABLE 31

MEAN VALUE SCORES AND THEIR DIFFERENCES  
OF NEW STUDENTS COMPARED WITH OLD

Students	Theo	Econ	Aest	Soc	Pol	Rel
New	46.13	30.13	42.27	42.57	34.57	44.33
	45.23	30.07	41.63	43.17	36.10	43.80
	-0.90	-0.06	-0.64	+0.60	+1.53	-0.53
Old	45.30	32.64	40.23	45.23	35.73	40.87
	44.33	32.90	40.67	45.57	35.66	40.87
	-0.97	+0.26	+0.44	+0.34	-0.07	

Results according to year in school. The next variable to be considered in Table 32 is that of the participant's year in school. This time no distinction will be made as to section. For instance, the students from first year in the day school will be grouped with those of first year in the night school, and so on.

Each category lessened in religious values, except the first (pre-high school). Although that group included only three students, they rose ten points, while every other group went down in religious values. Excluding the first and last categories from consideration because together they include only 2 percent of the sample, every group went up in political values, except those from fifth year. Both times the test was given, all the groups were below average in political values. Social and theoretical values were high. Economic values were consistently low, but tended to increase the farther along the student was in school. Aesthetic values tended to do the opposite.

Students with living or deceased parents. In Table 33 the results of the values test of those students whose parents are still living are compared with those of the students who have one or both parents deceased. It was noted previously that both parents of one student are deceased and nineteen others had either their mother or their father living.<sup>57</sup>

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<sup>57</sup>See p. 42.

TABLE 32

MEAN VALUE SCORES AND THEIR DIFFERENCES BY YEAR IN SCHOOL

Year	No.	Theo	Econ	Asst	Soc	Pol	Rel
Pre <sup>a</sup>	3	39.00 43.33 +4.33	32.67 32.00 -0.67	52.00 39.00 -13.00	38.33 37.67 -0.66	39.00 39.00	39.00 49.00 +10.00
1	51	46.04 45.43 -0.61	30.04 30.02 -0.02	41.86 42.18 +0.32	43.92 44.57 +0.65	34.08 34.24 +0.16	44.06 43.56 -0.50
2	47	46.36 46.74 +0.38	30.62 33.42 +2.80	40.66 39.45 -1.21	45.91 44.49 -1.42	35.11 37.13 +2.02	41.34 38.77 -2.57
3	34	44.35 44.15 -0.20	31.39 33.62 +2.23	42.29 39.80 -2.41	44.47 44.38 -0.09	37.82 39.03 +1.21	39.68 38.94 -0.74
4	25	46.48 47.40 +0.92	32.44 33.88 +1.44	39.92 40.36 +0.44	45.96 43.44 -2.52	34.56 37.12 +2.56	40.64 37.80 -2.84
5	29	45.76 46.62 +0.86	35.35 34.79 -0.56	38.27 37.93 -0.34	44.48 45.86 +1.38	36.45 36.35 -0.10	39.69 38.45 -1.24
6 <sup>a</sup>	1 <sup>b</sup>	56.00 55.00 -1.00	40.00 42.00 +2.00	41.00 48.00 +7.00	32.00 29.00 -3.00	30.00 44.00 +14.00	41.00 22.00 -19.00

<sup>a</sup>There is no sixth year nor pre-high school year in the day school; the results under these headings are exclusively from the night school.

<sup>b</sup>Since there was only one respondent in this category, these scores are absolute.



TABLE 33

MEAN VALUE SCORES AND THEIR DIFFERENCES OF STUDENTS  
WITH DECEASED PARENTS COMPARED WITH OTHERS

Parents	No.	Theo	Econ	Asst	Soc	Pol	Rel
Both living	170	45.95 46.32 +0.37	32.52 32.85 +1.33	41.08 40.20 -0.88	44.64 44.28 -0.36	35.40 36.45 +1.05	41.41 39.90 -1.51
One or both deceased	20	44.30 43.10 -1.20	32.65 32.75 +0.10	40.30 40.05 -0.25	45.35 45.20 -0.15	36.20 38.25 +2.05	41.20 40.65 -0.55

Students with deceased parents(s) went down in theoretical values while the other group went up. At the time of the second test there was a difference of three points. In the first test the two groups were almost the same in religious values. The group whose parents were both living, however, dropped three times more than the other.

Both parents living with student. Those students who indicated that both their parents were living were asked whether they both lived with him at that present moment. Of the 170 students who said that both their parents were still living, two failed to answer this question. The mean value scores of the remaining 168 participants are summarized in the following Table 34 on the basis of whether or not both parents lived with the student at the time he was studying at Colegio San Jose. Students who answered "No" tended to increase in social and religious values in the course of the school year.



TABLE 34

MEAN VALUE SCORES AND THEIR DIFFERENCES BY  
WHETHER BOTH PARENTS LIVE WITH STUDENT

Live with student	No.	Theo	Econ	Aest	Sec	Pol	Rel
Yes	150	45.89 46.30 +0.41	31.35 33.03 +1.68	40.88 40.17 -0.71	44.94 44.38 -0.56	35.55 36.69 +1.14	41.39 39.43 -1.96
No	18	47.05 46.78 -0.27	32.67 31.11 -1.56	42.50 40.44 -2.06	42.28 43.28 +1.00	34.50 34.95 +0.45	41.00 43.44 +2.44

Father's education. In Table 35 the results of the values test are summarized according to the amount of education of the student's father. In Table 5 it was pointed out that one student answered that he did not know how much formal education his father had had, and five others failed to give any answer at all. For that reason, the total number included in Table 35 is 184.

