AN ANALYSIS OF THE VALUES AND VALUE SYSTEMS REPORTED BY STUDENTS, THE GENERAL PUBLIC, AND EDUCATORS IN A SELECTED APPALACHIAN PUBLIC SCHOOL DISTRICT

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ABSTRACT

AN ANALYSIS OF THE VALUES AND VALUE SYSTEMS REPORTED BY STUDENTS, THE GENERAL PUBLIC, AND EDUCATORS IN A SELECTED APPALACHIAN PUBLIC SCHOOL DISTRICT

By

Donald Carroll Butler

Statement of the Problem

The problem of this study has been to determine the reported value priorities of three groups in a public school district; to determine differences and similarities that exist among the three groups; and to ascertain the opinions of the three groups regarding selected elements of community education in the district.

Plan of the Study

The Value Survey, Form E, developed by Milton Rokeach, was the major research instrument used in this investigation. The value survey consisted of one set each of eighteen terminal values and eighteen instrumental values. The respondent was asked to rank each list of eighteen values in a preferred order. A School Opinion Survey and a Personal Information Survey were also used in this study.

The students (N=127) and educators (N=99) were administered the survey in group meetings for each. The general public (N=43) received the survey by mail, with follow-up efforts conducted. Eighty-three per cent of the total sample responded to the survey.

Mean scores on each value were computed and subjected to the Kruskal-Wallis H Test of significance. The level of significance was set at .05. Variance scores on each value were computed from which the degree of group homogeneity was compared. Percentage scores of the responses to the community education elements of the School Opinion Survey were also computed.

Major Findings

The students indicated the highest preference for the terminal values, Happiness and Freedom, and the instrumental values Honest and Responsible. The general public group and the educators most preferred the terminal values Salvation and Family Security and the instrumental values Honest and Responsible. All three groups agreed on the low priority given to A World of Beauty and Social Recognition. Similarly, the three groups tended to give more priority to the moral values and less priority to the competence values.

Twelve terminal values were found to be ranked differently by the three groups at the .05 level of significance. The twelve were : A Comfortable Life, An

Exciting Life, A Sense of Accomplishment, A World at Peace, A World of Beauty, Equality, Family Security, Inner Harmony, Social Recognition, Self-Respect, Salvation, and Pleasure. Similarly, eight instrumental values were differentiated by group membership at .05: Capable, Cheerful, Clean, Forgiving, Honest, Intellectual, Obedient, and Responsible.

When the variables age, sex, income, Appalachian native, years lived outside Appalachia, and education level were considered, some differences were noted within each of the three groups. It was also determined that the general public had a higher degree of group homogeneity in their reported value systems.

More than half of the total sample indicated that each of the twelve selected community education elements should be included in the school program. The elements apparently viewed as most important were: vocational training for high school students; career counseling for youth and adults; vocational training for adults; and a basic education/GED program for adults.

Ninety-six per cent of the sample agreed the school should work with the other elements in a community to improve community living. Likewise, 91 per cent of the total sample agreed school buildings should be available for use by all citizens in the community. Seventy-one per cent of the respondents indicated that

school-related decisions should be made jointly by educators, students, and the general public. Those who disagreed with joint decision making clung to the traditional public school decision-making process, i.e., superintendent and board of education making school-related decisions.

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By

Donald Carroll Butler

A DISSERTATION

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DEDICATION

The completion of this dissertation could not have been accomplished without the love, understanding, and support of four very special people.

My wife, Rebecca, who has been an associate student, a wonderful mother, and a loving wife throughout the duration of my adventure in higher education.

Our children, Donald, Sandra, and Bridget, whose loving innocence gives inspiration to all my efforts.

You, my wonderful four, are the "sine qua non" of my life; and to you this dissertation is dedicated.

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I would like to acknowledge those persons who contributed to the completion of this task, each in their own special way.

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The year as a Mott Intern was made possible by a fellowship from the Charles Stewart Mott Foundation, and for their financial assistance I am grateful.

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A special thank you is expressed to John H. Brock, Superintendent, and the Montgomery County, Kentucky, Community Schools for allowing me to conduct this study in their school system.

I appreciate having known and worked this past year with my fellow Michigan State University Mott Interns.

To those many significant others, family and friends who contributed to this effort in their own way, I thank you.

Deepest appreciation is reserved for my wife, Rebecca, and our children, Donald, Sandra, and Bridget. For your many sacrifices, your patience, and your devoted love, I thank you. This dissertation is a result of our efforts.

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PREFACE

He who lets the world, or his own portion of it, choose his plan of life for him, has no need of any other faculty than the ape-like one of imitation. He who chooses his plan for himself, employs all his faculties. He must use observation to see, reasoning and judgement to foresee, activity to gather materials for decision, discrimination to decide, and when he has decided, firmness and self-control to hold to his deliberate decision. . . . Human nature is not a machine to be built after a model, and set to do exactly the work prescribed for it, but a tree, which requires to grow and develop itself on all sides, according to the tendency of the inward forces which make it a living thing. . . . There is no reason that all human existence should be constructed on some one or some small number of patterns. If a person possesses any tolerable amount of common sense and experience, his own mode of laying out his existence is the best, not because it is the best in itself, but because it is his own mode. . . . If it were only that people have diversities of taste, that is reason enough for not attempting to shape them all after one model. . . . The same things which are helps to one person towards the cultivation of his higher nature, are hindrances to another. The same mode of life is a healthy excitement to one, keeping all his faculties of action and enjoyment in their best order, while to another it is a distracting burthen [sic], which suspends or crushes all internal life. Such are the differences among human beings in their sources of pleasure, their susceptibilities of pain, and the operation on them of different physical and moral agencies, that unless there is a corresponding diversity in their modes of life, they neither obtain their fair share of happiness, nor grow up to the mental, moral, and aesthetic stature of which their nature is capable.

John Stuart Mill, On Liberty (1859)

CHAPTER I

THE PROBLEM

> I am a human being, whatever that may be. I speak for all of us who move and think and feel and whom time consumes. I speak as an individual unique in a universe beyond my understanding, and I speak for man. I am hemmed in by limitations of sense and mind and body, of place and time and circumstances, some of which I know but most of which I do not. I am like a man journeying through a forest, aware of occasional glints of light overhead, with recollections of the long trail I have already traveled, and conscious of wider spaces ahead. I want to see more clearly where I have been and where I am going, and above all I want to know why I am where I am and why I am traveling at all.
>
> Man's Emerging Mind, John Berrill (1955), p. 1

Introduction

There is little doubt that public schools in the United States are now being asked to do more than ever before, and at the same time these schools are being criticized for what they presently purport to be doing. The issues are many and complex, and depending upon who one is referring to, these issues occupy a varying position of critical importance.

A look at the public school curriculum indicates that the school is charged with the responsibility of providing instruction for everything from interpreting

literature to solving a chemistry problem; from analyzing social issues to acquiring a specific trade skill; even to making youngsters better drivers. Add to these the increasing pressures to include in the curriculum such areas as family or sex education, drug education, and minority relations, it is not difficult to envision the complexity of the public school venture in the 1970's.

If the schools were concerned only with instruction, perhaps the difficulties inherent in such a broad range of instructional activities could be ameliorated in a reasonably sane fashion; however, since the school is an integral part of the cultural milieu of the American society, the critics of public school education come from many sectors. Students are calling for more relevance in their school experience. Individual differences and needs of learners are discussed by students, teachers, and administrators. The citizenry is demanding a higher level of accountability for the present tax dollar expenditure, while school officials continue to request additional funds for extended school services. Specific "pressure groups" concern themselves with the desirability of teaching about communism, human evolution, religion, and the controversial issues implicit in social justice education. Professional negotiations, citizens' demand for local control of schools, and teacher strikes provide additional fuel for the already raging fire of discontent

regarding public education. The cross-district busing of students for the purposes of racial balance and equal educational opportunity; and the realization that the present method of financing public schools is inadequate and inequitable for contemporary educational needs, are both issues that have developed more recently as public educators suffer through an "agonizing reappraisal."

An examination of the foregoing issues seems to reflect the essence of three rather general yet basic questions:

1. What is public education supposed to be doing?
2. What are the implications of, and what does equal educational opportunity for all really mean?
3. Who shall be the participants in educational decision-making?

While these questions may be basic, the approaches to answering them are obviously quite complex. Yet, what has been the educators' method of responding to the avalanche of criticisms, demands, and general disillusionment about the position and purpose of public education in the contemporary social setting?

This writer suggests that perhaps educators have attempted to answer the questioners rather than the questions. For problems relating to curriculum and social change the schools have added a "new program." For

problems related to the teaching of youngsters with individual needs, wants, and capabilities, the schools have responded with teaching machines, team teaching, individualized instruction, nongraded grouping, differentiated staffing, open classrooms, and a whole host of other educational innovations. Finally, when public education is confronted with the question of being held accountable for its very existence, various committees, commissions, and task forces have been formed to restate, in similarly ambiguous terms, existing statements of the goals, aims, objectives, and purposes of education. The tragedy of all this confusion becomes evident when one assesses the relatively minimal amount of significant improvement in many areas of the educational process as a result of these efforts. Parents, students, and citizens continue to be disenchanted with school activities. The student drop-out rate of public schools is a continuing concern. The problem of illiterate adults who are dysfunctional in the American society still exists. Social problems continue to deface the image of the "great American dream." What then are the alternatives? What are the issues in public education that must be examined before departing on a different course of action aimed at providing the optimum learning experiences for a given public school setting?

A central tenet of this dissertation that seeks to provide answers to the previous questions may be summarized as follows:

Before any decisions are made regarding the development and implementation of any new approach to education (e.g., community education) the basic values of the people included in a given educational enterprise must be identified and studied. The literature provides evidence that a primary purpose of public education is to promote a specified set of societal ideals, or values. One may color this purpose by interjecting such terms as democratic and moral, to infer that rejection of such a purpose of education is to oppose democracy, or to support immoral behavior. The issue is clear, however, the social institution of public education transcends the role of simply transmitting information, i.e., explicating what is, or is not; but it actively engages in purporting what should, or should not be done with the information. Consequently, the concept of values surfaces as a critical consideration in a school system's decision to move from a traditional program to community education; for in fact such a decision exemplifies the valuation phenomenon.

The concern of this study is not in determining whether people have values, but rather with the relative importance individuals place on specific values within a

total value system. Such importance would seemingly be reflected in a priority listing of these values from most important to least important.

Theoretical Background

The difficulty inherent in the study of values is a result of the ambiguities and confusion that envelop the concept itself. Quite frankly, a number of linguistic symbols are used interchangeably to describe values. Beliefs and attitudes are two such symbols, with attitudes being the most difficult to discriminate from values. Unfortunately, empirical investigation has not always led to the clarification of this confusion.

The Allport-Vernon Study of Values[1] in 1931 was perhaps the first significant study conducted; and the resulting instrument, for the next several years, became the most popular method of assessing interest and personal motives as value indicators.[2] An analysis of the work, however, reveals that the study was actually an investigation of basic attitudes rather than a study of values per se. In 1935, Allport was even prompted to write:

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[1]G. W. Allport and P. E. Vernon, A Study of Values (Boston: Houghton Mifflin, 1931), revised in 1961 with Allport, Vernon, and G. Lindzey. (Hereinafter referred to as A Study of Values.)

[2]W. F. Dukes, "Psychological Studies of Values," Psychological Bulletins, LII (1955), 24-50. (Hereinafter referred to as "Psychological Studies.")

> The concept of attitudes is probably the most distinctive and indispensable concept in contemporary American psychology. No other term appears more frequently in the experimental literature.[3]

Milton Rokeach, whose research has provided much direction to the intent of this study, questions the heavy emphasis on the research of attitudes:

> Several considerations lead me to place the value concept ahead of the attitude concept. First, value is clearly a more dynamic concept than attitude having a strong motivational component as well as cognitive, affective, and behavioral components. Second, while attitude and value are both widely assumed to be determinants of social behavior, value is a determinant of attitude as well as behavior. Third, if we further assume that a person possesses considerable fewer values than attitudes, then the value concept provides us with a more economical analytic tool for describing and explaining similarities and differences between persons, groups, nations, and cultures.[4]

Rokeach has also expounded at least four separate subsystems within the value-attitude system that may serve to further clarify the confusion about values and attitudes:

> First, several beliefs may be organized together to form a single attitude focused on a specific object or situation. Second, two or more attitudes may be organized together to form a larger attitudinal

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[3]G. W. Allport, "Attitudes," in A Handbook of Social Psychology, ed. by C. Murchison (Worcester, Mass.: Clark University Press, 1935), p. 798.

[4]Milton Rokeach, "A Theory of Organization and Change in Value and Attitude Systems," Journal of Social Issues, XXIV (January, 1968), 19. (Hereinafter referred to as "A Theory of Organization.")

> system, say, a religious or political system. Third and fourth, two or more values may be organized together to form an instrumental or a terminal value system.[5]

Another distinction between attitudes and values that Rokeach has set forth, is stated as:

> An attitude . . . is an organization of several beliefs focused on a specific object (physical or social, concrete or abstract) or situation, predisposing one to respond in some preferential manner.
>
> Values, on the other hand, have to do with modes of conduct and end-states of existence. To say that a person "has a value" is to say that he has an enduring belief that a specific mode of conduct or end-state of existence is personally and socially preferable to alternative modes of conduct or end-states of existence.[6]

A value, according to Rokeach, is " . . . a standard employed to influence the values, attitudes, and actions of at least some others--our children's for example." Finally, he states, " . . . a value, unlike an attitude, is a standard or yardstick to guide actions, attitudes, comparisons, evaluations, and justifications of self and others."[7]

Several writers support the position taken by Rokeach regarding values. Coleman states, " . . . values determine our choices; we choose one objective over

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[5]Milton Rokeach, Beliefs, Attitudes and Values (San Francisco: Jossy-Bass, Inc., 1968), p. 162. (Hereinafter referred to as Beliefs, Attitudes, and Values.)

[6]Ibid., pp. 156-60.

[7]Ibid., p. 160.

another on the basis of our own values."[8] Herrick regards values as, " . . . the relation existing between the thing sought and the satisfaction it gives, or may give, the seeker."[9] Williams asserts that values, " . . . serve as criteria for selection in action."[10] Cantril says, " . . . values are the compass which gives man his direction, both as to how he should act and what his action if for."[11] Finally, Kluckhohn states: "A value is a conception, explicit or implicit, distinctive of an individual or characteristic or a group, of the desirable which influences the selection from available modes, means, and ends of action."[12]

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[8]James C. Coleman, Personality Dynamics and Effective Behavior (Glenview, Ill.: Scott, Foresman and Company, 1960), p. 300.

[9]C. Judson Herrick, The Evolution of Human Nature (Austin: University of Texas Press, 1956), p. 138.

[10]Robin M. Williams, Jr., "The Concept of Values," International Encyclopedia of the Social Sciences, XVI (New York: The MacMillan Company, 1968), p. 238. (Hereinafter referred to as "The Concept of Values.")

[11]Hadley Cantril, The "Why" of Man's Experience (New York: The MacMillan Company, 1950), p. 37.

[12]Clyde Kluckhohn, "Values and Value Orientations in the Theory of Action," in Toward a General Theory Action, ed. by Talcott Parsons and Edward A. Shils (Cambridge, Mass.: Harvard University Press, 1954), p. 395. (Hereinafter referred to as "Values and Value Orientations.")

An analysis of the foregoing statements very clearly reveals that values have behavioral consequences; and when this behavior assumes some order or pattern, one can infer that a particular system of valuation has developed. Inasmuch as one value may at times be in conflict with another value, the individual is forced to make a choice, or to place one value higher than another on a priority list. The end result may be thought of as a hierarchial ranking of specific values, perceived by an individual as being important, with the resulting value system ultimately determining an individual's behavior in a given situation. This value system is subject to change, and may be incongruous with another individual's system, or with that "specified value system of society" that public schools seek to enhance.

Rokeach has found that certain combinations of values differentiate individuals, groups, nations, and cultures. "They can differentiate men from women, hippies from non-hippies, hawks from doves, Jews from Catholics, Democrats from Republicans, and so forth." Socio-economic status, church attendance, and educational level may be reasonably predicted by analyzing the ranking of values.[13]

The theoretical constructs providing the direction for this study are reflected in the following assumptions that have been gleaned from the literature:

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[13]Rokeach, "A Theory of Organization," pp. 13-33.

1. Values are more stable, fewer in number, and are distinct from attitudes.
2. Institutions within the American culture seek to promote selected values for the society in general (e.g. public schools).
3. Values have behavioral consequences.
4. Individuals possess these values, but differences may be noted in the order of importance for each value. (Consequently, conflicts may develop between individual and individual, or individual and institution, as to what is the preferred end state of existence, or mode of conduct.)
5. Patterns of behavior resulting from valuation process infer the formation of a value system that guides the actions of an individual.
6. Specific values may be grouped together to form two sub-systems of values, i.e., terminal values, or end-state of existence, and instrumental values, or modes of conduct.
7. Values are capable of being identified and analyzed.

These assumptions are outlined in Figure 1.

Rokeach has developed a phenomenological approach to the measurement of values. He has devised a survey,

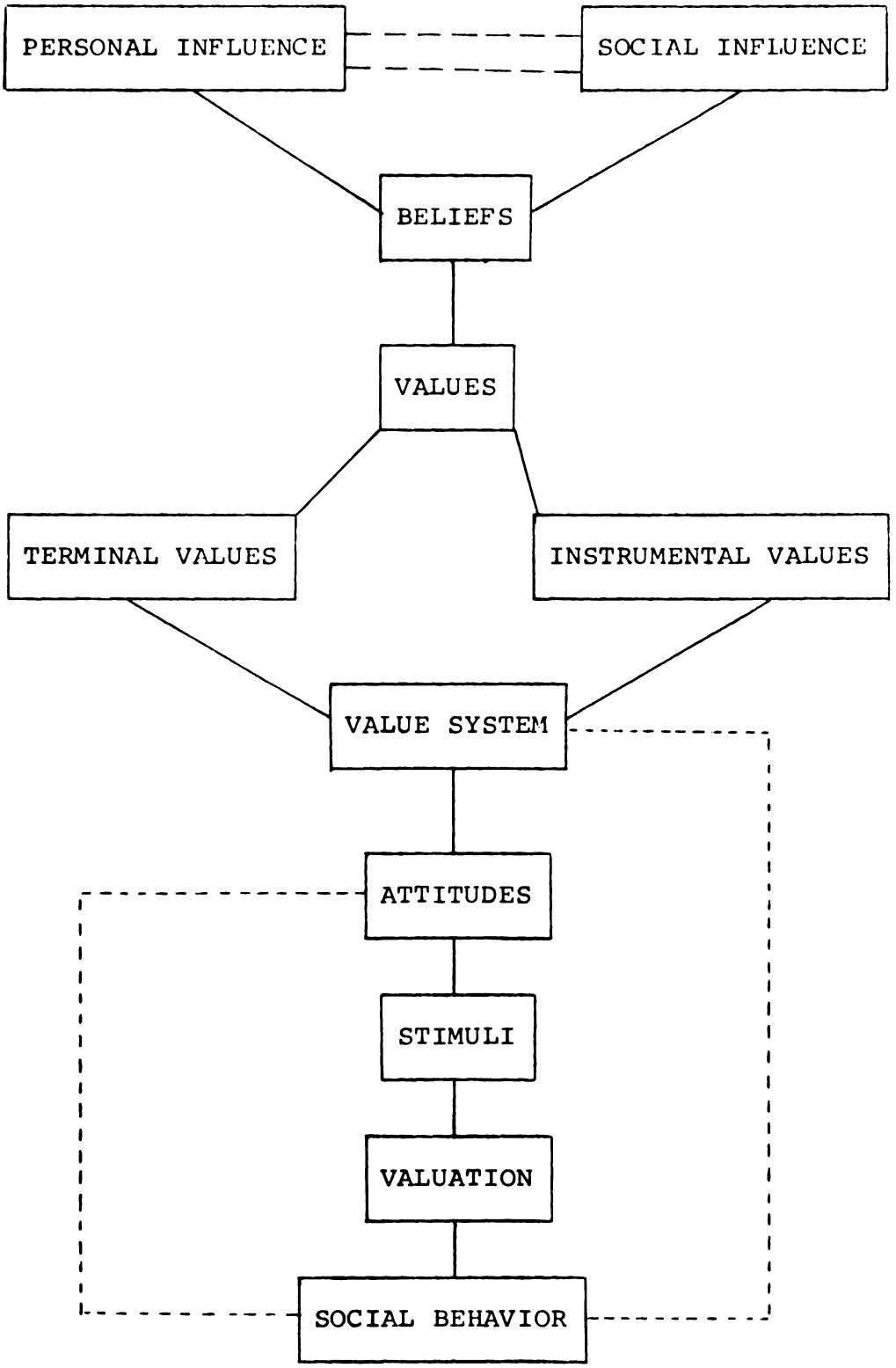

Figure 1.--A theoretical model to show relationships among beliefs, values, value systems, attitudes, and behavior.

that requires the respondent to rank, in the order of perceived importance, his own values. Eighteen terminal values (end-states of existence), and eighteen instrumental values (modes of conduct) comprise the two-part survey. A complete description of the Value Survey instrument is given in Chapter III.[14]

Statement of the Problem

The problem of this study is to identify the values and value systems reported by selected groups in a public school district. More specifically, this study seeks to:

1. Select from within the public school district the high school senior students; the general public members of the school-advisory committee; and the certified professional educators.
2. Administer the Rokeach Value Survey, a personal information survey, and a specially developed school opinion survey.
3. Determine by statistical analysis, similarities and differences in the reported values among the three groups based on selected variables.

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[14]Milton Rokeach, "The Measurement of Values and Value Systems," in Social Psychology and Political Behavior, ed. by G. Abcarian and J. W. Soule (Columbus, Ohio: Charles E. Merrill, 1971), pp. 22-23. (Hereinafter referred to as "Measurement of Values.")

