# VALUE ORIENTATIONS IN CEYLON: A COMPARATIVE STUDY AND CRITIQUE

by

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We accept this thesis as conforming to the required standard

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#### ABSTRACT

This thesis comprises the analysis of data gathered in Ceylon by a value-analysis questionnaire, the Kluckhohn Value Orientation Schedule, and a critique of the method. The data were gathered from a total of 403 respondents in Ceylon during the Summer of 1963 by Dr. Michael M. Ames of the Department of Anthropology and Sociology at the University of British Columbia. The particular focus of the study was upon a sample of 75 parentchild pairs who completed the Ceylonese questionnaires together with a critique of the particular questionnaire method, including its use in two studies which preceded the Ames research.

In 1961, F. Kluckhohn and F.L. Strodtbeck published the original study in which the Kluckhohn Value Orientation Schedule was developed and tested in five cultures in the American Southwest. In 1962, W. Caudill and H.A. Scarr published a partial replication of the Kluckhohn and Strodtbeck study utilizing the questionnaire in Japan. The Ames use of the same value schedule followed in Ceylon in 1963.

The Caudill and Scarr and Ames research suffer from some limitations not found in the original study, including statistically incidental sampling, but in general, since the same value schedule was used in all three studies, the same underlying assumptions guided each.

Our approach to the analysis of the Ames data and the construction of the critique begins with a brief introduction to the study of values in Chapter I, followed in Chapter II by a description of the Caudill and Scarr

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Japanese research and the statement of the hypotheses derived from this research to be tested with the Ceylonese data. In Chapter III the analysis of the data is outlined and an attempt is made to assess the influence of selected background variables upon value-orientation (value-configuration) choice. The material relevant for the test of the hypotheses is presented in Chapter IV. The methodological critique is presented in Chapter V.

Our initial finding, that none of a comparatively large number of background characteristics of the respondents seemed to exert as much differential effect upon value-orientation choice as did differences between questionnaire items within the same value-orientation area, led us to question the validity of the value schedule.

As far as the test of the hypotheses formulated from the Caudill and Scarr Japanese findings is concerned, we found that hypotheses describing empirical facts, otherwise unexplained, were more successful in prediction than those more general in scope and hence including a greater number of implicit variables. An attempt was made in the methodological critique to assess this difficulty in terms of the philosophical assumptions underlying this particular approach to value analysis.

We found that there seem to be dominant and major variant valueorientations (most and second most chosen value configurations according to the items on the Kluckhohn Value Orientation Schedule supposed to represent these configurations) but that division of the sample according to categories of such variables as age, sex, and place of residence seems to exert little effect upon value-orientation choice. An attempt, following Caudill and Scarr, to use questionnaire items to tap selected "behaviour spheres" defined on a "common-sense" basis must be considered to be largely a failure, due to the diffuseness of the definition of the spheres,

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the fewness of items thought by Caudill and Scarr to represent them, and the small number of cases in the sample.

We conclude with a suggestion for an assessment of the significance of the data so far collected by these value studies utilizing a first approximate, graphic, comparative method.

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Needless to say, the author is solely responsible for errors and inadequacies in the completed work.

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#### CHAPTER I

#### INTRODUCTION

The present paper comprises the analysis of questionnaire data from Ceylon together with some critical comments and suggestions upon the method of information gathering utilized, the Kluckhohn Value Orientation Schedule. The implied scope of the project indicates that immediate delimitation of objectives and the area of inquiry actually investigated is necessary to avoid misinterpretation.

The Ceylonese study was based upon a study of Japanese value orientations (Caudill and Scarr 1962) utilizing the questionnaire developed by F. Kluckhohn and F.L. Strodtbeck (1961) in a study of five cultures in the American Southwest. The purpose of the study was replication, insofar as this was possible, of the Japanese value analysis for both a delineation of Ceylonese value orientations and a cross-cultural comparison of these with the value orientations found in Japan and in the five cultures in the American Southwest. In addition to these objectives, a critique of all three studies, with particular emphasis upon an evaluation of the Kluckhohn Value Orientation Schedule, was planned.

It is recognized that ideally the study of values should begin with an attempt at solving a very old problem in social scientific inquiry, the "value" versus "fact" controversy, for in any scientific inquiry, a philosophical position is implied, whether or not it is stated. Can values be studied? Clyde Kluckhohn has suggested the existence of the following possibilities: Philosophers tell us that there have been four main approaches to the problem of value: the Platonic view that values are "eternal objects"; the position of subjectivism or of radical ethical relativity; the assumption held in common by certain Marxists, logical positivists, and "linguistic" philosophers that judgments of value are merely "emotional" or "verbal" assertions altogether removed from the categories of truth and falsity; the naturalistic approach which holds that values are accessible to the same methods of inquiry and canons of validity applied to all forms of empirical knowledge. (C. Kluckhohn 1958: 469)

This paragraph would require at least several volumes for adequate expansion and unfortunately space and time do not permit. We must note in passing, however, that there appears a tendency to contrast the "naturalistic" approach rather unfairly and eulogistically with everything from Plato's Forms to very positive logical positivists. Rapoport, for example, would not agree with C. Kluckhohn on the naivete of the logical positivists:

It has always been the curse of philosophy (until this curse was lifted by the logical positivists) to assume that entities called politics, society, power, welfare, tyranny, democracy, milieu, progress, etc., actually exist, just as cats, icebergs, coffee pots, and grains of wheat exist, and that each has an essence discoverable by proper application of reason and observation. I add observation, because I am speaking not only of the Platonists but also of the Aristotelians.

Now I am certainly not trying to say what is often said in vulgarized versions of the logical positivist position, namely that "concrete" objects certainly exist while "abstractions" don't. A "cat" is no less an abstraction than "progress," when you come to think of it. The problem is not one of existence but one of consensus. Not what <u>is</u> a cat, but what easily recognizable objects shall be <u>called</u> cats, is the first question. Because agreement is comparatively easy to reach on this question, we can pass immediately to the study of the cats themselves, their "nature," if you wish. But where agreement is not easy, that is, where one cannot immediately agree on an easily recognizable class of events which shall be subsumed under the term "democracy" or "status" or "power," it is futile to pass to the study of these supposed entities. (Rapoport 1958: 979-980)

The debate is an interesting one, but however engaging its attempted resolution might be, it is not within the scope of this study. We are forced to touch upon it again briefly toward the conclusion of the study in noting that the circularity of the voluntaristic model that F. Kluckhohn takes to be in opposition to the positivistic one, and in part forms the basis for her theory of variation in value orientations, is a major problem in assessing, and a major factor in questioning, the theory.

For the researcher here is a real dilemma, for the longer one dwells in the realm of the philosophy of science the longer it will take him to get to Ceylon. In this study we have attempted to steer a middle course, utilizing the data from Ceylon, building its analysis upon the Japanese study, and criticizing both analyses and the parent study in which the questionnaire was developed. It goes without saying that at many points along this passage we have seen Scylla and Charybdis both perilously close at hand.

Our middle course has consisted of utilizing the F. Kluckhohn questionnaire, adopting, insofar as feasible, the methods of analysis utilized in the Japanese study, and constructing a critique based both upon changes we have made in the methods of analysis and such logical, philosophical and technical considerations as were judged to be necessarily involved. We have, in particular, attempted to utilize methods of analysis in keeping with the level of sophistication of the data. The extensive use of graphic representations of value-orientation profiles for purposes of comparison is the salient example here.

One additional point requires clarification. Because of the nature of the Japanese and Ceylonese samples (they were statistically incidental) we have been largely unable to utilize the methods of analysis of the data from the parent study. It should be borne in mind, therefore, that much of the criticism that applies to the Japanese and Ceylonese studies does not apply to the parent study, and in addition, the methods utilized in the parent study have not been subjected to assessment.

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Criticism of the parent study is largely confined to the logical and philosophical basis of the questionnaire and its subsequent performance upon samples admittedly gathered by inferior sampling techniques.

In the remainder of the study we present our analysis. In Chapter II we outline the methods and procedures of the Japanese study and present our own hypotheses following from it. The general features of the research design and a description of the sample for the Ceylonese study are also presented.

The analysis of the data is presented in Chapter III. Here we consider the relevance of selected background characteristics as influencers of value orientation choice and other gross dimensions of the analysis and leave the actual test of the hypotheses to Chapter IV.

The test of the eight hypotheses that form the basis of the Ceylonese study is included in Chapter IV. We restate the hypotheses, presented first in Chapter II, and our findings in relation to them. Reference in this Chapter is frequently made to the more general findings presented in Chapter III, for the analysis of Chapter III forms the basis for the test of our hypotheses.

In Chapter V, the Methodological Critique, we restate our most relevant findings in summary form and conclude with an assessment of the questionnaire used and the analysis performed in the Japanese and Ceylonese research.

Finally, it should be noted that the present author was not involved in the collection of the data, and hence his association with the project postdates the hypothesizing to a large extent, and really begins with the analysis of the data.

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#### CHAPTER II

#### THE CEYLONESE RESEARCH

#### I. GENERAL ORIENTATION

In this Chapter we present a brief outline of the two studies upon which the Ceylonese research is based and the hypotheses to be tested with the Ceylonese data. Only such details of the first two studies as are required for an understanding of the Ceylonese research are presented, the remaining necessary details being left to subsequent chapters in which they become relevant.

In 1961 Kluckhohn and Strodtbeck published an anthropological study on the patterning of variation in value orientations of human groups. The notions that helped generate their hypotheses about value orientations included aspects of the action theory of Talcott Parsons and others and some other influences including theories about the role of biological factors in human social behaviour.

They assumed that:

- (1) There is a limited number of common human problems for which all peoples at all times must find some solution.
- (2) While there is variability in solutions of all the problems, it is neither limitless nor random but is definitely variable within a range of possible solutions.
- (3) All alternatives of all solutions are present in all societies at all times but are differentially preferred. (F. Kluckhohn and F.L. Strodtbeck 1961: 10. The italics of the original statements have been removed and numbers have been inserted for clarity. The wording remains the same.)

They postulated five tentative problems common to all human groups, constructed a questionnaire to test for the patterning of postulated tripartite choice patterns within each value orientation and tested it in five different communities in the American Southwest (F. Kluckhohn and F.L. Strodtbeck 1961: 1-48).

In 1962, Caudill and Scarr published a partial replication of the Kluckhohn and Strodtbeck study in which the questionnaire referred to above, the Kluckhohn Value Orientation Schedule (hereinafter referred to as the KVOS) was administered to a statistically incidental sample of 619 respondents in Japan. Included were 253 matched parent-child pairs.

During the Summer of 1963, Dr. Michael M. Ames of the Department of Anthropology and Sociology at the University of British Columbia administered the KVOS (along with some other instruments he is interested in evaluating) to an incidental sample of 403 respondents in Ceylon. Included were 75 matched parent-child pairs. (Because of space limitations the questionnaire has not been included in this study. Copies of both the English and Sinhalese versions used are available upon request, and several sample items from the English version are included in Chapter III. The English language form may be found in F. Kluckhohn and F.L. Strodtbeck 1961: 80-90.)

#### II. BACKGROUND

#### A. PURPOSE

The general purpose of the Ames research was to replicate the Caudill and Scarr study of Japanese value orientations in the Ceylonese culture. The following general questions were asked of the Ceylonese culture, and from these, and also from some of the findings of Caudill and Scarr, specific hypotheses were formulated. The concepts involved

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in the statement of these questions will be explained in the pages that follow.

- (1) What are the relations between dominant and major variant value orientations?
- (2) What are the Ceylonese value profiles in selected "behavioural spheres" (Familial, Political, Occupational and Religious)?
- (3) What are the directions of change in the Ceylonese values?
- (4) How do Ceylonese value orientations compare with those of other groups investigated by the KVOS method (Japanese, Spanish-Americans, Texans, Mormons, Zuñi and Navaho)?
- B. METHOD AND PROCEDURE OF CAUDILL AND SCARR

#### 1. The Kluckhohn Value Orientation Schedule (KVOS)

In describing the KVOS we follow the conceptual outline of Caudill and Scarr, since it is their method that is largely followed in the analysis of the Ceylonese data.

Caudill and Scarr note that Kluckhohn and Strodtbeck defined five common human problems concerning: (1) the nature of man himself (the <u>human nature</u> problem), (2) his relationship to nature and supernature (<u>man-nature</u>), (3) his place in the flow of time (<u>time</u>), (4) the modality of human activity (<u>activity</u>), and (5) the relationship man has to his fellow man (<u>relational</u>)(F. Kluckhohn and F.L. Strodtbeck 1961: 340-344 and Caudill and Scarr 1962: 55).

Kluckhohn and Strodtbeck tested for four of the five areas of orientation, omitting the <u>human nature</u> area. Caudill and Scarr tested for three areas, omitting both the <u>human nature</u> and <u>activity</u> areas. (The activity area was omitted because it allows only two rather than three choices within each value orientation.) Caudill and Scarr do not present a detailed analysis of the KVOS but merely accept it as a working tool, making some changes in it that they feel are necessary to adapt it to the Japanese culture (Caudill and Scarr 1962: 61). For this reason, a consideration of its validity will be left to the methodological critique. Briefly, the KVOS consists of twenty-two items, seven <u>relational</u>, five <u>man-nature</u>, five <u>time</u>, and five (one having two parts, therefore, six) <u>activity</u> items. The rationale for the items is as follows:

Each item of the schedule first delineates a type of life situation which we believe to be common to most rural, or folk, societies and then poses alternatives of solution for the problem which derive from and give expression to the theoretically postulated alternatives of the value orientation in question. For example, each of the items developed for testing on the <u>relational</u> orientation contains alternatives of solution of a very general problem situation which expresses the Lineal, Collateral, and Individualistic variations. (F. Kluckhohn and F.L. Strodtbeck 1961: 77.)

The considerations guiding Kluckhohn and Strodtbeck in the preparation of the KVOS were four. (1) They sought to include items that would delineate single value orientations. (2) They sought cross-culturally applicable items. (3)They sought items that would minimize defensiveness and idiosyncrasy on the part of the respondents. (4) They sought ". . . the production of a schedule method, general in nature and limited in length, which could be used as the basis of the development of testable hypotheses about other, more specific, types of behaviour patterns." (F. Kluckhohn and F.L. Strodtbeck 1961: 79.) A more comprehensive consideration of these aims together with a critique of the questionnaire and its theoretical basis is presented in Chapter V.

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### 2. The Conceptual Orientation of Caudill and Scarr

Caudill and Scarr utilize eight conceptual polarizations largely based upon those of Kluckhohn and Strodtbeck but with some elaborations, particularly regarding the concept of distance between value orientations (Caudill and Scarr 1962: 56).

#### a) Definition of a "value-orientation area"

They define a <u>value-orientation area</u> as coinciding with one of the five common human problems postulated by Kluckhohn and Strodtbeck. Specifically they consider three: the <u>relational</u>, <u>time</u>, and <u>man-nature</u> areas.

#### b) Definition of a "value-orientation position"

The three <u>positions</u> within each of the value-orientation areas are as follows:

Relational area (R):Individualistic (I), Collateral (C),<br/>and Lineal (L).Time area (T):Past (Pa), Present (Pr), and Future (Fu).Man-Nature area (MN):Subjugation-to-Nature (S),<br/>Harmony-with-Nature (W), and<br/>Mastery-over-Nature (O).

### c) Definition of a "value orientation"

...

Following Kluckhohn and Strodtbeck, Caudill and Scarr define a <u>value orientation</u> as a ranking of the three possible positions in a value-orientation area, for example, I>C>L. (Ties in position

are omitted from consideration, although these were permitted of respondents completing the schedules.)

### d) Possible value-orientation rankings

It follows that six complete rankings are possible for the three positions in each of the value-orientation areas:

Relational area	<u>Time area</u>	<u>Man-nature area</u>
I>C>L	Fu>Pr>Pa	O>W>S
I>L>C	Fu >Pa >Pr	0>S>W
L>I>C	Pa>Fu>Pr	S>0>W
L>C>I	Pa>Pr>Fu	S>W <b>&gt;</b> O
C>T>I	Pr >Pa>Fu	W>S <i>&gt;</i> O
C>I>L	Pr>Fu>Pa	W>0>S

### e) The "distance" between value orientations

The <u>distance</u> between value orientations can also be considered. The <u>distance</u> between two value orientations is the smallest number of adjacent position rank reversals required to turn one value orientation into another. For example, I>C>L becoming I>L>C requires that C and L, which are adjacent, reverse ranks. I>C>L and I>L>C are thus a <u>one-distance</u> apart. I>C>L and L>I>C are a <u>two-distance</u> apart, since two rank reversals of adjacent positions are required to turn one into the other. These are logical manipulations of the six possible value orientations in a valueorientation area and follow from their definition. f) Relationships between value orientations

Caudill and Scarr define a value orientation that is a one-distance from another as a <u>first-order variant</u> and a value orientation that is a two-distance from another as a <u>second-order variant</u>. Empirically they found that a <u>dominant value orientation</u> (most often chosen by respondents) was usually followed most closely in percentage choosing by a <u>first-order</u> <u>variant</u>, followed next by a <u>second-order variant</u>, and lastly by a <u>thirdorder variant</u>.

### g)"Dominant" and "major variant" value orientations

The value orientation held by the largest proportion of the sample Caudill and Scarr called the <u>dominant value orientation</u>. The value orientation held by the second largest proportion was called the <u>major variant value orientation</u>. The latter was in all cases a <u>first-order variant of the dominant value orientation</u>.

#### h) The "behaviour spheres"

Caudill and Scarr define four <u>behaviour spheres</u> made up of various items from the KVOS. These spheres are: <u>family life</u> (items R3 and T2), <u>political life</u> (item R4), <u>occupational life</u> (items R2, R5 and MN3), and <u>religious life</u> (items T3, T4, and MN5). This allowed them, they felt, to add an additional dimension to the Japanese cultural analysis by the use of the KVOS.