According to this table, each group increased in political values through the school year, the biggest increase (4.05) being that of those whose fathers had reached the level of a complete primary education. Those whose fathers had not finished primary school were the only ones who showed an increase in religious values. This same group scored the highest in the religious category the second time the test was given. Every group except the last (without

TABLE 35

MEAN VALUE SCORES AND THEIR DIFFERENCES BY FATHER'S EDUCATION

Educational Level	No.	Theo	Eccon	Acst	Soc	Pol	Rel
University degree	56	46.89 47.18 +0.29	30.87 32.43 +1.56	41.18 40.89 -0.29	45.13 43.86 -1.27	34.66 35.32 +0.66	41.27 40.32 -0.95
Incomplete university education	19	46.47 47.58 +1.11	32.68 33.47 +0.79	39.79 40.63 +0.84	44.11 43.00 -1.11	37.16 38.53 +1.37	39.79 36.79 -3.00
High school diploma	49	44.14 45.18 +1.04	30.76 31.73 +0.97	39.92 39.73 -0.19	45.92 46.31 +0.39	35.14 35.29 +0.15	44.12 41.76 -2.36
Incomplete high school education	18	48.44 47.17 -1.27	29.78 32.06 +2.28	42.39 39.61 -2.78	44.56 44.61 +0.05	36.11 38.11 +2.00	38.72 38.44 -0.28
Primary school certificate	20	45.00 45.90 +0.90	34.00 34.60 +0.60	43.15 40.80 -2.35	43.20 41.80 -1.40	35.05 39.10 +4.05	39.60 37.80 -1.80
Incomplete primary school education	16	43.75 42.75 -1.00	32.00 33.38 +1.38	41.31 39.31 -2.00	44.44 45.37 +0.93	36.12 36.31 +0.19	42.38 42.88 +0.50
Without formal education	6	46.67 42.50 -4.17	35.33 34.17 -1.16	41.83 41.00 -0.83	38.17 42.00 +3.83	38.50 40.83 +2.33	39.50 39.50

formal education) showed an increase in economic values, while only those whose fathers had an incomplete university education grew in aesthetic values.

Mother's education. In Table 36 the mean value scores have been determined according to the amount of education which the mother of the student has had. Again, it was seen in Table 5 that four students indicated that they did not know how much education their mother had had, and eight others failed to answer the question. This is the reason that the total number of participants included in Table 36 is 178.

The table shows that the scores for economic values were consistently below average, as has been the case in all the tables. Every group went up in that value except those whose mothers had had no formal education. Even with a decrease in economic values, however, that group's score for the second test was the second highest of all the groups. As already indicated in Table 35 with regard to father's education, those whose mothers had an incomplete university education were the only ones who showed an increase in aesthetic values. All groups increased in political values except the fourth (Incomplete high school education), and the last group (Without formal education) was the only one that went up in religious values.

Social class. The final comparison of the results of the Test of Values is based on the social class of the individual participant which was determined in the manner described previously.<sup>58</sup> The mean value scores and their differences are given for the three social classes in Table 37.

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<sup>58</sup>See pp. 24-26.

TABLE 36

## MEAN VALUE SCORES AND THEIR DIFFERENCES BY MOTHER'S EDUCATION

Educational Level	No.	Theo	Econ	Aest	Soc	Pol	Rel
University degree	17	46.12 47.70 +1.58	29.88 32.65 +2.77	42.23 41.29 -0.94	45.24 42.59 -2.65	35.65 37.24 +1.59	40.88 38.53 -2.35
Incomplete university education	10	45.00 42.80 -2.20	31.10 31.20 +0.10	40.70 42.60 +1.90	47.70 47.20 -0.50	34.20 35.70 +1.50	41.30 40.50 -0.80
High school diploma	70	46.34 47.19 +0.85	31.43 32.94 +1.51	39.99 39.63 -0.36	44.81 43.67 -1.14	35.34 36.44 +1.10	42.09 40.13 -1.96
Incomplete high school education	28	44.57 44.32 -0.25	30.46 31.00 +0.54	41.29 40.61 -0.68	45.61 47.57 +1.96	36.78 36.11 -0.67	41.29 40.39 -0.90
Primary school certificate	22	46.68 47.14 +0.46	31.91 33.82 +1.91	42.23 40.89 -2.14	43.04 42.86 -0.18	33.82 36.04 +2.22	42.32 40.05 -2.27
Incomplete primary school education	19	44.53 44.37 -0.16	31.84 34.26 +2.42	41.95 40.05 -1.90	44.31 43.95 -0.36	36.58 38.84 +2.26	40.79 38.53 -2.23
Without formal education	12	45.67 43.75 -1.92	35.08 34.08 -1.00	41.58 38.50 -3.08	41.83 45.08 +3.25	36.17 37.59 +1.42	39.67 41.00 +1.33

In this table, the lower the social class, the higher the economic and political values score. The working class respondents scored the lowest in social values, while the middle class was the highest. Each of the three groups uniformly increased or decreased in every category except two. Only the working class went down in theoretical values and the middle class was the only group that went up in social values.

TABLE 37

MEAN VALUE SCORES AND THEIR DIFFERENCES BY SOCIAL CLASS

Class	No.	Theo	Econ	Aest	Soc	Pol	Rel
Upper	58	46.77	30.86	41.40	44.98	34.40	41.59
		47.07	32.14	41.31	43.96	35.43	40.09
		+0.30	+1.28	-0.09	-1.02	+1.03	-1.50
Middle	78	45.17	31.04	40.23	45.53	35.79	42.24
		45.88	32.51	39.30	45.63	36.31	40.37
		+0.71	+1.47	-0.93	+0.10	+0.52	-1.87
Working	54	45.57	33.35	41.67	43.26	36.20	39.95
		44.96	34.06	40.26	43.00	38.41	39.31
		-0.61	+0.71	-1.41	-0.26	+2.21	-0.64

As was mentioned previously, Polezynski made a similar study of values with Peruvian elementary school children.<sup>59</sup> In that study, the values of those children were compared with those of corresponding groups of children in Chicago. As in the present study, she also used the Levy Modification of the Study of Values. It will be of interest here to consider her findings

<sup>59</sup>See p. 4.

with regard to the Peruvian respondents, divided by social class.<sup>60</sup> Although in both research projects the subjects were Peruvians, certain differences should be kept in mind: the respondents in the present study are of high school age and experience; they are not from the capital of Peru, but from a provincial city; they are exclusively male, while Polczynski's findings refer to both male and female subjects; and the two testing instruments were not identical because this investigator made certain changes in Polczynski's adaptation of the Test of Values.<sup>61</sup> The two studies are compared in Table 38. It should be noted that correction figures are not included in this table because they were not utilized in the other study. Therefore, for purposes of comparison, the findings for this study given in Table 38 are prior to the inclusion of correction figures.