In lieu of hypotheses, the following research questions are posed to direct the focus of this study:

1. What is the reported value hierarchy for the student group?
2. What is the reported value hierarchy for the general public group?
3. What is the reported value hierarchy for the educator group?
4. To what degree is the reported value systems for each group internally homogeneous?
5. Are there differences in the ranking of specific values among the reported value systems of the three groups?
6. Are there more differences in the instrumental or the terminal value rankings?
7. Are there similarities among the reported value systems of the three groups?
8. What is the reported preference for the moral and competence (instrumental) values?
9. Are there differences or similarities in the reported values and value systems of the three groups based on these selected variables?
   a. age group
   b. sex

c. family income

d. years residence in the school district

e. native of Appalachia

f. number of years, if any, lived outside Appalachia

g. education level

10. What are the opinions of each group toward selected elements of community education in the Montgomery County public schools?

Significance of the Problem

> If a man does not keep pace with his companions, perhaps it is because he hears a different drummer. Let him step to the music which he hears, however measured or far away.
>
> Henry David Thoreau, Walden, p. 311

The significance of the problem grows out of the concern to provide educational experiences that are appropriate to the contemporary needs of the American society. If one assumes that the concept of community education reflects a different value orientation than that of the traditional K-12 program, then it follows that any change from one to the other implies the necessity to examine such value differences, so as to minimize confusion and conflict (inner-personal, interpersonal, or personal-institutional conflict) during the adoption of the new approach. The following vignette, however,

expresses the apparent lack of attention given to the concept of values, their effect on behavior, and their relation to education:

> In the spring of 1970 on a small college campus in the West, a group of students ran the American flag up a pole upside down. Another group objected and one of its members climbed the pole and brought the flag down. This precipitated a major altercation, and in the melee that followed, the flag was torn apart and local police had to be called to quell the disturbance. Although these young people were living in the year 1970 and had the advantage of thirteen to sixteen years of formal education, their ability to resolve value conflicts was evidently little better than that of their forebears who inhabited the earth many thousands of years ago--long before there were schools and formal education, to say nothing of social studies education.[15]

Otto von Mering suggests that this lack of attention to values study may have been the result of social scientists accepting such assumptions as: "There exists an absolute difference between value and fact, or between ethical and scientific statements"; . . . and, "values are not amenable to scientific treatment."[16] He continues by saying: "During the first half of this century most social scientists . . . regarded values as a problem for the philosophers"; and thus, "They preferred

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[15]John Jarolimek, President, National Council for the Social Studies, Values Education: Rationale, Strategies, and Procedures, 41st Yearbook, 1971 (Washington: National Council for the Social Studies, 1971), p. v.

[16]Otto von Mering, A Grammar of Human Values (Pittsburgh: University of Pittsburgh Press, 1961), p. 3.

to concentrate on the gathering of immediately observed data and on their objective interpretation."[17]

Thus, the rationale for this study suggests that the values of individuals involved in a change process must be examined before any course of action is taken.

Some years ago, Howard W. Beers stated:

> Part of our task in understanding a particular community is to discover its individuality in the pattern of emphasis on values. No member or institution can undertake projects for effective community service without sensitivity to community values.[18]

And:

> A conspicuous aspect of many communities today is lack of concensus on values with the resulting confusion about which components shall be highest in value hierarchy by which the community shall live.[19]

Beers concluded:

> To weigh any situation in any community without earnest consideration of the value system is not to weigh it at all for the scales are out of balance at the start. In fact, an identification of the hierarchy of values may well be a starting point for any labor in the development of community programs.[20]

Though speaking in a different context, Peter Drucker concurs with Beers regarding the need to determine

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[17] Ibid.

[18] Howard W. Beers, "American Communities," National Society for the Study of Education, Fifty-second Yearbook, Part II, The Community School, ed. by Nelson B. Henry (Chicago: University of Chicago Press, 1953), p. 28. (Hereinafter referred to as "American Communities.")

[19] Ibid.

[20] Ibid.

existing realities before decisions are made concerning future directions or actions. In Age of Discontinuity, Drucker states:

> It is not possible to be effective unless one first decides what one wants to accomplish. It is not possible to manage, in other words, unless one first has a goal. It is not even possible to design the structure of an organization unless one knows what it is supposed to be doing and how to measure whether it is doing it.[21]

Drucker further states that, "The most important phase of planning is neither the goal-setting nor the evaluation; it is involvement of the public in reviewing the results of education in deciding what to give priority to and to concentrate on and what to abandon as no longer worthwhile."[22]

Drucker's comments are particularly applicable to this study since it is assumed that the decision to adopt a community education philosophy implies a broader, more comprehensive purpose of education; and further implies that such a purpose represents a shift in the value priorities of those involved in educational decision making within a given school district. Perhaps the following passages best describe the dynamics of community education. The descriptions should support the

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[21]Peter Drucker, The Age of Discontinuity (New York: Harper and Row, 1968), p. 190.

[22]Ibid., p. 192.

assertion that a values survey is an educational imperative for any school district contemplating community education as a "way of life."

In 1966, the late President Lyndon Johnson stated:

> Tomorrow's schools will be schools without walls: a school built of doors which open to the entire community. Tomorrow's schools will reach out to the places which enrich the human spirit--to museums, theaters, art galleries, to the parks and rivers and mountains. It will ally itself with the city, its busy streets and factories, its assembly lines and laboratories, so that the world of work will be the center of community life; for grown-ups as well as children; a shopping center of human services. It might have a community health clinic, a library, a theater and recreational facilities. It will provide formal education for all citizens--and it will not close its doors at three o'clock. It will employ its buildings round the clock and its teachers round the year. . . . We cannot afford to have an 85 billion dollar plant in this country open less than 30 per cent of the time.[23]

Clyde Campbell graphically describes the essence of "tomorrow's schools" as follows:

> No longer should the school stand isolated from such issues as War and Peace, Poverty, Automation, Racism, and the like. These topics should be the heart of the curriculum at the public school level, not appendages to the curriculum. . . . Community education in its perfect state would see everyone studying social problems--local, state, national and international in scope. Teachers, students, and adults would be trying to solve social problems, not standing aloof waiting for a message from above, on what to think and how to behave. Administrators, teachers, students, and adults would be attacking problems cooperatively. Everyone would be studying--everyone would be learning--everyone would be getting

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[23]Lyndon B. Johnson, Address given to American Association of School Administrators, Atlantic City, New Jersey, February 16, 1966, in Administration of Continuing Education, ed. by Nathan C. Shaw (Washington, D.C.: NAPSAE, 1969), p. 160.

> at the frustrations, tensions, and aspirations of people. As I see it, this would be democracy in action.[24]

In summation, therefore, the significance of this study is a result of the dynamic nature of community education. A movement from a traditional education program to the community education approach, clearly suggests that significant changes must take place in the value orientations of those involved. As Beers intimates, a study of values is perhaps the most important factor to consider before beginning "any labor in the development of community programs"; and furthermore, such a values study may serve to avoid, "confusion about which components shall be highest in the value hierarchy by which the community shall live."[25] Rokeach, in Psychology Today, expresses the urgent need to clarify the concept of values as they relate to education:

> If it is possible to alter the process of valuation so that freedom and equality go up in the value market; it is also possible to short-sell them. We obviously need safeguards to insure that the values we choose to change in our students and the direction we choose in changing them are consistent with the values of our educational and scientific institutions, and we are consistent with political

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[24]Clyde M. Campbell, "The Administration of Community Schools," in The Role of the School in Community Education, ed. by H. Hickey and C. Van Voorhees (Midland, Mich.: The Pendell Company, 1969), p. 51.

[25]Beers, "American Communities," p. 28.

> democracy and above all with interests of all humanity. What exactly are the values of education, science, democracy, and humanity.[26]

This study seeks to examine these questions, and to provide some understanding of the concept of values in the context of the educative process.

Statement of Limitations

The limitations of this study are:

1. The student group is limited to the senior class in the school district.
2. The method of data collection differs for one group. The general public received the survey instruments by mail while the students and educators received the instruments at a scheduled group meeting for each.
3. The study is limited to one geographic location.
4. The myths and realities of the Appalachian setting may produce certain limitations on the ability to generalize from the findings.
5. Assuming that perception is functionally selective, responses are to be considered accordingly.

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[26]Milton Rokeach, "Persuasion That Persists," Psychology Today, September, 1971, p. 92.

Definition of Terms

The following definitions have been gleaned from the literature and are presented to clarify the intent of this study.

Attitude.--an organization of beliefs, influenced by values, and focused on a specific object or situation.

Belief.--any simple proposition, conscious or unconscious, inferred from what a person says or does, capable of being preceded by the phrase, "I believe that . . . "

Value.--an integration of beliefs causing one to behave in a certain manner seeking a preferred end-state of existence.

Terminal values.--an organization of two or more values implicit of an individual's preferred end-state of existence.

Instrumental values.--an organization of two or more values indicative of desired patterns of behavior.

Moral values.--refers to interpersonal modes of behavior which when violated cause feelings of guilt for violating society's accepted rules.

Competence values.--refers to personal modes of behavior, having to do with one's own capability.

Value system.--a rank ordering of values along a continuum of importance.

Overview

This study is concerned with the values and value systems of three groups in a public school district. In Chapter I, the theoretical bases for this investigation were discussed, the problem statement was made, and specific research questions were posed to direct the intent of the study. The significance of the problem was considered, and limitations to the study were presented. Selected terms were defined to clarify the focus of this thesis.

In Chapter II, the Review of Literature is divided into six sections:

(1) Clarifying the Meaning and Function of Values and Value Systems;

(2) The Measurement of Values;

(3) Research Using Rokeach Value Survey;

(4) Values, the American Way and Traditional Public Education;

(5) Values and the Appalachian Situation;

(6) Implementing Community Education: Some Implications Regarding Values.

In Chapter III, the plan of the study is presented. A description of the population, and of the subjects participating in the study, is given. The instruments used in the investigation are described in detail. Finally, the data collection procedure and the selected data analysis techniques are presented.

In Chapter IV, the analysis of the data is presented. Each research question is stated, related data given, and an interpretation made of the findings.

In Chapter V, a summary of this study is given, the findings presented, followed by a discussion of the same, and conclusions are made accordingly. Recommendations and implications for further study are drawn from the findings of this investigation, as well as from the literature reviewed in Chapter II.

CHAPTER II

REVIEW OF LITERATURE

The literature presented in this chapter is reviewed in six major sections:

(1) Clarifying the Meaning and Function of Values and Value Systems;

(2) The Measurement of Values;

(3) Research Using the Rokeach Value Survey;

(4) Values, the American Way, and Traditional Public Education;

(5) Values and the Appalachian Situation;

(6) Implementing Community Education: Some Implications Regarding Values.

Through this format for the literature review an effort has been made to discuss the theoretical and philosophical questions regarding values; the various attempts to measure values; the sociological and psychological factors related to values and human behavior; and the relationship between values, the United States social setting, and public education in the United States.

Clarifying the Meaning and Function of Values and Value Systems

The phenomenon of value appears in human behavior daily. The human is continually labeling a particular object, idea, or situation as "good or bad"; "desirable or undesirable"; "right or wrong." A problem develops, however, inasmuch as it is difficult to attain a broadly based consensus regarding the meaning and function of values. As indicated in the Introduction to this work, several terms are used interchangeably with that of value. Under the Definition of Terms, in Chapter I, an attempt was made to delimit the confusion regarding values, beliefs, and attitudes; and to set the focus on the intent of this study. It seems imperative for one to clarify, as much as one can, a particular concept before attempting a systematic investigation of that concept.

Handy and Kurtz, in A Current Appraisal of the Behavioral Sciences, describe the problems of the scientific study of preferential behavior, i.e., values. They state:

> Because the field for a long time was discussed primarily by philosophers, the scientific testing of preferential behavior is quite recent. The many conflicting uses of "value" make it difficult to ascertain precisely what has been measured and tested. Progress probably will be slow until terminological confusion is reduced. In the past fifty years, however, many philosophers and behavioral scientists have become aware of the verbal difficulties involved in value inquiries,

> and they recognize that covert or unrecognized preferences and assumptions have often influenced such inquiries.[1]

Another problem elucidated by Handy and Kurtz relates to the essence of what researchers have really been investigating:

> . . . scientific inquiries have not always distinguished clearly between what is "desired" and what is regarded as "desirable." The two may coincide, or they may diverge considerably, but to use "value" uncritically to refer to either situation may invite serious confusion. The description and explanation of human preferences is quite different from the advocacy of those preferences or opposition to them.[2]

If one assumes that much of the previous values' research has accomplished nothing more than intensifying the confusion about the meaning of values, then one may want to ask: Why inquire about that which cannot explicitly be identified? The implications of such an activity are clear, i.e., to attempt to develop a theory of value without some consensus regarding the factual base would seem to be an exercise in futility.

Ralph Perry, however, presents a rationale for value inquiry in this manner:

> No one would be disposed to deny that there is a common something in truth, goodness, legality, wealth, beauty and piety that distinguishes them

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[1]Rollo Handy and Paul Kurtz, "Value Inquiry," A Current Appraisal of the Behavioral Sciences (Great Barrington, Mass.: Behavioral Research Council, 1964), p. 132. (Hereinafter referred to as "Value Inquiry.")

[2]Ibid., p. 135.

> from gravitation and chemical affinity. It is the express business of theory of value to discover what this something is; to define the genus and discover the differentiae of the species.[3]

John R. Reid adds another view as he states:

> Considering the number of times of day we express preferences or value judgements, make critical comparisons of one sort or another, and try rationally to justify them, it would seem that these activities, which constitute the subject matter of value theory, ought to be on their own account worth investigating.[4]

While Perry and Reid present a rationale for the necessity of value research aimed at clarification of the concept, two other writers suggest that a more crucial consideration may be that of determining the relationship of values to human behavior.

Maslow stated:

> We need a validated, usable system of human values that we can believe in and devote ourselves to because they are true rather than because we are exhorted to "believe and have faith." And for the first time in history, many of us feel, such a system--based squarely upon valid knowledge of the nature of man, of his society, and of his works--may be possible. . . . It appears possible for man, by his own philosophical and scientific efforts, to move toward self-improvement and social improvement.[5]

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[3]Ralph Barton Perry, General Theory of Value (New York: Longmans, Green, 1962), pp. 4-5. (Hereinafter referred to as General Theory of Value.)

[4]John R. Reid, A Theory of Value (New York: Charles Scribner and Son, 1938), p. v. (Hereinafter referred to as A Theory of Value.)

[5]Abraham H. Maslow, ed., New Knowledge in Human Values (New York: Harper, 1959), p. viii.

Brewster Smith, another psychologist, asserted:

> In the study of optimal human functioning, I have argued, behavioral and social scientists can put their special qualifications to work toward the clarification of values among which people must choose and of the causal relations that are relevant to value choice. From it we should not only increase our knowledge about ways and means of attaining the values we agree on; we should also bring to light factual relationships that have a bearing on our choice of what values to pursue, individually and socially.[6]

Having enunciated fundamental difficulties in previous attempts to study values, and at the same time having presented a rationale for the continuing need of values research, it seems appropriate to discuss two related questions:

1. What have been the methods employed in previous empirical investigation of values?
2. What are the bases of the most frequently forwarded hypotheses studied by researchers regarding values?

Handy and Kurtz summarized the various methods that are representative of the work done:

1. Polling techniques have been used to ascertain what people say they want or like, what goals they profess or actually pursue, and so forth.
2. Various experiments have been conducted to investigate the choices made among alternatives in gambling and other situations.

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[6]Brewster Smith, "'Mental Health' Reconsidered: A Special Case of the Problem of Values in Psychology," American Psychologist, XVI (1961), 306.

3. Psychologists have developed many attitude scales that are often regarded as measurements of values.
4. Anthropologists often explore the "value systems" of given cultural groups. . . . Interest has also been shown in comparing the value systems of different cultures, in order to ascertain what values, if any, are universal.
5. Workers in different areas of behavioral science have made content analysis studies in which the values of groups are investigated on the basis of mass media.
6. Studies have been conducted to determine "conceptions of the good life" using prescribed "ways of life" for subjects to choose among.[7]

Handy, in 1969, also listed the eight bases of most frequently forwarded hypotheses studied by investigators in the social sciences as related to values:

1. Values help to organize, guide, and direct behavior.
2. Many values are not explicitly or consciously held.
3. The value system of a culture tends to maintain itself and to change much less rapidly than any other aspect of the culture, such as its mode of economic organization.
4. Land normally is a value symbol in peasant societies but not in hunting-gathering societies.
5. Values can be measured through the use of attitude scales.
6. Content analysis of literature, the mass media, etc., can reveal the values held by social groups.
7. A person's attitude toward an event tends to be consistent with his values and the way he sees the event relevant to those values.
8. The values held by a person are strongly influenced by the values he judges other people to hold.[8]

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[7]Handy and Kurtz, "Value Inquiry," p. 132.

[8]Rollo Handy, Value Theory and the Behavioral Sciences (Springfield, Ill.: Charles C. Thomas, Publisher, 1969), pp. 48-49.

With the major methods of previous value inquiry established; and with the general hypotheses directing previous values research identified, the focus of this review will shift to specific attempts to clarify the value concept.

Charles Morris, in Varieties of Human Values, identified three classes of values. Operative values are viewed as selection of specific preferences from real alternatives. Physical things, persons, thoughts, and symbols are examples of such real alternatives. The realm of ideal conceptions of what "should be" or the behavior individuals "should" exhibit reflect the essences of conceived values. The means-ends relationship refers to object values. Thus, according to Morris, operative values are studied by observing preferential behavior, while conceived values are examined based upon the relationships between symbols and preferential behavior. The object value concept presents difficulties in operational investigation according to Morris.[9]

Clyde Kluckhohn said three elements were necessary when thinking about values: the affective (desirable), cognitive (conception), and conative (selection).[10] A value, according to Kluckhohn,

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[9]Charles Morris, Varieties of Human Values (Chicago: University of Chicago Press, 1956), pp. 10-11. (Hereinafter referred to as Human Values.)

[10]Kluckhohn, "Values and Value Orientations," p. 595.

" . . . is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means, and ends to actions."[11] He classified values by the dimensions of: modality (content, including aesthetic and cognitive), and moral (generality and intensity).[12]

Williams listed three types of values: cognitive (desire, liking), achievement (success versus frustration), and affective (pleasure versus pain or unpleasantness).[13] A philosophical theory of value purported by Abraham Edel supports Williams' position. Edel comments:

> Descriptively, a man's "values" may refer to all his attitudes "for or against anything." His values include his preferences and avoidances, his desire-objects and aversion-objects, his pleasure and pain tendencies, his goals, ideals, interests and disinterests, what he takes to be right and wrong, good and evil, beautiful and ugly, useful and useless, his approvals and disapprovals, his criteria of tastes and standards of judgement and so forth.[14]

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[11] Ibid., pp. 388-433.

[12] Ibid., p. 595.

[13] Williams, "The Concept of Values," p. 238.

[14] Abraham Edel, "Concept of Values in Contemporary Philosophical Value Theory," Philosophy of Science, XX (1953), 198.

Ralph B. Perry[15] said value is "any object of any interest," and John Reid[16] defined value as "given affective quality." Gotshalk, however, in Patterns of Good and Evil, views both positions as being limited in their scope. He suggested a triad of elements to define value: an object component, a subject component, and a relational component.[17]

Gotshalk attempted to further clarify the concept of value by presenting a telic view of man in contrast to a theological view. He stated:

> The human being acts from desires, drives, bents, goal seeking directional impulses. These are fundamental in his everyday behavior and the basic clues to it. He is telic in this crude matter-of-fact sense. Also according to our account, the principles of human value as all telic principles, are certified not by their high origin, but by their own merits. . . . This position is not only obviously different from the theological view . . . which locates the basic principle of value outside mundane human experience.[18]

This position, according to Gotshalk, has three implications for developing a theory of value. First, human values can be dealt with and solved definitively using properly understood empirical methods. Second, it

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[15]Perry, General Theory of Value, p. 116.

[16]Reid, A Theory of Values, p. 54.

[17]D. W. Gotshalk, Patterns of Good and Evil (Urbana, Ill.: University of Illinois Press, 1963), p. 1.

[18]Ibid., p. 133.

implies that values have a subject matter of their own, and thus can be studied with a certain autonomy. Finally, the position implies that the human value sciences can be set up independent of a theological base and can enjoy the kind of freedom enjoyed by the natural sciences.[19]

Smith views values as a conceptual handle for discerning and dealing with the behavior regularities of persons engaged in processes of selection or choice with respect to objects. The selective behavior, according to Smith, "may be instrumental to attaining some further object or state of affairs beyond that to which it is immediately oriented, or it may be consummatory, an end-term in the behavioral sequence."[20]

Robinson and Shaver identified five categories of value characteristics. Distinctions were made between values that are individual and collective, explicit and implicit. The five categories are: telic values, refering to ultimate means and ends; ethical values, dealing with good and evil; aesthetic values, defining the beautiful and the ugly; intellectual values, outlining how the truth is to be known; and economic values;

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[19] Ibid.

[20] Brewster Smith, Social Psychology and Human Values (Chicago: Aldine Publishing Co., 1969), pp. 100-01.

dealing with definition of both preferences and the preferable in the realm of social exchange.[21]

Four approaches to the definition of values were suggested by Adler. First, values may be considered as absolutes, existing as eternal ideas or as parts of the mind of God. Second, values may be thought of as inherent in objects, as the potential of those objects to satisfy needs or desires. Third, values may be seen as present in man, as preferences held by people, whether learned, innate, or both. Fourth, values may be viewed in terms of action, meaning what people do is all that can be known about what they value.[22]

Milton Rokeach, whose research provides much direction to this study, outlined his position on the meaning and function of values as follows:

> I consider a value to be a type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end state of existence worth or not worth attaining. Values are thus abstract ideals positive or negative, not tied to any specific attitude object or situation, representing a person's beliefs about ideal modes of conduct and ideal terminal goals. . . . A person's

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[21]John P. Robinson and Philip R. Shaver, Measures of Social Psychological Attitudes (Ann Arbor: Survey Research Center, The University of Michigan, 1970), p. 410.

[22]F. Adler, "The Value Concept in Sociology," American Journal of Sociology, No. 62 (1956), 272-79.