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#### 3. The Caudill and Scarr Hypotheses

Although the Caudill and Scarr hypotheses were not stated as we state them here, briefly they were as follows:

### a) Prediction of Japanese value orientations

They predicted that a specific dominant value orientation would be found empirically for each value orientation area delineated by the KVOS.

### b) <u>Prediction of differential value orientation preferences in</u> the four behaviour spheres

They hypothesized that there would be differential preferences for value orientations in the four behaviour spheres by generation, sex, and place of residence.

#### c) Prediction of cultural change by generation

They hypothesized that there would be cultural change, delineated by generational differences in value-orientation preference:

Our criterion of success of the parent in instilling his values in his child is the <u>distance</u> between the value orientations of the parent and the child... Parent-child pairs which are a zero-distance apart represent the gleatest success by the parent in transmitting his values to his child. Such success decreases progressively as parent-child pairs are a one-distance, a two-distance, and a threedistance apart. The distance between the members of a parent-child pair is taken as a measure of the amount of <u>change</u> which has occurred from the orientation of the parent to that of the child. (Caudill and Scarr 1962: 82.)
## 4. The Japanese Sample

Caudill and Scarr obtained a total sample of 619 respondents, of which 253 were accounted for by identifiable parent-child pairs. Included were 109 father and son pairs and 144 mother and daughter pairs. Three statistically incidental samples were taken in three different communities from among senior high school students, the older generation sample comprising the parents of the students (Caudill and Scarr 1962: 63-64, 82). The age and sex breakdown of the sample is shown in Table 1.

## TABLE 1\*

#### Distribution of Japanese Sample

	Ŕu	ral	Urban (S	Totals			
	Males	Females	Males	Females	Males	Females	IOUALS
Old	24	38	42	62	56	55	277
Young	25	44	58	61	85	69	342
Totals	49	82	100	123	141	124	619

\* From Caudill and Scarr 1962: Table 2, p. 63.

# 5. Summary of Results

# a) Predictions of dominant and major variant value orientations

Caudill and Scarr found that in nine out of twelve items for which they report predictions in the Japanese case the predicted dominant value orientation occurred as a statistically significant proportion of the responses from the total sample. A first-order variant of the predicted dominant value orientation occurred in the other three cases (Caudill and Scarr 1962: 64-66). b) Generalization of the results to the Japanese culture

Caudill and Scarr generalize their results as follows:

Three facts about culture change in Japan can be stated as a result of the foregoing analysis. First, in terms of sheer amount, children have moved away from the value orientations of their parents relatively little. Second, this little movement is distributed unequally over the four behaviour spheres; most of it occurs in political life, moderate amounts in family and occupational life, and only a slight amount in religious life. Third, by controlling for parental value orientation, we have been able to show how the generational differences which were found. . . were the consequence of shifting value orientations as parents, with a greater or lesser degree of success, attempted to fulfill their roles as transmitters of culture. (Caudill and Scarr 1962: 89.)

## III. HYPOTHESES AND RATIONALE

The hypotheses tested in the Ceylonese study fall into four groups as outlined previously.

### A. RELATION'S BETWEEN DOMINANT AND MAJOR VARIANT VALUE ORIENTATIONS

1. <u>First Hypothesis</u>. As the distance from the dominant value orientation increases, the proportion of choices falling in other value orientations decreases.

2. <u>Second Hypothesis</u> (corollary). The major varient value orientation coincides with one of the logically deduced first-order variants of the dominant value orientation.

3. <u>Rationale</u>. These hypotheses follow from the empirical findings of Caudill and Scarr.

# B. THE PATTERNING OF THE VALUE ORIENTATIONS BY GENERATION, SEX, AND PLACE OF RESIDENCE

1. <u>Third Hypothesis</u>. Value orientations that are dominants and major variants for the total sample remain dominants and major variants for the sub-samples divided by generation, sex, and place of residence.

2. Fourth Hypothesis. Differences that do occur will be found to be most marked by generation, next most marked by sex, and least marked by place of residence.

3. <u>Rationale</u>. These hypotheses also follow from the empirical findings of Caudill and Scarr.

# C. THE DIRECTIONS OF CHANGE OF CEYLONESE VALUE ORIENTATIONS IN THE FOUR BEHAVIOUR SPHERES

1. <u>Fifth Hypothesis</u>. In terms of sheer amount, children have moved away from the value orientations of their parents relatively little in the four behaviour spheres.

2. <u>Sixth Hypothesis</u>. What little movement is exhibited is distributed unequally over the four behaviour spheres. The most change occurs in political life, moderate amounts in family and occupational life, and only slight change occurs in religious life.

3. <u>Rationale</u>. These hypotheses also follow from the empirical findings of Caudill and Scarr. Here it is assumed that parents wish to instill in their children values similar to their own. The degree of similarity

 $\mathbb{R}^{2}$ 

between generations will, therefore, reflect the degree of continuity in values. The distance between members of parent-child pairs is taken as a measure of the amount of change that has occurred in value orientations.

4. <u>Seventh Hypothesis</u>. The directions of change in value orientations in the Ceylonese sample will be similar to the directions of change in the Japanese sample.

5. <u>Rationale</u>. As in hypothesis six, the areas of change in a developing nation as between generations will be, from greatest to least, political life, family and occupational life, and religious life.

D. CEYLONESE VALUE ORIENTATIONS COMPARED WITH THOSE OF OTHER GROUPS

1. <u>Eighth Hypothesis</u>. The Ceylonese sample possesses distinct dominant and major variant value orientation patterns.

2. <u>Rationale</u>. Since the Ceylonese culture differs in many respects from the other cultures in which the KVOS has been administered, it will exhibit unique dominant and major variant value orientations.

## IV. RESEARCH DESIGN

# A. THE KVOS

The rural form of the KVOS, as found on pages eighty to ninety of Kluckhohn and Strodtbeck (1961), was administered to the Ceylonese sample to test the hypotheses outlined above. All twenty-two items were included, thus including the <u>activity</u> items that Caudill and Scarr omitted from their analysis. Since there are only two choice alternatives on these items they cannot be used for the type of analysis presented here; they were, however, cross-tabulated to supply additional information about the Ceylonese culture for possible later use.

Two language forms of the KVOS were employed, one in English and one in Sinhalese translation. These two forms are cross-tabulated to determine their differences in Chapter III.

## B. THE CEYLONESE SAMPLE

As noted earlier, the KVOS was administered to a statistically incidental sample of 404 Ceylonese chosen from different walks of life. Included were 75 parent-child pairs. Thirty-two of these pairs were from Matara (a town in southern Ceylon--population 27,641) and forty-three from Colombo, the capital city of Ceylon (population 493,029).<sup>1</sup>

Cross-tabulations were performed on a large number of potentially significant variables on the data from these populations as a means of control. A complete listing of these variables will be found in Appendix I. From this list it can be seen that the number of variables potentially affecting value-orientation choice was felt to be much greater for the Ceylonese sample than it was for the Japanese sample

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<sup>1</sup> These population figures for Matara and Colombo are based upon the 1953 census figures of 413,431 and 31,981 respectively and an average previous (since 1871) mean rate of increase of 15.7 per cent per decennium for the total Ceylonese population and are hence estimates only. (Ceylon Year Book 1958: 27-28, 33.)

of Caudill and Scarr. In addition, the number of cases is smaller for the Ceylonese study, both for the total sample and for the parent-child pairs. It should be noted also that for the Ceylonese data, the parentchild pairs all came from relatively urbanized areas, while in the Japanese data a rural area sample was included.

A numerical breakdown of the Ceylonese sample follows in Tables 2 and 3.

## TABLE 2

Numerical Distribution of Parent-Child Pairs in the Ceylonese Sample

	Ma	tara	Colo	Colombo				
	Males	Females	Males	Females	Totals			
Parents	27	5	39	4	75			
Children	17	. 13 .	26	17	73*			
Totals	44	18	65	21	148			

\* Two female students whose mothers and fathers both answered the KVOS were utilized twice to form a total of 75 parent-child pairs.

## TABLE 3

Pair Distribution of Parent-Child Pairs in the Ceylonese Sample

	Mother- Daughter	Mother- Son	Father- Daughter	Father- Son	Totals
Matara	. 4	1	11	16	32
Colombo	l	3	16	23	43
Totals	5	4	27	39	75

As indicated in Table 3, there are too few mother-sibling pairs (9) for this breakdown to be a meaningful category. The small cell sizes force us to modify some of the Caudill and Scarr analyses as shown in Chapter IV.

# C. THE METHOD OF DATA COLLECTION

# 1. The Questionnaire

The KVOS was administered orally to a culturally stratified sample of 106 persons in five cultures of the Southwestern United States (Kluckhohn and Strodtbeck 1961: 104). It was administered in written form (Japanese) to an incidental sample of 619 students and parents in Japan by Caudill and Scarr (1962). It was administered by Ames in Ceylon (July-August, 1963) in two written forms (English and Sinhalese) to an incidental sample of 403 persons (307 males and 96 females).

The "rural" rather than the "urban" form of the questionnaire was used for all respondents in Ceylon, whether they resided in a town (Matara, Jaffna) or city (Colombo). The reasons were: (1) it meant that the same form would be used in Ceylon as was used in the Kluckhohn and Strodtbeck and Caudill and Scarr studies; (2) the rural form was thought to be more easily understood by all Ceylonese respondents than would be the urban form; and (3) it avoided the problem of comparing town and city respondents' responses to different forms of the same questionnaire.

The English version of the KVOS was retained for 104 Ceylonese not fluent in Sinhalese (Christians, Muslims, Tamil Hindus, and Westerneducated Sinhalese). The Sinhalese version was given to the remaining 299 respondents.

The questionnaire was first translated into semi-colloquial Sinhalese by a professional translator. This version was translated back into English as a check on accuracy and then a corrected translation into Sinhalese was made. The corrected version was made under the direction of N.D. Ailapperuma, a graduate student in the Department of Sociology, the University of Ceylon. In this way a reasonably comparable, although by no means perfect, translation was obtained. (Were the Sinhalese version to be used again, further checks on accuracy should be made.) The Ceylonese schedules contained face sheets with instructions and final pages requesting background information from respondents. In most instances another questionnaire not discussed in this report was administered along with (and always after) the KVOS.

# 2. The Total Sample

The purposes of the Ceylonese study were: (1) to obtain value profiles of people representing strategic compations, especially in the Sinhalese community, and (2) to test the utility of the KVOS as an instrument for obtaining these profiles. No random samples of respondents were taken because this would have necessitated identifying total populations and interviewing all respondents individually, tasks for which there was neither adequate time nor funds. (Needless to say, were the questionnaire to be used again in Ceylon for more than an exploratory study, random sampling should be planned.)

The procedure was to select readily accessible categories of people and, wherever possible, administer the questionnaire collectively. Where this was not possible, respondents were interviewed individually, usually in their homes.

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The following categories of people were interviewed in groups:

Matriculation students (from eight schools)	۰	٥	21.6
Buddhist monks (from two large and three small temples)	0	•	54
Government servants (a night class at Vidyodaya University).	0	o	28
Village residents (near Colombo)	a	o	16
Teachers (from a village primary school)	0	o	7
Total	•	v	321

The remaining 82 respondents, mostly parents of the students, were interviewed individually. The <u>total sample</u> (combining the 82 with the 322) contains the following breakdowns by "occupational" category:

Students	0 <b>0</b>	•	υ	۵	0	o	•	216
Government serv	ant	s	٠	•	٥	o	0	56
Buddhist monks	<b>υ</b> 6	•	0	•	ø	•	U	54
School teachers	•	0	J	•	•	۰	0	28
Businessmen, la physicians, lan petty traders Tradesmen, "blu	wye ded	ers, l pr	op •	ri °	.et	or,	°S, •	22
workers, villag	;e c	ffi	.ci	al	.s,			7.4
farmers	• •	•	۰	۰	e	۰	o	Τ8
Housewives	0 0	• •	o	0	•	•	٥	9
			Тc	ota	1	٥		403

# 3. The Parent-Child Sample

The parent-child sample, a sub-sample of the total sample, was obtained in the following manner. The questionnaire was administered to all students in Matara and Colombo who satisfied the following three criteria:

 Were the most senior students (equivalent to junior and senior matriculation) in the most prestigeful schools in Matara and Colombo. The following list of schools shows the number of students obtained from each:

## Matara Schools

Rahula. . . . .(ll boys) St. Thomas . .(l8 boys) St. Servatius .(ll boys) Sujata. . . . .(20 girls) Convent . . . .(21 girls)

# Colombo Schools

Royal . . . . .(31 boys) Ananda. . . .(26 boys) Visakha . . . .(29 girls)

- (2) Were normally residents (with parents) in Matara and adjoining suburbs or in Colombo municipality. All "out-station" students attending these schools were excluded from the sample.
- (3) Were present in school on the day the questionnaire was administered (average attendance was approximately 90 per cent).

It was too large a task to select students from all schools; it was thus decided to limit the sample to those schools having reputations for being the best, and within each, all those students sufficiently literate to understand the questionnaire (criterion 1), normally resident in Matara or Colombo with their parents (criterion 2), and present when the study was conducted (criterion 3). Because of the nature of the schools, this sample probably has a "middle" to "upper" class bias. This ensured that most of the parents also would be able to read the questionnaire. (In fact, only one parent, a carpenter, had difficulty in reading the questionnaire.)

Following the student interviews, the homes of all students were visited at least twice in order to administer the same questionnaire to as many fathers as possible (and in their absence, mothers). Again, because of the time factor no effort was made to match mothers with daughters and fathers with scns, as Caudill and Scarr did in the Japanese study. This meant that since whatever parent was available was used only a few mother-sibling pairs were obtained as shown in Table 3. A total of 66 fathers and nine mothers were obtained in this way. Other parents, due to absence from the home or unwillingness to cooperate, were dropped from the parent-child sample along with their children.

It is worth noting that the Colombo parents were more westernized, better educated, and generally held better positions than the Matara parents. Predominant among the Colombo parents were doctors, lawyers, and highly placed government servants, while the Matara parents were predominantly teachers, ordinary clerks, and blue collar workers.

# 4. Administration of the Questionnaire

In the Japanese study Caudill and Scarr and their assistants administered the written questionnaire to students in their classrooms and then provided the students with extra copies to take home to their parents, daughters to mothers and scns to fathers. In the Ceylonese study all respondents answered the questionnaire while under the supervision of one of the following: the principal investigator (Ames), the assistant investigators (W.D. Ailapperuma, W. Jayaratne, C. Ameresekere, and

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A. Abeywickrama), or school teachers.

Most of the students answered the questionnaire during class time and under the supervision of their teachers. In about one-half of these cases the students were not advised that the study was under foreign auspices. One or more of the investigators administered the KVOS to the other groups. Those interviewed individually were typically visited in their homes by one of the investigators, who remained until the task was completed. These visits were preceded by a letter explaining the purpose of the study and accompanied by a supporting letter from the Ministry of Cultural Affairs. (For copies of these letters, see Appendix III.) In no case was discussion of the questionnaire permitted until respondents had completed their answers.

Most respondents cooperated willingly and with considerable interest. A recurrent attitude was that it was one's duty to assist foreign scholars who have come to study Ceylon customs. This attitude was also encouraged by the investigators. Some respondents expressed a desire to present Sinhalese, Hindu, etc., values in a good light, but at the same time they did not hesitate to point out that people did not always live up to these values. Ceylonese make a clear distinction between ideal and actual patterns of behaviour.

Because there was no random sampling, no pretesting, no control groups, and no one standardized method of administration, there are obvious limitations to the validity, reliability, and generality of the results of the survey. It cannot be overemphasized that any conclusions based upon these results are of the most tentative nature.

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# CHAPTER III

## THE ANALYSIS OF THE DATA

## I. INTRODUCTION

In this Chapter we present the analysis of the data and the most important findings in outline. The detailed findings relevant to the testing of the hypotheses are presented in Chapter IV.

There is a major difficulty in such a presentation as this, inasmuch as the number of factors to be considered to ensure a measure of completeness is large. In the first place, there are a number of dimensions along which the data are to be considered. Secondly, although we are largely following the procedures of Caudill and Scarr in the analysis, we make a number of modifications which partially constitute the critique and which will require careful explanation and justification as they are presented. Third, as a background for the analysis along the dimensions required by the design of the study and the critical modifications to be made in the Caudill and Scarr methods, technical explanations concerning the manipulation of the data must be presented. Finally, the results and their relevance and significance must be clearly outlined within a presentation that could easily be a confusion of detail. In an attempt to meet these problems and retain readability the following procedure will be adopted, the success of which the reader must judge.

The major dimensions or sections of the analysis will be considered separately under the appropriate sub-headings. All the considerations outlined above pertaining to a given section will be included in that section under sub-sections. Each sub-section will contain: (1) a brief statement of the purpose of the particular data manipulation or analysis and a brief statement of the findings that would be expected according to the value-orientation theory; (2) a brief statement of the method of the analysis; (3) a summary statement of the actual findings (results); (4) a more detailed explanation and description of the analysis, including tables and figures where applicable; and (5) a consideration of the relevance and significance of the results. Some of the more technical details will be included in footnote form or in appendices. Although it may appear that this elaboration of the method of presentation is unnecessary, it is hoped that its usefulness will become apparent as the content of the Chapter is presented. Modifications in the present scheme are made where the content outlined is not relevant.