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<sup>60</sup>See Polczynski, p. 123.

<sup>61</sup>See p. 26 and Appendix B.

TABLE 38

## COMPARISON OF POLCZYNSKI FINDINGS WITH THE PRESENT STUDY

Class	Theo	Econ	Aest	Soc	Pol	Rel
Upper	41.80 <sup>a</sup>	34.00	32.00	49.50	32.30	53.86
	49.07 <sup>b</sup>	35.14	30.31	45.96	34.43	45.09
	+7.27 <sup>c</sup>	+1.14	-1.69	-3.54	+2.13	-8.77
Middle	42.30	35.16	30.64	47.61	33.34	51.66
	47.88	35.51	28.30	47.63	35.31	45.37
	+5.58	+0.35	-2.34	+0.02	+1.97	-6.29
Working	40.94	35.16	29.80	47.61	34.50	50.25
	46.96	37.06	29.26	45.00	37.41	44.31
	+6.02	+1.90	-0.54	-2.61	+2.91	-5.94

<sup>a</sup>Mean score in Polczynski study.

<sup>b</sup>Mean score in present study for second time test was given.

<sup>c</sup>Difference between mean scores of both studies.

The most striking differences between the results of the two studies were in theoretical and religious values. In the first, the respondents in the Polczynski study tended to have an almost average score while the others were considerably higher. In religious values, both groups scored unusually high, though the findings of the present study were more than five points lower in every case. In every category, except social, the scores were consistently either higher or lower for the three classes. In both studies the middle class had almost identical scores in social values.

## CHAPTER V

### INTERPRETATION OF DATA

Areas of future research. The present pilot study has been characterized as predominantly exploratory and descriptive. Its stated purpose was to identify possible areas for further investigation, in the hope that needed future studies will be undertaken. Such investigations, it is hoped, will increasingly be marked by substantive additions to sociological theory in adolescents' value selection and change. Having described the values of a sample of students from one Peruvian high school, this study indicates how those values differ according to certain variables. The aim of this final chapter is to specify what areas of future study appear to be fruitful. These conclusions are drawn from the implicative data of the present descriptive study.

Social class scale. The application of the Hollingshead Two Factor Index of Social Position was used in this study in an adapted form. The Peruvian cultural setting in which the research was done called for new occupational listings. Hollingshead's original scale for studies in the United States contains hundreds of occupations, each included under one of seven headings and given a corresponding value in the index of social position. Such a listing presupposes extensive experimentation and testing for verification. But the scale is, of course, not applicable in every culture. The same sort of verificational procedure which made it valid for North Americans should be undertaken for Latins. Preserving the same basic methodology of assigning numerical



values to different levels of occupation and education, a new occupational listing should be made. In the present study, this problem could not be fully resolved, although the small number of participants and occupations made it feasible to attempt a modified occupational listing. The number of occupations mentioned by the respondents in this study was able to be reduced to fourteen.<sup>62</sup> Consequently, the adapted scale used here is severely limited.

Perhaps a new detailed listing for Latin Americans should be approached on a national scale. The ethnic, cultural and economic settings of the different countries would make one listing impractical, if not impossible, to formulate. Even then, it is probable that the social status attached to an occupation in Arequipa would be different from Lima, the capital city with ten times the population of Arequipa.

As regards the index of social position, only the occupational scale has been mentioned. However, it would be necessary to subject education to the same sort of verificational study.

Testing instrument. As far as this writer knows, the Levy Modification of the Test of Values has been used twice in an adapted form for Latin Americans. (It should be recalled that in the other study the subjects were of different age and educational level.) In both cases these were Peruvians; in both cases the adaptation of the test to the new culture was made by people inexperienced in the scientific testing of attitudes.<sup>63</sup> The lack of available standardized testing instruments for Latin Americans has already been mentioned.

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<sup>62</sup>See p. 25 of the present study.

<sup>63</sup>See pp. 32-33 and Polczynski, p. 79.

When a comparison of the findings of these two studies was made, certain differences were found.<sup>64</sup> This fact suggests that a new translation and adaptation of the Levy Modification would be a valuable contribution to the field of sociological research. The new version should be made by a team of Latin Americans with sound credentials in social psychology and testing. (Ideally, these specialists should be bilingual and bicultural.) Sufficient pre-testing should be done to guarantee the reliability of the adapted form. The questions and answers should be meaningful within the cultural context(s); they can only be so if the translation is subjected to detailed study and experimentation. The choice of words in the translation must be carefully made in order not to prejudice the respondents nor exclude any of the essential ideas from the original form of the test.

Correction figures, determined by Levy, were used in the present research project.<sup>65</sup> If the adaptation for Latin Americans as suggested above were completed, new correction figures could be made to standardize the test. These would be the results of extensive experimentation with the new adaptation(s).

Theoretical values. The theoretical man has already been described as one who is dominated by the desire to discover truth.<sup>66</sup> He is scholarly, analytic, and intellectual. It would seem that this is a value in which the typical student (in the precise sense of the word--atypical "student" in the common understanding of the word) would grow as he became older and acquired a more

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<sup>64</sup>See Table 38.

<sup>65</sup>See pp. 31-32.

<sup>66</sup>See p. 29.

solid love for learning and knowledge for its own sake. This is the person with a real intellectual bent. He is the theoretician.

The present project has shown that this value, as measured here, consistently had a score above average. The only score that was below average was that of the pre-high school respondents, all from the night school. This same group after a year of studying showed an increase in theoretical values (11.35). The mean age of this group was 16.7, signifying that there had been a lapse in their education between the time they finished elementary school and entered Colegio San Jose. Once they entered again into an educational situation, they appeared to conform to the prevailing value system of their companions.