> values like all beliefs, may be consciously conceived or unconsciously held, and must be inferred from what a person says or does.[23]

Examples of ideal modes of conduct according to Rokeach, "are to seek truth and beauty, to be clean and orderly, to behave with sincerity, justice, reason, compassion, humility, respect, honor and loyalty." Some examples of ideal terminal goals may be "security, happiness, freedom, equality, fame, power, and salvation." Rokeach argues that to say a person has a value means that he has "an enduring belief that a particular mode of conduct or end state of existence is personally and socially preferable to alternative modes of conduct or end state of existence."[24] Thus, one may infer that a value becomes a standard, determines attitudes and behavior and supplies meaning for the individual's existence.

Much of the literature reviewed thus far has implied that values are organized by individuals and by society into a value system. The final comments included in this section are intended to further clarify the concept of value system.

F. Kluckhohn and F. Strodtbeck posed five crucial problems that are viewed as being common to all

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[23]Rokeach, Beliefs, Attitudes and Values, p. 124.

[24]Milton Rokeach, "The Role of Values in Public Opinion Research," The Public Opinion Quarterly, XXXII (Winter, 1968-69), 550.

human groups. These problems reflect specific orientations that provide the range for a system of values to develop. Stated in question form the problems are:

1. What is the character of innate human nature? (human nature orientation)
2. What is the relation of man to nature (and supernature)? (man-nature orientation)
3. What is the temporal focus of human life? (time orientation)
4. What is the modality of human activity? (activity orientation)
5. What is the modality of man's relationship to other men? (relational orientation)[25]

With these orientations as a theoretical base, F. Kluckhohn defines the value-orientation (system) concept in this manner:

> Value orientations are complex but definitely patterned (rank-ordered) principles resulting from the transactional interplay of three analytically distinguishable elements of the evaluation process--the cognitive, the affective and the directive elements--which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of "common human" problems.[26]

Clyde Kluckhohn concurs with this view and defines value system as "generalized and organized conceptions, influencing behavior, of nature, of man's place in it,

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[25]Florence Kluckhohn and Fred Strodtbeck, Variations in Value Orientations (Evanston, Ill.: Row, Peterson and Company, 1961), p. 11. (Hereinafter referred to as Value Orientations.)

[26]Ibid., p. 4.

of man's relation to man, and of the desirable and non-desirable as they may relate to man-environment and interhuman relations."[27]

Rokeach described value system as a hierarchial organization of ideals along a continuum of importance. He distinguished between an instrumental value system (preferred modes of conduct), and a terminal value system (desired end-states of existence). Operationally a person's value system assists him in making choices and in resolving any value conflicts that may develop. For example, a person may have to choose between behaving truthfully or patriotically; or between seeking salvation or a comfortable life. The person's value system (orientation) ultimately determines such choices between two or more modes of behavior or two or more end-states of existence.[28]

In summary, values are seen as enduring clusters of beliefs, thoughts, and attitudes, which determine and guide the behavior of individuals toward persons, situations, or ideas. Values transcend specific objects, or situations, and are viewed as abstract ideals organized in some manner and giving meaning to man's experience and existence.

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[27]Kluckhohn, "Values and Value Orientations," p. 411.

[28]Rokeach, Beliefs, Attitudes and Values, p. 161.

The Measurement of Values

Before the 1930's the social scientist concerned himself more with collecting factual data and avoided the investigation of such elusive concepts as that of "values." Since that time, however, interest has grown in studying the relationship of value to human behavior. Dukes listed three primary directions taken in the psychological measurement of values:

1. Measuring the values of groups or individuals and relating the results to other data concerning the groups or individuals (demographic or personal data).
2. The origin and development of values within the individual.
3. The influence of an individual's values on his cognitive life.[29]

The problems inherent in the measurement of values obviously are precipitated by the differing views of the value concept that were elucidated in the prior section of this chapter. John Dewey called attention to the problem when he stated:

> In the present state of the subject of value, the decisive issue is methodological; From what standpoint shall the subject matter of valuings and evaluation be approached? . . . It is not meant that the methodological question can be separated from that of subject matter nor that the former should remain paramount indefinitely. . . . For the confused controversial state of the subject seems to arise from the fact that there is no agreement about the "field" in which events having value-qualifications are located. Till

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[29]Dukes, "Psychological Studies," p. 24.

> this field is reasonably settled discussion is a good deal like firing birdshot in the dark at something believed to exist somewhere, the "where" being of the vaguest sort.[30]

Thus, it seems imperative to identify those threads of commonality in the investigation of values if this confusion is to be ultimately clarified.

The Allport-Vernon Study of Values[31] was perhaps the first significant attempt to measure values (even though the test apparently was more a test of the attitude concept). First administered in 1931 and continuously revised for the next thirty years, the test instrument is based upon Spranger's[32] six "ideal" value-type distinctions. Spranger indicated that the label "ideal value type":

> . . . does not mean that the types are necessarily good, or that they are ever found in their pure form. An ideal type is rather a "schema of comprehensibility"--a gauge by which we can tell how far a given person has gone in organizing his life by one, or more, of the basic schemes.[33]

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[30]John Dewey, "The Field of 'Value'," in Value: A Cooperative Inquiry, ed. by Ray Lepley (New York: Columbia University Press, 1949), p. 64.

[31]Allport, Vernon, and Lindzey, A Study of Values.

[32]Gordon W. Allport, Pattern and Growth in Personality (New York: Holt, Rinehart, and Winston, 1961), quoted in E. Spranger, Lebensforem [Types of Men] (New York: Stechert, 1928). (Hereinafter referred to as Pattern and Growth.)

[33]Ibid., p. 297.

The six value types identified by Spranger and used as the bases of the Study of Values are as follows: theoretical, the discovery of truth; economic, an interest in what is useful; esthetic, the highest value being in form and harmony; social, the love of people; political, a primary interest in power; and religious, the quest for unity. The test itself consists of forty-five questions related specifically to the six ideal value types.[34]

Findings from early research efforts indicated certain patterns of value preferences do occur for selected occupation groups. For example, engineers have relatively high theoretical and economical values. Clergymen have relatively high religious and social values; students of business administration, relatively high economic and political values; artists relatively high esthetic values, and so on.[35]

Research in the past decade using the Study of Values instrument has revealed similar findings as those discovered in previous studies. Norwalk-Polsky reported that college teachers of elementary education scored higher on social values, while college teachers of

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[34] Ibid., pp. 297-99.

[35] Allport, Pattern and Growth, pp. 456-57.

secondary education scored higher on theoretical values.[36] Kelsey found that some significant changes over the past few decades include an increased preference for theoretical and political value types, with a corresponding decrease in a preference for aesthetic values.[37] Both writers discovered similar patterns of value preferences for each sex. For example, males reported greater preferences for theoretical, economic, and political values, while females preferred religious, aesthetic, and social values.[38]

F. Kluchohn and Strodtbeck developed an instrument around four of the five value orientations suggested in their work, Variations of Value Orientations. Twenty-two items were organized around the orientations as follows: relational orientation; man-nature orientation; time orientation; and activity orientation. The human nature orientation was not included in the investigations. The

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[36]Zita Norwalk-Polsky, "A Preliminary Study of the Belief Systems and Selected Values and Attributes of Faculty and Students in a State College for Teachers" (unpublished Ph.D. dissertation, New York University, 1968). (Hereinafter referred to as "Preliminary Study of the Belief Systems.")

[37]Ian Bruce Kelsey, "A Comparative Study of Students Attending the University of British Columbia in 1963 as Measured by the Allport-Vernon Test for Personal Values" (unpublished Ph.D. dissertation, University of Washington, 1963). (Hereinafter referred to as "Comparative Study.")

[38]Norwalk-Polsky, "Preliminary Study of the Belief Systems"; Kelsey, "Comparative Study."

items first attempted to "delineate a type of life situation which was believed to be common to most rural, or folk societies and second, posed alternatives of solution for the problem." When a particular alternative is selected, a theoretical value orientation is inferred from the selections.[39]

Subjects for the initial study were drawn from five communities in the American Southwest. The five communities were a settlement of Navaho Indians; a Pueblo Indian community; a Spanish American village; and a farming village of Texas and Oklahoma homesteaders. A review of the results is unnecessary, however, the summation statement by F. Kluckhohn and Strodtbeck is appropriate. They stated: "Significant within-culture regularities and significant between culture differences were found in the data as analyzed by the methods which the preceding chapter explains."[40] The implications of their comments seem to be the important item for this discussion, i.e., patterns of value orientations were noted within a particular culture, with corresponding differences identified between cultures. This supports

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[39]Kluckhohn and Strodtbeck, Value Orientations, p. 77.

[40]Ibid., p. 138.

the theoretical background to this study that patterns of values do exist, and a society or culture is one determinant of that pattern.

Morris, in attempting to support his views regarding operative, conceived, and object values, conducted a cross cultural study to determine conceptions of the "good life." A sample of students in the United States, China, Japan, Italy, and Norway comprised the research group. Participants were presented with thirteen Ways to Live, described in paragraph form, and were asked to rank in priority fashion their preferences.[41] The thirteen ways are presented here in a brief form:

1. preserve the best that man has attained
2. cultivate independence of persons and things
3. show sympathetic concern for others
4. experience festivity and solitude in alternation
5. live with wholesome, carefree enjoyment
6. wait in quiet receptivity
7. control the self stoically
8. meditate on the inner life
9. act and enjoy life through group participation
10. constantly master changing conditions
11. integrate action, enjoyment and contemplation
12. chance adventuresome deeds
13. obey the cosmic purposes.[42]

Morris found that most United States students preferred to "integrate action, enjoyment, and contemplation," while showing least preference for "wait in

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[41]Morris, Human Values, p. 1.

[42]Ibid.

quiet receptivity."[43] Commenting on Morris' work, Allport indicated American youths are inclined toward "dynamic integration of diversity," showing that they wish a rich, full life and abhor both routine and boredom in their existence.[44]

Rokeach offered a critique of the values measurement attempts by Allport-Vernon-Lindzey, Morris, and Kluckhohn and Strodtbeck. His position is worth noting for a clearer understanding of the Rokeach Value Survey approach to the measurement of values. Rokeach stated:

> . . . Charles Morris' approach to the measurement of values is rather complex and requires a high level of education on the part of the respondent; Kluckhohn and Strodtbeck's method requires time-consuming interviews with individual respondents which would be economically prohibitive if applied to large samples. The Allport-Vernon-Lindzey scale of values is probably too lengthy a test for use in survey research, and measures only a limited number of general values.
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> Our purpose in this paer is to describe a way of thinking about values and value systems and a way of measuring them so they may be widely employed as social indicators.[45]

The final method of values measurement reviewed in this work is that of Ralph K. White. Using a process for

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[43] Ibid., pp. 45-46.

[44] Allport, Pattern and Growth, p. 296.

[45] Milton Rokeach and Seymour Parker, "Values as Social Indicators of Poverty and Race Relations in America," The Annals of the American Academy of Political and Social Science, CCCLXXXVIII (March, 1970), 98. (Hereinafter referred to as "Values as Social Indicators.")

value analysis of verbal data, a content analysis was made of the propaganda and public opinion materials in Hitler, Roosevelt, and the Nature of War Propaganda, and of the personality study in Black Boy.[46] White devised a system of symbols to represent the basic values of which there were two kinds, goals and standards of judgment. Individuals examined the two works and responded according to these directions:

1. Put in the margin a symbol corresponding to each goal or each value judgement that is explicitly stated in the material, or clearly implied by it.
2. Tabulate the results.
3. Interpret each numerical result . . .[47]

Additional analyses were conducted on a selected autobiography producing a reliability correlation coefficient of .93.[48] After several similar uses of the value analysis technique White concluded that, "Our culture does have a value system which can be empirically studied, and which constitutes a common background for the most diversified types of research."[49]

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[46]Ralph K. White, Value Analysis: The Nature and Use of the Method (Glen Garden, N.J.: Libertarian Press, 1951), p. 14.

[47]Ibid., p. 22.

[48]Ibid., p. 81.

[49]Ibid., p. 87.

Research Using Rokeach Value Survey

Milton Rokeach conducted extensive research in the area of attitudes,[50] prejudice,[51] dogmatism,[52] and social psychology,[53] before turning to the investigation of values. He contended that a clearer understanding of human problems could be achieved if more were known about the basic values and value systems of people.

His approach to the measurement of values was based on three assumptions:

1. . . . every person who has undergone a process of socialization has learned a set of beliefs about "modes of behavior" and about "end states of existence" that he considers to be personally and socially desirable.
2. . . . every person differs from every other person not so much in whether or not he possesses . . . values but rather in the way he arranges them into value systems, a hierarchy or rank ordering.

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[50]Milton Rokeach, "The Nature of Attitudes," International Encyclopedia of the Social Sciences, Vol. I (New York: The MacMillan Co. and the Free Press, 1968), pp. 449-57.

[51]Milton Rokeach, "Prejudice, Concreteness of Thinking, and Reification of Thinking," Journal of Abnormal Psychology, XLVI (January, 1951), 83-91.

[52]Milton Rokeach, "The Nature and Meaning of Dogmatism," Psychological Review, LVI (May, 1954), 194-204.

[53]Milton Rokeach, The Open and Closed Mind (New York: Basic Books, Inc., 1960).

> 3. . . . everything that a person does and all that he believes is capable of being justified . . . in terms of modes of behavior and end-states of existence are personally and socially worth striving for.[54]

As an explication to this final assumption Rokeach indicated that a person will only express those values that he is willing to admit possessing to others as well as himself.

Since developing the Value Survey instrument, Rokeach has reported several pertinent findings regarding values and value systems. From the data collected in a study conducted through the National Opinion Research Center in 1968, the role of values in religion, politics, prejudice and public opinion has been explored. A sample of 1,400 Americans over 21 years of age responded to the survey instrument.

Investigations of value systems in religion were reported in the H. Paul Douglass Lectures of 1969.[55] Using the named religion, frequency of church attendance, and self-ratings on perceived importance of religion in

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[54]Rokeach, "Measurement of Values," pp. 21-22.

[55]Milton Rokeach, "Value Systems in Religion," Review of Religious Research, XI (1969), 3-23. (Hereinafter referred to as "Value Systems."); Milton Rokeach, "Religious Values and Social Comparison," Review of Religious Research, XI (1969), 24-38. (Hereinafter referred to as "Religious Values.")

one's daily life as variables, the value systems of the national sample were examined for differences. Rokeach reported:

> Religiously oriented Christians constantly ranked the terminal values "salvation" higher and "pleasure" lower than those less religious and nonreligious. Moreover, the religious typically ranked the moral values "forgiving" and "obedient" and the competence values "independent," "intellectual," and "logical" lower than the less religious and non religious. And when magnitude of value difference was considered as well as statistical significance, two values, "salvation" and "forgiving" were found to be most distinctively Christian values.[56]

A companion study to the one just described attempted to determine to what extent religious values are related to a compassionate social outlook. Responses to several questions from the national study were recorded and analyzed. The questions related to the following areas: reactions to the assassination of Martin Luther King; attitudes toward equal rights for blacks, the poor, the student protest movement, and the church's involvement in political and social affairs. Summarizing the findings, Rokeach stated:

> The findings suggest that those who place a higher value on "salvation" are conservative and anxious to maintain the "status quo," and are generally more indifferent and unsympathetic with the plight of the black and the poor. They had reacted in a more fearful and calloused way to the assassination of Dr. Martin Luther King, were more unsympathetic

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[56] Rokeach, "Value Systems," pp. 3-22. (It is important to note that the classifications religious, less religious and nonreligious, were derived from the self-rating of the importance of religion in the respondents' daily lives.)

> with the student protest movement, and were more opposed to the churches involvement in everyday affairs. . . . (The) value for "forgiving" (the second most distinctively Christian value) was also found to be negatively related to social compassion, but to a generally lesser extent than was the case for salvation. . . . Frequent churchgoers were found to be somewhat less compassionate than less frequent churchgoers.[57]

A desire to determine relationships between reported value systems and political ideologies stimulated the development of the Rokeach, Two Value Model of Politics. Rokeach used the content-analysis method in analyzing value systems expressed in writings representing four political ideologies. Selected for analysis were 25,000 word samples taken from socialist writers Norman Thomas and Erich Fromm, Hitler's Mein Kampf, Goldwater's Conscience of a Conservative, and Lenin's Collected Works.[58] Significant differences were found with regard to two values, "freedom" and "equality." More specifically, the analysis revealed the following:

> A straightforward count of the values found in Conscience of a Conservative revealed that Goldwater mentioned "freedom" most frequently and "equality" least frequently among seventeen terminal values. A similar count of Lenin's Collected Works, employing the same seventeen terminal values, showed the opposite: "equality" was mentioned most frequently and "freedom" least frequently. For the socialists, "freedom" ranked first and "equality" second among

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[57] Rokeach, "Religious Values," p. 24.

[58] Rokeach, Beliefs, Attitudes, and Values, p. 171.

> the seventeen values, and for Hitler's Mein Kampf content analysis revealed that "freedom" and "equality" were at the bottom of his lists of values.[59]

Based upon these findings, a two-dimensional model with four distinct points (two sets of opposites) was developed for the content-analysis procedure to express political ideology.

Another significant report of the findings from the national sample survey cited previously, is a study of the extent of cultural differences between groups of different socioeconomic levels and race. Using the value responses, comparisons were made according to income, level of education (both of which relate specifically to this study), and race (blacks and whites), and race matched for income and education. Rokeach and Parker, in "Values as Social Indicators of Poverty and Race Relations in America," concluded that:

> The results show that persons of low status, as compared with persons of high status, are more religious, more conformist, less concerned with responsibility, more concerned with friendship than love, and less concerned with competence and self-actualization. When we move to an analysis of value differences between whites and Negroes, however, we find generally fewer differences. The major difference is on the value for "equality." Other value differences, such as those involving competence and self-actualization, seem to parallel the differences found between groups of high and low status. When status is held constant, or when poor whites and Negroes are compared with one another, most of the value differences previously found disappear or become minimal.

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[59] Rokeach, "Measurement of Values," pp. 33-34.

> Our summary of these differences indicates that many are characteristics attributed by various writers to the culture of poverty. With regard to Negro-white differences, however, we saw that the relatively few differences that remained when status position was controlled provide no support for a distinctive Negro culture of poverty.[60]

A summary of the research findings reported by Rokeach and Parker clearly support the assertions that value patterns do exist within specific groups, and that value differences can be linked to differing social factors. Whether or not cause-effect conclusions can be drawn is perhaps a risky extension of the reported data; however, value orientations, related to given sociological conditions can reliably be identified. The remaining portion of this section, Research Using Rokeach Value Survey, focuses on other research studies using the Value Survey.

Hollen sought to determine the reliability of the terminal and the instrumental value scales; to determine whether some people are more reliable than others in terms of assessing values; and to determine whether certain factors in the test influence the reliability of the scale. The study was conducted in two parts in the spring term 1966 at Michigan State University. The first set of data was obtained from 444 introductory psychology students' responses to the Value Survey,

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[60]Rokeach and Parker, "Values as Social Indicators," p. 110.

Form A. Seven weeks later, 210 of the students were retested to determine the reliability of the scales in a test-retest situation. The second group of data was collected from 444 introductory psychology students responding to a questionnaire containing the value scales Form B and a short form of Rokeach's Dogmatism Scale.[61]

The major conclusions drawn from Hollen's study indicated that although the value ranking scales provided data of sufficient reliability to discriminate between groups, they are not reliable enough to warrant the use for correlational techniques.[62]

Hollen conducted another study to test the effect of an induced value change on changes in instrumentally related attitudes. Three hundred and twenty students in an introductory psychology course at Michigan State University were administered the Value Survey and a Values and Attitude Questionnaire. The experimental group was given selected information regarding current social issues and after a period of time, both the experimental and control group again responded to the two instruments. Significant changes were noted in the experimental group, but not in the control. The major results of the study

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[61]Charles C. Hollen, "The Stability of Values and Value Systems" (unpublished Master's thesis, Michigan State University, 1967), p. 24.

[62]Ibid., p. 52.

were: "Individual values are amenable to influence through traditional persuasive methods; changes in values bring about changes in attitudes toward instrumentally related objects; and these changes in attitudes do not decrease over time."[63] Hollen concluded: "It is the author's view that the most important effects of persuasion are the effects on individual's values."[64]

Beech studied the relationships among value system similarity, attitudinal similarity, and interpersonal attraction. The findings of the study were: the more a person perceives another person to be similar to himself, the more likely he is to be attracted to that person; and attitudinal similarity is of greater importance than value system similarity in determining attraction between two persons who have had a brief interaction.[65] Whether or not this importance changes as a result of interaction over a longer period of time was not investigated; however, if one assumes that values are more stable than attitudes, it seems logical to conclude that such a change may take place.

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[63]Charles C. Hollen, "Value Change, Perceived Instrumentality, and Attitude Changes" (unpublished Ph.D. dissertation, Michigan State University, 1972), p. 57.

[64]Ibid., pp. 57-58.

[65]Robert Paul Beech, "Value Systems, Attitudes, and Interpersonal Attraction" (unpublished Ph.D. dissertation, Michigan State University, 1966), pp. 80-88.

A study of the cognitive and associative meaning of each item in the Value Survey was reported by Homant in 1967. The subjects for the study were 264 social psychology and introductory psychology students at Michigan State University. They were asked to define the meanings of: (1) the value terms in Form D of the value scale; and (2) a set of control words selected for the study. Agreement was found on the connotative meaning of both the terminal and instrumental values, and agreement on the associative meaning of instrumental but not terminal values.[66]

Roth investigated the role of values and value systems in the identification and selection of participants in an internship program in educational leadership. Applicants for the following year's intern program, the current interns, (1970) the interview team members, and a national sample of educators responded to the Value Survey, Form E. Three levels of the "application to selection" procedure were analyzed for differences. The findings presented here in summary form were: (1) interns in the program placed high priority on A Sense of Accomplishment, and Self-Respect and a low priority on National Security, Pleasure, A Comfortable Life, and

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[66]Robert J. Homant, "The Meaning and Ranking of Values" (unpublished Master's thesis, Michigan State University, 1967), pp. 65-67.