## II. GENERAL

The availability of a computer program to handle questionnaire data such as this enabled us to complete the analysis using this facility. The individual questionnaires containing the value-orientation choices were coded and punched on to standard eighty column IBM cards along with the coded relevant background variables. Subsequently, bivariate tables of the background variables cross-tabulated against the single items from the KVOS were assembled. From these tables, a breakdown of the sample into the behaviour spheres of Caudill and Scarr was also obtained. The manipulation of the data for the testing of the hypotheses, which is largely in accordance with the method of Caudill and Scarr, is presented in Chapter IV.

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So far we have discussed in some detail the conceptual construction of the questionnaire (Chapter II) but have not discussed the questionnaire items themselves. Since it will be necessary to refer to the KVOS items in this Chapter, a brief outline of the KVOS is presented in Table 4.

# TABLE 4

Items from the Rural Form of the KVOS as Used in the Ceylonese Study

Item Se (As use and St	eries ed by rodtb	N K Decl	um) Luc k ]	bei ckł L96	r noł 51.	in .)				1 1 1	Pla the \dm in	ce o Sequinis the l	f ue tr Ru	It nc at	e e cic	n on F	in f or	Short Title
Relatio	onal	It	ems	3:														+ <u></u>
	R1 . R2 . R3 . R4 . R5 . R6 . R7 .	• • • •	• • • •	a 0 • •	•	<b>a</b> • • •	• • • • • •	• • • • •	• • • •	• • • • •	• • • • • • • • • • • • • •	2 7 8 9 12 16 17	• • • •	• • • •	• • • • • • •	• • • • • •	•	Well Arrangements. Help in Case of Misfortune. Family Work Relations. Choice of Delegate. Wage Work. Livestock Inheritance. Land Inheritance.
Time I	tems:																	
	Tl . T2(Y T2(C T3 . T4 . T5 .	lou Id	ng)	)	• • • •	0 0 0 0	• • • •	• • • • •	* • •	• • •	• • u •	3 5a 5b 11 14 20	• •	•	• • • •	• • • •	• • • •	Child Training. Expectations About Change. Expectations About Change. Philosophy of Life. Ceremonial Innovation. Water Allocation.
<u>Man-Na</u>	ture	It	ema	5:														
	MN1 MN2 MN3 MN4 MN5	• • •	• • •	• • •	• • • •	• • • •	• • •	• • • •	• • •	•	•	4 6 10 13 19	• • • •	• • • •	* • •	• • • •	• • •	Livestock Dying. Facing Conditions. Use of Fields. Belief in Control. Length of Life.

As mentioned previously, space limitations preclude presentation of the entire KVOS in either the English cr Sinhalese forms. So that some idea of the content of the schedule may be obtained, four representative items from it are presented below.

## 7. Help in Misfortune

#### relational: Item R2

A man had a crop failure, or, let us say, had lost most of his sheep or cattle. He and his family had to have help from someone if they were going to get through the winter. There are different ways of getting help. Which of these three ways would be best?

B Would it be best if he depended mostly on his brothers and (Coll) sisters or other relatives all to help him out as much as each one could?

C Would it be best for him to try to raise the money on his (Ind) <u>own</u> outside the community (his own people) from people who are neither relatives nor employers?

A Would it be best for him to go to a boss or to an older (Lin) important relative who is used to managing things in his group, and ask him to help out until things get better?

14. Ceremonial Innovation

time: Item T4

Some people in a community like your own saw that the religious ceremonies (the church services) were changing from what they used to be.

C Some people were really pleased because of the changes in (Fut) religious ceremonies. They felt that new ways are usually better than old ones, and they like to keep everything-even ceremonies--moving ahead.

A Some people were unhappy because of the change. They felt (Past) that religious ceremonies should be kept exactly--in every way--as they had been in the past.

B Some people felt that the old ways for religious ceremonies (Pres) were best but you just can't hang on to them. It makes life easier just to accept some changes as they come along. 13. Belief in Control

#### man-nature: Item MN4

Three men from different areas were talking about the things that control the weather and other conditions. Here is what they each said.

A One man said: My people have never controlled the rain, wind, (Subj) and other natural conditions and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can.

B The second man said: My people believe that it is man's job (Over) to find ways to overcome weather and other conditions just as they have overcome so many things. They believe they will one day succeed in doing this and may even overcome drought and floods.

C The third man said: My people help conditions and keep things (With) going by working to keep in close touch with all the forces which make the rain, the snow, and other conditions. It is when we do the right things--live in the proper way--and keep all that we have--the land, the stock, and the water-in good condition, that all goes along well.

19. Length of Life

#### man-nature: Item MN5

Three men were talking about whether people themselves can do anything to make the lives of men and women longer. Here is what each said.

- B One said: It is already true that people like doctors and (Over) others are finding the way to add many years to the lives of most men by discovering (finding) new medicines, by studying foods, and doing other things such as vaccinations. If people will pay attention to all these new things they will almost always live longer.
- A The second one said: I really do not believe that there is much (Subj) human beings themselves can do to make the lives of men and women longer. It is my belief that every person has a set time to live, and when that time comes it just comes.

C The third one said: I believe that there is a plan to life (With) which works to keep all living things moving together, and if a man will learn to live his whole life in accord with that plan, he will live longer than other men.

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# IV. BACKGROUND CHARACTERISTICS

### A. SUMMARY OF PURPOSE AND EXPECTED FINDINGS

The purpose of this analysis is to determine the effect of differences in background characteristics of the respondents upon their value-orientation choices and to develop a means of assessing any such influences.

No specific hypotheses predicting resulting patterns of valueorientation choices were made. The list of eight different background characteristics and their sub-categories was assembled as a check upon possible influencers of value-orientation choice. This check constitutes an additional means of control over the data and is the more important since randomization in sampling was not possible. Theoretically, if the background characteristics significantly affect value-orientation choice, each category within each background characteristic should have a distinctive value-orientation profile determined by the effect of the given background characteristic.

The eight background characteristics are listed in Appendix I. While age, sex, place of residence, and language of KVOS administration are included in Appendix I in the order in which they were coded, with the exception of a first approximate examination of the breakdown of age into sub-categories these variables were not included in this section as "background characteristics." The language of KVOS administration was treated separately in greater detail since more specific information was desired on this variable. The variables age (generation), sex, and place of residence form the subject matter for the hypotheses to be tested in

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Chapter IV and are not treated here in the same manner as the "background characteristics." Logically, of course, it would be desirable to subject all possibly relevant background characteristics to the same, and most rigorous test possible, but the sheer quantity of data along with indications from first approximate analyses that the background characteristics did not significantly affect value-orientation choice suggested that this approach was not warranted.

# B. THE METHOD OF ANALYSIS

The background characteristics as variables potentially significant in determining value-orientation choice were cross-tabulated against the value-orientation choices for each item of the questionnaire utilized in this study for the parent-child sample. Once the bivariate computer tables were assembled, four techniques of varying degrees of thoroughness were utilized in attempting to assess the significance of the background characteristics: (1) Chi-squares, routinely computed for each bivariate computer table of a KVOS item cross-tabulated against a background characteristic; (2) a compilation of the frequency of value-orientation choices, summed for all the items in a given value-orientation area, was made for each background characteristic subdivided into its categories; (3) a rank ordering for dominant and major variant value orientations was made for each bivariate computer table and tables of dominant and major variant value-orientation choices were assembled for valueorientation areas by background characteristics (these Tables appear in Appendix II); and (4) utilizing the Tables compiled for (3), above, modal value-orientation choices by background characteristics (choices within

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rows of the Tables) and by value-orientation area item (choices within columns of the Tables) were compared <u>among</u> KVOS items (among rows) and <u>among</u> background characteristics (among columns) as percentages in an attempt to relate numerically the significance of the background characteristics to the significance of inter-item consistency in determining value orientation choice. Since the details of this last analysis are extensive, since the method itself does not constitute an independent assessment of either the background characteristics or interitem consistency, but only relates the influence of one variable to that of the other, and since methodologically the distance of its indices from the data render conclusions hazardous, the analysis is presented only in Appendix II.

## C. SUMMARY OF RESULTS

In general, we were unable to assess the influence of the background characteristics upon value-orientation choice because of a lack of consistency among the items within each of the three valueorientation areas. Our approach to an assessment of the influence of background characteristics on value-orientation choice assumed coherence between the items in each value-orientation area. We found, however, that this coherence between items was lacking, and our assessment of the influence of the background characteristics upon value-orientation choice was unsuccessful.

We found that in general there was more variation among items in a value-orientation area compared against a background characteristic that there was variation among the categories within a background

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characteristic compared against value-orientation areas. (The detail of this analysis is included in Appendix II.)

## D. THE DETAIL OF THE ANALYSIS

# 1. The Chi-squares

The Chi-squares give a first approximation of the variability to be found in each bivariate computer table of a background characteristic cross-tabulated against a KVOS value-orientation area item. This description, however, gives us only a measure of the overall variability within a given table (that is, whether or not the distribution of the values found in the cells of the tables is likely to have occurred by chance), and does not afford further elaboration of the effect of one variable upon the other. In any case, an examination of the Chi-square values shows a wide variability in the liklehood of a chance distribution of value-orientation choices as the items in a given value-orientation area are compared. (The Chi-squares for each of the bivariate computer tables of a background characteristic cross-tabulated against a valueorientation area item, interpreted for the probability of a chance distribution, may be found at the end of Appendix II.) Within any given value-orientation area cross-tabulated against a background characteristic there is typically a wide variation in the probability of a chance distribution as the items are compared, often ranging between .01 and .99.

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# 2. The Compilation of Value-Orientation Choice Frequencies

Since, in the compilation of the frequency of the valueorientation choices summed for all the items in a given value-orientation area, no major departures were seen from the picture presented by the overall percentages of value-orientation choices for the total parentchild sample, this analysis is not presented in detail here. (The overall percentages of the value-orientation profiles and their graphic representation for each item for the parent-child sample will be presented later on in the Chapter.) A comparison of the column showing modal value orientation choices among rows in Tables 32 to 47 in Appendix II with the overall percentages of value-orientation choices for the parent-child sample in Figures 4 to 6 will indicate the similarity of the distribution of value-orientation choices in these two analyses.

# 3. The Rank Ordering of Dominant and Major Variant Value Orientations

Tables 32 to 47 in Appendix II were compiled by rank ordering dominant and major variant value orientations for each computer bivariate table and combining the dominant and major variant rankings for each of the computer bivariate tables by putting all items in the three valueorientation **a**reas versus a given background characteristic into one of the Tables. (For a more detailed explanation of the construction of Tables 32 to 47, see Appendix II.) This method helped effect a condensation of the very large number of computer bivariate tables, but the condensed tables reveal no patterning of value-orientation choices consistently or significantly affected by background characteristics. In fact, the modal choices of value orientations for each row (for each item by a background characteristic) show similar value-orientation profiles to the overall value-orientation profiles for the total parent-child sample, as mentioned in 2., above. (See Figures 4 to 6 and Tables 32 to 47 in Appendix II.) If any other tendency is to be noted, it is greater consistency among the background characteristic categories than among value-orientation area items.

# 4. <u>Comparison of Value-Orientation Area Items with Background</u> <u>Characteristic Categories as Determinenta of Value-</u> <u>Orientation Choice</u>

As noted above, this analysis is presented in detail in Appendix II and will not be elaborated upon here. It indicates, however, that variation is greater <u>among the items of the KVOS</u> in any given valueorientation area cross-tabulated against any given background characteristic than <u>among the categories within any given background</u> characteristic.

# 5. The Relevance and Significance of the Results

The most important finding in our assessment was that the items within any value-orientation area do not appear to be measuring the same value. Each of the four analyses performed on the background characteristics suggests this conclusion, and while we have demonstrated that the items appear not to be measuring the same thing, this analysis is unable to suggest what, if anything, the KVOS items actually do measure. It is important also that because of the lack of consistency between the items in any given value-orientation area we were unable to demonstrate conclusively what, if any, influence was being exercised upon value-orientation choice by the background characteristics. What evidence we do have, however, suggests that value-orientation choice is not significantly affected by the background characteristics, especially since the definition of dominant and major variant value orientations is in comparatively gross terms.

The influence of the background characteristics could only be assessed from a minute examination of the computer bivariate tables, and even if this were attempted, the small number of cases would render it extremely hazardous. In addition, even if a consistent trend were found it would be unlikely to influence value orientation choice, since our present evidence suggests that only a very small trend, if any, would be likely to be found; and again, the definition of dominance and major variance in value-orientation choice is in comparatively gross terms.

Because of the findings just described, including the small number of cases and the crudity of the measuring techniques, the background characteristics will not be considered further in the remainder of the study as significantly affecting value-orientation choice. While it may be that the value orientations are "basic" in the Kluckhohn and Strodtbeck sense and hence are relatively unaffected by such background characteristics as we have considered in the foregoing analysis, it is important to remember that what we have demonstrated here is neither that these "basic" value orientations exist nor that the background characteristics are insignificant in determining value-

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orientation choice. We have really only indicated that the background characteristics appear to be <u>less</u> significant in determining valueorientation choice than are the differences between the KVOS items in any given value-orientation area, inasmuch as these items are supposed to cohere as a meaningful unit, each item being but another expression of the value orientation of concern in the particular value-orientation area. We return to a consideration of this finding in Chapter V.

## IV. THE LANGUAGE OF THE KVOS

## A. SUMMARY OF PURPOSE AND EXPECTED FINDINGS

Since two language forms of the KVOS were administered to the Ceylonese sample, an English-language version for the English-speaking and a Sinhalese-language version for the Sinhalese-speaking respondents, as accurate an assessment as possible of the differences, if any, between these two language forms was desired. Theoretically, if the translation was perfect and if the language difference among the respondents was not a differentiating factor in value-orientation choice, no differences in value-orientation choice patterns would be expected between respondents to the different language versions.

## B. THE METHOD OF ANALYSIS

For the purpose of determining the effectiveness of the KVOS translation, assuming value-orientation patterns to be similar between the two different language groups, correlations (Pearson r's) were computed between the corresponding percentages of value-orientation -38-

choice for the two language versions. These correlations were computed for the parent-child sample for each of the value-orientation areas and also for the three areas together. For the purpose of comparison the correlation was also computed between the two language versions of the KVOS for the total remaining sample (the total sample exclusive of the parent-child sample).

# C. SUMMARY OF RESULTS

Table 5 summarizes the correlations found between the two language versions of the KVOS for the various sub-groups of value-orientation choice areas and sample.

## TABLE 5

Correlation Between Sinhalese and English Language Versions of the KVOS for Different Sub-Groups of Choice Areas and Sample

Group of Sample and	Correlation
Value-Orientation	(Pearson n)
Choice Area	(Tearson T)

Parent-Child Sample

Relational area	•		۰	•	0.58
Time area	•	•		•	0.75
Man-Nature area	•		•	•	0.79
All areas combined					0.70

Remaining Sample (Exclusive of the Parent-Child Sample)

All Areas Combined . . . . 0.71

inin¤

## D. THE RELEVANCE AND SIGNIFICANCE OF THE RESULTS

These correlations appear to be within acceptable limits considering the difficulties with and inadequacies of the translation. (Some of these problems were discussed in Chapter II.)

Although we are still not certain that such differences as do exist between the different language versions of the KVOS are a product of the problems of translation rather than differing value orientations for different language groups, it is interesting to note that the highest correlation found is in precisely the value-orientation area (<u>man-nature</u>) that the greatest coherence between items is found for the dominant and major variant value-orientation choices for the parentchild sample. This suggests that a third factor, the coherence between the items in a value-orientation area, must also be taken into consideration in interpreting these correlations. Is the inter-item consistency of the KVOS (and hence the measurement of the same value by all items) also reflected in the degree to which translation for another language group is successful, and if this is a causal relationship, in which direction does it go?

## V. THE VALUE-ORIENTATION PROFILES OF THE PARENT-CHILD SAMPLE AND THE REMAINING SAMPLE

## A. SUMMARY OF PURPOSE AND EXPECTED FINDINGS

In this section we examine the patterning of the valueorientation profiles for dominant and major variant value orientations for the Ceylonese data, both for the parent-child sample and, for the purpose of comparison, for the remaining sample (exclusive of the parent-

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child sample).

According to the theory of variation in value orientations upon which the construction of the questionnaire was based we would expect to find that the dominant and major variant value-orientation choices do not vary among the items in a value-orientation area. The dominant value orientation is defined by the value orientation for which the highest frequency of responses is found empirically, and the major variant value orientation by the value orientation for which the second highest frequency of responses is found. Since no cut-off point is defined, any percentage of responses larger than the chance expectancy of 16 2/3 per cent for any given value orientation could be a dominant or major variant value orientation provided it was the highest or second highest frequency. We would also expect to find, according to the theory, that as the distance between the dominant value orientation and the other value orientations increases, the proportion of respondents choosing the other value orientations decreases.

Since we define no major differences between the parent-child sample and the remaining sample, we would expect to find that their value-orientation profiles do not differ grossly. We do, however, predict subtle differences varying by behaviour sphere.

# B. THE METHOD OF ANALYSIS

The value-orientation choices are characterized as percentages of the total number of choices for all six value orientations on any given item for each value-orientation area. Both tabular and diagrammatic representations of the data are presented for each item and the items

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are grouped together for comparison within each value-orientation area.

Tables 6 and 7 show the percentage distributions of value orientations for two parts of the sample, Table 6 for the parent-child sample and Table 7 for the remainder of the sample, exclusive of the parentchild sample. Since the parent-child sample is our focus here, the remainder of the sample is included only for purposes of comparison. Figures 1, 2, and 3 present the data of Table 6 diagrammatically after the method of Caudill and Scarr. These diagrams are included for the sake of completeness, since we have utilized a graphic representation of this data throughout the remainder of the thesis. Figures 4, 5, and 6 present the data of Table 6 (and of Figures 1, 2, and 3) and Figures 7, 8, and 9 present the data of Table 7.