The mean scores for this value tended to become less for the day students as the year in school became more advanced. In the night school the opposite occurred. Still, the scores in the day school tended to be higher than in the night section.

In the course of the school year the day school students tended to increase in theoretical values while the night school went down. This is consistent with the finding that the working class was the only one of the three that tended to decrease in this value during the year.

The seventeen-year-olds' scores rose noticeably in comparison with those of other age groups. They showed an increase of 3.6 points. Finally, the group that scored the highest the first time the test was given was those who were born in Iama.

All of this would seem to suggest that an esteem for theoretical values is characteristic of one who is going through an educational process, subjected to an intellectual influence. An objection to this might seem to be the fact

that the scores for the day school students tended to decrease as the subjects advanced in school. But even though they show a decrease, the scores were still substantially above average.<sup>67</sup> This hypotheses should be tested further.

The fact that those who were born in Lima had a higher score, that the day school tended to be higher than the night school, and that the working class decreased in this value during the year—all these suggest an intimate relation between theoretical values and cultural background. The "unfolding" of an intellectual seemingly depends on a certain conditioning process.

It was mentioned that the theoretical man is interested in the discovery of knowledge, but not so much in its application.<sup>68</sup> This conforms to the stereotype of the Latin American and the high scores recorded for this value would seem to be confirmatory. Further investigation would be necessary for verification, and if it were found to be true, it would have a bearing on the correction figures for the Levy Modification of the Test of Values when applied to Latin Americans.

Economic values. The scores for the economic values were always considerably below the 40-point average. This is consistent with the findings as regards theoretical values because the economic man is a thoroughly practical business man, almost the opposite of the theoretician. His ultimate criterion of value is utility.<sup>69</sup> The fact that the scores for economic values in this study were low reinforces the judgment that the stereotype for the Latin

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<sup>67</sup>See Table 27.

<sup>68</sup>See p. 29.

<sup>69</sup>Ibid.

subjects.

Although these scores tended to be low, ten respondents went up more than ten points in this value in the course of the year. All of these were in the day school, and half of them were in second year. The day school students in general scored lower than in the night school, but they tended to go up during the year and these latter went down slightly. The lowest scores were for the first-and second-year respondents in the day school.

The greatest variation was shown among the working class students of the day school (26.7 per cent varied more than ten points). Comparing new students with old, the new group scored 2 points lower than the old, and went down further still, while the old students went up. The more notable changes were concentrated in the middle years of high school: second, third, and fourth.<sup>70</sup> The scores tended to be higher in fifth and sixth years.

The reasons for this variation are a subject for investigation. On the basis of age the younger students tended to go up in economic values and the eighteen- and nineteen-year-olds showed a decrease.<sup>71</sup> The answer to this problem might be sought in an analysis of the subject matter taught in the middle years of high school to see if it lends itself to a greater esteem for utility. Perhaps in the year the tests were given, the students found one or more of the teachers in those years imitable for his businesslike approach. Or it may be that those years include the students who, in the natural process of maturity, develop their common sense outlook on life.

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<sup>70</sup>See Table 32.

<sup>71</sup>See Table 29.

When the subjects were divided by birthplace, those from the mountains were the only ones that showed a decrease in these values, and scored lower than any other group. Similarly, in the cases of the parents' education, the only groups that showed a decrease in economic values were those whose parents had had no formal education, although in both these cases the scores were higher than those of the other groups.<sup>72</sup> This is consistent with the finding that the students from the working class scored an average of 1.5 points higher than those from the other classes.

The conclusion that the lower class expectedly score higher in economic values would seem to be suggested. The ones who are more concerned about daily existence tend to be more practical and utilitarian. The finding by birthplace, referred to above, might be studied to see if there is any characteristic of those from the mountains which would tend to make them esteem economic values less than those who were born in other places.

Aesthetic values. The aesthetic man has an artistic temperament. Logical analysis has little place in his life. Free expression of himself is his aim in life and he prefers not to look to the future. He lives primarily in the present.<sup>73</sup>

In the course of the school year, thirteen students dropped more than ten points in aesthetic values. Six were from the working class, which helps to account for the fact that that class showed the greatest decrease of the three in these values.<sup>74</sup> Five of the thirteen were new students, four from the night

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<sup>72</sup>See Tables 35 and 36.

<sup>73</sup>See p. 30

<sup>74</sup>See Table 37.

school and one from the day section. Three of the five new students, and seven of the thirteen who dropped over ten points, were over fourteen years of age.

As happened with the day school students and their theoretical values, the aesthetic values tended to be less as the student's year in school was more advanced.<sup>75</sup> The pre-high school students in the night school scored unusually high the first time they took the test (52 points) and then dropped an average of 13 points on the second test. The new students scored slightly higher than the old ones but then dropped a little ( $-0.64$ ), while the score of the latter group increased ( $+0.44$ ). When the subjects were divided by age, each group showed a decrease except in the case of the eleven-year-old, the seventeen-year-olds, and those over twenty.<sup>76</sup>

The reasons for this decrease might be the subject of further research. The scores in themselves were generally close to average, and it seems that those who scored high in the first test effectively learned to conform to the standards of the rest in lessening their value for the artistic. It would be interesting to find out why this happened, especially in the cases of the new and night school students, and if the same phenomenon occurs in other high schools in Peru. At least two possible explanations are conceivable. Since the scores are "average," it may be that when the students come into contact with a school in which a businesslike attitude prevails, they become more serious and more aware of the necessity of planning for the future in a

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<sup>75</sup>See Tables 27 and 28.

<sup>76</sup>See Table 29.

practical way. Or perhaps this is the result of the influence of the American Jesuits on the school and possibly they could be "taking away" something from the culture in which they are working. This point would constitute an important piece of research.

As regards both the mother's and the father's education, those students who responded that their parents had started college work but failed to finish it were the only groups who showed an increase in aesthetic values.<sup>77</sup> In the case of those whose mothers had an incomplete university education, the score rose 1.9 points. The reasons for the increase in these two cases might profitably be explored.