Salvation as goals in life; the values Honest, Responsible, Capable, Broadminded and Independent were rated high; and Obedient, Clean, Cheerful, and Polite were ranked low as modes of behavior; (2) the value systems of the candidates not selected and the candidates selected in the interview were significantly different from the value systems of the members of the interview teams; (3) the value systems of the candidates not selected were significantly different from the value systems of the current interns; (4) six values, A Sense of Accomplishment, Obedient, Salvation, Freedom, Capable, and Wisdom, differentiated at varying degrees, the interns from the national sample of educators.[67] Roth cautioned against drawing absolute causations from the findings, but he intimated that educational leaders involved in training programs for educators should be attuned to possible differences in value orientations among students and teachers, as well as differences that may exist among the individuals themselves.

Spears examined the values and value systems of a national sample of professors of general education and self-identified professors of adult education. A total of 347 professors of general education, and 77 professors of adult education returned by mail the Rokeach Value

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[67]Harley Roth, "Values and Value Systems in the Selection of Leaders in Education" (unpublished Ph.D. dissertation, Michigan State University, 1970), pp. 115-20.

Survey and a personal information form. The major findings were: (1) professors of general education tend to place more priority on the competence values; (2) professors of adult education tend to be of more liberal persuasion; (3) general educators preferred the terminal values, Self-Respect, Wisdom, Inner Harmony, True Friendship; and the instrumental values Broadminded, Intellectual, Independent and Self-Controlled; (4) adult educators preferred the terminal values, A Sense of Accomplishment, Freedom, Family Security, Equality; and the instrumental values, Helpful, Imaginative, Forgiving, and Ambitious; (5) both groups valued the terminal values, Self-Respect, A Sense of Accomplishment, Wisdom, Freedom, Family Security, Equality; and the instrumental values, Honest, Responsible, Capable, Broadminded; (6) low priority was given to the terminal values, A World of Beauty, Social Recognition, A Comfortable Life, National Security, Pleasure, Salvation; and the instrumental values Obedient, Clean, Polite, Cheerful, and Ambitious. Spears concluded that enough differences were noted between the two groups to warrant additional efforts aimed at clarifying the values education should seek to enhance.[68]

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[68]George Spears, "A Comparison of Values and Value Systems Reported by Professors of General Education and Professors of Adult Education" (unpublished Ph.D. dissertation, University of Michigan, 1972), pp. 125-26.

Florence Brawer attempted to identify value similarities and differences between the students and faculties of three junior colleges in the greater Los Angeles area. She was interested further in identifying value-related factors that may explain the "generation gap" phenomenon. The student sample (N=1, 877) was drawn from the freshman class at each of the three schools. The staff members (further divided into faculty and administrators) of each of the three schools (N=238) comprised the faculty sample. The Rokeach Value Survey, Form E, was among three instruments used in the study, and the discussion of the results herein is limited to the findings gathered from the value scales.[69]

The terminal values, Equality, Family Security, Freedom, National Security, and True Friendship were found to be identically ranked by both groups. The terminal value differences identified were as follows: the students placed more value on A Comfortable Life, Happiness, Mature Love, and Freedom; the staff reported preference for Self-Respect, A Sense of Accomplishment,

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[69]Florence B. Brawer, Values and the Generation Gap: Junior College Freshman and Faculty (monograph series) No. 11 (Washington, D.C.: American Association of Junior Colleges, 1971), pp. 29-32.

Inner Harmony. Brawer further concluded that the "students seem more inner oriented than the staff."[70]

With respect to the instrumental values both groups ranked Honest first. The students, however, indicated preferences for Loving, Ambitious, and Responsible, while the staff selected Responsible and Capable as their second and third choices. The most notable difference was found for the value Ambitious, ranked third by the students, but thirteenth by the staff.[71]

The studies conducted by Hollen, Beech, Homant, Roth, Spears, and Brawer indicate an increasing interest in the use of the Rokeach Value Survey. Furthermore, patterns appear to be emerging that indicate existing relationships among reported values and value systems and factors such as income, education, role status, sex, and age. Many of the researchers have cautioned against drawing conclusions of a cause-effect, or projective nature based upon their specific findings; however, the information bank regarding values as related to behavior patterns appears to be reaching the point where predictive statements can begin to be made in a reasonably reliable and valid manner.

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[70] Ibid., p. 35.

[71] Ibid., pp. 35-41.

Values, The "American Way," and Traditional Public Education

> That education should be regulated by law and should be an affair of state is not to be denied, but what should be the character of this public education, and how young persons should be educated, are questions which remain to be considered. For mankind are by no means agreed about the things to be taught whether we look to virtue or the best life. Neither is it clear whether education is concerned with intellectual or with moral virtue. The existing practice is perplexing; no one knows on what principle we should proceed--should be useful in life, or should be virtue, or should be higher knowledge be the aim of our training; all three opinions have been entertained.
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> Aristotle, Politics, Book VIII

The literature review thus far has focused on attempts to clarify and define the value concept, and on various efforts to systematically measure values. From the previous discussions, it can reasonably be concluded that conflicting views on values do exist; however, one can identify certain patterns, or themes among the many views. Thus, the purpose of this section is first, to present evidence from the literature that supports the notion of a core of values in the "American way of life"; and secondly, to examine the stated goals and objectives of traditional public education that reflect an effort to teach "values," and thus sustain the "American way of life."

Several writers have isolated a core of values that reflect common themes. Robert C. Angell stated that the ideal of American life consisted of four clusters of

values that center around: (1) patriotic loyalty to the national state, involving a feel of community; (2) the dignity of the individual--acceptance of the moral worth of the common man, of freedom for the individual and the personal responsibility that such freedom entails; (3) democracy as a social organization influencing social as well as political behavior; and (4) technological efficiency as the means to furthering man's control of nature.[72] Gunnar Myrdal in An American Dilemma wrote of the generally accepted, idealistic "American creed of liberty, equality, justice, and fair opportunity for everybody."[73] Graham found that belief in freedom, individualism, equality, progress, social mobility, material wealth, and humanitarianism are among the major values in our society. He stated that, "Americans interpret both freedom and equality largely in a materialistic sense," and that "American beliefs appear to be more materialistically oriented than those of many other societies."[74] Beardsley suggested four persistent values found in the American culture: (1) a common concern for

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[72]Robert C. Angell, The Integration of American Society: A Study of Groups and Institutions (New York: McGraw-Hill Book Company, 1941), pp. 206-09.

[73]Gunnar Myrdal, An American Dilemma (New York: Harper and Brothers, 1944), p. xlvii.

[74]Saxon Graham, American Culture (New York: Harper and Brothers, 1957), p. 138.

progress; (2) an ultimate belief in the brotherhood of man; (3) respect for excellence; and (4) the recognition of a need for spiritual guidance.[75]

Williams likewise attempted to answer the question: What are the "Dominant Values" in the American culture? He stated that "Dominant and subordinate values 'for a group or social system as a whole' can be roughly ordered to these criteria:

1. Extensiveness of the value in the total activity of the system. What proportion of a population and of its activities manifest the value?
2. Duration of the value. Has it been persistently important over a considerable period of time?
3. Intensity with which the value is sought or maintained as shown by: effort, crucial choices, verbal affirmation and by reactions to threats to the value--for example, promptness, certainty, and severity of sanctions.
4. Prestige of value carriers--that is, of persons, objects or organizations considered to be bearers of the value. Culture heroes, for example, are significant indexes of values of high generality and esteem.[76]

Using these criteria, Williams identified certain value themes that emerge within the American culture. Stated in summative form these themes are classified as follows:

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[75]Florence E. Beardsley, "The Drowning Sphinx," Educational Leadership, XVIII (May, 1961), 480.

[76]Robin M. Williams, Jr., American Society: A Sociological Interpretation (New York: Knopf, Inc., 1960), pp. 409-10. (Hereinafter referred to as American Society.)

> . . . there are the quasi-values or "gratifications" . . . especially important in the section on "material comfort." Second we may identify the "instrumental interests" or means-values, for example, wealth, power, work, efficiency. . . . Third, we have the "formal-universalistic values of Western tradition": rationalism, impersonal justice and universalistic ethics, achievement, democracy, equality, freedom, certain religious values, value of individual personality. Fourth, there is a class of "particularistic, segmental, or localistic evaluations" that are best exemplified in racist-ethnic superiority doctrines and in certain aspects of nationalism.[77]

Thus, according to Williams, "American society is characterized by a basic moral orientation, involving emphases on active, instrumental mastery of the world in accordance with universalistic standards of performance."[78] Furthermore, Williams asserted that, "It is a pluralistic system in which it is not easy to secure unitary commitment to collective goals," thus, "It permits a wide range of goals for achievement."[79]

Cuber and Harper identified seven value themes in the American culture that are consistent with some of those previously reported. The seven value patterns are: monogamous marriage, freedom, acquisitiveness, democracy, education, monotheistic religion and science.[80]

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[77] Ibid., pp. 468-69.

[78] Williams, American Society, p. 470.

[79] Ibid.

[80] John F. Cuber and Robert A. Harper, Problems of American Society: Values in Conflict (New York: Harper and Brothers, 1948), p. 368.

Coleman in an earlier attempt to identify "American traits," agreed with the essence of Cuber and Harper's list. The predominant American traits according to Coleman are: associational activity; democracy, and belief and faith in it; belief in the equality of all as a fact and as a right; freedom of the individual in ideal and in fact; disregard of law--"direct action"; local government; practicality; prosperity and general material well-being; puritanism; emphasis on religion, and its great influence in national life; uniformity and conformity.[81]

Nelson, Ramsey, and Verner first classified a general framework for dealing with value orientations, and then listed those orientations that typically are found in the "American way of life." The orientations were classified according to: (1) the emphasis given some institution, such as the family or economic institution; (2) the interest in some segment of the population, such as the youth or the aged; and (3) the general criteria of decision making, such as belief in science or tradition.[82] From these general classifications, specific American value orientations were identified as follows:

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[81]Lee Coleman, "What Is American: A Study of Alleged American Traits," Social Forces, XIX, No. 4 (May, 1941), 498.

[82]Lowrey Nelson, et al., Community Structure and Change (New York: The MacMillan Company, 1964), p. 98.

1. Traditionalism: the uncritical adoption of precedents as the criterion of decision making.
2. Rationality: the uncritical adoption of consequences as the criterion of decision making.
3. External conformity: the uncritical adoption of group patterns as a criterion of decision making.
4. Achievement: a state of satisfaction based upon a choice among alternatives which results in a high position in the social structure for the person, and which brings self-respect along with respect and often envy from others.
5. Individualism: acceptance of decision making based upon the conviction that the best state of affairs is one in which self-reliant and independent men personally assume the responsibility for their own decisions without compulsion from external powers.
6. Democracy: the process of discussion and compromise whereby individuals or social units make a unitary decision which is binding upon all but where the majority position is modified to satisfy the minorities.
7. Material comfort: satisfaction in the possession of material items of the culture.
8. Progress: belief that socially acceptable trends are good.
9. Efficiency and practicality: selection of courses of action in terms of the least waste of time and effort.
10. Security: selection of alternative courses of action which involve the least risk of changing the status quo.
11. Hard work or Protestant ethic: the conviction that the individual is the master of his destiny through quantity of work performed and the practice of frugality.[83]

Now it is true that the value orientations described by the various writers reflect the idealized "American way of life," and consequently are not indicative of certain real conditions that exist in the contemporary American social setting. The current treatment

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[83] Ibid., pp. 111-12.

of minority groups is but one example of the difference between the "idealness" and "realness" of one value orientation, that of equality. The reasons for disparities among American value orientations are not, however, the problem of this discussion. Rather it is the purpose here to determine what the predominant American value orientations are; and to assess public education's attempts to sustain and further these values.

James Quillen listed six fundamental values that the American people want to preserve, enhance, and more fully understand through education:

> . . . the first of these is a recognition of the unique worth and dignity of every individual--a belief that individuals cannot be just means that they must always be ends as well, and that the good society rests on the fullest development of the individuality of each person. . . .
>
> A second value, which emerges from the first, is a belief in equality of opportunity for every individual to develop and use his potentialities regardless of race, creed, nationality background or economic circumstances. . . .
>
> A third value is a belief in basic rights and liberties for all. This is expressed in the American concern about civil liberties. . . .
>
> A fourth value is a belief that the best way to solve common problems and promote common concerns is through cooperation among equals. . . .
>
> A fifth value is a belief in the use of reason as the most effective way to solve problems. . . . The major function of education is to develop the intellectual potentialities of the individual so that he can use his mind effectively in disciplined thought to solve problems and direct effective action.
>
> A final value that is important in the American tradition is optimism and hope for the future. This has been called the "mission of America" and

> the "American dream"--the mission to preserve and extend liberty and individual opportunity and the dream of equality and greater well-being for all.[84]

Williams stated that certain cultural themes do pervade education:

1. Emphasis is put upon the practical usefulness of formal education. Contemplative or speculative thought art, highly abstract theoretical work are relatively little valued.
2. Emphasis is put upon competitive success.
3. Continuous and widespread stress is put upon conformity to group standards, largely those of broadly middle-class strata.
4. Great attention is paid to the creed of democratic values, and teacher-student relations are supposed to be "democratic."
5. In practice, public schools attempt to develop patriotic values and beliefs (the theme that Counts called "national solidarity").[85]

For the past several decades there have been many efforts to codify the major value orientations that public schools should seek to enhance. Various commissions, task forces, study groups, and organizations have recorded educational goals and objectives aimed at achieving one of the generally accepted purposes of public education, i.e., fostering democracy, or the American way of life. The writer does not wish to burden the reader with a lengthy, historical review of the attempts to prescribe standard goals for public education

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[84] I. James Quillen, "Values the American People Want Through Education," from "The Evolving Objectives of Education in American Life," The Educational Record, XXXIX (July, 1958), 222-29.

[85] Williams, American Society, p. 296.

(i.e. values); however, a brief summary of the major efforts is presented for a clearer understanding of the role public schools have played in promoting certain specified values.

The Commission on the Reorganization of Secondary Education formulated what have commonly become known as the "Seven Cardinal Principles of Secondary Education." Briefly stated, the principles are as follows: good health; command of fundamental processes; worthy home membership; vocational efficiency; good citizenship; worthy use of leisure time; and ethical character.[86] Though these statements were very general, they have greatly influenced subsequent efforts to list educational goals.

The Educational Policies Commission of the National Education Association classified the objectives of secondary education in four general categories. The four categories and selected specific objectives for each are:

1. Self-realization: skills in reading, writing, arithmetic, intellectual and aesthetic interests, good character.
2. Human relationship: respect for humanity, appreciation of the home.

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[86]"Cardinal Principles of Secondary Education," formulated by the Commission on the Reorganization of Secondary Education U.S. Office of Education Bulletin, No. 35 (1918).

3. Economic efficiency: appreciation of good workmanship, consumer skills, and knowledge of occupations and their requirements.
4. Civic responsibility: understanding of democratic processes, respect for law, appreciation of social justice.[87]

Havighurst divided the life span into age periods and then identified specific developmental tasks as educational objectives that are applicable to each age group. An examination of selected portions of his work sufficiently describe the many tasks viewed as desirable values to enhance. For "Middle childhood" some of the tasks are: learning to get along with age mates; developing fundamental skills in reading, writing, and calculating; developing conscience, morality and a scale of values; developing attitudes toward groups and institutions.[88] For "Adolescence" specific tasks identified are: achieving new and more mature relations with age mates of both sexes; selecting or preparing for an occupation; preparing for marriage and family life; developing intellectual skills and concepts necessary for civic competence; and acquiring a set of values and an ethical

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[87]Educational Policies Commission, The Purposes of Education in American Democracy (Washington, D.C.: National Education Association and the American Association of School Administrators, 1938).

[88]Robert J. Havighurst, Human Development and Education (New York: David McKay Company, 1953), pp. 25-41.

system as a guide to behavior.[89] Additional tasks for adult years were also listed. Taking on and achieving civic responsibility; adjusting to changing personal and interpersonal life patterns; maintaining an economic standard of living; and achieving happy family relationships are all viewed as tasks (goals) to be achieved in later life.[90]

Kearney prepared a statement of educational objectives for elementary education. Nine curriculum areas were considered as follows: physical development, health and body care; individual social and emotional development; ethical behavior standards, and values; social relations; the social world; the physical world; esthetic development; communication; and quantitative relationships.[91] The specific behavior for the curriculum area, "ethical behavior, standards, and values, is indicative of the desired values to be taught. For example, the pupil is to develop an awareness of property rights, and of truth and falsehood"; and "the pupil habitually acts in accord with a system of ethical values, although these are not always the same as adult values."[92]

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[89] Ibid., pp. 111-58.

[90] Ibid., p. 160.

[91] Nolan C. Kearney, Elementary School Objectives (New York: Russell Sage Foundation, 1953), pp. 34-35.

[92] Ibid., p. 68.

French and associates developed a list of educational objectives for the secondary school that was similar to the work of Kearney. The objectives for the general education program were classified under three maturity goals and four areas of behavioral competence. The maturity goals are:

1. Growth toward self-realization. Self-realization is described as the development of "the common kinds of behavior indicative of such personal growth and development as will enable them (the students) within the limits of their native environments, to live richer, more satisfying, more productive lives consonant with our ethical, aesthetic, and social standards and values.
2. Growth toward desirable interpersonal relations in small groups.
3. Growth toward effective membership or leadership in large organizations.[93]

The four areas of behavioral competence outlined by French are as follows:

1. Attainment of maximum intellectual growth and development.
2. Cultural orientation and integration.
3. Physical and mental health.
4. Economic competence.[94]

The major purposes of the secondary school program purported by French are oriented to developing individual competencies, and to developing capabilities to deal with civic responsibilities.

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[93]W. French and associates, Behavioral Goals of General Education in High School (New York: Russell Sage Foundation, 1957), pp. 92-102.

[94]Ibid.

The most recent attempt to develop a system of educational goals that reflect the American value orientations was conducted by the Commission on Educational Planning of Phi Delta Kappa. The final list of eighteen educational goals was gleaned from existing goal statements of over 600 school districts across the country. The eighteen goals are stated here in brief form:

1. Learn how to be a good citizen.
2. Learn how to respect and get along with people who think, dress, and act differently.
3. Learn about and try to understand the changes that take place in the world.
4. Develop skills in reading, writing, speaking, and listening.
5. Understand and practice democratic ideas and ideals.
6. Learn how to examine and use information.
7. Understand and practice the skills of family living.
8. Learn to respect and get along with people with whom we work and live.
9. Develop skills to enter a specific field of work.
10. Learn how to be a good manager of money, property, and resources.
11. Develop a desire for learning now and in the future.
12. Learn how to use leisure time.
13. Practice and understand the ideas of health and safety.
14. Appreciate culture and beauty in the world.
15. Gain information needed to make job selections.
16. Develop pride in work and a feeling of self-worth.
17. Develop good character and self-respect.
18. Gain a general education.[95]

The rationale for developing this list of eighteen goals was an effort to assist school officials, and individuals from the general public, to jointly determine those

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[95]Carrol Lang, "Setting Educational Goals," Speech given at workshop, Mott Leadership Training Program, Flint, Michigan, April 12, 1973.

items of most value that should be incorporated in the educative process of any given public school.

The many statements of educational goals and objectives that have been discussed herein are not to be construed as all inclusive, nor as limited to the references cited; however, those reviewed do represent the major attempts to deal with the fundamental question: What is the purpose of American public education? An examination of the predominant value orientations found in the American culture, and a similar examination of the many statements of the goals of public education in America, clearly reveal common themes. The recognition of the worth of the individual; the emphasis on civic and economic responsibility; the emphasis on learning to get along with others; the recognition of a moral and ethical code for behavior; the belief in the fundamental precepts of democracy; the recognition of the value of education to achieve intellectual and vocational competence; and, the belief that the "American dream" does exist, are all examples of specific value orientation that permeate the American culture and the institution of public education. How successful the public schools have been in achieving their stated goals is, of course, a subject for another discussion.

Values and the Appalachian Situation

The search of the literature revealed that investigations of the concept of values in relation to the Appalachian Region are virtually nonexistent. There have been attempts, however, to describe traditional characteristics of the Appalachian people, and more recent studies have been concerned with identifying changes that are occurring within the Appalachian culture--changes in life styles, communication patterns, and the individual's participation in the larger American society. From this information one can identify patterns of behavior that reflect specific value orientations, and it is in this context that the literature reviewed in this section is presented.

Jack Weller, in Yesterday's People: Life in Contemporary Appalachia, discussed the Appalachian situation. He based his comments on several years of intimate association with the people of the region. For the past few years, Weller's work has been considered one of the best descriptions of the realities of Appalachian life. At the conclusion of his work, Weller summarized the major differences that he found to exist between the Southern Appalachian and the Middle Class American with respect to personal characteristics, family life characteristics, and relationships with others. The comparative summary is essentially a description of contrasting value

orientations between the two groups, and for this reason it is especially germane to this discussion. Tables 2.1, 2.2, and 2.3 contain a summary of Weller's account.

Many of the characteristics purported by Weller reflect the essence of two sociological concepts, alienation and anomie, both of which have been used to describe the life conditions in Appalachia. The following descriptions of the two concepts should clarify this point for the reader.

Seaman identified five meanings of alienation:

1. Powerlessness: the expectancy or probability held by the individual that his own behavior cannot determine the occurrence of the outcomes, or reinforcements he seeks.
2. Meaningless: the individual is unclear as to what he ought to believe--when the individual's minimal standards for clarity in decision making are not met.
3. Normlessness: high expectancy that socially unapproved behaviors are required to achieve given goals.
4. Isolation: those persons who assign low reward value to goals or beliefs that are typically highly valued in the given society.
5. Self-estrangement: the degree of dependence of the given behavior upon anticipated future rewards.[96]

Regarding the concept, anomie, Merton hypothesizes that high anomie is associated with the existence of differences between culturally prescribed aspirations and

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[96] M. Seaman, "On the Meaning of Alienation," American Sociological Review, XXIV, 788-91.