Considerable thought was given to the use of the Caudill and Scarr Figures, and initially all our diagrammatic presentations were made in the manner of Figures 1, 2, and 3. We subsequently felt, however, that the only advantage offered by the Caudill and Scarr Figures was that they show clearly that value orientations 1 (I>C>L in the <u>relational</u> area) and 6 (C>I>L in the <u>relational</u> area) are only a logical one-distance apart (see Chapter II). While this relationship is not as clearly depicted by the tabular or graphic representations, it need only be kept in mind as they are read. By contrast, the graphic figures offer at least two clear advantages: (1) a quantitative, visual comparison between the six possible value-orientation choices within any given value-orientation area item; and (2) a quantitative, visual comparison between the percentage choosing a given value orientation and both the total percentage likely by chance for that value orientation (16 2/3 per cent) and the percentage of the possibility of <u>all</u> respondents choosing in that

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Item		Ranking of Value-Orientation Positions Incompl Rankin								
<u></u>	(1)	(2)	(3)	(4)	(5)	(6)				
Relational	I>C>L	I>L>C	L>I>C	L>C>I	CXX	C > I > L				
R1 R2 R3 R4 R5 R6 R7	$   \begin{array}{r} 27.7 \\     12.8 \\     (16.9) \\     15.5 \\     39.2 \\     22.3 \\     21.0 \\   \end{array} $	(26.4) <u>40.5</u> 9.5 14.9 16.9 4.1 8.8	12.2 (18.2) 0.7 12.2 2.7 4.1 4.7	3.4 12.2 14.9 12.8 2.7 2.7 4.1	7.4 8.8 41.9 23.7 10.1 (30.4) 33.8	18.2 4.7 13.5 (19.6) (25.7) <u>31.8</u> (23.7)	4.1 2.0 2.0 1.4 2.0 2.7 2.7	0.7 0.7 0.7 - 0.7 2.0 1.4	100.1 99.9 100.1 100.1 100.0 100.1 100.2	-42:-
Time	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	Pr>Pa>Fu	Pr>Fu>Pa				
T1 T2Y T20 T3 T4 T5	(13.5) (23.3) (40.0) (31.8) 15.5 <u>26.4</u>	2.0 <u>45.2</u> <u>49.3</u> 10.1 4.1 (23.0)	5.5 - 0.7 8.1 7.4	1.4 - 2.0 (18.2) 4.7	13.5 2.7 1.3 11.5 15.5 7.4	60.8 12.3 4.0 <u>38.5</u> 24.3 22.3	6.1 6.9 4.0 3.4 10.1 6.8	2.7 4.1 1.3 2.0 4.1 2.0	100.0 100.0 N 99.9 N 100.0 99.9 100.0	=71* =74*
<u>Man-Nature</u>	0>W>S	0>S₩	S>0>W	S>W>O	W>S>0	W>0>S				
MN1 MN2 MN3 MN4 MN5	35.1 14.2 <u>61.5</u> <u>33.1</u> 27.7	(20.3) (31.1) 12.2 8.1 10.1	14.9 <u>36.5</u> 3.4 6.1 6.8	9.5 2.0 0.7 (18.2) 12.8	2.7 0.7 3.4 12.2 6.8	11.5 5.4 (16.2) 17.6 (25.0)	4.7 6.1 2.0 2.0 8.1	1.4 4.1 0.7 2.7 2.7	100.1 100.1 100.1 100.0	

# Percentage Distribution of Value Orientations for the Parent-Child Sample on the 18 Items of the KVOS Rural Form Utilized in the Ceylonese Study

\_ = Dominant Value Orientation; () = Major Variant Value Orientation

N = 148

\*Discrepancy of three from total N due to "no answers" being combined with responses to alternate form of T2.

# TABLE 6

# TABLE 7

Percentage Distribution of Value Orientations for the Remaining Sample (The Total Sample Exclusive of the Parent-Child Sample) on the 18 Items of the KVOS Rural Form Utilized in the Ceylonese Study

Item	· · · · · · · · · · · · · · · · · · ·	Ranking o	of Value-Or:	ientation Po	ositions	······································	Incomplete Rankings	No Answer	Total Per Cent	
	(1)	(2)	(3)	(4)	(5)	(6)				
Relational	I>C>L	I>F>C	L>I>C	L≻C ≻I	C>L>I	C>I>L				
R1 R2 R3 R4 R5 R6 R7	$\begin{array}{c} \underline{24.7} \\ (21.2) \\ 11.0 \\ 11.8 \\ \underline{39.2} \\ 18.0 \\ (20.8) \end{array}$	$(23.9)$ $\frac{26.3}{6.7}$ 11.8 13.7 7.1 10.6	12.6 12.9 3.5 11.8 1.2 4.7 6.3	$ \begin{array}{r} 6.3 \\ 14.5 \\ 11.4 \\ 20.4 \\ 4.7 \\ 6.3 \\ 11.4 \\ \end{array} $	6.88.245.1(19.6)8.6(27.1)24.7	19.6 9.0 (15.3) (19.6) (22.0) <u>27.5</u> 18.8	2.8 5.1 2.8 2.4 7.5 5.1 3.9	3.5 2.8 4.3 2.8 3.1 4.3 3.5	100.2 100.0 100.1 100.2 100.0 100.1 100.0	-4;3-
Time	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	Pr>Pa>Fu	Pr≻Fu>Pa				•
T1 T2Y T2O T3 T4 T5	(15.3) (29.2) (46.4) (30.6) (14.1) <u>27.5</u>	2.8 40.7 50.0 9.0 11.8 (21.2)	1.6 3.7 2.0 8.6 8.6	1.2 2.3 - 1.2 (14.1) 2.0	14.1 3.2 - 12.2 13.7 9.0	$\frac{56.5}{16.2}$ 3.6 35.7 23.1 20.8	7.5 4.6 5.1 9.8 4.7	1.2 - 4.3 4.7 6.3	100.2 99.9 N 100.0 N 100.1 99.9 100.1	(=216* (= 28*
<u>Man-Nature</u>	0>W>S	0>S>W	S>0>₩	SWXX	W>S>O	W>0>S				
MN1 MN2 MN3 MN4 MN5	23.9 8.2 44.7 19.6 21.6	16.5 (26.3) 14.9 10.6 8.6	(22.4) <u>40.8</u> 2.4 9.8 14.1	7.8 7.1 2.4 (18.0) 12.2	2.8 1.6 8.2 14.9 11.8	12.9 3.9 (18.8) 17.7 18.8	10.1 5.1 3.9 3.9 7.4	3.5 7.1 4.7 5.5 5.5	99.9 100.1 100.0 100.0 100.0	

\_\_\_\_ = Dominant Value Orientation; () = Major Variant Value Orientation

N = 255

\*Discrepancy of eleven from total N due to "no answers" being combined with responses to alternate form of T2.



R1: Well arrangements



R2: Help in misfortune

1.C.I. 1.C.I. 1.C.I. 1.C.I. 1.C.I. L.C.I.

R3: Family work

relations



R4: Choice of delegate



R5: Wage work



R6: Livestock inheritance



R7: Land inheritance.



Dominant value orientation



Major variant value orientation

FIGURE 1

Diagrammatic Representation of the Percentage Distribution of Value Orientations on <u>Relational</u> Items for the Parent-Child Sample. (Adapted from Caudill and Scarr, p. 68.)

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- T3: Philosophy of life: .....
- T4: Ceremonial innovation



Major variant value orientation

Dominant value orientation

Diagrammatic Representation of the Percentage Distribution of Value Orientations on Time Items for the Parent-Child Sample. (Adapted from Caudill and Scarr, p. 69.)

FIGURE 2



# FIGURE 3

Diagrammatic Representation of the Percentage Distribution of Value Orientations on <u>Man-Nature</u> Items for the Parent-Child Sample. (Adapted from Caudill and Scarr, p. 70.)



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Graphic Representation of the Percentage Distribution of Value Orientations on Relational Items for the Parent-Child Sample. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)



1	equate	Fup Propa
2	<b>"</b> "	Fu,Pa,Pr
3	<b>H</b> .	Pa,Fu,Pr
4	11	Pa,Pr,Fu
5	Ħ	Pr.Pa.Fu
6	11	Pr, Fu, Pa

 equals Dominant value orientation
 Major Variant value orientation

## FIGURE 5

Graphic Representation of the Percentage Distribution of Value Orientations on <u>Time</u> Items for the Parent-Child Sample. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)

-4.8-
. 50 ,40 30<sup>©</sup> L MN2: Facing conditions MN1: Livestock dying MN3: Use of fields . MN4: Belief in control MN5: Length of life

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# equals Dominant value orientation O " Major Variant value orientation

#### FIGURE 6

Graphic Representation of the Percentage Distribution of Value Orientations on <u>Man-Nature</u> Items for the Parent-Child Sample. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)



Graphic Representation of the Percentage Distribution of Value Orientations on <u>Relational</u> Items for the Remaining Sample (the Total Sample Exclusive of the Parent-Child Sample). (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)

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-	oquaro	Full Fild
2	ิท	Fu, Pa, Pr
3	<b>H</b> (	Pa,Fu,Pr
4	"	Pa, Pr, Fu
5	n	Pr,Pa,Fu
6	11	Pr,Fu,Pa

 equals Dominant value orientation
 Major Variant value orientation

#### FIGURE 8

Graphic Representation of the Percentage Distribution of Value Orientations on <u>Time</u> Items for the Remaining Sample (the Total Sample Exclusive of the Parent-Child Sample). (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)



1	equals	0 • W • S
2	n '	0,2,M
3	tt	S>O>W
4	11	S.W.O
5	11	W,S,O
6	Ħ	W,O,S

#### 

FIGURE 9

Graphic Representation of the Percentage Distribution of Value Orientations on <u>Man-Nature</u> Items for the Remaining Sample (the Total Sample Exclusive of the Parent-Child Sample). (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)

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value orientation. In addition, the positioning of the dominant and major variant value orientations among the items and within an item seems to be more clearly read from the graphs than from the Caudill and Scarr Figures.

#### C. SUMMARY OF RESULTS

We have shown that there are no important differences between the parent-child sample and the remaining sample as far as valueorientation profiles are concerned. This suggests that at least for each item, whatever it is measuring, it measures consistently throughout the Ceylonese sample.

A lack of inter-item consistency for the parent-child sample (as well as for the remaining sample), however, is shown by the data, and no one value orientation among the items in a value-orientation area is consistently chosen. There is a tendency, however, for modal choices to occur, a tendency which can be amplified if the hazards of doing so are recognized. Such an amplification is presented in Tables 8 to 10 which approximately summarize the value patterns for each of the three areas, <u>relational</u>, <u>time</u>, and <u>man-nature</u>.

There is a tendency, as the theory of value orientations predicts, for the frequency of choice of value orientation to decrease as the distance from the dominant value orientation increases, although there are some reversals. The value-orientation profiles in each of the valueorientation areas are otherwise generally dissimilar.

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#### D. THE DETAIL OF THE ANALYSIS

From a comparison of Figures 4 and 7, 5 and 8, and 6 and 9 it can be seen at once that there is no difference that makes a difference between the parent-child sample and the remaining sample, and this comparison will not be elaborated upon further.

Differences that definitely <u>do</u> make a difference, on the other hand, are evident among items within each value-orientation area. Considerably less consistency of value-orientation choice among items is evident for the Ceylonese data than was shown by the Japanese data of Caudill and Scarr. We are faced with the problem here of discovering whether there is a patterning of value-orientation choices (or of values at all, for that matter), a task rendered extremely difficult on two counts: (1) we are limited by apparent inter-item inconsistency within the KVOS value-orientation areas, suggesting that the items in a valueorientation area in fact measure different values, if they measure values at all; and (2) we are limited, with the Ceylonese sample, as in the Japanese sample, to somewhat cruder techniques for assessing value and value-orientation patterning than were used by Kluckhohn and Strodtbeck.

The first limitation could be produced by inadequacies either of the KVOS or of the sample, and could only reliably be assessed by a repetition of the questionnaire administration in the Ceylonese culture upon a larger, more carefully selected sample. The second limitation could perhaps be overcome with the present data if time and space permitted, but it is doubtful that the data are worth such an

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elaboration.<sup>1</sup> A more economical course for the purposes of this study would seem to be a less rigorous but, hopefully, worthwhile technique to determine any patterning of values and value orientations relevant for the culture under consideration. In this section we will not consider possible interpretations of value and value-orientation patterns, but will only attempt to characterize any such patterns as can be found. We will return to a more detailed consideration of this topic in Chapter IV.

l While Caudill and Scarr computed significance levels for their percentage distributions of value orientations utilizing Kendall's Coefficient of Concordance (W), this was felt not to be an appropriate step in presenting these data.

In the first place, their comment "The unevenness of the distribution of responses over the six value orientations from each item, with a sample as large as ours, almost guaranteed such significance." (Caudill and Scarr 1962: 66) seems to be a point well taken, and as applicable to the Ceylonese data as to their data from Japan. In addition, we are more interested here in determining the patterning of the dominant and major variant value orientations in accordance with their definitions, accepting the KVOS at its proffered value and leaving its critical appraisal until Chapter V.

More important, however, is the point that the W statistic used by Kluckhohn and Strodtbeck and repeated by Caudill and Scarr on their data was the first test of a three-part statistical analysis of the significance of the relationships among the responses at three different levels. Kluckhohn and Strodtbeck explain their analysis as follows:

The questions of within-culture regularities and between-culture differences are themselves faceted, and there appears to be no simple or single means of analyzing the data for the finding of the answers to them. The most crucial test is that of ascertaining whether or not there is a significant ordering of the alternatives in the responses given to the individual items in an orientation series of items in a particular culture. But we wish also to know the degree of significance between the choices within this ordering, and even more we desire to go <u>beyond</u> the item orderings and test for the significance of the overall--the summary--patterns of the ordering of the alternatives for a total series of items. These three types of answers are needed for the assessment of the within-culture regularities, and it is only when we have all of them that we can ask and seek to answer the fourth major question--the question of the degree of between-culture differences. (Kluckhohn and Strodtbeck 1961: 121-122.) In lieu of the statistical techniques utilized by Kluckhohn and Strodtbeck to assess value and value-orientation patternings, let us be content for the moment with a cruder assessment.

The frequencies with which a given value (I, C, or L in the <u>relational</u> area) occurs in first, second, and third position respectively

They state the null hypotheses (H<sub>O</sub>'s) for the three levels of test as follows:

- (1) <u>Total Item Patterning</u>. After members of a culture have ranked the alternatives in a value-orientation item, how likely is it that the resultant pattern of responses could have occurred if, among the members of the culture, there were no preferences for some ranking patterns rather than others?
- (2) <u>Intra-Item Patterning</u>. After members of a culture have ranked the alternatives in a value-orientation item, how likely is the pattern of responses if they do not prefer one particular alternative to a second particular alternative in their responses to the item?
- (3) <u>Total Orientation Patterning</u>. After members of a culture have ranked the alternatives to all the items in a value-orientation series, how likely is the pattern of responses if they do not prefer the alternatives in that series which represent one particular value-orientation position to those which represent a second particular position? (Kluckhohn and Strodtbeck 1961: 122-123.)

For the test of the first  $H_0$  they use the W statistic which Caudill and Scarr repeated on the Japanese data, and which could also be used on the Ceylonese data. For the test of the second  $H_0$  (in reality three, more specific  $H_0$ 's relating to the preferences of one value over another) they utilize a normal-curve approximation to a binomial distribution. This technique could not be used on the Ceylonese data, since the shape of the distribution is not known and another test would have to be found. To test the third  $H_0$  they utilized t-tests, which could not be used on the Ceylonese data, since they assume homogeniety of variance and normal distributions. A technique such as the Randomization Test for Two Independent Samples given by Siegel (1956: 152) might be utilized in this case for the Ceylonese data. (For further details on the analyses just outlined see Kluckhohn and Strodtbeck 1961: 121-137.)

The point to be made here is that if use of the KVOS is to be made in the manner of Caudill and Scarr, and hypotheses are to be formulated and tested in their terms, the three-stage test of the relationship between the values must be foregone, and one stage such as Caudill and Scarr used (the W statistic) is not useful or relevant enough to warrant inclusion. On these grounds alone this study must limit itself to being exploratory, accepting the model of the KVOS as a tool in comparing cultures.

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in dominant and major variant value-orientation choices were tabulated from Table 6 and are presented in Tables 8 to 10. These frequency counts are taken as approximate indications of the preference of one value relative to the other two. For example, in the <u>relational</u> area I occurs in first position in three out of seven dominant orientations and it occurs first in two out of seven major variant orientations (see Table 6). Over-all it is chosen five out of fourteen times, which makes it second in preference only to C, chosen eight out of fourteen times (see Table 8).

TABLE	8 3
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Frequency of Choices of Each Value in Each Choice Position for Dominant and Major Variant Value-Orientation Choices <u>Relational</u> Area

Value	First Position			Seco	Second Position			Third Position		
	Dom,	Maj. Var.	Total	Dom.	Maj. Var.	Total	Dom.	Maj. Var.	Total	
I	3	2	5	l	4	5	l	3	4	
L	0	l	1	. 4	2	6	3	4	7	
C	4	4	8	2	l	3	l	2	3	

Dominant Orientation = C>L>I Major Variant Orientation = C>I>L

There is no outstanding over-all pattern for the <u>relational</u> area, but in general it would appear that the dominant orientation is C>L>I and the major variant orientation is C>I>L. The pattern C>L>I is chosen as dominant three out of seven times, and C>I>L is chosen as major variant three out of seven times. Furthermore, the major variant C>I>L is chosen once as a dominant, and the dominant C>L>I is chosen once as a major variant. This indicates a fairly strong preference for Collaterality as a first choice in both dominant (four out of seven) and major variant (four out of seven) value orientations. Next to Collaterality, Individuality runs high in popularity as a first choice dominant (three out of seven times as compared to four out of seven times for Collaterality) and a first choice major variant (two out of seven times as compared with four out of seven times for Collaterality). This suggests a strong underlying preference for Individuality. Its competition with Collaterality as a first choice dominant and major variant, and its competition with Lineality as a second choice dominant and major variant may also be indicative of increasing Individualism in Ceylon. If such an increase is taking place, then preference for individuality should be stronger among younger members of the sample population.