Social values. The social man is deeply humanitarian.<sup>78</sup> He is interested in people as such, and sees everything in terms of human relations. He lives for and loves others, and wants to be recognized by them. The welfare of other people preoccupies him.

Throughout the findings of this project, the subjects scored above average in social values.<sup>79</sup> In the day school the average mean score for the first test was 45.04, and in the night school, 43.61. As happened with the aesthetic values, however, thirteen respondents dropped more than ten points the second time they took the test; of these, one was in the night school. A comparison with other high schools in Peru (and elsewhere) would also be interesting on this point. If the phenomenon is not general, it may be due to the fact that

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<sup>77</sup>See Tables 35 and 36.

<sup>78</sup>See p. 30.

<sup>79</sup>See Tables 27 and 28.



certain emphasis has been put by the teachers on the necessity to be concerned about others. If it is true that this value is held in esteem with the generality of high school students, it might be explained by the social upheaval which threatens in all of Peru and which is so often talked about and predicted.

It would also be interesting to study the relation between social and economic values. And on the behavioral side, to what extent are the social convictions carried out in practice? Does the fact that a man is preoccupied with the welfare of his neighbor mean that he will actually act to ameliorate his neighbor's condition? When one is low in economic and high in social values (and vice versa), as has been the case in these findings, it would be informative to know what happens at the level of action--and in the future. Longitudinal studies over time are particularly relevant. Perhaps it makes no difference in the practical order how strong one's social values are if they never lead to action because of a tendency not to implement ideas, manifested by a low score in economic values.

The fact that the old students averaged about 2.5 points higher than the new ones in both tests leads to the possibility that a high score in social values is something this particular school conveys to the students.<sup>80</sup> In this regard, the three students from the night school in the pre-high school year, all of whom were new students, scored 38.33 in the first test and dropped 0.66 in the second. These scores were over five points below the average of the rest of the night school respondents.<sup>81</sup> It would be helpful to know why these

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<sup>80</sup>See Table 31.

<sup>81</sup>See Table 28.

respondents differed so much from their companions. It seems that somehow they were not being subjected to, or not responding to, the same influences as the rest of the night school students in the sample.

The students whose parents were both living, but not with them, showed a tendency to increased scores in social values in the course of the school year, whereas those who were living with their parents decreased.<sup>82</sup> Perhaps the experience of not living as a family makes them more sympathetic towards the needs and problems of others.

When the subjects were divided on the basis of social class, only the middle class showed an increase and the working class scored the lowest of the three in this category.<sup>83</sup> A study could be undertaken to determine whether there is a consistent class linkage in concern for the welfare of others. It would seem that this could be verified because the actual social situation in Latin America suggests that the upper class tends more to retain what they have with little desire to share even what is superfluous with the great majority of the population who are in need. Additional study would also help to confirm or disprove the adage that the poor are hardest on the poor. Those who have least perhaps become so dedicated to the task of daily existence that they retain this self-preoccupation. A study of these problems would be most enlightening.

Political values. The political man is ambitious.<sup>84</sup> His goal is power over others to guarantee success in all his undertakings.

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<sup>82</sup>See Table 34.

<sup>83</sup>See Table 37.

<sup>84</sup>See p. 30.

In general the scores for this value were considerably below average.<sup>85</sup>

This is probably consistent with the reputation of the city of Arequipa as traditional, in favor of the status quo, and little prone to accept change.

Since education tends to be a liberalizing experience, the increases which were generally shown in this value might have been expected. Thirteen respondents scored more than ten points higher the second time they took the test, three more than in any other value. The fifteen-year-olds increased an average of 3.46 and the twenty-year-olds rose 3.80. These two groups both showed almost twice as much increase as any other.

When the subjects were divided by the amount of their parents' education, there was some tendency for scores to rise more with less education the parents had had.<sup>86</sup> This is consistent with the fact that the working class scores rose more than twice as much as any other (2.21).<sup>87</sup>

In spite of the fact that the majority showed an increase in political values, the scores in this category remained below average.<sup>88</sup> It would be interesting to know if this phenomenon holds in other high schools in Arequipa. It may be that the findings in this project reflect the values of the upper class which predominates in the school where the study was made. Further investigation could compare students from Arequipa with those from Lima, for example, to see if low political values were typical of a city which is said to

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<sup>85</sup>See Tables 27 and 28.

<sup>86</sup>See Tables 35 and 36.

<sup>87</sup>See Table 37.

<sup>88</sup>See Tables 27 and 28.

be solidly traditional in comparison with a national capital.

Religious values. The religious man is dependent upon, and directed toward, God. He lives in the world but tries to escape its bonds, considering the things of this world valueless in themselves. He is the ascetic.<sup>89</sup>

In analyzing the findings for religious values, it is important to keep in mind what was said earlier about how to interpret the meanings given in this Test of Values to each of the ideal types.<sup>90</sup> In the present case, it is possible, if not probable, that a religion teacher would try to inculcate different attitudes than those given here in describing the religious man. In the religion classes throughout the year the stress is put on involvement in the world of today, and away from the type of man described as religious in this study.

This might help to explain the decreases in religious values, as conventionally viewed, which were noted the second time the test was given. Fifteen students had a variation of more than ten points lower, and six of these dropped more than 15 points.<sup>91</sup> Among the upper class subjects in the day school, 10.3 per cent had a variation greater than ten points, as happened with 17.9 per cent of the working class students in the sample from the night school.

This was also the category in which most students indicated no change, 9 per cent of the respondents. Those who were least affected during the year in their religious values were the working class students of the day school. Over

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<sup>89</sup>See p. 31.

<sup>90</sup>Ibid.

<sup>91</sup>See Tables 22 and 24.

a quarter (26.7 per cent) of their number remained the same. It is interesting to note this contrast with regard to the working class respondents: in the day school they tended to show no change, while in the night school they registered marked variation. When taken all together, regardless of section in school, they dropped an average of 0.64 points. The reasons why the results should be so different in the two sections would perhaps be a subject for further research.