TABLE 2.1.--A comparative summary of personal characteristics[97]

Middle Class American	Southern Appalachian
1. Emphasis on community, church, clubs, etc.	1. Individualism; self-centered concerns.
2. Thoughts of change and progress; expectation of change usually for the better.	2. Attitudes strongly traditionalistic.
3. Freedom to determine one's life and goals.	3. Fatalism.
4. Routine-seeker.	4. Action-seeker.
5. Self-assurance.	5. Sense of anxiety.
6. No particular stress on maleness.	6. Stress on traditional masculinity.
7. Use of ideas, ideals, and abstractions.	7. Use of anecdotes.
8. Acceptance of object goals.	8. Rejection of object goals.
9. Oriented to progress.	9. Oriented to existence.
10. Strong emphasis on saving and budgeting.	10. No saving or budgeting.
11. Desire and ability to plan ahead carefully.	11. No interest in long-range careful planning.
12. Placement of group goals above personal aims.	12. Precedence of personal feelings and whims over group goals.
13. Recognition of expert opinion.	13. Expert opinion not recognized.

[97]Jack Weller, Yesterday's People: Life in Contemporary Appalachia (Lexington: University of Kentucky Press, 1966), p. 161. (Hereinafter referred to as Yesterday's People.)

TABLE 2.2.--A comparative summary of family life characteristics[98]

Middle Class American	Southern Appalachian
1. Child-centered family.	1. Adult-centered family.
2. Responsibility for family decisions shared by husband and wife.	2. Male-dominated family.
3. "Togetherness" of husband and wife.	3. Separateness of husband and wife; separate reference groups.
4. Home tasks shared by husband and wife.	4. Sharp deleniation of home tasks between husband and wife.
5. Many family activities shared (vacations, amusements, etc.).	5. Few shared family activities.
6. Disciplined child-rearing; stress on what is thought best for the child's development.	6. Permissive child-rearing; stress on what pleases the child.
7. Family bound by common interest as well as emotional ties.	7. Family bound by emotional ties; few common interests.
8. Family a bridge to outside world.	8. Separation of family and outside world.

[98] Ibid.

TABLE 2.3.--A comparative summary of interpersonal relationship patterns[99]

Middle Class American	Southern Appalachian
1. Reference group less important.	1. Reference group most important.
2. Object-oriented life pattern.	2. Person-oriented life patterns.
3. Association between sexes.	3. Little or no association between sexes.
4. Strong pressure of status.	4. No status seeking.
5. Striving for excellence.	5. Leveling tendency in society.
6. Readiness to join groups.	6. Rejection of joining groups.
7. Ability to function in objective ways in a group.	7. Ability to function in a group only on a personal basis.
8. Attachment to work; concern for job security and satisfaction.	8. Detachment from work; little concern for job security or satisfaction.
9. Emphasis on education.	9. Ambivalence toward education.
10. Cooperation with doctors, hospitals, and "outsiders."	10. Fear of doctors, hospitals, those in authority, the well-educated.
11. Use of government and law to achieve goals.	11. Antagonism toward government and law.
12. Acceptance of the world.	12. Suspicion and fear of outside world.
13. Participation in organized amusements, cultural activities, etc.	13. Rejection of organized amusements cultural activities, etc.

[99] Ibid.

socially structured awareness for realizing these aspirations.[100] MacIver described anomie as "the absence of values that might give purpose or direction to life, the loss of intrinsic and socialized values, the insecurity of the hopelessly disoriented."[101]

Using the six classifications of value orientations suggested by F. Kluckhohn and Strodtbeck, Dr. Marion Pearsall elucidated "some contrasting value orientations" between the Southern Appalachian and the upper-middle class (professional) American. The results of her findings are summarized in Table 2.4.

There are writers who have disagreed with some of the characteristics Weller purported regarding Appalachian people. Ford stated that parents are becoming more interested in the educational advancement of their children and that vocational aspirations are increasing.[102]

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[100]Robert K. Merton, Social Theory and Social Structure (Glencoe, Ill.: Free Press, 1949), p. 728.

[101]Robert M. MacIver, The Ramparts We Guard (New York: The MacMillan Company, 1950), pp. 84-92.

[102]Thomas R. Ford, ed., The Southern Appalachian Region: A Survey (Lexington: University of Kentucky Press, 1969).

TABLE 2.4.—Some contrasting value orientations[8]

TABLE 2.4.--Some contrasting value orientations[103]

Underlying Questions	Southern Appalachian	Upper-Middle Class (Professionals)
What is the relation of man to nature (and supernature)?	Man subjugated to nature and God; little human control over destiny; fatalism	Man can control nature or God works through man; basically optimistic
What is the relation of man to time?	Present orientation; present and future telescoped; slow and "natural" rhythms	Future orientation and planning; fast; regulated by the clock, calendar, and technology
What is the relation of man to space?	Orientation to concrete places and particular things	Orientation to everywhere and everything
What is the nature of human nature?	Basically evil and unalterable, at least for others and in the absence of divine intervention	Basically good, or mixed good with evil; alterable
What is the nature of human activity?	Being	Doing
What is the nature of human relations?	Personal; kinship-based; strangers are suspect	Relatively impersonal; recognize nonkin criteria; handle strangers on basis of roles

[103]Weller, Yesterday's People, p. 6.

Donohew and Singh,[104] Plunket,[105] and Singh[106] concluded from their research that the Appalachian is not as pathological, not as problem creating, not as resistant to change as Weller asserted in his work. Donohew and Singh further stated that due to an increased and active participation by the citizenry of Appalachia, there seems to be traces of modern value orientations. The people are becoming more aware of problems which are beyond their immediate reference, and thus are breaking out of isolation barriers that were present in earlier years.[107]

Even though the research pertaining to "Appalachian value orientations" is quite limited, there is evidence of a particular value pattern that distinguishes the people of the region from the larger American society. More recent investigations have revealed that changes

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[104]Lewis Donohew and B. Krishna Singh, "Modernization of Life Styles," Community Action in Appalachia (Lexington: University of Kentucky Press, 1968).

[105]H. Dudley Plunkett, "Elementary School Teacher as an Interstitial Person: An Essay in Human Ecology and the Sociology of Communication" (unpublished Ph.D. dissertation, University of Chicago, 1967).

[106]B. Krishna Singh, "Modernization and Diffusion of Innovations: A Systems Analysis in a Rural Appalachian County" (unpublished Ph.D. dissertation, University of Kentucky, 1970).

[107]Lewis Donohew and B. Krishna Singh, "Communication and Life Styles in Appalachia," The Journal of Communication (September, 1969), 202-16.

are taking place within Appalachia regarding the inhabitants' life styles i.e., value orientations. Such changes are especially important to the intent of this study.

Implementing Community Education: Some Implications Regarding Values

> . . . All social institutions have a meaning, a purpose. That purpose is to set free and develop the capacities of human individuals without respect to race, sex, class or economic status. And this is all one with saying that the test of their value is the extent to which they educate every individual into the full stature of his possibility.
> John Dewey, Reconstruction in Philosophy, p. 147

The purpose of this section is to present evidence supporting the assertion that the community education philosophy does in fact reflect a different value orientation than that of traditional public education.

Ernest Melby provided a moving description of community education when he stated:

> (Community education) . . . an educational system which helps people do things for themselves. The key is getting people to do things. . . . If we give every man, every woman, and child in America a chance to take active part in education, we won't have to worry about shortages of buildings and teachers. We can get anything we want. At the same time if we have faith in our people, and respect our people, we can learn from them, and in working together they will come to respect and love each other. Think of the problems in human relations that would solve. . . . I'm convinced

> that what really educates people is not what they hear or what they read, but what they do.[108]

On another occasion Dean Melby was prompted to state: "To educate all the children, all the people; we must educate all the people of all the children."[109]

Misner listed four theses reflecting broad social values that a great majority of any given educational setting must approve if community education is to be successfully implemented. The theses are:

1. The potential evils of a technological civilization can be transformed into human assets only if the cooperative creation of community-life patterns within which socially significant growth of personality is guaranteed to all persons.
2. When education functions as a dynamic social activity, it represents the most appropriate means by which the processes and institutions of democracy can be perpetuated and extended.
3. To be realistic, education must seek learning situations within the activities and problems of community life.
4. The concept of educational administration must be reconstructed and extended to the end that it becomes a critical factor in the formulation and execution of broad social policy.[110]

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[108]Ernest D. Melby, "The Community Centered School," Speech given at a Workshop in Community Education, February 28, 1957, in Clarence H. Young and William A. Quinn, Foundations for Living (New York: McGraw-Hill Book Company, 1963), p. 216.

[109]Ernest O. Melby, Speech given at Mott Colloquium, Flint, Michigan, 1970.

[110]Paul J. Misner, "A Communication Center," in The Community School, ed. by Samuel Everett (New York: D. Appleton-Century Company, 1938), pp. 53-58. (Hereinafter referred to as Community School.)

The National Community School Education Association's statement of policy in 1968 reflected the essence of Misner's position:

> (Community education) is a comprehensive and dynamic approach to public education. It is a philosophy that pervades all segments of education programming and directs the thrust of each of them towards the needs of the community. . . . (Community education) affects all children, youth and adults directly or it helps to create an atmosphere and environment in which all men find security and self-confidence, thus enabling them to grow and mature in a community which sees its schools as an integral part of community life.[111]

Minzey described community education in this manner:

> Community education is not a combination of disjointed programs or an "add on" to the existing educational structure. It is an educational philosophy which has concern for all aspects of community life. It advocates greater use of all facilities in the community, especially school buildings which ordinarily lie idle so much of the time. It has concern for the traditional school program seeking to expand all types of activities for school-age children to additional hours of the day, week, and year. It also seeks to make the educational program more relevant by bringing the community into the classroom and taking the classroom into the community. It includes equal educational opportunities for adults in all areas of education: academic, recreational, vocational, avocational, and social. It is the identification of community resources and the coordination of these resources to attack community problems. And finally, it is the organization of communities on a local level so that representative groups can

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[111]National Community School Education Association, "Philosophy of Community Education," Second Annual Directory of Membership, 1968, p. 6.

> establish two-way communication, work on community problems, develop community power, and work toward developing that community into the best it is capable of becoming.[112]

Several writers have attempted to define the concept, "community school." This is not to imply that the terms, "community education" and "community school" are interchangeable. Quite the contrary. Whereas community education refers to a broadly based philosophy of education, the concept of community school refers to a specific, organized institution charged with operationalizing that educational philosophy. Nevertheless, the following comments explicitly identify the conceptual similarities between the two.

An excellent definition of the community school that describes in fact the essentials of community education was stated in this manner:

> A community school is a school which has concern beyond the training of literate, "right minded," and economically efficient citizens who reflect the values and processes of a particular social, economic or political setting. In addition to these basic education tasks, it is directly concerned with improving all aspects of living within the community in all the broad meaning of that concept in the local, state, regional, national, or international community. To attain that end, the community school is consciously used by the people of the community. Its curriculum reflects planning to meet the discovered needs of the community with changes in emphasis as circumstances indicate. Its buildings and physical facilities

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[112]Jack Minzey, "Community Education: An Amalgam of Many Views," Phi Delta Kappan, Community Education: Special Issue, LIV (November, 1972), 153.

> are at once a center for both youth and adults, who together, are actively engaged in analyzing and exploring possible solutions to those problems. Finally, Community Education is concerned that the people put solutions into operation to the end that living is improved and enriched for the individual and the community.[113]

Elsie Clapp expressed a similar definition of the community school education process as follows:

> First of all, it meets as best it can, and with everyone's help, the urgent needs of people, for it holds that everything that affects the welfare of the children and their families is its concern. Where does school end and life outside begin? There is no distinction between them. A community school is a used place, a place used freely and informally for all the needs of living and learning. It is, in effect, the place where learning and living converge.
>
> A community school foregoes its separateness. It is influential because it belongs to its people. They share its ideas and ideals, and its work. It takes from them and gives to them. There are no bounds, as far as I can see, to what it could accomplish in the social reconstruction if it had enough wisdom and insight, and devotion and energy. It demands all of these, for changes in living and learning are not produced by imparting information about different conditions or by gathering statistical data about what exists, but by creating by people, with people, and for people.[114]

Hanna and Naslund identified the following principles as criteria for implementing the community school:

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[113]Paul R. Hanna and Robert A. Naslund, "The Community School Defined," in National Society for the Study of Education, The Community School, Fifty-second Yearbook, Part II, ed. by Nelson B. Henry (Chicago: University of Chicago Press, 1953), p. 52. (Hereinafter referred to as National Society for Study of Education.)

[114]Elsie R. Clapp, Community Schools in Action (New York: Viking Press, 1939), pp. 89, viii.

1. The community school is organized and administered in a manner which would further actions in the light of the commonly accepted beliefs and goals of the society in which it operates.
2. Community members and school personnel co-operatively determine the community school's role in attacking problems and thus plan its curriculum.
3. Community members and school personnel alike function in seeking community problems for study and serve cooperatively in sensitizing the community to them.
4. The community school is but one of many agencies, independently attacking some problems, serving as a co-ordinating agency in other situations, and participating as a team-member in still other circumstances.
5. The community school uses the unique expertness of all community members and agencies as each is able to contribute to the program of the school and, in turn, is utilized by them as it can contribute to their efforts, all in the common cause of community betterment.
6. The community school is most closely oriented to the neighborhood and home community; nevertheless, solutions to local problems are sought not only in relation to local goals and desires but also in the light of the goals and desires of each wider community.[115]

Totten and Manley identified two views on "How shall schools be used?" A review of their comments reveals key dissimilarities. In the "Limited (Narrow) View" they reported the following:

1. The use of school is reserved almost entirely for the academic learning of children and youth.
2. Adults who have educational needs have limited opportunity to take classes or engage in other activities during the evening.
3. The curriculum is traditional, relatively inflexible, and based almost exclusively on

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[115]Paul R. Hanna and Robert A. Naslund, National Society for the Study of Education, The Community School, pp. 56-59.

book centered learning. Problems of the people and of the community are usually not incorporated as a part of the curriculum.

4. School personnel assume very little leadership in relating community problems to the work of the school, or in community development.
5. The only school-directed outlet for a child's natural curiosity and creativity must be through the formal school subject-matter program.[116]

In contrast to this "Limited View" the authors described "The Broad View" of how schools should be used:

1. There is increased use of facilities.
2. Many more persons of all ages are served by the school in some manner.
3. There is opportunity for creative activities for the children and adults, as an integral part of the school curriculum.
4. The broad view school which becomes a center of service to help all people learn how to fulfill their wants and needs, which takes the lead in community development and in the solution of social problems, may appropriately be called the "community school."[117]

The traditional, limited view regarding the purpose and function of public education has drawn much criticism for decades. Thirty years ago Florence Bingham condemned the traditional public education approach for its failure to meet real societal needs. Consider her statement:

> Many schools are like little islands set apart from the mainland of life by a deep moat of convention and tradition. Across this moat there is a drawbridge which is lowered at certain periods during the day

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[116] W. Fred Totten and Frank J. Manley, The Community School Basic Concepts, Function and Organization (Gelien, Mich.: Allied Education Council, 1969), pp. xx-xxi.

[117] Ibid., p. xxi.

> in order that the part-time inhabitants may cross over to the island in the morning and back to the mainland at night. After the last inhabitant of the island has left in the early afternoon, the drawbridge is raised. Janitors clean up the island and the lights go out. It never occurs to anyone on the mainland to go to the island after the usual daylight hours. The drawbridge stays up, and the island is left empty and lifeless through all the late afternoon and evening hours, all the early morning hours, and all day on Saturday and Sunday. The raised drawbridge collects cobwebs for seven days a week throughout a long summer vacation, for two weeks at Christmas, and for another week or more at Easter.[118]

The Montgomery County School System (Kentucky), which provides the setting for this investigation, is attempting to bring the "island" and the "mainland" closer together. In 1972, the board of education issued a "Statement of Educational Philosophy" that is indicative of their intent: "The Montgomery County Board of Education believes and is committed to the idea that the schools belong to all the people and that adults, as well as young people, should be offered the advantage of a continuing education."[119] A pilot community school education program was begun in September, 1972. The objectives of the program reflect a sincere effort to

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[118]Florence C. Bingham, ed.,"Community Life in a Democracy" (unpublished report, National Congress of Parents and Teachers, 1942), p. 34.

[119]Montgomery County Board of Education, "Statement of Educational Philosophy" (contained in an informational brochure about Montgomery County Community Schools, 1972).

make community education in Montgomery County a reality.

The stated objectives are:

1. To conduct a door-to-door needs assessment in the Carmargo Elementary School service area.
2. To prepare for employment, unemployed, and under-employed persons residing in Montgomery County through the development of programs in cooperation with local industry.
3. To develop and recruit for community school programs.
4. To develop a community referral center.
5. To develop cooperative services with other agencies.
6. To develop public library services through the community school.
7. To develop recreational programs for all age groups related both to immediate interests and to new interests that emerge.
8. To develop an adult learning center as part of the community school.
9. To provide social, educational, and recreational programs for the aging.
10. To develop on-going community school planning.
11. To supplement day-school curricula with after school enrichment activities.[120]

Thus, the fundamental question surfaces: What is public education supposed to be doing--what value orientations should be reflected? Samuel Everett listed several basic issues emerging from the previous question that should serve to summarize this section.

The issues according to Everett are:

All life is education,
versus:
Education is gained only in formal institutions of learning.

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[120] Montgomery County Rural Community School Demonstration Project Proposal, Montgomery County, Kentucky (September, 1972), p. 6.

Education requires participation,
versus:
Education is adequately gained through studying about life.
Adults and children have fundamental common purposes in work and play,
versus:
Adults are primarily concerned with work and children with play.
Public school systems should be primarily concerned with the improvement of community living and improvement of the social order,
versus:
School systems should be primarily concerned with passing on the cultural heritage.
The curriculum should receive its social orientation from major problems,
versus:
The curriculum oriented in relation to specialized aims of academic subjects.
Public education should be founded upon democratic processes and ideals,
versus:
The belief that most children and adults are incapable of intelligently running their own lives or participating in common group efforts.
Progress in education and in community living best comes through the development of common concerns among individuals and social groups,
versus:
Progress best comes through development of clear-cut social classes and vested interest groups which struggle for survival and dominance.
Public schools should be responsible for the education of both children and adults,
versus:
Public schools should only be responsible for the education of children.
Teacher-preparatory institutions should prepare youth and adults to carry on a community type of public education,
versus:
Such institutions should prepare youth and adults to perpetuate academic traditions and practices.[121]

And what shall public education be doing, and who shall be involved in deciding?

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[121]Samuel Everett, "An Analysis of the Programs," The Community School, pp. 435-57.

Summary

The purpose of this chapter has been to review the writings and research pertaining to values and value systems. The specific areas considered were:

(1) Clarifying the Meaning and Functions of Values and Value Systems;

(2) The Measurement of Values;

(3) Research Using Rokeach Value Survey;

(4) Values, the "American Way" and Traditional Public Education;

(5) Values and the Appalachian Situation;

(6) Implementing Community Education: Some Implications Regarding Values.

A review of the literature revealed conflicting views regarding values and value systems; however, certain items of commonality were identified that have implications for this study. Values are seen as enduring clusters of beliefs, thoughts, and attitudes, which determine and guide the behavior of individuals toward persons, situations, or ideas. Values transcend specific objects, or situations, and are viewed as abstract ideals organized in some manner and give meaning to man's experience and existence. The values an individual holds are formed by social, cultural and personality

factors, and tend to express religious, ideological, political, and interpersonal beliefs and attitudes. Values are arranged in a system (orientation) and people differ in the relative importance attached to a specific value.

Three primary directions taken in the psychological measurement of values were also identified:

(1) Measuring the values of groups or individuals;

(2) Identifying the origin and development of values within the individual;

(3) Determining the influence of values on one's life.

It was found that most value studies are guided by one of the following general hypotheses:

1. Values help to organize, guide, and direct behavior.

2. Many values are not explicitly or consciously held.

3. The value system of a culture tends to be self-maintaining.

4. Values can be measured through the use of attitude scales.

5. Values can be identified through content analysis of literature and other media.

6. A person's values tend to be consistent with the person's attitudes and perceptions of life.

7. An individual's values are influenced by the values of others.

Several methods have been used in attempts to measure values: polling techniques to determine what people say they want; analysis of goal statements; attitude scales; cross-cultural value comparisons; content analysis of various media; and the use of prescribed "ways to live" for individuals to choose among. The Rokeach Value Survey was found to be an efficient and reliable instrument for the measurement of values.

Common themes were identified between the "core of American values," and the values purported by traditional public education. Some examples of this are:

(1) The recognition of the worth of the individual;

(2) An emphasis on civic and economic responsibility;

(3) Loyalty to the established government;

(4) An emphasis on learning to get along with others;

(5) The recognition of moral and ethical code for behavior;

(6) A belief in the fundamental precepts of democracy;

(7) The recognition of the value of education in achieving intellectual and vocational competence;

(8) A belief in progress and the "American dream."

Differences were noted between the values of the Appalachian culture and the values of the larger American society. The Appalachian seems to be alienated and isolated from the modern urban, industrialized "American way of life," and tends to reflect traditional and rigid value orientations. More recent investigations suggest that changes in these life styles are taking place.

Evidence from the literature supported the assertion that the philosophy of community education and the community school approach to public education reflect a broader more dynamic value orientation than traditional approaches to education. Community education concerns itself with all aspects of living within the community. It is concerned with meeting the many educational needs (academic, social, vocational, avocational) of children, youth, and adults. The curriculum is flexible and centers around the contemporary needs of society. In a true community education setting, lay citizens, school officials, and various community agencies join forces in attempting to solve community problems and improve community living. Community education advocates greater use of physical and human resources and recognizes that a major function of education is to provide needed

services to all citizens. Thus, in a very real sense community educators must take an active part in the formulation and execution of broad social policy. In effect community education attempts to bring the "island" and the "mainland" closer together.

CHAPTER III

PLAN OF THE STUDY

This study of values and value systems was conducted in three phases:

Phase I - the subjects were selected to participate in the study.

Phase II - the Rokeach Value Survey, a personal information survey and a specially developed school opinion survey were administered to the subjects.

Phase III - the data were collected, organized, and analyzed using selected statistical methods. The findings, conclusions, and recommendations were synthesized and are explicated in this document.