Lineality is clearly last in preference. It is never chosen as a first dominant, and only once as a first major variant (R2). The most popular position for Lineality is next to Collaterality, either as a second choice (C>L>I) or a third choice (I>C>L). Lineality occurs in the third position of both dominant and major variant orientations fifty per cent of the time.

The lack of any one clear pattern in the <u>relational</u> area could be a reflection of two distinct aspects of Sinhalese society: (1) the large element of uncertainty in social relationships said to characterize a "loosely-structured" society (Ryan and Strauss 1954), and (2) uncertainty caused by changing social relationships in a modernizing society.

There is more consistent patterning in the <u>time</u> area than in the <u>relational</u> area. (See Table 9.) Past orientation is clearly a last choice for most people (eight out of twelve times). One exception is T4, where Pa>'r>Fu is chosen as a major variant. Item T4 appears to be quite irregular.

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According to the value-orientation theory, the major variant should be only a one-distance from the dominant orientation. This is so for all time items except T4. The dominant choice for T4 is Pr>Fu>Pa, chosen by 24 per cent of the respondents (Table 6). The theoretically expected major variant, therefore, should be either Pr>Pa>Fu or Fu>Pr>Pa (each chosen by 15 per cent of the respondents). The actual choice of major variant (Pa>Pr>Fu) is selected by 18 per cent, only slightly more than the percentage who chose either one of the expected major variants.

ΤA	BLE	9

for Dc	minan	t and	Major	Each Varia <u>Time</u>	nt Va Area	in Each	entatio	on Ch	oices
Value	Firs	t Pos	ition	Seco	nd Po	sition	Third	i Pos	ition
•	Dom.	Maj. Var.	Total	Dom.	Maj. Var.	Total	Dom.	Maj. Var.	Total
Fu	- 3	5	8	3	0	3	0	l	1
Pa	0	1	l	2	1	3	4	4	8
Pr	3	0	3	l	5	6	2	l	3

Dominant Orientation = Fu=Pr>Pa Major Variant Orientation = Fu>Pr>Pa

The explanation for this irregular distribution becomes apparent when we examine the content of T4. Item T4 covers attitudes towards religious ceremonies and it is the only time item in which Past orientation has any preference at all (Table 6). Twenty-six per cent of the respondents select Past as their first choice ("religious traditions should be kept inviolable"), compared to forty per cent who select Present orientation as a first choice ("old ceremonies may be best but they are difficult to retain in these times"). There is also a strong underlying sentiment in favor of Future orientation ("religion should modernize"): almost twenty per cent select Future orientation as a first choice and thirty-two per cent select it as a second choice. Only twenty per cent select Past orientation as a second choice. Adding first and second choices, we find that forty-six per cent of the respondents select Past orientation compared to fifty-two per cent who select Future orientation. This supports the general conclusion that in the <u>time</u> area there is a strong over-all preference for Future orientation as a first choice (eight out of twelve times, Table 9). Future orientation competes equally with Present orientation as a dominant first choice, and is a clearly favoured first choice as a major variant orientation (five out of six times).

In the <u>relational</u> area Individuality was the one orientation distributed more or less equally among first, second, and third choices (a distribution of 5-5-4). We might interpret this as a suggestion that Individuality is changing in popularity. (The prediction would be for an increase in popularity.) We find in the <u>time</u> area that there is again one of the orientations (Present) somewhat more equally distributed than the others, although not so evenly as Individuality in the <u>relational</u> area. Present orientation has a 3-6-3 distribution among first, second, and third choices, compared to the strongly skewed Future (8-3-1) and Past (1-3-8) distributions. This suggests some uncertainty about the position of Present orientation, an indication (as in the case of Individuality) that its popularity may be changing. The prediction would be that Future orientation is stronger and Present orientation is weaker among younger members of the sample; or, in other words, that the popularity of Present orientation is

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decreasing relative to future orientation. To some extent Present orientation reflects a practical or pragmatic approach to situations. We would therefore expect that even if it does decrease relative to Future orientation, it would nevertheless still continue as a strong preference.

Although there is more consistent patterning in the <u>time</u> area than in the <u>relational</u> area, there is still considerable variability between items and patterns within orientations. For example, Present is strongest in items Tl, T3, and T4, whereas Future is strongest in items T2Y, T2O, and T5. Some of these variations and secondary patterns will be discussed in later sections.

The dominant orientation for <u>man-nature</u> is clearly O>W>S. No other pattern is close to this in preference. In the major variant orientation, Mastery-over-Nature competes with Harmony-with-nature for first position (each being chosen two out of five times).

#### TABLE 10

Frequency of Choices of Each Value in Each Choice Position for Dominant and Major Variant Value-Orientation Choices Man-Nature Area

				·····					
Value	Firs	First Position		Seco	Second Position			d Pos	ition
	Dom.	Maj. Var.	Total	Dom.	Maj. Var.	Total	Dom.	Maj. Var.	Total
0	4	2	6	l	2	3	0	l	l
S	l	l	2	0	2	2	4	2	6
W	0	2	2	4	1	5	l	2	3

Dominant Orientation = O>W>S

Major Variant Orientation = O=W>S

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On an over-all basis Mastery-over-Nature is in a strong first position, distributed over first, second, and third choices in the order of 6-3-1. Subjugated-to-Nature orientation is equally entrenched in the final, least popular position (2-2-6).

Harmony-with-Nature orientation is the more or less equally distributed orientation, corresponding to Individuality in the <u>relational</u> area and Present in the <u>time</u> area, with a distribution of 2-5-3. The strongest position for Harmony-with-Nature is as a second choice following Mastery-over-Nature. (Note that one of the strongest positions for Present is also as a second choice, in that case following Future orientation.) The relatively equal distribution of Harmony-with-Nature orientation we might interpret as a reflection of uncertainty regarding this value. Again in line with the genaral assumptions about value changes in a modernizing nation (F. Kluckhohn 1963; Levy 1952), we would predict a decrease in the popularity of the Harmony-with-Nature orientation relative to the Mastery-over-Nature orientation; or, in other words, that Mastery-over-Nature is stronger and Harmony-with-Nature weaker among younger members of the sample population.

To aid the reader in following our speculative interpretations of the Ceylonese value-orientation choices we have included a brief area-by-area and item-by-item description and interpretation of the KVOS and the Ceylonese responses to it in Table 11.

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## TABLE 11

## Description and Interpretation of Value Orientations

Item	Values	Ceylonese Dominant	Responses: Major Variant	Interpretation
Relational Area				
Rl Who should direct and plan a community project?	<ul> <li>L-older or recognized leaders of important families</li> <li>C-public discussion unt most people agree</li> <li>I-everyone votes and abides by the majorit decision, even though many disagree</li> </ul>	I>C>L il	I>T>C	<u>Individualistic</u> : stress on the importance of the individual with secondary inclusion of everyone in the decision process.
R2 From whom should one seek help in misfortune?	C-help from other relatives I-find own solution L-seek help from important group member	I>L>C	ГЛХ	Individualistic: prefer to seek own solution, possibly with the assistance of influential people.
R3 How families arrange work to be done.	<pre>I-each family on his   own C-closely related   families cooperate L-only closely related   families work under   leadership of oldest   able person</pre>	C>L>I	I>C>L	Collateral Emphasis: Families should cooperate as equals, with secondary preferences for going it alone and for working under one's superiors.

TABLE	11	(continued)
		,

Item	Values	Ceylonese Dominant	Responses: Major Variant	Interpretation	
R4 How group is to choose a delegate.	C-obtain consensus of almost everyone through open discussion L-recognized leaders make the choice	C>L>I	C >I >L	Collateral Emphasis strong preference for obtaining unanimity through discussion, with a secondary preference for relying on	
	if many oppose			decisions.	
R5 Ways a man who does not hire others	I-alone and self- reliant as one's own boss	I>C>L	C>I>L	Individualistic: preference is to be one's own boss or	
may work.	C-cooperating with others on an equal basis			others on an equal basis. Dislike being dependent	
	L-working for and depending upon a "big boss"			upon a patron.	
R6 Ways children	L-oldest clearly	C >I >∟	CYN	<u>Collaterality:</u> stress on the	
can manage inherited livestock.	I-each handles his or her own share independently			group as a decision-making and cooperating	
	C-work and make decisions together as equals			unit with a secondary preference for working independently.	

Item	Values	Ceylonese Dominant	Responses Major Variant	: Interpretation
R7 Ways children can manage inherited land.	L-oldest clearly in charge I-each handles his or her own share independently C-work and make decisions together as equals	C>L>I	CNN	<u>Collaterality</u> : stress on the group as a decesion-making and cooperating unit with a secondary preference for dependence upon older siblings.

TABLE 11 (continued)

#### Overall Interpretation of the Relational Orientation:

In general there appears to be an emphasis on Collaterality (cooperating as equals--chosen four times out of seven out of all items) especially where getting certain tasks accomplished is the problem at hand.

A secondary over-all stress on Individuality (chosen three times out of seven over all items) appears where one must decide upon ways of working in general, upon who should participate in community projects, and upon sources of help in the case of misfortune.

#### <u>Time</u> <u>Area</u>

Tl What we should teach our children.	Pa-traditions because old ways are best	Pr≻Fu≫Pa	Fu ≫r >Pa	<u>Pragmatic</u> : teach mixture of old and
	Pr-traditions but also new ways that will help them adjust to changes			new ways, with emphasis on the new to meet changing times. Continuity with
	Fu-things that will encourage them to discover new ways to replace the old	•		present and past also important consideration.

Item	Values	Ceylonese Dominant	Responses: Major Variant	Interpretation
T2Y Young peoples' expectations for their children.	Pa-Future will be the same. It is best to work hard to keep up things as they have been in the past. Pr-Uncertain. Things go up and down even if people work hard	Fu>Pa>Pr	Fu>Pr>Pa	<u>Future</u> should be better than present or past, providing people work hard. Secondary preference to retain some aspects of the past.
	Fu-Optimistic. Things usually get better for those who really try.	•		
T20 Old peoples' expectations for their children.	Pa-Future will be the same. Children should work to keep things going as in the past.	Fu>Pa>Pr	Fu>Pr>Pa	<u>Future</u> should be better than present or past, providing people work hard. Secondary preference
	Pr-Cannot predict because things go up and down even if one works hard.			to retain some aspects of the past.
	Fu-better if they work hard and plan right			

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Item	Values	Ceylonese Dominant	Responses: Major Variant	Interpretation
T3 Own orientation to time.	<ul> <li>Pa-work hard to retain traditions which are always better</li> <li>Pr-Pragmatic: retain traditions where practical, but be willing to adapt to new conditions.</li> <li>Fu-New ways usually better, so plan a long time ahead and work for future benefits.</li> </ul>	Pr>Fu>Pa	Fu>Pr>Pa	<u>Pragmatic</u> : The past is gone and the future is uncertain, so focus on the present. Retain what continues to be useful, but always be willing to change. New ways are frequently better.
T4 Attitude toward changing religious customs.	<ul> <li>Pa-Unhappy. Should be kept inviolable.</li> <li>Pr-Old ceremonies best but difficult to retain. Makes life easier to accept some changes as they come along.</li> <li>Fu-Pleased. New ways an usually better, and even ceremonies show be modernized.</li> </ul>	Pr>Fu>Pa 7 re 11d	Pa>Pr>Fu	Ambivalence: Dominant attitude is again pragmatic:- traditional religious ways are best, but sometimes easier to accept changes as they come. Strong underlying sentiment in favour of traditional religious customs. They are the best only if they can be retained. Religion is the only sphere in which past orientation is given a strong secondary

TABLE 11 (continued)

Item	Values	Ceylonese Dominant	Responses: Major Variant	: Interpretation
T5 How should one plan for change (community development)?	Pa-follow past customs Pr-wait and see, then decide Fu-make good plans ahead of time	Fu>Pr>Pa	Fu>Pa>Pr	<u>Future</u> : Always plan ahead for any community develop- ment, although stron underlying sentiment that one should "wait and see" befor making too many detailed plansthe pragmatic attitude, again. People generally do nct favor tackling new problems in traditional ways.

### TABLE 11 (continued)

#### Over-all Interpretation of Time Orientation:

Optimistic about the future, especially for children, but this future is approached pragmatically and cautiously. Retain those traditions that continue to be useful; before making too many future plans wait and see how things develop.

Those past traditions favoured most are associated with religion.

<u>Man-Nature</u> <u>Area</u>				
MN1. Attitude towards the death of one's	S-such losses cannot be prevented and the individual is not to blame	0 <b>&gt;</b> W>S	0>S>W	<u>Mastery-over-Nature</u> : stress on the mastery or the responsibility for
cattle.	O-losses are one's own fault, and they can be avoided by keeping up on new techniques		the control of nature, with secondary stress on Harmony-with-Nature. The subjugated or	
	W-losses due to one's failure to maintain harmony between himse and the forces of nati	lf ure		"fatalistic" attitude is weakly represented.

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Item	Values	Ceylonese Dominant	Responses: Major Variant	Interpretation
MN2 How the gods are related to man and the natural forces affecting	W-people should keep in harmony with the gods and forces of nature to bring about good conditions	S>0 >W	0>S>₩	Subjugation-to- Nature, a "fatalisti response, is emphasized. But paradoxically the second preference
his crops and livestock.	O-gods do not control conditions, so it is up to people to try hard to control them S-people can neither know the actions of			is for Mastery-over- Nature.
	gods nor control conditions themselves so it is best to take what comes	و <sup>ا</sup> 2		
Nays of taking care of crops in relation to the influence of natural conditions.	<ul> <li>W-work hard and keep in harmony with nature</li> <li>S-work no more than necessary because results depend upon natural conditions</li> <li>O-hard work and new scientific ideas will prevent effects of bad conditions</li> </ul>	0 <i>&gt;</i> W>S	W>0>S	Mastery-over-Nature: The emphasis is on hard work and the use of modern techniques, but with a secondary preference for living properly and keeping in harmony with nature.

TABLE 11 (continued)

	Values	Ceylonese Dominant	Responses: Major Variant	Interpretation
MN4 How weather and other natural conditions are controlled.	S-man has no control over such things so take things as they come and do one's be O-it is man's job to the to overcome natural conditions, and one he will succeed W-living properly and maintaining harmony with nature will help	O≫W≫S st ry day	S>W>O	Mastery-over-Nature: The emphasis is on one's own responsibility for controlling events, but this is tempered by secondary preferences for accepting what comes, living properly, and keeping in
MN5 Attitudes toward extending human life span.	<pre>O-it is possible to     extend life by     discovering and     using new medical     techniques S-humans can do little     to extend their live     so they should accep     what comes W-man must learn to     accommodate himself     to the "over-all play</pre>	O ≫ >S	₩≫>>S	Mastery-over-Nature: The emphasis is on paying attention to new scientific techniques that will control nature, with a secondary preference for living one's life properly.

#### TABLE 11 (continued)

The Mastery-over-Nature orientation is clearly preferred (it is chosen four times out of five).

Man, with the aid of science, can control natural events if he works hard. There is a strong secondary preference for living in harmony with nature, especially by performing one's duties and "living proper⊥y." This concern with harmony would seem to temper the otherwise strong mastery orientation. It is interesting, however, that where the question (MN2) has more directly religious overtones (although Caudill and Scarr do not include this in their religious behaviour sphere) subjugation is first choice. E. THE RELEVANCE AND SIGNIFICANCE OF THE RESULTS

The similarity of the value-orientation profiles between the parent-child sample and the remaining sample shows that there are no important differences as far as value-orientation choice is concerned between the two samples.

The lack of inter-item consistency in the data, however, is a serious problem. Only another administration of the KVOS under more rigorous conditions in the same culture could clear the suspicion that the questionnaire items measure different values, if they are in fact measuring values at all.

Our attempt to find modal value orientation patterns may be of some use in understanding other data from the Ceylonese culture, but by itself it is but a weak and approximate form of analysis.

The decrease in response to the value orientations as their distance from the dominant value orientation increases does not help us to account for the dissimilar value-orientation profiles among the KVOS items.

#### VI. THE PARENT-CHILD SAMPLE DIVIDED BY GENERATION, SEX, AND PLACE OF RESIDENCE

#### A. SUMMARY OF PURPOSE AND EXPECTED FINDINGS

In accordance with four of our hypotheses, hypotheses 3, 4, 5, and 6, it is important that we show any differences to be found in the patterning of value-orientation profiles if our sample is divided by generation, sex, and place of residence. According to hypotheses 3, we would expect to find that dominant and major variant value-orientation

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choices would be similar in the divided sample for each of the three ways of dividing it, but that, according to hypothesis 4, any differences that were found would be most marked by generation, next most marked by sex, and least marked by place of residence. The more detailed findings in accordance with these hypotheses will be considered in the following Chapter. Here, however, we will present the value-orientation profile comparisons in tabular and graphic form and comment briefly upon the distributions.

#### B. THE METHOD OF ANALYSIS

In making comparisons by generation, sex, and place of residence we have utilized percentages computed upon a simple frequency count of value-orientation choices in the sub-divisions of the sample. The percentage figures will be found in Tables 12 to 17.

A graphic presentation similar to the one utilized earlier in the Chapter has been used to compare the data of Tables 12 to 17. The graphic representations are found in Figures 10 to 18.