As happened with social values, the three respondents from the pre-high school year in the night school were unique in that they rose an average of 10 points in religious values. While the scores in general for all the respondents tended to be a little above average for the first test and a little below for the second, the pre-high school respondents had an average score for the first test and were considerably above average for the second.<sup>92</sup> Once again it is suggested that they are influenced in a different way from the rest of their companions in that section for reasons to be explored.

The division of the respondents according to age shows that the older the students, the lower they tended to score in this category.<sup>93</sup> This was true except for those twenty years old and more. The only age group that registered an increase in religious values was the nineteen-year-olds. The explanation for this might be the fact that religious observance in Latin America is not popularly thought to be a manly characteristic, but rather something for women and children. As the students came to consider themselves more mature, they

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<sup>92</sup>See Tables 27 and 28.

<sup>93</sup>See Table 22.

tended possibly to conform more to the prevailing popular attitude of the proper "male" response.

As happened in economic values, those who were born in the mountains were unique in the direction of their variation in religious values.<sup>94</sup> They were the only group that showed an increase. Once again it is suggested that those who come from the mountains might constitute the subject for profitable research to see what bearing, if any, their place of origin has on their system of values.

While the new students scored above average in this category and tended to decrease, the old students had an almost perfectly average score (40.87) and showed no change.<sup>95</sup> The respondents whose parents were living but not with them scored above average and tended to increase further still, while those who were living with their parents scored higher on the first test but tended to decrease in the later survey.<sup>96</sup>

As to parents' education, there is little indication of any pattern.<sup>97</sup> Those whose fathers had an incomplete primary school education and those whose mothers were without formal education tended to increase slightly. The respondents whose fathers were without formal education remained the same.

The middle class respondents originally scored higher than the others in religious values and showed the greatest decrease.<sup>98</sup> Still, their score for

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<sup>94</sup>See Table 30.

<sup>95</sup>See Table 31.

<sup>96</sup>See Table 34.

<sup>97</sup>See Tables 35 and 36.

<sup>98</sup>See Table 37.

the second test was the highest of the three classes. Once again the middle class gives evidence of being the most prone to change.

The whole question of religious values has given a number of intriguing findings. The subject might well be explored further to see why there was such variation and what is its significance. It would be interesting to know to what extent the school is the cause of it.

Continuation of the present study. The final suggestion in this list of areas for future research is that the present study be continued in the same school on a yearly basis. Thus far, comparisons have been made on the basis of the different groupings in the school. If the same Test of Values were repeated with the same groups as they advanced, comparisons could be made with the same group from the year before, with more reliable findings. Hopefully, all the possibilities as to why one group might be different from another would be considered. The only variables would be age, year in school, subject matter, and teachers. The present study can serve as the first phase in a continuing research project.

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APPENDIX A

TEST AND SCORE SHEET

PLEASE ANSWER ALL THE QUESTIONS.

DO NOT SIGN THE TEST.

1. Where was your father born? Lima? \_\_\_\_\_  
Arequipa? \_\_\_\_\_  
If not, where? \_\_\_\_\_
2. Where was your mother born? Lima? \_\_\_\_\_  
Arequipa? \_\_\_\_\_  
If not, where? \_\_\_\_\_
3. How old are you? \_\_\_\_\_
4. Where were you born? City: \_\_\_\_\_  
State: \_\_\_\_\_  
Country: \_\_\_\_\_
5. Do you think your family belongs to the: 1) Upper class \_\_\_\_\_  
2) Middle class \_\_\_\_\_  
3) Working class \_\_\_\_\_
6. Is this your first year at this school? \_\_\_\_\_ (Yes or no)  
What year are you in? \_\_\_\_\_  
Are you in the day school or the night school? \_\_\_\_\_
7. How many brothers and sisters live at home with you,  
counting yourself? \_\_\_\_\_  
How many are older? \_\_\_\_\_ How many are younger? \_\_\_\_\_
8. Is your father alive? \_\_\_\_\_ (Yes or no)
9. Is your mother alive? \_\_\_\_\_ (Yes or no)
10. If both are alive, do they live together with you in your house? \_\_\_\_\_
11. What is your religion? \_\_\_\_\_
12. What do you plan to do when you finish high school?
  1. Work \_\_\_\_\_
  2. Study \_\_\_\_\_
  3. Work and study \_\_\_\_\_

13. What do you plan to do when you finish your studies?

Is this what you would like to do? \_\_\_\_\_ (Yes or no)

If not, what would you like to do? \_\_\_\_\_

14. What is your father's present occupation?

1. \_\_\_\_\_ Farmer
2. \_\_\_\_\_ Owner of a hacienda
3. \_\_\_\_\_ Day laborer
4. \_\_\_\_\_ Public employee
5. \_\_\_\_\_ Domestic employee
6. \_\_\_\_\_ White-collar worker
7. \_\_\_\_\_ High-level executive
8. \_\_\_\_\_ Proprietor of important business concern
9. \_\_\_\_\_ Merchant
10. \_\_\_\_\_ Vendor
11. \_\_\_\_\_ Industrialist
12. \_\_\_\_\_ Professional (architect, lawyer, doctor, teacher, etc.)
13. \_\_\_\_\_ Soldier
14. \_\_\_\_\_ Military officer
15. \_\_\_\_\_ Unemployed
16. \_\_\_\_\_ I don't know
17. \_\_\_\_\_ My father is deceased
18. \_\_\_\_\_ Other? What? \_\_\_\_\_

15. Does your mother have an occupation outside your home?

(Yes or no)

What does she do? \_\_\_\_\_

16. How much education has your father had?

1. \_\_\_\_\_ University degree
2. \_\_\_\_\_ Incomplete university education
3. \_\_\_\_\_ High school diploma
4. \_\_\_\_\_ Incomplete high school education
5. \_\_\_\_\_ Primary school certificate
6. \_\_\_\_\_ Incomplete primary school education
7. \_\_\_\_\_ Never had formal education

17. How much education has your mother had?

1. \_\_\_\_\_ University degree
2. \_\_\_\_\_ Incomplete university education
3. \_\_\_\_\_ High school diploma
4. \_\_\_\_\_ Incomplete high school education
5. \_\_\_\_\_ Primary school certificate
6. \_\_\_\_\_ Incomplete primary school education
7. \_\_\_\_\_ Never had formal education

## APPENDIX B

### ADAPTATIONS IN THE TEST

#### Part I:

2. Levy form:

The best thing about the Bible is: (a) the beautiful story it tells;  
(b) its spiritual meaning.