Defining the Population

Description of Montgomery County, Kentucky

Montgomery County is a rural Appalachian county with a population of approximately 15,000. Many of the

educational and socio-economic problems that envelop the Appalachian region can be identified within Montgomery County. For example, the median level of formal education is 8.5 years for all residents. The median family income is approximately $3,200. A high rate of unemployment and underemployment are evidenced in the county. Inadequate housing and insufficient health care are additional problems confronting the residents.[1]

The Montgomery County school system has begun the task of trying to deal with the previously identified problem areas. A pilot community school program was developed to determine if a broader, more inclusive approach to education could be effective in alleviating various community problems. A description of the school system's efforts was outlined in Chapter II.[2]

Approximately 10,000 persons reside within the county school district and are served by the county school system. As of January, 1973, there were 2,935 students enrolled in the kindergarten (pilot program) through twelfth-grade program. Approximately 90 per cent of these students reside in outlying rural areas and are

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[1]Montgomery County Schools, Neighborhood Facilities Proposal (1971), pp. 18-22. (Taken from 1970 Bureau of Census statistics.)

[2]Montgomery County Rural Community School Demonstration Project Proposal, Montgomery County, Kentucky (September, 1972), p. 6.

bused to school. Adult education, youth and adult enrichment activities, and youth and adult recreation activities are being developed through the community school program. The school is also working with other elements of the community in an effort to marshall the many resources within the county to more effectively serve the varied needs of all citizens.[3] For these reasons, Montgomery County was selected as the setting for this investigation.

Selection of the Populations

The problem of sampling is a crucial factor in survey research. Mouly expressed this concern when he stated: "The problem of sampling is of primary concern in all survey studies, for unless the sample on the basis of which data are collected is representative of the population selected for investigation, the conclusions cannot apply to that population."[4] In this study three groups were identified within the school district: (1) the seniors in high school; (2) the general public members of the school-advisory committee; and (3) the certified professional educators. For the intent of this study it was determined these three groups could

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[3] Ibid., pp. 4-14.

[4] George J. Mouly, The Science of Educational Research (New York: American Book Company, 1963), p. 235.

sufficiently represent those persons who are more closely associated with the educational process in Montgomery County, and thus would allow for a degree of generalizing to the larger, rural Appalachian setting.

A total of 312 individuals comprised the three populations for this study. Of this number there were 129 students, 70 general public members of the school-advisory committee, and 113 educators. All of the subjects participated on a voluntary basis. The number of subjects from each group responding to the survey was 127 students, 43 general public members, and 99 educators.

Instrumentation

A three-part survey instrument was used for this study. The Value Survey, developed by Milton Rokeach of Michigan State University, was the major research tool selected to measure the values and value systems of the participants in the study. Form E of the Value Survey was used with his permission. The instrument consists of two mimeographed pages of values, the first containing the eighteen terminal values and the second containing the eighteen instrumental values. Both sets of values are listed in Tables 3.1 and 3.2.

The respondent is asked to rank each set of values from 1-18. The directions for Form E are as follows:

TABLE 3.1.--The terminal values and defining phrases.[5]

Terminal Values
A Comfortable Life (a prosperous life)
An Exciting Life (a stimulating, active life)
A Sense of Accomplishment (lasting contribution)
A World at Peace (free of war and conflict)
A World of Beauty (beauty of nature and the arts)
Equality (brotherhood, equal opportunity for all)
Family Security (taking care of loved ones)
Freedom (independence, free choice)
Happiness (contentedness)
Inner Harmony (freedom from inner conflict)
Mature Love (sexual and spiritual intimacy)
National Security (protection from attack)
Pleasure (an enjoyable, leisurely life)
Salvation (saved, eternal life)
Self-Respect (self-esteem)
Social Recognition (respect, admiration)
True Friendship (close companionship)
Wisdom (a mature understanding of life)

[5]Milton Rokeach, Value Survey, Form E, p. 2.

TABLE 3.2.--The instrumental values and defining phrases.[6]

Instrumental Values
Ambitious (hard-working, aspiring)
Broadminded (open-minded)
Capable (competent, effective)
Cheerful (lighthearted, joyful)
Clean (neat, tidy)
Courageous (standing up for your beliefs)
Forgiving (willing to pardon others)
Helpful (working for the welfare of others)
Honest (sincere, truthful)
Imaginative (daring, creative)
Independent (self-reliant, self-sufficient)
Intellectual (intelligent, reflective)
Logical (consistent, rational)
Loving (affectionate, tender)
Obedient (dutiful, respectful)
Polite (courteous, well-mannered)
Responsible (dependable, reliable)
Self-Controlled (restrained, self-disciplined)

[6] Ibid., p. 3.

> Below is a list of eighteen values arranged in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life.
>
> Study the list carefully. Then place a 1 next to the value which is most important for you, place a 2 next to the value which is second most important to you, etc. The value which is least important, relative to the others, should be ranked 18.
>
> Work slowly and think carefully. If you change your mind, feel free to change your answers. The end result should truly be how you really feel.[7]

Research by Rokeach and others using the Value Survey has shown that respondents rank the terminal and instrumental values in a manner reliable enough for research purposes. For Form E, the reliabilities range from about .10 to the high .90's for the terminal values and from about -.20 to the high .90's for the instrumental values. The reliabilities of individual value rankings have also been computed. For the terminal values, the reliabilities range from .51 for A Sense of Accomplishment to .88 for Salvation. The average reliabilities of the individual terminal values is approximately .65. The reliabilities of the instrumental values range from .45 for Responsible to .70 for Ambitious with an average reliability of about .60 for each of the instrumental values.[8] A summary of the reliability scores for the Value Survey, Form E is contained in Table 3.3.

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[7] Ibid.

[8] Rokeach, Measurement of Values, p. 28.

TABLE 3.3.--Frequency distributions of value system reliabilities obtained for Form E.[9]

Reliability	Terminal Value Scale	Instrumental Value Scale
.90 - .99	11	5
.80 - .89	54	26
.70 - .79	45	49
.60 - .69	35	31
.50 - .59	27	28
.40 - .49	9	20
.30 - .39	3	10
.20 - .29	2	7
.10 - .19	3	6
.00 - .09		2
-.10- -.01		4
-.20- -.11		1
N =	189	189

[9] Ibid.

A Personal Information Survey was also used to collect selected demographic and personal data from each subject. A copy of the personal information form for each group is contained in Appendix A.

The third part of the research instrument was a specially designed School-Opinion Survey. Each subject was asked to respond to selected elements of the community education effort in Montgomery County. Prior to being included in the research instrument, the items were field tested to determine their feasibility for use in this investigation. A copy of the School-Opinion Survey is contained in Appendix A.

Collection of the Data

Two methods of data collection were employed in this study: (1) a mail survey and (2) a group meeting situation where subjects responded to the survey. The Value Survey and School-Opinion Survey were administered to all subjects in the same form. The Personal Information Survey was essentially the same, however, certain adaptations were necessary for each of the groups (e.g., occupation and age of students were considered as constants). In addition, a letter of transmittal (see Appendix B) from the superintendent of schools accompanied the mail survey to the general public sample.

For the general public group, the research instruments and a letter of transmittal were sent to

each of the seventy members of the school-advisory committee. The purpose of the study was explained, and specific directions for completing the survey were given. Each subject responded on a voluntary basis. The instruments were coded so that follow-up efforts could be conducted. A total of forty-three subjects (61% of the total group) returned the requested information in a pre-addressed, pre-stamped envelope included in the mail survey.

The sample of students was assembled as a group during a designated period of the school day. The research instruments were distributed, the purpose of the study was explained, and appropriate directions for completing the survey were given. A total of 127 high school senior students elected to participate in the study. This number represents 98 per cent of the selected student group.

For the group of educators the same procedure as that used for the students was employed. The certified personnel of each of the three schools in the district assembled as a group at their respective school buildings. The central administrative staff assembled as a group in the superintendent's office. Each of these four groups was administered the instruments on different days. The instruments were distributed, the purpose of the study was explained, and appropriate directions were

given. Ninety-nine certified professional educators responded to the survey, which represents 88 per cent of the educator group.

The response to the survey was more than adequate to establish a representative value system for each of the three groups. For the purposes of this study such a representation was essential. The reader should note that this researcher conducted all aspects of the study reported herein.

Analysis of the Data

The statistical analysis of the data was executed through the facilities of the Computer Laboratory of Michigan State University. The responses of each individual in the study were tabulated and placed on data cards. The research office of the College of Education assisted in writing the appropriate computer program for data analysis.

The following methods of statistical analysis were selected to achieve the desired outcomes of this study:

1. To determine patterns among the reported value systems of the three groups, a mean score was computed for each value, and, in turn these scores were ranked from 1-18 for each set of values.

2. To determine the degree that each group was homogeneous in their reported value systems, variance scores for each group were computed. The level of homogeneity of the groups may then be compared.

3. To determine differences that exist among the reported value systems of each group, based on the selected variables, the Kruskal-Wallis H Test was used, with .05 established as the level of significance.

4. To determine the patterns of opinion from the total sample regarding the School-Opinion Survey, the percentage of total sample responses to each item was computed. Mean scores on each item were also derived.[10]

All the statistical analysis techniques employed in this study were based on formulas from Chao, Statistics: Methods and Analyses.[11]

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[10]The intent of this portion of the study was to determine the degree of total sample consensus on selected elements of community education in Montgomery County. Consequently, sophisticated analysis techniques were not necessary to achieve the desired results.

[11]Lincoln L. Chao, Statistics: Methods and Analyses (New York: McGraw-Hill Book Company, 1969).

Summary

The purpose of Chapter III has been to present the plan of this study. The population was defined, the setting of the study was described, and the manner in which the subjects were selected was explained. The research tools used in this investigation were presented and pertinent information about each was given. The procedures for collecting and analyzing the data were outlined in detail.

In Chapter IV, the analysis of these data is presented.

CHAPTER IV

ANALYSIS OF THE DATA

The purpose of this study has been to determine the value priorities of three groups in a public school district; to determine differences and similarities that exist among the three groups; and to ascertain the opinions of the three groups regarding selected elements of community education in the district. Research questions were posed in Chapter I to direct the intent of this investigation. In this chapter the general research questions are restated; the analysis of the related data is given; and an interpretation of the findings is presented.

The major method of statistical analysis employed in this study was the Kruskal-Wallis H test. Named after William H. Kruskal and W. Allen Wallis, the H test does not require the assumptions of normality of the population distribution and of homogeneity of variance. All

it assumes is that the random variable on which the various groups are to be compared is "continuously" distributed.[1]

The formula for the test statistic H is as follows:

$$H = \frac{12}{N(N+1)} \sum_{k=1}^{K} \frac{R_k^2}{N_k} - 3(N+1)$$

The resulting H value is compared with the critical χ^2 value taken from a table of χ^2 values at a given level of significance for K samples -1 degrees of freedom. An H value greater than the critical χ^2 value indicates a significant difference between the sample groups. The level of significance established for this investigation was .05.

Group variance scores on each of the thirty-six values were also computed from which the homogeneity of group responses can be compared. Finally, for the School Opinion Survey, the responses to each item were tabulated, and percentage scores were derived to determine the overall opinions regarding selected community education elements in the school district.

Research Question I:

What is the reported value hierarchy for the students, general public, and educators?

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[1]Lincoln L. Chao, Statistics: Methods and Analyses (New York: McGraw-Hill Book Company, 1969), p. 447.

Terminal Values

The student group gave preference to the values Happiness, Freedom, A World at Peace and True Friendship. Low priority was given to Social Recognition, National Security, Inner Harmony, and A World of Beauty. The values, Salvation, Family Security, Self-Respect, and Wisdom were viewed as most important by the general public, while low priority was given to Social Recognition, An Exciting Life, Pleasure, and A World of Beauty. The educators preferred Family Security and Salvation (equal importance), Self-Respect, Happiness, and Freedom, with Social Recognition, A World of Beauty, Equality, and An Exciting Life being their least preferred terminal values.

The general public and educators indicated general agreement on both extremes of the value rankings. Both groups preferred Family Security, Salvation, and Self-Respect, while Social Recognition, An Exciting Life, and A World of Beauty were least preferred. The students agreed with the educators on one value of high priority, Freedom, and with both the general public and educators on the low priority given to A World of Beauty. Similarly all three groups ranked Social Recognition as the terminal value of least preference. The distribution of the reported terminal value system for each group is given in Table 4.1.

TABLE 4.1.--Distribution of terminal values ranking for students, general public, and educators

Rank	Student Values	General Public Values	Educator Values
1	Happiness	Salvation	Family Security
2	Freedom	Family Security	Salvation
3	A World at Peace	Self-Respect	Self-Respect
4	True Friendship	Wisdom	Happiness
5	Wisdom	Freedom	Freedom
6	Self-Respect	A World at Peace	Inner Harmony
7	Family Security	Happiness	Wisdom
8	Mature Love	Inner Harmony	A Sense of Accomplishment
9	A Comfortable Life	A Sense of Accomplishment	A World at Peace
10	Salvation	True Friendship	True Friendship
11	A Sense of Accomplishment	Mature Love	Mature Love
12	An Exciting Life	Equality	A Comfortable Life
13	Equality	A Comfortable Life	National Security
14	Pleasure	National Security	Pleasure
15	A World of Beauty	A World of Beauty	An Exciting Life
16	Inner Harmony	Pleasure	Equality
17	National Security	An Exciting Life	A World of Beauty
18	Social Recognition	Social Recognition	Social Recognition

Instrumental Values

The students gave high priority to the values Honest, Responsible, Loving, Ambitious, and low preference for Imaginative, Logical, Obedient, and Intellectual. The general public group preferred Honest, Responsible, Forgiving, Self-Controlled, and viewed as less important, Imaginative, Cheerful, Logical, and Intellectual. The educators saw themselves as being Honest, Responsible, Capable, and Ambitious, and gave low priority to the values, Obedient, Imaginative, Logical, and Polite.

More similarity was noted among the three groups instrumental value rankings than the terminal value rankings. All three groups ranked as their first and second preference the values Honest and Responsible, while low priority was given to the values Imaginative and Logical. A summary of the distribution of the reported instrumental value system for each group is contained in Table 4.2.

Research Question II:

How does each group rank the moral and competence (instrumental values) values?

The instrumental values may be classified as either moral or competence values. When these values are violated feelings of guilt or shame may result.[2] All

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[2]Rokeach, "Value Systems in Religion," p. 6.

TABLE 4.2.--Distribution of instrumental value rankings for students, general public, and educators

Rank	Student Values	General Public Values	Educator Values
1	Honest	Honest	Honest
2	Responsible	Responsible	Responsible
3	Loving	Forgiving	Capable
4	Ambitious	Self-Controlled	Ambitious
5	Clean	Broadminded	Loving
6	Self-Controlled	Loving	Broadminded
7	Cheerful	Ambitious	Self-Controlled
8	Forgiving	Courageous	Intellectual
9	Independent	Helpful	Independent
10	Polite	Capable	Forgiving
11	Broadminded	Independent	Cheerful
12	Capable	Polite	Helpful
13	Helpful	Clean	Courageous
14	Courageous	Obedient	Clean
15	Intellectual	Intellectual	Polite
16	Obedient	Logical	Logical
17	Logical	Cheerful	Imaginative
18	Imaginative	Imaginative	Obedient

three groups in this investigation tended to give priority to the moral values and regarded as less important the competence values. The distribution of these values for the three groups is contained in Table 4.3.

Research Question III:

Are there differences in the reported value systems among the three groups?

Using the Kruskal-Wallis H test of significance, the mean scores of twelve terminal values were found to be different among the three groups at the .05 level of significance. The twelve values are: A Comfortable Life, An Exciting Life, A Sense of Accomplishment, A World at Peace, A World of Beauty, Equality, Family Security, Inner Harmony, Social Recognition, Self-Respect, Salvation, and Pleasure. The most notable differences were found among the values Salvation, Inner Harmony, and Family Security. A summary of the differences among the three groups is contained in Table 4.4.

Using the same test of significance, the mean scores of eight instrumental values were found to be different: Capable, Cheerful, Clean, Forgiving, Honest, Intellectual, Obedient, and Responsible. Cheerful and Clean had the highest level of significant difference, $p = .0000$, and Intellectual was different at $p = .0014$. The educators ranked Intellectual eighth, while the general public and students ranked it fifteenth. The

TABLE 4.3.--The moral and competence value (instrumental values) distribution of students, general public, and educators

Rank	Student		General Public		Educator	
	Moral Values	Competence Values	Moral Values	Competence Values	Moral Values	Competence Values
1	Honest		Honest		Honest	
2	Responsible		Responsible		Responsible	
3	Loving		Forgiving			Capable
4		Ambitious	Self-Controlled			Ambitious
5	Clean			Broadminded	Loving	
6	Self-Controlled		Loving			Broadminded
7				Ambitious	Self-Controlled	
8	Forgiving					Intellectual
9		Independent	Helpful			Independent
10	Polite			Capable	Forgiving	
11		Broadminded		Independent		
12		Capable	Polite		Helpful	
13	Helpful		Clean			
14			Obedient		Clean	
15		Intellectual		Intellectual	Polite	
16	Obedient			Logical		Logical
17		Logical				Imaginative
18		Imaginative		Imaginative	Obedient	
	Cheerful[a]		Cheerful[a]		Cheerful[a]	
	Courageous[a]		Courageous[a]		Courageous[a]	

[a]These values are not classified as either moral or competence values.

TABLE 4.4.--Terminal value rankings for students, general public, and educators

Values	Students		General Public		Educators		Kruskal-Wallis	
	N=127		N=43		N=99		H-Test	
	Mn	Rk	Mn	Rk	Mn	Rk	H=	P=
A Comfortable Life	8.74	9	11.67	13	10.06	11	12.9975	.0134[a]
An Exciting Life	10.17	12	13.77	17	12.76	14	22.2654	.0000[a]
A Sense of Accomplishment	10.15	11	8.72	9	8.31	7	8.6320	.0134[a]
A World at Peace	7.31	3	7.70	6	8.53	8	4.1040	.0128[a]
A World of Beauty	11.28	15	13.12	15	13.32	16	7.5000	.0235[a]
Equality	10.50	13	10.74	12	13.23	15	15.9713	.0003[a]
Family Security	8.68	7	4.67	2	6.06	1[b]	28.4972	.0000[a]
Freedom	7.07	2	7.65	5	7.36	4	1.4529	.4836
Happiness	6.98	1	8.21	7	6.45	3	4.2738	.1180
Inner Harmony	11.45	16	8.53	8	7.53	5	36.0379	.0000[a]
Mature Love	8.69	8	10.35	11	9.44	10	4.0270	.1335
National Security	12.06	17	11.88	14	11.80	12	.0678	.9666
Pleasure	10.60	14	13.65	16	12.57	13	17.4878	.0002[a]
Salvation	9.24	10	3.02	1	6.06	1[b]	38.3555	.0000[a]
Self-Respect	8.60	5	6.53	3	6.25	2	17.9771	.0001[a]
Social Recognition	12.75	18	14.60	18	14.35	17	10.9067	.0043[a]
True Friendship	8.24	4	9.14	10	8.87	9	2.4578	.2926
Wisdom	8.54	5	7.02	4	8.04	6	3.4318	.1798

[a]Values with mean scores different at the .05 level of significance

[b]Values with identical rank

mean scores for Honest and Responsible were different at .05, however, in the overall rankings the three groups ranked them in the first two priority positions. The instrumental value systems for the three groups is reported in Table 4.5.

Research Question IV:

Are there differences among the reported value systems of the three groups based on selected variables?

Analysis was conducted on the data to determine if differences existed within each of the groups' value systems based on the variables: age, sex, family income, Appalachian native, number of years, if any, lived outside Appalachia, and education level. In each case the group variable was held constant and the selected variables were introduced for individual analysis. The following portion of this chapter presents the findings for each of the groups. For each test of significance the .05 alpha level was used.

Student Group (N=127)

Sex

The mean scores of six values were differentiated by sex. Males indicated more preference for the terminal value, An Exciting Life and the instrumental value, Ambitious. Females indicated significantly higher

TABLE 4.5.--Instrumental value rankings for students, general public, and educators

Values	Students N=127		General Public N=43		Educators N=99		Kruskal-Wallis H-Test	
	Mn	Rk	Mn	Rk	Mn	Rk	H=	P=
Ambitious	7.43	4	8.58	7	8.65	4	5.0958	.0782
Broadminded	9.90	11	8.23	5	8.77	6	5.5753	.0616
Capable	10.17	12	9.37	10	8.01	3	13.4204	.0012[a]
Cheerful	8.59	7	13.09	17	9.91	11	26.7468	.0000[a]
Clean	7.60	5	10.95	13	10.74	14	25.4084	.0000[a]
Courageous	10.73	14	8.77	8	10.26	13	4.8949	.0865
Forgiving	8.80	8	6.98	3	9.54	10	8.3914	.0151[a]
Helpful	10.50	13	9.19	9	10.02	12	2.5495	.2795
Honest	5.34	1	3.42	1	3.49	1	14.9781	.0006[a]
Imaginative	14.43	18	14.02	18	13.09	17	5.0912	.0784
Independent	8.92	9	10.58	11	9.48	9	3.7383	.1543
Intellectual	11.54	15	12.00	15	9.32	8	13.1633	.0014[a]
Logical	12.79	17	12.23	16	11.80	16	3.8436	.1463
Loving	7.21	3	8.37	6	8.70	5	4.4939	.1057
Obedient	11.94	16	11.23	14	13.33	18	8.5571	.0139[a]
Polite	9.87	10	10.88	12	11.33	15	5.4157	.0667
Responsible	7.08	2	5.05	2	5.61	2	8.9960	.0111[a]
Self-Controlled	8.11	6	8.05	4	8.95	7	1.7969	.4072

[a]Values with mean scores different at the .05 level of significance

priority for the terminal values, Equality and Happiness, and the instrumental values, Honest and Loving.

Family Income: (under $5,000) ($5,000-$9,000) ($10,000-$15,000) (over $15,000)

The terminal values, National Security and Wisdom, were differentiated by income level, with the $10,000-$15,000 group giving more priority to both values. The instrumental values found to be different were Forgiving, Helpful, Logical, and Responsible. Of the four income levels, the under $5,000 group gave higher priority to Forgiving and Helpful, and the $10,000-$15,000 group higher priority to Logical and Responsible.

Native, Nonnative of Appalachia

No difference was found on the preference given any of the thirty-six values between the students who were natives or nonnatives of Appalachia.