#### C. SUMMARY OF RESULTS

The results of this analysis indicate that there are few, if any, apparently significant differences between the sub-samples of the parentchild sample divided by generation, sex, and place of residence.

In less than one-fifth of the cases where comparisons by these three divisions on value-orientation choices are possible is there more than a ten per cent difference between the value-orientation choices. In short, in the majority of cases, the curves of the value-orientation

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#### TABLE 12

Item		Ranking	of Value-Or	ientation P	ositions		Incomplete Rankings	No Answer	Total Per Cent	
<u></u>	(1)	(2)	(3)	(4)	(5)	(6)	<b></b>			
Relational	I>C>L	I>L>C	L>I>C	L>C>I	C>L>I	C≻I≻L				
R1 R2 R3 R4 R5 R6 R7	$(24.0) \\ 10.7 \\ 20.0 \\ 14.7 \\ 30.7 \\ (25.3) \\ 21.3$	$   \begin{array}{r}     25.3 \\     40.0 \\     8.0 \\     17.3 \\     20.0 \\     1.3 \\     5.3   \end{array} $	18.7 (25.3) 1.3 8.0 5.3 4.0 6.7	4.0 13.3 (22.7) 10.7 2.7 2.7 4.0	$8.0 \\ 5.3 \\ 41.3 \\ 28.0 \\ 13.3 \\ 21.3 \\ (28.0)$	12.0 2.7 5.3 (21.3) (22.7) $41.3$ 32.0	6.7 2.7 1.3 - 4.0 2.7 1.3	1.3 - - 1.3 1.3 1.3	100.0 100.0 99.9 100.0 100.0 99.9 99.9	-73-
Time	Fu>Pr>Pa	Fu>Pa>Pr	Pa≯Fu>Pr	Pa>Pr>Fu	Pr>Pa>Fu	Pr>Fu>Pa				
T1 T2Y T20 T3 T4 T5	12.0 (40.0) (29.3) 12.0 <u>29.3</u>	2.7 <u>49.3</u> 12.0 4.0 16.0	- 1.3 8.0 6.7	1.3 - 4.0 <u>24.0</u> 5.3	(16.0) - 9.3 14.7 6.7	$     \frac{56.0}{1.3}     4.0     42.7     (21.3)     (28.0) $	6.7 - 4.0 1.3 13.3 5.3	5.3 98.7 1.3 - 2.7 2.7	100.0 100.0 N= 99.9 N= 99.9 100.0 100.0	= 1 =74
<u>Man-Nature</u>	0>W>S	0>S>W	S>0>W	S>W>0	W>S>O	W>0>S				
MN1 MN2 MN3 MN4 MN5	<u>37.3</u> 16.0 <u>66.7</u> <u>38.7</u> 30.7	(18.7) <u>32.0</u> (13.3) 6.7 12.0	12.0 (28.0) 1.3 2.7 4.0	5.3 2.7 - 13.3 10.7	- 4.0 9.3 9.3	(18.7) 9.3 (13.3) (26.7) (21.3)	6.7 6.7 1.3 2.7 10.7	1.3 5.3 - 1.3	100.0 100.0 99.9 100.1 100.0	

Percentage Distribution of Value Orientations of <u>Parents</u> for the Parent-Child Sample on the 18 Items of the KVOS Rural Form Utilized in the Ceylonese Study

\_\_\_ = Dominant Value Orientation; () = Major Variant Value Orientation

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TABLE	13
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Item	Ranking of Value-Orientation Positions					Incomplete Rankings	No Answer	Total Per Cent		
	(1)	(2)	(3)	(4)	(5)	(6)		<u> </u>		
Relational	I>C>L	I>L>C	L>I>C	r>c>i	C>L>I	C>I>L				
R1 R2 R3 R4 R5 R6 R7	$\begin{array}{r} \underline{31.5} \\ (15.1) \\ 13.7 \\ 16.4 \\ \underline{47.9} \\ 19.1 \\ (20.6) \end{array}$	(27.4) $41.1$ $11.0$ $12.3$ $13.7$ $6.9$ $12.3$	5.5 11.0 - 16.4 - 4.1 2.7	2.7 11.0 6.9 15.1 2.7 2.7 4.1	6.9 12.3 <u>42.5</u> <u>19.2</u> 6.9 <u>39.7</u> <u>39.7</u>	24.7 6.9 (21.9) (17.8) (28.8) (21.9) 15.1	1.4 1.4 2.7 2.7 - 2.8 4.1	1.4 1.4 - 1.4 1.4	100.1 100.2 100.1 99.9 100.0 99.9 100.0	- 74-
Time	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	Pr>Pa>Fu	Pr>Fu>Pa				
T1 T2Y T2O T3 T4 T5	(15.1) (23.3) - 34.3 (19.2) (23.3)	1.4 <u>45.2</u> 8.2 4.1 <u>30.1</u>	- 5.5 - 8.2 8.2	1.4 - - 12.3 4.1	11.0 2.7 (13.7) 16.4 8.2	<u>65.8</u> 12.3 - <u>34.3</u> <u>27.4</u> 16.4	5.5 6.9 - 5.5 6.9 8.2	4.1 100.0 4.1 5.5 1.4	100.2 100.0 100.0 100.1 100.0 99.9	·
<u>Man-Nature</u>	0>W>S	0>SW	S>0>W	S>W>0	W>S>O	W>0>S				
MNL MN2 MN3 MN4 MN5	$\frac{32.9}{12.3} \\ \frac{56.2}{27.4} \\ (24.7)$	(21.9) (30.1) 11.0 9.6 8.2	17.8 <u>45.2</u> 5.5 9.6 9.6	13.7 1.4 1.4 (23.3) 15.1	5.5 1.4 2.7 15.1 4.1	4.1 1.4 (19.2) 8.2 <u>28.8</u>	2.7 5.5 2.7 1.4 5.5	1.4 2.7 1.4 5.5 4.1	100.0 100.0 100.1 100.1 100.1	

Percentage Distribution of Value Orientations of <u>Children</u> for the Parent-Child Sample on the 18 Items of the KVOS Rural Form Utilized in the Ceylonese Study

\_\_ = Dominant Value Orientation; () = Major Variant Value Orientation

#### TABLE 14

Item	Ranking of Value-Orientation Positions						Incomplete Rankings	No Answer	Total Per Cent	
	(1)	(2)	(3)	(4)	(5)	(6)	·····			
Relational	I>C>L	I>L>C	L>I>C	L>C>I	C>L>I	CNL				
R1 R2 R3 R4 R5 R6 R7	(24.8) 11.0 12.8 11.9 <u>35.8</u> 21.1 22.0	$   \begin{array}{r}     27.5 \\     43.1 \\     9.2 \\     16.5 \\     16.5 \\     0.9 \\     3.7   \end{array} $	12.8 (20.2) 0.9 9.2 2.8 4.6 5.5	1.8 11.9 (17.4) 13.8 3.7 1.8 2.8	8.3 7.3 <u>45.9</u> <u>25.7</u> 10.1 <u>34.9</u> <u>35.8</u>	21.1 4.6 11.9 (22.0) (28.4) (32.1) (25.7)	2.8 1.8 1.8 0.9 1.8 2.8 2.8	1.0 - 1.0 1.8 1.8	100.1 99.9 99.9 100.0 100.1 100.0 100.1	-7.5-
Time	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	Pr>Pa>Fu	Pr>Fu>Pa				· •
T1 T2Y T2O T3 T4 T5	12.8 (22.7) (40.0) (31.2) 19.3 <u>31.2</u>	2.8 <u>56.8</u> <u>49.2</u> 11.0 4.6 21.1	- 4.5 - 0.9 7.3 5.5	0.9 - 0.9 (20.2) 5.5	(14.7) 2.3 1.5 9.2 13.8 8.3	$\frac{58.7}{6.8} \\ 4.6 \\ \frac{41.3}{23.9} \\ (22.9)$	6.4 6.8 4.6 2.8 8.3 4.6	3.7 - 2.8 2.8 1.0	100.0 99.9 99.9 100.1 100.2 100.1	
Man-Nature	0 >W >S	0>S>W	S>0>W	s>w>o	w>s>o	W>0>S				
MNL MN2 MN3 MN4 MN5	<u>34.9</u> 14.7 <u>63.3</u> <u>39.5</u> <u>31.2</u>	(18.4) (33.0) 13.8 5.5 10.1	16.5 <u>37.6</u> 2.8 5.5 3.7	9.2 1.8 0.9 14.7 11.9	3.7 1.8 10.0 7.3	11.9 4.6 (14.7) (22.0) (28.4)	4.6 4.6 1.8 1.8 6.4	1.0 3.8 1.0 1.0 1.0	100.2 100.1 100.1 100.1 100.1	

Percentage Distribution of Value Orientations of <u>Males</u> for the Parent-Child Sample on the 18 Items of the KVOS Rural Form Utilized in the Ceylonese Study

\_ = Dominant Value Orientation; () = Major Variant Value Orientation

N = 109

TABLE	15
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Item	Ranking of Value-Orientation Positions						Incomplete Rankings	No Answer	Total Per Cent	
	(1)	(2)	(3)	(4)	(5)	(6)	, <u>, , , , , , , , , , , , , , , , , , </u>		· · · _ · · · · · · · · · · · · · · · ·	
Relational	I>C>L	IXX	L>I>C	L>C>I	CXX	C>I>L				
R1 R2 R3 R4 R5 R6 R7	$\begin{array}{r} 35.9\\ (18.0)\\ (28.2)\\ \underline{25.6}\\ \underline{48.7}\\ (25.6)\\ 18.0 \end{array}$	$(23.1)$ $\frac{33.3}{10.3}$ $10.3$ $(18.0)$ $12.8$ $(23.1)$	10.3 12.8 - (20.5) 2.6 2.6 2.6	7.7 12.8 7.7 10.3 - 5.1 7.7	5.1 12.8 <u>30.8</u> 18.0 10.2 18.0 <u>28.2</u>	10.3 5.1 18.0 12.8 (18.0) <u>30.8</u> 18.0	7.7 2.6 2.6 2.6 2.6 2.6 2.6	2.6 2.6  2.6	100.1 100.0 100.2 100.1 100.1 100.1 100.2	-76-
Time	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	Pr>Pa >Fu	Pr⊁Fu≯Pa			· ·	
T1 T2Y T2O T3 T4 T5	(15.3)(25.9)(44.4)33.35.112.8	29.6 55.6 7.7 2.6 28.2	7.4 - 10.3 12.8	2.7 - 5.1 12.8 2.6	10.3 3.7 18.0 (20.5) 5.1	$   \begin{array}{r}     \underline{66.7} \\     (25.9) \\     \hline     (30.8) \\     \underline{25.6} \\     (20.5)   \end{array} $	5.1 7.4 5.1 15.4 12.8	- - 7.7 5.1	100.1 99.9 N= 100.0 N= 100.0 100.0 99.9	27* 9*
Man-Nature	0>W>S	0>S <b>W</b>	S>0 >W	S>W>O	W>S>0	W>0>S				
MNL MN2 MN3 MN4 MN5	<u>35.9</u> 12.8 <u>56.4</u> 15.4 18.0	(25.6) (25.6) 7.7 15.4 10.3	10.3 <u>33.3</u> 5.1 7.7 (15.4)	$   \begin{array}{r}     10.3 \\     2.6 \\     \hline     28.2 \\     (15.4)   \end{array} $	2.6 7.7 (18.0) 5.1	10.3 7.7 (20.5) 5.1 (15.4)	5.1 10.3 2.6 2.6 12.8	2.6 5.1 7.7 7.7	100.1 100.0 100.0 100.1 100.1	-

Percentage Distribution of Value Orientations of <u>Females</u> for the Parent-Child Sample on the 18 Items of the KVOS Rural Form Utilized in the Ceylonese Study

\_\_\_ = Dominant Value Orientation; () = Major Variant Value Orientation

N = 39

\*Discrepancy of three from total N due to "no answers" being combined with responses to alternate form of T2.

#### TABLE 16

Percentage Distribution of Value Orientations of <u>Matara Residents</u> for the Parent-Child Sample on the 18 Items of the KVOS Rural Form Utilized in the Ceylonese Study

									· · · · · · · · · · · · · · · · · · ·	
Item	Ranking of Value-Orientation Positions				Incomplete Rankings	No Answer	Total Per Cent			
Relational	(1) TACAL	(2) TALAC	(3)	(4) LNC XI	(5) C XI XI	(6)				
R1 R2 R3 R4 R5 R6 R7	$     \frac{40.3}{(19.4)} \\     9.7 \\     24.2 \\     38.7 \\     14.5 \\     16.1   $	$   \begin{array}{c}     17.7 \\     \underline{35.5} \\     8.1 \\     11.3 \\     16.1 \\     - \\     4.8 \\   \end{array} $	4.8 16.1 1.6 8.1 1.6 6.5 8.1	12.9 12.9 11.3 3.2 3.2 3.2	6.5 6.5 <u>48.4</u> (21.0) 9.7 (29.0) <u>38.7</u>	(22.6)3.2(16.1) $24.2(25.8)40.3(24.2)$	6.5 4.8 3.2 - 3.2 3.2 3.2 3.2	1.6 1.6 - 1.6 3.2 1.6	100.0 100.0 100.0 100.1 99.9 99.9 99.9	-77-
Time	Fu>Pr>Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr <b>&gt;</b> Fu	Pr>Pa>Fu	Pr>Fu>Pa				
T1 T2Y T20 T3 T4 T5	(14.5) (25.8) 48.4 38.7 (19.4) (24.2)	3.2 <u>51.6</u> (41.9) 16.1 3.2 19.4	- 1.6 8.1 6.5	1.6 - 1.6 17.7 4.8	11.3 3.2 8.1 12.9 9.7	<u>61.3</u> 19.4 6.5 (29.0) <u>27.4</u> <u>30.7</u>	4.8 - 3.2 1.6 9.7 1.6	3.2 - 3.2 1.6 3.2	99.9 100.0 100.0 99.9 100.0 100.1	
Man-Nature	0>W>S	0>S>W	S>0 >W	S>W>0	W>S <b>&gt;</b> O	W>0>S				•
MN1 MN2 MN3 MN4 MN5	$\frac{37.1}{8.1}$ $\frac{48.4}{32.3}$ (27.4)	8.1 (25.8) 16.1 .4.8 11.3	14.5 <u>48.4</u> 4.8 3.3 3.2	9.7 1.6 (24.2) 11.3	6.5 3.2 12.9 8.1	(19.4) 8.1 (25.8) 17.7 <u>30.7</u>	3.2 6.5 1.6 1.6 6.5	1.6 1.6 3.2 1.6	100.1 100.1 99.9 100.0 100.1	

= Dominant Value Orientation; () = Major Variant Value Orientation

N = 62

Item		Ranking of Value-Orientation Positions				Incomplete Rankings	No Answer	Total Per Cent	
	(1)	(2)	(3)	(4)	(5)	(6)			
Relational	I>C>L	IXX	L>I>C	L>C>I	СХЛ ~	C×I×L			
RL R2 R3 R4 R5 R6 R7	(18.6) 8.1 (22.1) 9.3 <u>39.5</u> (27.9) (24.4)	<u>32.6</u> <u>44.4</u> 10.5 (17.4) 17.4 7.0 11.6	17.4 (19.8) - 15.1 3.5 2.3 2.3	5.8 11.6 16.3 14.0 2.3 2.3 4.7	$8.1 \\ 10.5 \\ 37.2 \\ 25.6 \\ 10.5 \\ 31.4 \\ 30.2 \\ $	15.1 5.8 11.6 16.3 (25.6) 25.6 23.3	2.3 1.2 2.3 1.2 2.3 2.3	1.2 1.2 1.2	99.9 100.0 100.1 100.0 100.0 100.0 100.0
Time	Fu>Pr >Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	Pr>Pa>Fu	Pr>Fu>Pa			78 1
T1 T2Y T2O T3 T4 T5	12.8 (22.5) (34.9) (26.7) 12.8 <u>27.9</u>	1.2 <u>42.5</u> <u>55.8</u> 5.8 4.7 (25.6)	- 10.0 - 8.1 8.1	1.2 2.3 (18.6) 4.7	(15.1) 2.5 2.3 14.0 17.4 5.8	$   \begin{array}{r}     60.5 \\     10.0 \\     2.3 \\     \underline{45.4} \\     \underline{22.1} \\     16.3   \end{array} $	7.0 12.5 4.7 4.7 10.5 10.5	2.3 1.2 5.8 1.2	100.1 100.0 N=40* 100.0 N=43* 100.1 100.0 100.1
<u>Man-Nature</u> MN1 MN2 MN3 MN4 MN5	0>W>S <u>33.7</u> 18.6 <u>70.9</u> <u>33.7</u> 27.9	0>S₩ (29.1) <u>34.9</u> (9.3) 10.5 9.3	S>0>₩ 15.1 (27.9) 2.3 8.1 9.3	S₩>) 9.3 2.3 1.2 14.0 14.0	W>S>O 1.2 3.5 11.6 5.8	₩>0>S 5.8 3.5 (9.3) (17.4) (20.9)	5.8 5.8 2.3 2.3 9.3	1.2 5.8 1.2 2.3 3.5	100.0 100.0 100.0 99.9 100.0

Percentage Distribution of Value Orientations of Colombo Residents for the Parent-Child Sample on the 18 Items of the KVOS Rural Form Utilized in the Ceylonese Study

1

N = 86

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= Dominant Value Orientation; () = Major Variant Value Orientation N = 86\*Discrepancy of three from total N due to "no answers" being combined with responses to alternate form of T2.

#### TABLE 17



Graphic Representation of the Percentage Distribution of Value Orientations on <u>Relational</u> Items for the Parent-Child Sample Divided by <u>Generation</u>. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)

-79-



Orientations on the Abscissa.)