Present form:

The Bible is: (a) a pretty story; (b) a spiritual teaching.

3. Levy form:

Which of the following men do you think contributed more to the progress of man: (a) Einstein; (b) Abraham Lincoln?

Polczynski form:

Which of the following men do you think contributed more to the progress of man: (a) Daniel Carrion; (b) Mariscal Ramon Castilla?

Present form:

Who helps the progress of mankind more: (a) a scientist; (b) a statesman?

4. Levy form:

If you were a newspaper writer, would you rather write about:  
(a) financial news; (b) political news?

Polczynski and present form:

If you were a newspaper writer, would you rather write about: (a) news pertaining to making money; (b) news about government?

5. Levy form:

Do you think that people who are very talented such as great writers, artists and poets have a right to be so concerned about their work that they sometimes are selfish and ignore other people's feelings?

Present form:

People such as great writers, artists and poets are very talented. Do you think they have the right to forget about everyone else?

7. Levy form:

Should modern leaders try more to: (a) accomplish practical goals;



(b) interest their people in the rights of others?

**Poleszynski form:**

Modern leaders should try to: (a) obtain impressive economic results;  
(b) make their people interested in helping others.

**Present form:**

Modern leaders ought to concern themselves more about: (a) the economy of the nation; (b) social aid.

8. **Levy form:**

Who do you think should earn the most money: (a) people who create works of art such as poets, painters and writers; (b) people who lead others such as politicians and business leaders?

**Present form:**

Who do you think should earn the most money: (a) poets, painters and writers; (b) politicians and business leaders?

9. **Levy form:** Which of these character traits do you think are more desirable: (a) high ideals and reverence; (b) unselfishness and sympathy?

**Present form:**

Which do you prefer to be: (a) a famous intellectual; (b) popular and good-natured?

11. **Levy form:**

Which of these headlines in the morning paper would you read first: (a) PROTESTANT LEADERS TO GET TOGETHER; (b) STOCK MARKET IMPROVES?

**Poleszynski and present form:**

Which of these headlines in the paper would you read first: (a) MEETING OF HIGH RELIGIOUS LEADERS; (b) MORE WINNERS POSSIBLE IN THE LOTTERY?

13. **Levy form:**

When you visit a cathedral, are you more impressed by an overall sense of reverence and worship than by the architectural features and stained glass? (a) Yes; (b) No.

**Present form:**

When you visit a church what impresses you more: (a) the atmosphere of reverence and adoration there; (b) the form of its construction and the stained glass?

14. **Levy form:**

How would you prefer to use your leisure time: (a) developing your mastery of a favorite skill; (b) doing volunteer social or public service work?

Present form:

How do you prefer to use your leisure time: (a) preparing yourself for your future; (b) doing volunteer social work?

15. Levy form:

If you were at a State Fair, would you most like to go to the building where you could see: (a) new manufactured products; (b) scientific instruments?

Present form:

What do you prefer to visit: (a) a modern store; (b) an exhibition of scientific instruments?

16. Levy form:

If you could, and if your town did not already have one, would you prefer to establish: (a) a debating society; (b) a classical orchestra?

Polezynski form:

If you could, and if your town did not already have one, would you prefer to establish: (a) a club for discussing patriotic topics; (b) a classical orchestra?

Present form:

Which would you prefer to organize: (a) a club for discussing patriotic topics; (b) a classical orchestra?

17. Levy form:

The aim of the churches at the present time should be:  
(a) to bring out charitable tendencies and regard for the interests of others; (b) to encourage spiritual worship and a sense of communion with the highest.

Polezynski form:

The aim of the Church at the present time should be: (a) to praise the desire to help others; (b) to encourage spiritual worship and the sense of union with God.

Present form:

The Church should: (a) help others; (b) worship God.

19. Levy form:

Would you prefer to hear a series of lectures: (a) comparing the merits of the forms of government in Britain and in the United States; (b) comparing the development of the great religious faiths?

Polezynski form:

Would you prefer to hear a series of talks: (a) comparing the forms of government of Peru and Spain; (b) comparing the development of the great religious faiths?

Present form:

What do you prefer to talk about: (a) history; (b) religion?

20. Levy form:

What do you think should be the most important aim of education: (a) preparing the student for a good job with a high salary; (b) preparing the student to be a good citizen?

Present form:

When they finish high school, the students should be prepared to: (a) earn a good salary; (b) be good citizens.

22. Levy form:

Does our high standard of living, and our possessions like television, radio and so forth, mean that we are more highly civilized than any previous society (the Ancient Greeks, for example)? (a) Yes; (b) No.

Present form:

Who do you think is more civilized: (a) the person who has a television set and a car; (b) the person who is capable of understanding others?

25. Levy form:

Would modern society benefit more from: (a) more concern for the rights and welfare of citizens; (b) greater knowledge of the basic laws of human behavior?

Polezynski form:

Would modern society benefit more from: (a) being more concerned about other people getting their rights and improving living conditions; (b) learning more about human nature and the way we naturally act under certain circumstances?

Present form:

Which would be better for men of today: (a) to think more about the rights of citizens; (b) to understand human dignity?

26. Levy form:

People who work very hard at their trade or profession usually do so mostly in order to: (a) make a great deal of money; (b) become a boss or leader in their field.

Present form:

People who work hard at their profession do it to: (a) earn a great deal of money; (b) become influential.

27. Levy form:

Would you prefer to hear a series of popular lectures on: (a) the progress of social service work in your part of the country; (b) modern painters?

Present form:

Do you prefer to learn about: (a) how to improve the condition of your country; (b) modern painters?