General Public Group (N=43)

Age Group: The Age Groupings for the General Public were the Following: 20-30, 31-40, over 40

The terminal values True Friendship and Wisdom had mean scores that were differentiated by age. The over-40 age group indicated a higher priority for True Friendship while the 20-30 age group indicated more preference for Wisdom.

The instrumental values differentiated by age group were Broadminded, Cheerful, Clean, Courageous, and Imaginative. The 20-30 age group indicated a higher preference for Broadminded, Courageous, and Imaginative; the 31-40 age group more preference for Clean; and the over-40 age group preferred Cheerful.

Sex

The terminal values, A Comfortable Life and Equality; and the instrumental value, Intellectual, were ranked differently by general public males and females. The male subjects indicated more preference for A Comfortable Life, and the females more preference for Equality and Intellectual.

Family Income

Wisdom and Ambitious were differentiated by income level for the general public group. Those persons with a family income greater than $10,000 preferred the terminal value Wisdom, and the instrumental value, Ambitious. The $10,000-$15,000 income group indicated more preference for both values.

Native, Nonnative of Appalachia

The terminal values, A Sense of Accomplishment, Inner Harmony, National Security, True Friendship; and the instrumental values, Clean, Imaginative, Polite, and Self-Controlled were ranked significantly different

by the native, and nonnative Appalachians. The Appalachian native group indicated more preference for Inner Harmony, National Security, True Friendship, Clean, and Polite, while the nonnative group gave higher priority to A Sense of Accomplishment, Imaginative, and Self-Controlled.

Number of Years Lived Outside Appalachia

The terminal value, Inner Harmony, was the only value differentiated by number of years lived outside Appalachia. Those subjects who had lived at least five years, but less than eight years outside Appalachia indicated more preference for the value, Inner Harmony.

Educator Group (N=99)

Age Group: The Age Group Categories for the Educators Were as Follows: 20-30; 31-40; Over 40

The terminal values, A Sense of Accomplishment, Mature Love, and Pleasure; and the instrumental values, Broadminded, Clean and Loving were ranked different by the three age groups. The 20-30 age group showed more preference for Mature Love, Pleasure, Broadminded, and Loving; the 31-40 age group more preference for Clean; and the over-40 age group indicated a higher priority for A Sense of Accomplishment.

Sex

Four values were differentiated by sex. The male educators indicated more preference for the instrumental values Capable, while the female educators indicated a higher priority for the terminal value Happiness, and the instrumental values Cheerful and Independent. No difference was found in the priority given any of the terminal values.

Family Income

Three income levels were established to compare the value rankings of the educators: ($5,000-$9,999) ($10,000-$15,000) (over $15,000). Terminal values found to be different were Salvation, True Friendship, and Wisdom. Helpful and Imaginative were the two instrumental values that were differentiated by family income. The lower income group gave higher priority to True Friendship and Helpful; the middle income level, higher priority for Salvation and Wisdom; and the higher income level indicated more preference for Imaginative. It should be noted, however, that all three educator income groups indicated low priority for Imaginative, ranking the value either seventeenth (the middle and higher income levels) or eighteenth (the lower income levels).

Native, Nonnative of Appalachia

The educators who were natives of Appalachia indicated the highest priority for the terminal value Salvation, ranking it as their most important terminal value. The nonnatives of Appalachia showed more preference for A World at Peace and Wisdom. No differences were found among any of the instrumental values.

Number of Years Lived Outside Appalachia

No differences were noted in the preference given any of the terminal values. Differences were noted in the ranking of the instrumental values Broadminded, Forgiving, Honest, Logical, and Polite. The educators who had never lived outside Appalachia showed more preference for Broadminded. Those educators who had lived outside Appalachia at least one year but less than five years indicated a higher priority for the value Logical; and those who had lived eight years or more outside Appalachia reported a higher preference for Forgiving, Honest, and Polite. Even though there was a difference in the mean score for Honest, all four of the sub-groups ranked it as the most important instrumental value.

Education Level

The terminal values, A Comfortable Life, An Exciting Life, and Salvation; and the instrumental values Ambitious and Polite were differentiated by education

level. The educators who had completed the bachelor of arts degree indicated a higher preference for A Comfortable Life; those who had a bachelor of science degree more preference for Salvation and Polite; and those who completed post-Masters' degree work indicated a higher priority for An Exciting Life and Ambitious.

All of the data pertaining to Research Question IV is contained in Appendix C, Tables C.1 through C.18.

Research Question V:

Is one of the groups internally more homogeneous in their reported value systems?

To determine the homogeneity of the reported value systems for the three groups, group variance scores for each of the thirty-six values were computed. A value-by-value comparison revealed that the general public group had consistently lower variance scores (on twenty-one of the thirty-six values) thus, reflecting a reported value system that was more homogeneous than the student or educator group. By contrast, the students had the greatest variability in their reported values systems, thus reflecting a low degree of homogeneity. The Grand Mean and variance scores for the reported value systems of each group is contained in Appendix C, Table C.19.

Research Question VI:

What are the opinions of the three groups regarding selected elements of community education in the school district?

A series of items relating to community education comprised the School Opinion Survey. Each of the subjects was asked to respond to the survey, and the results of those comments are presented at this time. For purposes of this portion of the study percentage scores on each item are reported.

Question One on the School Opinion Survey required the subjects to make a determination of those elements of community education that should be included in a total school program. A list of twelve such items was developed and is contained in Table 4.6.

More than 50 per cent of the total sample indicated that each of the twelve elements should be included in the school program. Based on the percentage of positive responses, those items that appeared to be of most importance were:

(1) Vocational training for high school students;

(2) Career counseling for youth and adults;

(3) Vocational training for adults;

(4) Basic education GED program for adults.

Those items that appeared to be of lesser importance were:

(1) Pre-school programs;

(2) Programs for family activities;

(3) Cultural enrichment activities for all citizens;

(4) Programs for senior citizens.

TABLE 4.6.--Summary of responses to question one, School Opinion Survey (N=269)

Question--Included in the total school program should be which of the following:

Item	Student		General Public		Educator		Total Sample	
	#Yes	%	#Yes	%	#Yes	%	#Yes	%
A Basic Education/GED Program for Adults	76	59.84	32	74.42	80	80.81	188	69.89
Vocational Training for Adults	81	63.78	31	72.09	80	80.81	192	71.38
Vocational Training for High School Students	107	84.25	40	93.02	93	93.94	240	89.22
Career Counseling for Youth and Adults	84	66.14	39	90.70	81	81.82	204	75.84
Cultural Enrichment Activities for all Citizens	43	33.86	25	58.14	78	78.79	146	54.28
Recreational Activities for All Citizens	79	62.20	28	65.12	76	76.77	183	68.03
Special Programs for Senior Citizens	57	44.88	25	58.14	66	66.67	148	55.02
Special Programs for the Handicapped Citizens	72	56.69	29	67.44	77	77.78	178	66.17
Programs for Family Activities	47	37.01	22	51.16	69	69.70	138	51.30
Health Education Programs for all Citizens	64	50.39	27	62.79	66	66.67	157	58.36
Kindergarten through 12th grade	63	49.61	29	67.44	84	84.85	176	65.43
Pre-School Programs	60	47.00	16	37.21	60	60.61	136	50.56

The element that appeared to generate the greatest amount of disagreement was: Programs for family activities. Only 37 per cent of the student group indicated that family activities should be a part of the school program, while 70 per cent of the educators felt it should be included, and 51 per cent of the general public group felt it should be included in the school program. A complete summary of the data related to question one of the School Opinion Survey is contained in Table 4.6.

Item two of the School Opinion Survey was:

> The school should work with the community (agencies, groups, Business) to improve community living (health, employment, education).

Ninety-six per cent of all respondents indicated that the school should work with the community to improve community living (Table 4.7).

The third item of the School Opinion Survey was related to use of school facilities:

> School buildings should be available for use by all citizens in the community (meetings, recreation, educational programs).

Ninety-one per cent of the total sample agreed that school buildings should be available for use by all citizens in the community (Table 4.8).

TABLE 4.7.--Summary of responses to question two, School Opinion Survey

Item--The school should work with the community (agencies, groups, business) to improve community living (health, employment, education).

Group	Yes	%	No	%	Undecided	%	Total	%
Student	120	94.49	1	.79	6	4.72	177	100
General Public	42	97.67	0	.00	1	2.33	43	
Educator	97	97.98	1	1.01	1	1.01	99	
Total	259	96.28	2	.74	8	2.97	269	100

TABLE 4.8.--Summary of responses to question three, School Opinion Survey

Item--School buildings should be available for use by all citizens in the community (meetings, recreation, educational programs).

Group	Yes	%	No	%	Undecided	%
Student	113	88.98	7	5.51	7	5.51
General Public	39	90.70	2	4.65	2	4.65
Educator	94	94.95	3	3.03	2	2.02
Total	246	91.45	12	4.46	11	4.09

The final item on the School Opinion Survey was related to educational decision making:

> Educators, students and the general public should participate in making school-related decisions (planning, policy, curriculum).

Seventy-one per cent of the sample indicated that educational decisions should be made by educators, students and the public. The educators had the smallest percentage of group consensus on this item (68% responded yes), while the public group had the highest percentage of group consensus (77% responded yes). These data are presented in Table 4.9. Almost without exception, those persons in the total sample who disagreed with the proposition of joint educational decision making (%=16) indicated that the superintendent and board of education should make all educationally related decisions.

Summary

The purpose of this chapter has been to present the analysis of the data pertaining to the stated research questions, and to report the findings drawn from the data analysis. Perusal of the data revealed similarities and differences do exist among the reported value systems, both within group and among the groups.

The students indicated the highest preference for the terminal values, Happiness and Freedom, and the instrumental values Honest and Responsible. The general

TABLE 4.9.--Summary of positive responses to question four, School Opinion Survey

Item--Educators, students, and the general public should participate in making school-related decisions (planning, policy, curriculum, etc.)

Group	Yes	%	No	%	Undecided	%
Student	92	72.44	17	13.39	18	14.17
General Public	33	76.74	8	18.60	2	4.65
Educator	68	68.69	19	19.19	12	12.12
Total	193	71.75	44	16.36	32	11.90

public group most preferred the terminal values Salvation and Family Security, and the instrumental values Honest and Responsible. The educators indicated agreement with the general public on their value preferences. Highest priority was given to Salvation and Family Security as terminal values, and Honest and Responsible as instrumental values. All three groups agreed on the low priority given to A World of Beauty and Social Recognition.

Regarding the moral and competence values the three groups gave high priority to the moral values, Honest and Responsible, and ranked as least important such competence values as Imaginative and Logical.

Twelve terminal values were found to be ranked differently by the three groups at the .05 level of

significance. The twelve were: A Comfortable Life, An Exciting Life, A Sense of Accomplishment, A World at Peace, A World of Beauty, Equality, Family Security, Inner Harmony, Social Recognition, Self-Respect, Salvation, and Pleasure. A look at the data in Table 4.4 indicates the specific direction of the differences.

Similarly, eight instrumental values were differentiated by group membership. Capable, Cheerful, Clean, Forgiving, Honest, Intellectual, Obedient, and Responsible had mean score rankings that were different at .05. The values, Honest and Responsible, had significantly different mean scores, however, each group ranked them first and second in their reported instrumental value system.

When the variables age, sex, income, Appalachian native, years lived outside Appalachia, and education level were considered, some differences were noted within each of the three groups. A summary of these differences is contained in Appendix C, Tables C.1-C.13.

By comparing the variance scores on each value among the three groups it was determined that the general public had a higher degree of group homogeneity in their reported value systems.

Regarding the School Opinion Survey, it was found that more than half of the total sample indicated that each of the twelve selected community education

elements should be included in the school program. The elements apparently viewed as most important were: vocational training for high school students; career counseling for youth and adults; vocational training for adults; and a basic education/GED program for adults. Those items that appeared to be of lesser importance were: pre-school programs; programs for family activities; cultural enrichment activities; and programs for senior citizens.

Ninety-six per cent of the sample agreed that the school should work with the other elements in a community to improve community living. Likewise, 91 per cent of the total sample agreed that school buildings should be available for use by all citizens in the community. Seventy-one per cent of the respondents indicated that school-related decisions should be made jointly by educators, students, and the general public. Those who disagreed with joint decision making clung to the traditional public school decision-making process, i.e., superintendent and board of education making school-related decisions.

In Chapter V, a summary of this investigation is outlined; the findings are reviewed and summarized; a discussion of these findings in relation to the theoretical background and purposes of this study is presented; and questions for further study are postulated.

CHAPTER V

SUMMARY, FINDINGS, AND DISCUSSION

This concluding chapter is devoted to a summary of this study and to a discussion of the findings derived from the analysis of the data. Recommendations for further study, suggested by this writer, bring closure to this investigation.

Summary

The phenomenon of values appears in human behavior daily. The human is continually labeling a particular object, idea, or situation as "good or bad"; "desirable or undesirable"; "right or wrong." The concern of this study was not in determining whether people have values, but rather with the relative importance individuals place on specific values within their total value systems.

Statement of the Problem

The problem of this study has been to answer the following questions:

1. What is the reported value hierarchy for the students, general public, and educators?
2. How does each group rank the moral and competence values (instrumental values)?
3. Are their differences in the reported value systems among the three groups?
4. Are their differences in the reported value systems of the three groups based on selected variables?
5. Is one group internally more homogeneous in their reported value systems?
6. What are the opinions of the three groups regarding selected elements of community education in the school district?

Assumptions

The following assumptions were made to direct the intent of this study:

1. Values are more stable, fewer in number, and are distinct from attitudes.
2. Institutions within the American culture seek to promote selected values for the society in general (e.g., public schools).
3. Values have behavioral consequences.

4. Patterns of behavior resulting from the valuation process infer the formation of a value system that guides the actions of an individual.

5. Specific values may be grouped together to form two subsystems of values, i.e., terminal values, or end-states of existence, and instrumental values, or modes of conduct.

6. Individuals possess these values, but differences may be noted in the order of importance for each value. (Consequently, conflicts may develop between individual and individual, or individual and institution as to what is the preferred end state of existence, or mode of conduct.)

7. Values are capable of being identified and analyzed.

8. Community education reflects a broader, more comprehensive value system than does the traditional approach to public education.

A central tenet of this study suggested that before decisions are made to develop and implement any new approach to education the basic values of those involved in the change process must be considered. Thus, since the school district providing the setting for this

research has recently adopted the philosophy of community education, this study of values was viewed as an educational imperative.

Review of Literature

A review of the literature revealed conflicting views regarding values and value systems; however, certain items of commonality were identified that have implications for this study. Values are seen as enduring clusters of beliefs, thoughts, and attitudes, which determine and guide the behavior of individuals toward persons, situations, or ideas. Values transcend specific objects, or situations, and are viewed as abstract ideals organized in some manner and give meaning to man's experience and existence. The values an individual holds are formed by social, cultural, and personality factors, and tend to express religious, ideological, political, and interpersonal beliefs and attitudes. Values are arranged in a system (orientation) and people differ in the relative importance attached to a specific value.

Three primary directions taken in the psychological measurement of values were also identified:

(1) Measuring the values of groups or individuals;

(2) Identifying the origin and development of values within the individual;

(3) Determining the influence of values on one's life.

It was found that most value's studies are guided by one of the following general hypotheses:

1. Values help to organize, guide, and direct behavior.
2. Many values are not explicitly or consciously held.
3. The value system of a culture tends to be self-maintaining.
4. Values can be measured through the use of attitude scales.
5. Values can be identified through content analysis of literature and other media.
6. A person's values tend to be consistent with the person's attitudes and perceptions of life.
7. An individual's values are influenced by the values of others.

Several methods have been used in attempts to measure values: polling techniques to determine what people say they want; analysis of goal statements; attitude scales; cross-cultural value comparisons; content analysis of various media; and the use of prescribed "ways to live" for individuals to choose among. The Rokeach Value Survey was found to be an efficient and reliable instrument for the measurement of values.

Common themes were identified between the "core of American values," and the values purported by traditional public education. Some examples of this are:

(1) The recognition of the worth of the individual;

(2) An emphasis on civic and economic responsibility;

(3) Loyalty to the established government;

(4) An emphasis on learning to get along with others;

(5) The recognition of a moral and ethical code for behavior;

(6) A belief in the fundamental precepts of democracy;

(7) The recognition of the value of education in achieving intellectual and vocational competence;

(8) A belief in progress and the "American dream."

Differences were noted between the values of the Appalachian culture and the values of the larger American society. The Appalachian seems to be alienated and isolated from the modern urban, industrialized "American way of life," and tends to reflect traditional and rigid value orientations. More recent investigations suggest that changes in these life styles are taking place.

Evidence from the literature supported the assertion that the philosophy of community education and the community school approach to public education reflect a broader more dynamic value orientation than

traditional approaches to education. Community education concerns itself with all aspects of living within the community. It is concerned with meeting the many educational needs (academic, social, vocational, avocational) of children, youth, and adults. The curriculum is flexible and centers around the contemporary needs of society. In a true community education setting, lay citizens, school officials, and various community agencies join forces in attempting to solve community problems and improve community living. Community education advocates greater use of physical and human resources and recognizes that a major function of education is to provide needed services to all citizens. Thus, in a very real sense community educators must take an active part in the formulation and execution of broad social policy. In effect community education attempts to bring the "island" and the "mainland" closer together.

Plan of the Study

This study of values and value systems was conducted in three phases:

1. The subjects were selected to participate in the study (N=269).
2. The Rokeach Value Survey, Form E; a Personal Information Survey; and a specially developed School Opinion Survey were administered to the subjects.

3. The data were collected, organized, and analyzed using the Computer Laboratory facilities at Michigan State University, East Lansing, Michigan.

The value survey instrument consists of eighteen terminal values (desired end states of existence), and eighteen instrumental values (preferred modes of behavior). The respondent is asked to rank order each list of values from one to eighteen, or from their most preferred value to their least preferred value. Previous research by Rokeach and others using the Value Survey, Form E has shown that respondents rank the terminal and instrumental values in a manner reliable enough for research purposes. For Form E, reliabilities range from about .10 to the high .90's for terminal values, and from about -.20 to the high .90's for the instrumental values. The mean reliability scores for the terminal values is .65, and the mean reliability score for the instrumental values is .60. In addition the subjects were administered a Personal Information Survey designed to acquire data such as age, sex, family income, native, nonnative of Appalachia; years lived outside Appalachia, and education level. The third part of the instrument, the School Opinion Survey, was designed to secure the subjects' opinions of selected community education elements in the school district.

The student and educator groups were administered the instrument in individual group meetings. The general public members of the school-community advisory committee were mailed the three-part instrument, accompanied by a letter of transmittal from the superintendent of schools. Follow-up efforts were conducted on the mail survey to the general public group.

A total of 269 subjects participated in the study, and this represented 83 per cent of the total population. The number of students responding to the survey was 127 (98% of the student group); the number of general public members was 43 (61% of the general public group); and the number of educators responding to the survey was 99 (88% of the educator group).

The Kruskal-Wallis H Test was the major method of statistical analysis employed. Comparisons were made among groups and within groups. The level of significance was set at the .05 level. The variance scores for each of the reported value systems were compared to determine the level of group homogeneity.

Findings

The following findings pertaining to the research questions were drawn from the analysis of the data.

1. The students gave high priority to the terminal values Happiness, Freedom, A World at Peace, and True Friendship.

2. The general public and educators generally agreed on the importance of their first three terminal values. Each ranked among the top three positions the values, Salvation, Family Security, and Self-Respect. The general public's next preferred value was Wisdom, while the educators' next preferred value was Happiness.

3. All three groups agreed that their least preferred terminal value was Social Recognition. Other values given low priority were National Security and Inner Harmony by the students; An Exciting Life and Pleasure by the general public; and A World of Beauty and Equality by the educators.

4. There was general agreement by the three groups on the priority given to the instrumental values at both extremes. All three groups ranked as their first and second choice, Honest and Responsible. The students next preferred Loving and Ambitious; the general public, Forgiving and Self-Controlled; and the educators next preferred Capable and Ambitious. The values of each group falling in the range of the least preferred were Logical and Imaginative. The students also indicated low preference for the

values Intellectual and Obedient; the general public low preference for Intellectual and Cheerful; and the educators low preference for Obedient and Polite.

5. Each of the three groups tended to place higher priority on the moral values and lower priority on the competence values. Honest and Responsible were listed as the first two preferences of each group, and Logical and Imaginative were listed as values in the range of low priority. The educators did, however, rank as their third and fourth preferences, the competence values, Capable and Ambitious.

6. Twelve terminal values were differentiated at the .05 level by group membership: A Comfortable Life, An Exciting Life, A Sense of Accomplishment, A World at Peace, A World of Beauty, Equality, Family Security, Inner Harmony, Social Recognition, Self-Respect, Salvation, and Pleasure. The most notable differences were among the priority given the values Salvation, Inner Harmony, and Family Security. Values such as Social Recognition and A World of Beauty had significantly different mean scores, but in the overall rankings by the three groups, both values were given low priority.

7. The instrumental values found to be different among the three groups were: Capable, Cheerful, Clean, Forgiving, Honest, Intellectual, Obedient, and Responsible. The mean scores of Honest and Responsible were found to be significantly different, but were ranked first and second by the students, general public, and educators. Cheerful, Clean, and Intellectual had the highest level of significant difference. The educators ranked Intellectual eighth, while the general public and students ranked it fifteenth.

8. When the independent variables, age, sex, income level, native of Appalachia, years lived outside Appalachia, and education level were introduced for intra-group analysis, significant differences were identified on the priority given certain values. The complete list: of these differences and the respective direction of these differences are included in the tabular data, Appendix C, Tables C.1-C.13.

9. A comparison of the group variance scores on each of the thirty-six values indicated that the general public had the highest degree of internal group homogeneity, and that the students had the lowest level, or was more heterogeneous in their reported value systems.

10. More than half of the total sample indicated that each of the twelve selected community education elements should be included in the school program. The elements of most importance appeared to be: Vocational training for high school students and adults; career counseling for youth and adults; and a basic education/GED program for adults. Those elements that appeared to be of lesser importance were: pre-school programs; programs for family activities; cultural enrichment activities; and programs for senior citizens.