-81-

	0.0.0
11	S,0,M
ff	S,M,O
n	W,S,O
Ħ	W.O.S
	11 11 11 11

 equals Dominant value orientation
 " Major Variant value orientation

> equals Parents .... "Children

#### FIGURE 12

Graphic Representation of the Percentage Distribution of Value Orientations on <u>Man-Nature</u> Items for the Parent-Child Sample Divided by <u>Generation</u>. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)



Graphic Representation of the Percentage Distribution of Value Orientations on <u>Relational</u> Items for the Parent-Child Sample Divided by <u>Sex</u>. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)

-82-



(Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)



1	equals	O.W.S	Ċ
2	<b>n</b> '	0.3.W	
3	n	S.O.W	
4	11	S·W·O	
5	- #	W.S.O	
6	n	W.O.S	

#### • equals Dominant value orientation • Major Variant value orientation

equals Male

#### FIGURE 15

Graphic Representation of the Percentage Distribution of Value Orientations on <u>Man-Nature</u> Items for the Parent-Child Sample Divided by <u>Sex</u>. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)

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Graphic Representation of the Percentage Distribution of Value Orientations on <u>Relational</u> Items for the Parent-Child Sample Divided by <u>Place of Residence</u>. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)



equals Matara

## FIGURE 17

Graphic Representation of the Percentage Distribution of Value Orientations on <u>Time</u> Items for the Parent-Child Sample Divided by <u>Place of Residence</u>. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.)



-87-

1	equals	0,M,2
2	'n	0,2,M
3	41	S>O>W
4	11	S.W.O
5	11	W,S,O
6	n .	WOOS

# equals Dominant value orientation O " Major Variant value orientation

equals Matara

#### FIGURE 18

Graphic Representation of the Percentage Distribution of Value Orientations on <u>Man-Nature</u> Items for the Parent-Child Sample Divided by <u>Place of Residence</u>. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.) profiles comparing generations, sexes, and places of residence follow one another quite closely.

The few discrepancies that can be noted might be explained in terms of stereotypical models of the cultural context, but this exercise would be purely speculative in view of the overall picture presented by the data.

#### D. THE DETAIL OF THE ANALYSIS

In Figures 10 to 18, comparisons of value-orientation profiles for each KVOS item can be made by generation, sex, and place of residence, since the percentage choices by these divisions of the sample are superimposed on the graphs for each item.

The most striking feature of the comparisons is that there are few, if any, apparent differences that make a difference between the paired sub-samples. There are very few cases displaying a difference of more than a few per cent.

If we examine each of the 18 items for each of the three breakdowns of the sample (by generation, sex, and place of residence) and look at each possible value-orientation choice pair comparison, six for each of the 17 items by three breakdowns (generation on T2 young and T2 old becomes one item) we have 318 possible paired comparisons. As estimated from Figures 10 to 18, in only 60 of these comparisons is there more than a ten per cent difference between the pairs (18.9 per cent of the paired comparisons). More important, however, is that in all but a few cases, the curves of the value-orientation profiles for a given item follow one another very closely.

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Shifts between the sub-samples between dominant value-orientation choices are few, and where they do occur they almost always represent a one-distance. In only two cases (item T4 by generation and item R4 by sex) is there a two-distance between the dominant value orientations of the sub-samples, and in only one case (item MN4 by sex) is there a threedistance between the dominant value orientations.

Major variant value orientations typically follow the patterning of the total parent-child sample, falling a one distance from the dominant value orientation. They vary more in position as between subsamples than do the dominant value orientations, however, since they may fall either side of the dominant value orientation and still meet the onedistance criterion of typical major variant value orientation position. Although the <u>position</u> difference between major variant value-orientation positions as between the sub-samples may be more than a one-distance, the <u>percentage</u> difference as between the sub-samples on these positions is typically small.

There are, perhaps, a few exceptions worthy of mention.

On item R5 ("wage work") by generation, children choose the dominant value orientation that parents also choose (I>C>L) 17.2 per cent more than parents. This finding might fit the stereotype of youth placing more stress upon individualism in a westernizing country.

On item T2 young ("expectations about change") by sex, the dominant value orientation (Fu>Pa>Pr) is chosen 27.2 per cent more by males than by females. The greater aggressiveness of the male could account for this discrepancy.

On item MN3 ("use of fields"), Colombo residents choose the dominant value orientation (0 > W > S) 22.5 per cent more than do Matara

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residents. This choice could reflect the greater level of "scientific sophistication" and higher education of the urban dweller.

It should be unnecessary to state, in view of the overall picture presented by the data, that these speculations are very hazardous, if not idle. Any such hypothetical statements must await further and suitable test for verification.

#### E. THE RELEVANCE AND SIGNIFICANCE OF THE RESULTS

In view of the findings just described, little can be said of differences between the sub-samples of the parent-child sample divided by generation, sex, and place of residence. This indicates that such differences do not exist, that the questions on the KVOS are not the right ones to tap the values sought, or that neither the differences nor the values have been tapped by the sample upon which these comparisons have been made. Some further discussion of these findings is undertaken in Chapter V.

It should be mentioned that within some of the speculations we we have made from the data there are implied hypotheses that, with further clarification along with isolation of the relevant variables, might subsequently be tested. We have suggested, for example, that individualism may be stronger among younger members of the sample population (page 58), that emphasis upon the future is stronger than emphasis upon the present among the young (pages 60-61), and that there is a decrease in the popularity, among the young, of keeping in harmony with nature relative to attempting to master nature (page 62). In view of the equivocal nature of our results, we can, at present, only suggest these possibilities.

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#### CHAPTER IV

#### THE VERIFICATION OF THE HYPOTHESES

#### I. INTRODUCTION

This Chapter comprises the material necessary for the verification of the eight hypotheses concerning Ceylonese values stated in Chapter II. Here the hypotheses will be stated again and followed by such evidence as is relevant to their test. This evidence consists partly of summary statements of analyses presented in the previous Chapter, partly of replications of Caudill and Scarr methods of analysis, and partly of analytical innovations of our own. To conserve space we will keep these analyses to a minimum, including only the most relevant material. This procedure is unhappily facilitated by the inconclusiveness of our results. As in Chapter III, where we have adopted techniques differing from those of Caudill and Scarr, our justification and explanation of these will be presented in footnote form. We will not utilize the five-step presentation of each analysis used in Chapter III, but merely state the eight hypotheses and present the material relevant for their test, together with conclusions afforded by its significance.

#### II. THE TEST OF THE HYPOTHESES

## A. HYPOTHESES CONCERNING THE RELATIONS BETWEEN DOMINANT AND MAJOR VARIANT VALUE ORIENTATIONS

1. <u>FirstHypothesis</u>. As the distance from the dominant value orientation increases, the proportion of choices falling in other value orientations

decreases.

2. <u>Second Hypothesis</u> (corollary). The major variant value orientation coincides with one of the logically deduced first order variants of the dominant value orientation.

3. <u>Rationale</u>. These hypotheses follow from the empirical findings of Caudill and Scarr.

4. Analysis.

In accordance with the empirical findings of Caudill and Scarr, we have, in general, verified hypotheses one and two. Reference to Figures 4 to 6 in Chapter III shows that among the eighteen items for which percentages of value-orientation choices have been graphed, in only two cases (R3 and T4) do the graphs display bimodality where the dominant value orientation and major variant value orientation are a two-distance apart, and in only one graph (the graph of MN3) is bimodality produced by a three-distance separation of the dominant and major variant value orientations.<sup>1</sup> There is, in addition, one case (MN5) of a bimodal curve

l In reading these graphs, since the peak (the dominant value orientation) does not occur uniformly at the same value-orientation choice, it is necessary to begin at the lowest point and travel "up" in both directions, jumping from 1 to 6 or from 6 to 1 (a one-distance) where this is necessary. If these journeys are "up" all the way in both directions to the dominant value orientation, the graph is unimodal, and, by definition, the dominant and major variant value orientations will be a one-distance apart. which is not produced by a more than one-distance separation of the dominant and major varient value orientations. In this case the extra peak in the graph (a three-distance from the dominant value orientation and a two-distance from the major variant value orientation) is of small magnitude.

#### 5. Conclusions.

This finding is perhaps the best evidence in our data to support the Kluckhohn and Strodtbeck hypothesis concerning dominant and major variant value orientations. By chance, if no other selective factors were involved in value-orientation choice, it would be expected that a nearly horizontal line would be found for the graph of the value-orientation profile for each item. We are not able to say, however, what selective factors are producing these curves. They may or may not be values. Another look at the graphs will show that in fact some of these curves are very nearly flat, for examples, R4, T4, MN4, and MN5, if some fluctuation between value-orientation choices (a one-distance apart) is permitted the chance model due to uncontrolled factors. The majority of the item value-orientation profile curves do display a distinctive unimodal pattern, however.

This finding is additionally interesting, and also unfortunately additionally perplexing, inasmuch as we have not found as uniform a pattern of dominant and major variant value-orientation choices (in other words we have found inter-item inconsistency) as was found in the previous studies. We will consider this point further when discussing hypothesis eight.

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### B. HYPOTHESES CONCERNING THE PATTERNING OF THE VALUE ORIENTATIONS BY GENERATION, SEX AND PLACE OF RESIDENCE

1. <u>Third Hypothesis</u>. Value orientations that are dominants and major variants for the total sample remain dominants and major variants for the sub-samples divided by generation, sex, and place of residence.

2. Fourth Hypothesis. Differences that do occur will be found to be most marked by generation, next most marked by sex, and least marked by place of residence.

3. <u>Rationale</u>. These hypotheses also follow from the empirical findings of Caudill and Scarr.

#### 4. General Comment

It must be stated at the outset that inasmuch as we have already shown that there are few differences that make a difference in our sample by generation, sex, and place of residence, our hypotheses here are not borne out as far as <u>differences</u> between the sub-samples are concerned.

We should also explain that while it may appear from hypotheses three and four that we "loaded" the situation so that we could not help but be at least fifty per cent correct (having hypothesized <u>no</u> difference in dominant and major variant value orientations by the three breakdowns in hypothesis three and then discussed the <u>amount</u> of difference in hypothesis four) this apparent surreptitious guarantee of partial success was not the intention of thus phrasing the hypotheses. We expected <u>some</u> variation in <u>magnitude</u> of percentages of value-orientation choices between the subsamples, along a gradient imposed by the differing effects of the three different sample breakdowns.

## 5. Analysis

In accordance with hypothesis three, then, dominant value orientations are the same value-orientation choice as between the subsamples by generation in eleven cases out of seventeen, or in 64.7 per cent of the generational comparisons by item (see Figures 10 to 12 in Chapter III). By generation, major variant value orientations are the same for the two sub-samples in only six of the seventeen comparisons (24.9 per cent).

By sex (Figures 13 to 15 in Chapter III), in twelve of the eighteen comparisons (66.7 per cent) dominant value orientations are similar between the sub-samples, and in eight out of eighteen cases (44.4 per cent) major variant value orientations are similar.

By place of residence (Figures 16 to 18 in Chapter III), in ten of the eighteen cases of comparisons (55.6 per cent) dominant value orientations are similar, while in only three of the eighteen cases (16.7 per cent) are major variant value orientations similar between the sub-samples.<sup>2</sup>

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<sup>2</sup> In making these three sets of computations, ties (multiple dominant or major variant value orientations on a single item) have been ignored and any value orientations being compared that fall upon the same valueorientation choices, regardless of whether one of these sub-sample choices is tied with another position, are considered to be the same choice. MN3 by place of residence (Figure 18 in Chapter III) serves as an example of a major variant value orientation choice that was taken to be the same as between the sub-samples.

## 6. Conclusions

It would appear from this analysis that if it were possible to choose between the three breakdowns as to order of magnitude, there is most similarity of dominant and major variant value-orientation choice by sex, somewhat less by generation, and least by place of residence. The differences in the percentages are small, however, and this relationship cannot be said to have been demonstrated conclusively.

It must also be remembered that these findings, as well as those related to the other hypotheses, are overshadowed by the lack of interitem consistency.

#### C. HYPOTHESES CONCERNING THE DIRECTIONS OF CHANGE OF CEYLONESE VALUE ORIENTATIONS IN THE FOUR BEHAVIOUR SPHERES

1. <u>Fifth Hypothesis</u>. In terms of sheer amount, children have moved away from the value orientations of their parents relatively little in the four behaviour spheres.

2. <u>Sixth Hypothesis</u>. What little movement is exhibited is distributed unequally over the four behaviour spheres. The most change occurs in political life, moderate amounts occur in family and occupational life, and only slight change occurs in religious life.

3. <u>Rationale</u>. These hypotheses also follow from the empirical findings of Caudill and Scarr. Here it is assumed that parents wish to instil in their children values similar to their own. The degree of similarity between generations will, therefore, reflect the degree of continuity in values. The distance between members of parent-child pairs is taken as a measure of the amount of change that has occurred in value orientations.

4. <u>Seventh Hypothesis</u>. The direction of change in the Ceylonese sample will be similar to the direction of change in the Japanese sample.

5. <u>Rationale</u>. As in hypothesis six, the areas of change in a developing nation as between generations will be, from greatest to least, political life, family and occupational life, and religious life.

## 6. General Comment

The "common-sense meaning" of the definition of the behavioural spheres adopted by Caudill and Scarr (1962: 73) as the basis of their behavioural sphere analysis is a problem we will consider further in the methodological critique (Chapter V), but this method of selecting items from the questionnaire as representative of the values involved in certain spheres of behaviour is additionally hazardous in relation to the Ceylonese data. In addition to the untested choices of items to represent these behavioural spheres, our data display a poor inter-item consistency and very small differences between subvivisions of the sample by generation, sex, and place of residence. We will, however, attempt to follow the Caudill and Scarr methods of analysis insofar as this is

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feasible.<sup>3</sup>

As was discussed in Chapter III, there appears to be little effect exerted upon value-orientation choice differentially by the variables of generation, sex, and place of residence. However, in keeping with our purpose of replicating the Caudill and Scarr study in the Japanese culture, we will present a brief discussion of these breakdowns for the fcur behaviour spheres utilizing our graphic analysis see Figures 19 to 22 and footnote 3). We will then present a brief comparison of the Japanese and Ceylonese cultures concerning the effectiveness of cultural transmission from the older to the younger generation in the four behaviour spheres (Tables 18 and 19). We will

3 An additional problem, the small size of our sample, forced us to abandon one of the methods of analysis utilized by Caudill and Scarr to assess the differences in value-orientation patterns in the four behaviour spheres by generation, sex, and place of residence. We found that in constructing tables to hold two of the three variables of generation, sex, and place of residence constant to discuss the effects of the third as Caudill and Scarr did (1962: see their Tables 5 to 13, 74-81), the number of cases in a cell was often too small to be meaningful. For this reason, and also since we have already seen that these variables have little, if any, effect upon value-orientation choice (see Figures 10 to 18 in Chapter III), we have chosen to discuss hypotheses five and six in part by utilizing our previous graphic breakdown of the sample. We have thus selected the relevant graphs from Figures 10 to 18 (Chapter III) of the previous analysis and reproduced them in Figures 19 to 22, which show the family, political, occupational, and religious life behaviour sphere items of Caudill and Scarr broken down and compared by generation, sex, and place of residence.

We will expand our test of hypotheses five and six and compare the Japanese and Ceylonese value-orientation patterns (hypothesis seven) by utilizing another Caudill and Scarr behavioural sphere method of analysis, that of taking as "Our criterion of the success of the parent in instilling his values in his child . . . the distance between the value orientations of the parent and the child . . . " (Caudill and Scarr 1962: 82). Caudill and Scarr present this analysis in their Tables 14 to 23, pages 83 to 89. Our Tables 18 to 27 present similar data for our sample, Tables 18 and 19 also including relevant summary data from the Caudill and Scarr Tables 14 and 15 respectively for comparison of the Japanese and Ceylonese samples (hypothesis seven).

conclude with a more detailed consideration of the nature of the variation by generation in the four behaviour spheres, but since our data here do not allow valid conclusions, the section is included largely for the sake of completeness in keeping with our aim of replicating the Caudill and Scarr study (see Tables 20 to 27).

## 7. Analyses: Intergenerational Comparisons in the Four Behaviour Spheres

## a) The graphic analysis

## (1) The Family Life Behaviour Sphere

In the family life behaviour sphere (Figure 19), the dominant value orientation remains dominant between the sub-samples in all cases but one (seven times out of eight), the place of residence breakdown on item T2 old. Even here, however, there is only a one-distance difference between the sub-samples and the percentage choice for each differs by only 7.4 per cent. The major variant value orientation is the same as between the sub-samples in only four cases out of the eight comparisons.

It is interesting that for our data the two forms of item T2, young and old, resemble one another as closely as they do in valueorientation profiles, inasmuch as this item was discarded by Caudill and Scarr in discussing intergenerational change (1962: 82), although this item was administered in a different form to the two generations.<sup>4</sup>

<sup>4</sup> Caudill and Scarr apparently lost faith in the similarity of the two forms of this item when it did not fulfill their predictions. "Item T2 would not be expected necessarily to behave regularly over the total sample for it was administered in a different form to the two generations. . . ." (1962: 67). This point will be discussed further in Chapter V.



## FIGURE 19

Graphic Representation of the Percentage Distribution of Value Orientations in the <u>Family</u> Behaviour Sphere (R3, T2) for the Parent-Child Sample Divided by Generation, Sex and Place of Residence. (Adapted from Figures 10 to 18.)









equals Parents

Children

n



GENERATION

PLACE OF RESIDENCE equals Matara .... "Colombo

FIGURE 20

Graphic Representation of the Percentage Distribution of Value Orientations in the <u>Political</u> Behaviour Sphere (R4) for the Parent-Child Sample Divided by Generation, Sex and Place of Residence. (Adapted from Figures 10 to 18.) -102-



## FIGURE 21

Graphic Representation of the Percentage Distribution of Value Orientations in the <u>Occupational</u> Behaviour Sphere (R2, R5, MN3) for the Parent-Child Sample Divided by Generation, Sex and Place of Residence. (From Figures 10 to 18.)