28. Levy form:

Most scientific work goes to show that things have developed naturally, and that there is no reason to assume a first cause or God behind it.  
(a) I agree with this statement; (b) I disagree with it.

Present form:

Scientists in their theories: (a) suppose the existence of God; (b) deny His existence.

29. Levy form:

In your Sunday paper are you more likely to read: (a) the real estate and stock market sections; (b) the section on painting exhibitions and galleries?

Polczynski form:

In your Sunday paper are you more likely to read: (a) the sections about the lottery; (b) the section on painting exhibitions and galleries.

Present form:

What interests you more: (a) finding out who won the lottery; (b) finding out about an exhibition of paintings?

30. Levy form:

Would you consider it more important for your child to secure training in: (a) religion; (b) athletics?

Present form:

What is more important for a boy: (a) know his religion; (b) be an athlete?

Part II:

1. Levy form:

Do you think that a good government should aim chiefly at: (a) more aid for the poor, sick and old; (b) the development of manufacturing and trade; (c) introducing a high level of conduct into its policies and its relations with other nations; (d) building up its standing and getting the respect of other nations?

Present form:

Do you think that a good government should: (a) give more aid to the poor, sick and aged; (b) develop industry; (c) improve its international policies; (d) gain the respect of other nations?

## 2. Levy form:

A man who works all week can best spend Sunday in: (a) trying to educate himself by reading serious books; (b) trying to win at golf or racing; (c) going to an orchestral concert; (d) hearing a really good sermon.

## Present form:

A man who works all week can best spend Sunday in: (a) reading serious books; (b) playing soccer; (c) going to a concert; (d) hearing a good sermon.

## 3. Levy form:

If you could change the educational policies of the public schools, would you try to: (a) increase the study and activity of music and fine arts; (b) increase the study of social problems; (c) increase laboratory equipment and space; (d) make the courses more practical?

## Polczynski form:

If you could change the educational policies of the schools, would you try to: (a) increase the study and activity of music and fine arts; (b) increase the study of social problems; (c) increase laboratory equipment and space; (d) make the courses more practical?

## Present form:

What do you think is needed in the high schools: (a) to study more music and art; (b) to study more social problems; (c) to improve the laboratories; (d) to make the courses more practical?

## 5. Levy form:

If you lived in a small town and had more money than you needed, would you rather: (a) use it to help industry and business development; (b) give it to help the activities of local religious groups; (c) give it for the development of scientific research; (d) give it to the Family Welfare Society?

## Present form:

If you had money to spend, how would you use it: (a) to promote industry; (b) to help religion; (c) to help scientific investigations; (d) to promote social works?

## 6. Levy form:

Watching television, do you enjoy most: (a) seeing and hearing about great political leaders; (b) watching opera or ballet; (c) programs about people who have unselfishly devoted themselves to making others well and happy; (d) seeing and hearing about great scientists?

## Polczynski form:

Do you enjoy most: (a) seeing and hearing about great political leaders; (b) watching opera or ballet; (c) programs about people who have

unselfishly devoted themselves to making others well and happy; (d) seeing and hearing about great scientists?

Present form:

What do you prefer: (a) to hear political addresses; (b) to see an opera; (c) to listen to a person who is engaged in social work; (d) to hear a great scientist speak?

7. Levy form:

If the salaries were equal, would you rather be: (a) a mathematician; (b) a sales manager; (c) a clergyman; (d) a politician?

Polczynski and present form:

If the salaries were equal, would you rather be: (a) a mathematician; (b) a sales manager; (c) a cleric (priest or sister); (d) a politician.

8. Levy form:

If you had enough time and money, would you rather; (a) make a collection of paintings and works of art; (b) establish a center for the care and training of the feeble-minded; (c) aim at a senatorship, or a seat in the Cabinet; (d) establish a business of your own?

Polczynski form:

If you had enough time and money, would you rather; (a) make a collection of paintings and works of art; (b) establish a center for the care and training of the feeble-minded; (c) try to get a good government position; (d) establish a business of your own?

Present form:

If you had enough time and money, would you rather: (a) make a collection of paintings and works of art; (b) establish a center for the rehabilitation of the feeble-minded; (c) be a senator; (d) establish a business of your own?

13. Levy form:

To what extent do these people interest you: (a) Florence Nightingale; (b) Napoleon; (c) Henry Ford; (d) Albert Einstein?

Polczynski and present form:

Which of these people seems more interesting to you: (a) Father Illuminate (Boystown); (b) Francisco Pizarro (Conquistador); (c) Mariano Ignacio Prado (businessman); (d) Daniel Alcides Carrion (scientist)?

14. Levy form:

Would you rather have a woman (man) for a wife (husband) who . . . .

Polczynski and present form:

When you grow up, would you rather have . . . .

## 15. Levy form:

Seeing Leonardo da Vinci's painting "The Last Supper," would you think of it: (a) as an expression of deep religious devotion; (b) as being worth a great amount of money; (c) as showing that da Vinci was a great thinker; (d) as an example of good color harmony and design?

## Present form:

Seeing the famous painting "The Last Supper," what would you think: (a) that it is an expression of profound religious devotion; (b) that it is worth a great deal of money; (c) that it shows that its author was a great thinker; (d) that it was an example of beauty?

APPENDIX C

CORRESPONDENCE



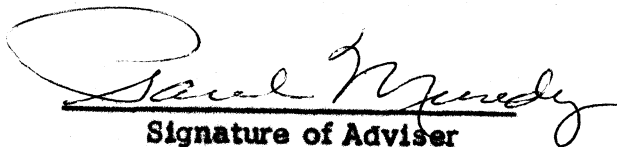
### APPROVAL SHEET

The thesis submitted by John P. Foley, S.J. has been read and approved by the director of the thesis. Furthermore, the final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the thesis is now given final approval with reference to content, form, and mechanical accuracy.

The thesis is therefore accepted in partial fulfillment of the requirements for the Degree of Master of Arts.

1-24-67

Date

  
Signature of Adviser