11. Ninety-six per cent of the total sample indicated that the school should work with the other elements in a community to improve community living. Ninety-one per cent agreed that school buildings should be available for use by all citizens in the community. Seventy-one per cent of the respondents indicated that school-related decisions should be made jointly by students, general public, and educators.

Discussion

The theoretical constructs undergirding this study suggested that: (1) people possess values, but may differ in the relative importance placed on specific values within a total system; (2) values have behavioral

consequences; and (3) institutions within the American society seek to enhance certain values for the society as a whole. A discussion of the findings contained herein should be considered in the context of the established theoretical background.

The findings of this value's study support many of the previous investigations using the Rokeach Value Survey. Differences in the patterns of reported value preferences appear to be related to such variables as age, sex, income, and education level. In addition, differences were noted among the overall group value systems. These findings should not be interpreted as indicators of absolute differences in value preferences, resulting in constant dissimilar behavior patterns. Rather it seems more logical to conclude that the findings reported herein represent a series of linkages between the realm of the theoretical and the realm of observable behavior.

Community education reflects a different value orientation than that of traditional public education. Thus, any change from one to the other implies the necessity to examine such value differences, so as to minimize any confusion or conflict (inner-personal, inter-personal, personal-institutional) that may develop during the change process. Since a major theoretical consideration to this study postulated that values have

behavioral consequences, it might be concluded that individuals with differing value systems, might in turn differ in their preference for an educational philosophy and delivery system. For this reason, this study was viewed as an educational imperative.

The findings drawn from the School Opinion Survey clearly revealed the educational programs viewed as most important in the school system. Those elements of community education that were reported as being the most desirable were related directly to employment, either at present or in the future. Thus, it would seem that Montgomery County would want to continue to consider as a top priority such community education programs as vocational training and career counseling for the citizens of the school district. The unemployment and underemployment, with the corresponding financial conditions of many of the citizens, offer concrete evidence of such a need.

Recommendations for Further Study

Based on the findings of this investigation the following recommendations for further study are suggested:

1. Replication of this study in the school district, with a broader representative sample of students, and general public.

2. Expand the investigation to more settings within Appalachia to determine if similar findings can be derived.

3. Since education has as one of its purposes the enhancement of certain values, a systematic values clarification program could be developed. A pre-test using the Value Survey could be administered, followed by the values clarification program, and a post-test administered to determine if any changes can be noted.

4. Study selected behavior patterns of educators, students, and general public. Administer the Value Survey and determine if there is any relationship between the reported value preferences and observable behavior (e.g., Salvation and church-going behavior).

5. Compare the reported value systems of subjects in a school district that has had community education for some time, with a district that has no community education.

6. Using the same three sample populations compare the reported value systems of subjects in an Appalachian school district with a school district outside Appalachia.

7. Expand the School Opinion Survey to acquire additional information about those elements of community education that should be included in a given school program.

Howard Beers, in "American Communities," suggested:

> To weigh any situation in any community without earnest consideration of the value system is not to weigh it at all for the scales are out of balance at the start. In fact an identification of the hierarchy of values may well be a starting point for any labor in the development of community programs.[1]

This study has been an effort to keep the "scales balanced" as community education becomes a way of life for another school system.

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[1]Beers, "American Communities," p. 28.

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APPENDICES

APPENDIX A

VALUE SURVEY, SCHOOL OPINION SURVEY, AND PERSONAL INFORMATION SURVEYS

APPENDIX A

The Terminal Values

FORM E

VALUE SURVEY

Below is a list of 18 values arranged in alphabetical order. Your task is to arrange them in order of their importance to YOU, as guiding principles in YOUR life.

Study the list carefully. Then place a 1 next to the value which is most important for you, place a 2 next to the value which is second most important to you, etc. The value which is least important, relative to the others, should be ranked 18.

Work slowly and think carefully. If you change your mind, feel free to change your answers. The end result should truly show how you really feel.

_____A COMFORTABLE LIFE (a prosperous life)
_____AN EXCITING LIFE (a stimulating, active life)
_____A SENSE OF ACCOMPLISHMENT (lasting contribution)
_____A WORLD AT PEACE (free of war and conflict)
_____A WORLD OF BEAUTY (beauty of nature and the arts)
_____EQUALITY (brotherhood, equal opportunity for all)
_____FAMILY SECURITY (taking care of loved ones)
_____FREEDOM (independence, free choice)
_____HAPPINESS (contentedness)
_____INNER HARMONY (freedom from inner conflict)
_____MATURE LOVE (sexual and spiritual intimacy)
_____NATIONAL SECURITY (protection from attack)
_____PLEASURE (an enjoyable, leisurely life)
_____SALVATION (saved, eternal life)
_____SELF-RESPECT (self-esteem)
_____SOCIAL RECOGNITION (respect, admiration)
_____TRUE FRIENDSHIP (close companionship)
_____WISDOM (a mature understanding of life)

The Instrumental Values

Below is a list of another 18 values. Rank these in order of importance in the same way you ranked the first list on the preceding page.

_____AMBITIOUS (hard-working, aspiring)
_____BROADMINDED (open-minded)
_____CAPABLE (competent, effective)
_____CHEERFUL (lighthearted, joyful)
_____CLEAN (neat, tidy)
_____COURAGEOUS (standing up for your beliefs)
_____FORGIVING (willing to pardon others)
_____HELPFUL (working for the welfare of others)
_____HONEST (sincere, truthful)
_____IMAGINATIVE (daring, creative)
_____INDEPENDENT (self-reliant, self-sufficient)
_____INTELLECTUAL (intelligent, reflective)
_____LOGICAL (consistent, rational)
_____LOVING (affectionate, tender)
_____OBEDIENT (dutiful, respectful)
_____POLITE (courteous, well mannered)
_____RESPONSIBLE (dependable, reliable)
_____SELF-CONTROLLED (restrained, self-disciplined)

Please check to be sure you do not have any duplications or omissions.

DIRECTIONS: Please check the answers that best describe your feelings about the Montgomery County Schools.

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1. Included in the total school program should be which of the following:

____ A Basic Education/GED program for adults
____ Vocational training for adults
____ Vocational training for high school students
____ Career counseling for youth and adults
____ Cultural enrichment activities for all citizens
____ Recreational activities for all citizens
____ Special programs for senior citizens
____ Special programs for the handicapped citizens
____ Programs for family activities
____ Health Education programs for all citizens
____ Kindergarten through 12th grade
____ Pre-school programs
____ Other _____

_____

2. The school should work with the community (agencies, groups, business) to improve community living (health, employment, education).

____ Yes ____ No ____ No Comment

3. School buildings should be available for use by all citizens in the community (meetings, recreation, educational programs).

____ Yes ____ No ____ No Comment

4. Educators, students, and the general public should participate in making school-related decisions (planning, policy, curriculum, etc.).

____ Yes ____ No ____ No Comment

5. If you checked No for the previous question, please indicate who you feel should participate in making school-related decisions.

_____

_____

STUDENT PERSONAL INFORMATION SURVEY

1. Sex: _____Male _____Female

2. Approximate family income: _____Less than $5,000

   _____$5,000 - 9,999

   _____$10,000 - 15,000

   _____more than $15,000

3. Years residence in this school district:

   _____less than 3 years

   _____3 - 6 years

   _____more than 6 years

4. Are you a native of the Appalachian region? _____Yes _____No

5. The place where you grew up was:

   _____rural _____urban _____suburban

6. Please indicate the number of years you attended the following types of school.

   _____public school

   _____private school/specify _____Catholic

   _____Protestant

   _____Non-demonimational

Thank you very much for your time and effort.

GENERAL PUBLIC PERSONAL INFORMATION SURVEY

1. Age group: _____under 20 _____20 - 30
   _____31 - 40 _____over 40
2. Sex: _____Male _____Female
3. Approximate family income: _____less than $5,000
   _____$5,000 - 9,999
   _____$10,000 - 15,000
   _____more than $15,000
4. Present full-time occupation:_____
5. Years residence in this school district: _____less than 3 years
   _____3 - 6 years
   _____more than 6 years
6. Highest level of education completed:
   _____Less than 8 years _____completed college
   _____8 - 12 years _____Master's Degree
   _____high school diploma _____Post Master's work
   _____13 - 16 years _____Vocational or trade school
7. Are you a native of the Appalachian region? _____Yes _____No
8. How many years have you lived outside of the Appalachian region?
   _____
9. The place where you grew up was:
   _____rural _____urban _____suburban
10. Please indicate the number of years you attended the following types of school (K-12):
    Public schools_____
    Private schools: Catholic_____
    Protestant_____
    Non-demominational_____

Thank you very much for your time and effort.

PROFESSIONAL EDUCATOR PERSONAL INFORMATION SURVEY

1. Age group: _____under 20 _____20 - 30
   _____31 - 40 _____over 40
2. Sex: _____Male _____Female
3. Approximate family income: _____$5,000 - 9,999
   _____$10,000 - 15,000
   _____more than $15,000
4. Occupation: ____Administrator ____Teacher/ ____Elementary
   ____Secondary
5. Years residence in this school district: _____less than 3 years
   _____3 - 6 years
   _____more than 6 years
6. Highest level of education completed:
   _____B.A.
   _____B.S.
   _____Master's Degree
   _____Post Master's work (Rank I, Doctoral, Non-degree)
7. Are you a native of the Appalachian region? _____Yes _____No
8. How many years have you lived outside of the Appalachian region?_____
9. The place where you grew up was:
   _____rural _____urban _____suburban
10. Please indicate the number of years you attended the following types of school (K-12 only):
    _____public school
    _____private school/specify _____Catholic
    _____Protestant
    _____Non-denominational

Thank you very much for your time and effort.

APPENDIX B

LETTER OF TRANSMITTAL

APPENDIX B

March 20, 1973

Dear _____

We would like to ask for your help in completing the enclosed survey questionnaire. The Montgomery County Schools are cooperating with Mr. Don Butler of Mason County, in conducting this survey. He is a doctoral student in community school education at Michigan State University, and the information collected here will be used for his doctoral dissertation. In addition the information will assist the school administrative staff in providing the best school system that is possible for the citizens of Montgomery County. We want you to indicate the answers that best describe your feelings about values, and about the Montgomery County Schools. On the last two pages of this survey, we want you to supply some information about yourself and your family.

Please Note!

All of the information will be handled confidentially and anonymously. Please do not put your name on any of the pages.

When you have read the directions, please complete the questionnaire and check to make sure that all the requested information has been given. Return the survey in the stamped self-addressed envelope to:

Montgomery County Board of Education
Mt. Sterling, Kentucky 40353

We would like to have the survey returned to the office by next Friday, March 30.

Thank you very much for your patience and help in completing this survey. It is very much appreciated.

Sincerely,

John H. Brock
Superintendent of Schools

JHB/efm

APPENDIX C

TABLES

TABLE C.1.--Value rankings by sex, students

Values[a]	Male N=71 Mn	Rk	Female N=56 Mn	Rk	Kruskal-Wallis H Test[b] H=
Terminal Values					
An Exciting Life	8.56	6	12.20	15	15.491
Equality	11.37	15	9.41	10	4.444
Happiness	7.94	3	5.77	1	7.087
Instrumental Values					
Ambitious	6.55	2	8.55	7	6.434
Honest	6.11	1	4.36	1	5.254
Loving	8.20	6	5.96	2	6.976

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=3.841 (.05 level), df=1: H value greater than 3.841 indicates significance.

TABLE C.2.--Value rankings by family income, students

Values[a]	Income Levels: Less than 5,000 N=16 Mn.	Rk.	$5,000-9,999 N=41 Mn.	Rk.	$10,000-15,000 N=40 Mn.	Rk.	over $15,000 N=17 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values									
National Security	12.50	18	12.73	17	11.45	15	13.59	18	8.949
Wisdom	9.69	10	9.02	10	6.72	1	8.88	10	8.454
Instrumental Values									
Forgiving	7.81	4	9.12	9	10.17	11	7.18	5	8.011
Helpful	8.88	7	9.66	11	11.70	16	11.88	15	7.979
Logical	13.62	14	13.49	17	11.02	14	13.12	17	9.027
Responsible	8.44	6	8.54	7	5.70	2	5.82	1	11.831

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=7.814 (.05 level), df=3: X^2 value greater than 7.814 indicates significance.

TABLE C.3.--Value rankings by age group, general public

Values[a]	Age Groups: 20-30 N=7 Mn.	Rk.	31-40 N=18 Mn.	Rk.	Over 40 N=18 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values							
True Friendship	9.37	9	10.94	12	7.56	4	5.013
Wisdom	4.50	2	6.06	3	8.94	9	6.094
Instrumental Values							
Broadminded	3.83	1	8.83	8	8.89	7	6.882
Cheerful	14.00	17	14.50	18	11.33	15	8.085
Clean	16.83	18	9.83	10	10.44	12	10.390
Courageous	5.33	3	11.44	13	7.00	3	10.545
Imaginative	12.17	15	13.33	17	15.11	18	6.036

[a]Values with mean scores different at .05 level of significance.

[b] Critical X^2 value=5.991 (.05 level), df=2: H value greater than 5.991 indicates significance.

TABLE C.4.--Value rankings by sex, general public

Values[a]	Male N=23 Mn.	Rk.	Female N=20 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values					
A Comfortable Life	9.91	11	13.70	15	5.569
Equality	12.22	14	9.05	9	4.619
Instrumental Values					
Intellectual	13.22	17	10.60	12	4.016

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=3.841 (.05 level), df=1: H value greater than 3.841 indicates significance.

TABLE C.5.--Value rankings by family income, general public

Values[a]	Income levels: Less than $5,000 N=1 Mn.	Rk.	$5,000-9,999 N=10 Mn.	Rk.	$10,000-15,000 N=16 Mn.	Rk.	over $15,000 N=16 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values									
Wisdom	17.00	17	9.00	8	4.19	2	8.00	6	12.577
Instrumental Values									
Ambitious	16.00	16	11.50	13	7.13	6	7.75	4	8.413

[a]Values with means scores at .05 level of significance.

[b]Critical X^2 value=7.814 (.05 level), df=3: H value greater than 7.814 indicates significance.

TABLE C.6.--Value rankings by native, nonnative of Appalachia, general public

Values[a]	Native Appalachia N=30 Mn.	Rk.	Non-native Appalachia N=13 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values					
A Sense of Accomplishment	9.87	10	6.08	4	6.833
Inner Harmony	7.83	6	10.00	11	4.852
National Security	10.63	11	14.92	18	8.486
True Friendship	8.37	9	11.42	13	7.402
Instrumental Values					
Clean	9.73	10	14.75	18	11.413
Imaginative	14.83	18	11.75	14	6.827
Polite	10.07	12	13.42	16	6.171
Self-Controlled	8.77	7	5.67	3	7.002

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=3.841 (.05 level), df=1: H value greater than 3.841 indicates significance.

TABLE C.7.--Value rankings by number of years lived outside Appalachia, general public

Values[a]	Number of years: 0 years N=24 Mn.	Rk.	1-4 years N=4 Mn.	Rk.	5-8 years N=10 Mn.	Rk.	More than 8 years N=5 Mn.	Rk.	Kruskal-Wallis[b] H Test H=
Terminal Values									
Inner Harmony	8.79	8	8.25	7	5.90	3	12.80	14	13.299

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=7.814 (.05 level), df=3: H value greater than 7.814 indicates significance.

TABLE C.8.--Value rankings by age group, educators

Values[a]	Age Groups: 20-30 N=45 Mn.	20-30 N=45 Rk.	31-40 N=19 Mn.	31-40 N=19 Rk.	Over 40 N=35 Mn.	Over 40 N=35 Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values							
A Sense of Accomplishment	9.78	11	7.35	7	6.97	4	10.802
Mature Love	7.87	7	8.05	9	12.23	13	18.263
Pleasure	11.13	13	14.89	17	13.14	14	9.479
Instrumental Values							
Broadminded	7.00	4	10.79	12	9.94	10	10.068
Clean	12.04	16	7.32	3	10.91	14	10.965
Loving	6.64	3	10.68	11	10.26	13	12.642

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=5.991 (.05 level), df=2: H value greater than 5.991 indicates significance.

TABLE C.9.--Value rankings by sex, educators

Values[a]	Male N=27 Mn.	Rk.	Female N=72 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values					
Happiness	8.00	8	5.86	1	4.028
Instrumental Values					
Capable	6.52	3	8.57	4	4.846
Cheerful	11.48	16	9.34	9	4.034
Independent	11.41	15	8.76	5	5.302

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=3.841 (.05 level), df=1; H value greater than 3.841 indicates significance.

TABLE C.10.--Value rankings by family income, educators

Values[a]	Income Levels: $5,000-9,999 N=31 Mn.	Rk.	$10,000-15,000 N=46 Mn.	Rk.	over $15,000 N=22 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values							
Salvation	5.55	1	4.83	1	9.05	10	6.302
True Friendship	7.13	5	10.02	11	8.80	9	6.101
Wisdom	9.39	10	7.46	6	7.70	6	5.998
Instrumental Values							
Helpful	8.35	5	11.15	14	9.90	10	6.509
Imaginative	14.52	18	12.70	17	12.40	17	7.389

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=5.991 (.05 level), df=2: H value greater than 5.991 indicates significance.

TABLE C.11.--Value rankings by native, nonnative of Appalachia, educators

Values[a]	Native Appalachia N=69 Mn.	Rk.	Non-native Appalachia N=30 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Terminal Values					
A World at Peace	9.37	11	7.39	5	6.254
Salvation	5.43	1	8.29	8	5.930
Wisdom	8.63	8	7.42	6	4.435

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=3.841 (.05 level), df=1: H value greater than 3.841 indicates significance.

TABLE C.12.--Value rankings by number of years lived outside Appalachia, educators

Values[a]	Number of years: 0 years N=36 Mn.	Rk.	1-4 years N=12 Mn.	Rk.	5-8 years N=31 Mn.	Rk.	More than 8 years N=20 Mn.	Rk.	Kruskal-Wallis H Test[b] H=
Instrumental Values									
Broadminded	7.47	3	9.17	9	8.00	4	12.05	15	11.279
Forgiving	10.17	11	13.25	16	8.39	6	7.95	4	10.766
Honest	4.03	1	2.17	1	4.65	1	1.55	1	14.022
Logical	11.42	15	8.83	7	12.35	15	13.40	17	8.057
Polite	11.94	16	10.33	11	12.58	16	8.90	8	10.359

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=7.814 (.05 level), df=3: H value greater than 7.814 indicates significance.

TABLE C.13.--Value rankings by education level, educators

Values[a]	Education Level: B.A N=50 Mn.	Rk.	B.S N=19 Mn.	Rk.	M.A N=17 Mn.	Rk.	Post-Masters Work N=13 Mn.	Rk.	Kruskal-Wallis H-Test[b] H=
Terminal Values									
A Comfortable Life	9.05	11	12.26	13	9.12	11	12.15	14	9.948
An Exciting Life	12.36	10	15.37	18	13.12	18	10.00	11	8.912
Salvation	6.58	2	2.53	1	6.88	3	8.15	7	9.207
Instrumental Values									
Ambitious	7.66	3	10.26	12	10.86	14	7.31	3	9.101
Polite	11.82	15	9.16	6	10.47	12	13.77	17	8.808

[a]Values with mean scores different at .05 level of significance.

[b]Critical X^2 value=7.814 (.05 level), df=3: H value greater than 7.814 indicates significance.

TABLE C.14.--Comparison of terminal and instrumental values' Grand Mean and variance scores; students, general public, educators

Values	Students		General Public		Educators	
	Mn.	Var.	Mn.	Var.	Mn.	Var.
Terminal Values						
A Comfortable Life	8.74	22.94	11.67	24.40	10.06	22.56
An Exciting Life	10.17	22.52	13.77	16.40	12.76	24.30
A Sense of Accomplishment	10.15	24.21	8.72	19.62	8.31	17.89
A World at Peace	7.31	24.80	7.70	26.01	8.53	21.25
A World of Beauty	11.28	27.14	13.12	14.14	13.32	12.53
Equality	10.50	28.94	10.74	21.07	13.23	15.05
Family Security	8.68	23.91	4.67	9.24	6.06	16.40
Freedom	7.07	26.83	7.65	15.44	7.36	23.14
Happiness	6.98	19.71	8.21	20.70	6.45	17.31
Inner Harmony	11.45	24.70	8.53	13.32	7.53	18.15
Mature Love	8.69	22.18	10.35	21.72	9.44	22.75
National Security	12.06	20.79	11.88	22.47	11.80	24.11
Pleasure	10.60	23.43	13.65	16.08	12.57	19.62
Salvation	9.24	40.07	3.02	13.47	6.06	37.95
Self-Respect	8.60	20.88	6.53	10.37	6.25	13.10
Social Recognition	12.75	19.71	14.60	15.21	14.35	12.96
True Friendship	8.24	16.89	9.14	12.04	8.87	14.52
Wisdom	8.54	24.80	7.02	20.70	8.04	19.98

TABLE C.14.--Continued

Instrumental Values						
Ambitious	7.43	25.00	8.58	20.43	8.65	21.25
Broadminded	9.90	22.47	8.23	24.90	8.77	25.70
Capable	10.17	18.23	9.37	14.44	8.01	18.84
Cheerful	8.59	23.23	13.09	17.06	9.91	24.30
Clean	7.60	25.50	10.95	28.30	10.74	24.01
Courageous	10.73	20.98	8.77	25.40	10.26	24.70
Forgiving	8.80	24.40	6.98	22.47	9.54	24.01
Helpful	10.50	23.43	9.19	22.66	10.02	22.28
Honest	5.35	19.89	3.42	7.67	3.49	12.74
Imaginative	14.43	15.76	14.02	15.37	13.09	21.34
Independent	8.92	27.04	10.58	24.21	9.48	24.40
Intellectual	11.54	23.52	12.00	22.94	9.32	25.81
Logical	12.79	18.92	12.23	16.24	11.80	19.00
Loving	7.21	25.50	8.37	34.34	8.70	27.56
Obedient	11.94	19.00	11.23	26.83	13.33	19.18
Polite	9.87	22.85	10.88	19.54	11.33	21.53
Responsible	7.08	19.45	5.05	7.02	5.61	13.47
Self-Controlled	8.11	23.52	8.05	18.06	8.95	24.11