Graphic Representation of the Percentage Distribution of Value Orientations in the <u>Religious</u> Behaviour Sphere (T3, T4, MN5) for the Parent-Child Sample Divided by Generation, Sex and Place of Residence. (From Figures 10 to 18.) There appear to be few other differences between the sub-samples that can be commented upon, except on item T2 young by sex, a difference that was discussed previously (see Chapter III).

#### (2) The Political Life Behaviour Sphere

The single item, R4, representing the political life behaviour sphere (Figure 20) shows little differentiation as between the three paired comparisons, by generation, sex, and place of residence. In addition, for the Ceylonese data, this item differentiates poorly between the six value-orientation choices, the graphs forming a flat, if wavy, curve. The dominant and major variant value orientations are the same between the six sub-sample pairs on R4 only once out of the three pair comparisons (R4 by generation).

#### (3) The Occupational Life Behaviour Sphere

The occupational life behaviour sphere (Figure 21) also shows similar patterns of value-orientation profiles for the three paired comparisons. Over-all, this sphere perhaps shows the least variation between the sub-samples. The dominant value orientation for each paired comparison is the same value-orientation choice between the pairs throughout the nine comparisons. The major variant value-orientation choice is the same on six of the nine paired comparisons. (4) The Religious Life Behaviour Sphere

Two of the items representing the religious life behaviour sphere (Figure 22) appear to discriminate poorly among the six value-orientation choices, item T4 especially, but also item MN5. With this added limitation it is doubly difficult to assess any difference between sub-samples, but as with the other behaviour spheres, they display largely insignificant differences. The dominant value orientation is the same on only four of the nine paired comparisons, and the major variant value orientation is the same on only one comparison, MN5 by sex. In addition, the female subsample on this comparison is a nearly flat curve, showing three major variant value orientations.

## (5) Conclusions

It would be unjustified here to choose a gradient of behaviour sphere differences in accordance with hypothesis six in the light of our data. There is, perhaps, one sphere in which the sub-samples are more closely related in their value-orientation profiles, the occupational sphere. If this could be supported, it would not be strictly in accordance with the prediction of hypothesis six. Beyond this observation, however, the hazards of speculation in view of the picture these data present preclude commentary. It does appear to be true, however, in accordance with hypothesis five, that the value orientations of parents and children in the behaviour spheres differ little.

If we may be permitted a brief digression, one test of the representativeness of the items of the same behaviour sphere might be the similarity between items in a given behaviour sphere that come from the same

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value-orientation area. This would be most interesting for the Ceylonese data, since, in view of the inter-item inconsistency, it might also delineate dimensions along which greater inter-item consistency would be found. We have already seen that the value-orientation profiles of the two forms of item T2 in the family life behaviour sphere are very similar (Figure 19). If we compare items R2 and R5 in the occupational behaviour sphere, the dominant value orientation for each item remains the same for each of the three paired comparisons and between the pairs. For R2 the dominant value orientation is I>L>C, and for R5 the dominant value orientation positions are only a one-distance apart. In addition, the unimodal shape of the graphs with a peak at approximately the same height ( $\frac{1}{-}$  40 per cent of the value-orientation choices) indicates a similarity between the items.

It is not possible, of course, to compare item MN3 with items R3 and R5 in the occupational behaviour sphere in this manner, but for all three of the paired comparisons item MN3 clearly displays a similar unimodal graph of value-orientation profile, and the dominant value orientation between all three paired comparisons and among the pairs is O>W>S. Assessment of the KVOS by other means, however, would be more valid than an exercise such as this, considering both the speculative choice of items to represent the behavioural spheres and their fewness.

## b) Comparison of the Ceylonese and Japanese cultures

(1) Combined Analysis: All Four Behaviour Spheres

Tables 18 and 19 compare the Ceylonese and Japanese cultures by generation in the four behaviour spheres.

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## TABLE 18

Percentage Comparison of Ceylonese and Japanese Parent-Child Pairs According to the Distance Between the Value Orientations of Parent and Child on Selected (Behaviour Sphere) Items from the KVOS

Item Number		Di	stance	Between (One-di	Parent a stances)	and Child	l		Tot Per	tal Cent	Numbe Parent-Cl	er of hild Pairs	
	(	0	-	L		2							
R2	24	(36)*	44	(40)	25	(18)	7	(6)	100	(100)	71	(236)	
R3	28	(42)	39	(33)	20	(19)	13	(5)	100	(99)	71	(236)	
R4	21	(23)	33	(42)	29	(26)	16	(9)	99	(100)	73	(238)	
R5	25	(53)	49	(39)	24	(8)	1	(0)	99	(100)	71	(227)	-1-
Т3	34	(51)	45	(39)	16	(9)	5	(1)	100	(100)	67	(237)	í,
Т4	18	(35)	31	(45)	38	(17)	13	(3)	100	(100)	55	(224)	
MN3	49	(43),	39	(36)	11	(15)	0	(6)	99	(100)	71	(243)	
MN 5	20	(51)	32	(35)	33	(9)	15	(5)	100	(100)	60	(233)	
x	28	(42)	39	(39)	25	(15)	10	(4)	·				

\*Japanese data (in parentheses) from Caudill and Scarr 1962: Table 14, page 83.

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Caudill and Scarr state that by their definition of the success of a parent instilling his values in his child, Japanese parents are "highly successful" in transmitting their values to their children (1962: 82). The average of total transmissions expressed as a percentage (a zerodistance between parent and child) is 42 per cent as compared with the chance expectancy of 16.7 per cent. The Ceylonese total average transmission as a percentage is 28 per cent, about one and two-thirds times chance expectancy. The Ceylonese would thus appear to be less successful than the Japanese, on the average over the behaviour spheres, in transmitting their values to their children.

#### TABLE 19

Percentage Comparison of Ceylonese and Japanese Parent-Child Pairs, Items Arranged According to Increasing Percentage of "Very Distant" (a twoor three-distance apart) Parent-Child Pairs

It Nur	Item Be Number S		viour ere	Per Ce Very Dist	ent of ant Pairs
Т4	(R4)*	Rel.	(Pol.)	51	(35)
MN 5	(R2)	Rel.	(Occ.)	48	(24)
R4	(R3)	Pol.	(Fam.)	45	(24)
R3	(MN3)	Fam.	(Occ.)	33	(21)
R2	(T4)	Occ.	(Rel.)	32	(20)
R5	(MN5)	Occ.	(Rel.)	25	(14)
Т3	(T3)	Rel.	(Rel.)	21	(10)
MN3	(R5)	Occ.	(Occ.)	11	(8)

\*Japanese data (in parentheses) from Caudill and Scarr 1962: Table 15, page 83. If the criterion of success in the transmission of values is relaxed to include pairs at a one-distance as well as those at a zerodistance apart, the average percentage transmission of values from old to young over the behaviour spheres is 81 per cent for the Japanese data and 67 per cent for the Ceylonese data. The success of the Japanese transmitting their values now drops from approximately two and one-half times to approximately one and five-eighths times the revised chance expectancy of fifty per cent. Here the increase over chance expectancy of the Ceylonese value transmissions has dropped only slightly from one and two-thirds times to one and one-third times chance expectancy.

Table 19 attempts to delineate the areas in which parents have had the least success in holding their children to their own value orientations and also attempts to compare the Japanese and Ceylonese cultures in this respect.

Caudill and Scarr found that by grouping the eight items by value-orientation areas, the mean percentages of difference for the items in the <u>relational</u>, <u>man-nature</u>, and <u>time</u> areas respectively were 23, 18, and 15 per cent. In grouping the items according to behaviour sphere, they found the percentages of difference for items in the political (R4), familial (R3), occupational (R2, R5, and MN3), and religious (T3, T4, and MN5) spheres to be respectively, 35, 24, 18, and 15 per cent (Caudill and Scarr 1962: 84). They conclude from this analysis that the behaviour spheres more than the value-orientation areas seem to separate the items according to the percentages of difference between parents and children.<sup>5</sup>

5 Where we have spoken of "percentages of difference" between the value orientations of the parents and the children, Caudill and Scarr have spoken of "rates of change." With this method, one can only delineate percentage differences. Even if we assume that the childrens' values are

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Their conclusion, the derivation of which they do not explain, presumably fcllows from the wider range of the percentage values among the behaviour spheres than among the value-orientation areas. It should be pointed out, however, that if the one-item political behaviour sphere percentage value is removed, the two gradients are the same. Their comment, ". . . many more items in all areas as well as spheres would be needed before definitive conclusions could be reached." (Caudill and Scarr 1962: 84) seems to indicate the wisest course of action.

For what it is worth, we may perform a similar ordering of the items on the Ceylonese data.

We find that in grouping the eight items by behaviour sphere our mean values are 45, 33, 23, and 40, by political, familial, occupational, and religious spheres respectively, and in grouping by value-orientation areas our mean values are 34, 25, and 36 for the <u>relational</u>, <u>man-nature</u>, and <u>time</u> value-orientation areas respectively.

The gradients of difference in the two ways of ranking thus do not coincide for the Japanese and Ceylonese values, although only the value for the religious sphere is out of place in the Ceylonese behaviour sphere ranking compared to the same ranking for the Japanese data. Again, the differences in the figures are too small, and more important, the items are too few for anything exceeding speculation.

those of the parents differentially retained, and thus imply that the percentage differences between the parents and children reflect "change," these percentage values are not rates. A rate cannot be derived from a single value from a synchronic analysis such as this, even though it may be expressed as a single value. ("Value" in the last sentence means quantity.)

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## (2) Conclusions

We have shown that the children have adopted the values of their parents to a greater degree than would be expected by chance alone. In view of the previous graphic analysis, however, it appears that this model probably exaggerates the extent of the <u>difference</u> in value profiles between the parents and children. From the previous analysis (see Figures 19 to 22), since we saw few and small intergenerational differences, we might expect that parents and children would be seen to hold similar values to a much greater extent than was indicated in the above analysis. The analysis does indicate that the Ceylonese are apparently less successful in instilling their values in their children than are the Japanese. This finding could be said to be generally in accord with hypothesis five.

As far as the gradient of difference in values between the parents and children among the behaviour spheres as stated in hypothesis six is concerned, our evidence suggests that if any patterning exists it is not the hypothesized one of greatest difference by political, moderate amount of difference by family and occupational, and least difference by religious life behaviour spheres. Reference to Table 19 shows that the items representing a given behaviour sphere are, in addition, separated from one another in the frequency with which they are chosen in both the Japanese and the Ceylonese data.

Hypothesis seven does not seem to be supported by this analysis. Differences in value orientations between the parents and the children form a different gradient by item for the Ceylonese data than for the Japanese data (see Table 19).

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## c) <u>Comparisons between the Japanese and Ceylonese cultures</u>: <u>value-orientation variation by generation</u>

Tables 20 to 27 show the differences in value orientations in the four behaviour spheres between parents and children. The estimate of the expected distribution of value orientations held by the children on a given item is the actual distribution held by their parents. Table 20 represents the family life behaviour sphere, Table 21 the political life behaviour sphere, Tables 22 to 24 the occupational life behaviour sphere, and Tables 25 to 27 the religious life behaviour sphere. (Since we are following the method of Caudill and Scarr here and comparing the Japanese and Ceylonese data, we have omitted item T2 for the family life behaviour sphere as did Caudill and Scarr.)

While the number of cases in any one cell is too small to present a meaningful picture in many instances, there are a few values in the Tables large enough to be worthy of comment. For the purposes of this analysis we have arbitrarily chosen a cell value of less than ten among the Ceylonese responses as the cut-off point for values too small to merit discussion.

## (1) The Family Life Behaviour Sphere

A comparatively large number of children have retained the C>L>I value orientation of their parents on this item (R3) representing the family life behaviour sphere. In addition, a comparatively large number have shifted a one-distance from L>C>I to C>L>I.

The gain in Collaterality described for the Japanese sample (Caudill and Scarr 1962: 85-86), including an increase in preference for

#### TABLE 20

ValueValue Orientations of ChildrenDistribution of ParentsOrientations of Parents $I > C > L$ $I > L > C$ $L > I > C > L$ $C > L > I > L > C$ $D > I > L > C$ $I > C > L$ $I > L > C$ $L > I > L > C$ $L > I > L > C$ $D > I > L > C$ $D > I > L > C$ $I > L > C$ $2$ $1$ $5$ $4$ $14$ $I > L > C$ $2$ $1$ $5$ $4$ $14$ $I > L > C > I$ $2$ $1$ $3$ $6$ $L > I > C > I$ $2$ $1$ $1$ $16$ $C > L > I$ $2$ $1$ $10$ $1$ $C > L > I$ $3$ $5$ $2$ $(14)$ $6$ $O < I > L$ $2$ $2$ $2$ $2$ $Q < (2)$ $Q$ $Q$ $Q$ $Q$ $P > D < P > Q$ $P > Q$ $P > Q$ $Q$ $P > Q < Q QQQP > Q < Q < QQQQQ < Q < QQQQP > Q < Q < QQQQP > Q < Q < QQQQQ < Q < QQ$										
of Parents       I>C>L       I>L>C       L>I>C       I>C>I       C>L>I       C>I       C>I       C>I       C       I       I       I         I>C>L       (2)*       2       1       5       4       14       14         I>L>C       2       1       5       4       14       1       14         I>L>C       2       1       3       6       1       1       1       1         L>I>C       1       1       3       6       1	Value	Va	Value Orientations of Children							
I>C>L       (2)*       2       1       5       4       14         I>L×C       2       1       3       6       1       3       6         L>I>C       1       3       6       1       3       6       1         L>C>I       1       3       6       1       1       6       1         L>C>I       2       1       (2)       10       1       16       30       16         C>L>I       3       5       2       (14)       6       30<	of Parents	I>C>L	I>L>C	L>I>C	L>C>I	C >L >I	C>I>L	ol Parents		
I>L×C       2       1       3       6         L>I>C       1       1       1       1         L×C>I       2       1       (2)       10       1       16         C>L>I       3       5       2       (14)       6       30         C>L>I       3       5       2       (14)       6       30         Distribution       10       8       5       32       16       71       Total	I>C>L	(2)*	2	21 <u>2 4 4 1</u> 2	1	5	4	14		
L>I>C       1       1       1         L>C>I       2       1       (2)       10       1       16         C>L>I       3       5       2       (14)       6       30         C>I>L       3       5       2       (2)       4         Distribution       10       8       5       32       16       71       Total	I>L×C	2				1	3	6		
L>C>I       2       1       (2)       10       1       16         C>L>I       3       5       2       (14)       6       30         C>L>I       3       5       2       (14)       6       30         C>I>L       2       2       (2)       4         Distribution       0       8       5       32       16       71       Total	L>I>C	l						1		
C>L>I     3     5     2     (14)     6     30       C>I>L     2     (2)     4       Distribution     30     2     4       Of Children     10     8     5     32     16     71	L>C>I	2	1		(2)	10	l	16		
C>I>L 2 (2) 4 Distribution of Children 10 8 5 32 16 71 Total	C>T>I	3	5		2	(14)	6	30		
Distribution of Children 10 8 5 32 16 71 Total	C>I>L					2	(2)	4		
	Distribution of Children	10	8		5	32	16	71 Total		

Frequency Distribution of Value Orientations Among Children Controlling for Value Orientations Among Parents over 71 Parent-Child Pairs in the Family Life Behaviour Sphere (R3)

\*() = frequency of identical parent-child value orientations.

; four pairs omitted for "incomplete" or "no answer" responses.

#### TABLE 21

Frequency Distribution of Value Orientations Among Children Controllong for Value Orientations Among Parents over 73 Parent-Child Pairs in the Political Life Behaviour Sphere (R4)

Value	Va	Value Orientations of Children							
of Parents	I>C> <b>L</b>	I>L>C	L>I>C	L>C>I	C≻L≻I	C>I>L	or rarents		
I>C>L	(2)*	1	l	2	1	3	10		
I>L>C	5	(2)	l	1	5		14		
L>I>C	1.	l	(2)	2			6		
L>C>I	l	l			l	5	8		
C>T>I	2	2	5	3	(5)	2	19		
C>I>L	3	2	2	3	2	(4)	16		
Distribution of Children	14	9	11	11	14	14	73 Tota		

\* () = frequency of identical parent-child value orientations. + two pairs omitted for "incomplete" or "no answer" responses.

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#### TABLE 22

Value	Va	Distribution						
of Parents	I>C>L	I>L>C	L>I>C	L>C >I	C >L >I	C>I>L	or rarents	
I>C>L	(5)*	2		l	1		9	
I>L>C	5	(11)	4	3	3	l	27	
L>I>C	. 1	11	(1)	3	3	1	20	
L≫C>I		4	3		2	l	10	
C>L>I	l		l			l	3	
C>I>L		l		l			2	
Distribution of Children	12	29	9	8	9	4	71 Total	

Frequency Distribution of Value Orientations Among Children Controlling for Value Orientations Among Parents over 71 Parent-Child Pairs in the Occupational Life Behaviour Sphere (#1 of 3-R2)

\* () = frequency of identical parent-child value orientations.

+ four pairs omitted for "incomplete" or "no answer" responses.

#### TABLE 23

Frequency Distribution of Value Orientations Among Children Controlling for Value Orientations Among Parents over 71 Parent-Child Pairs in the Occupational Life Behaviour Sphere (#2 of 3-R5)

Value	Va	Distribution					
of Parents	I>C>L	I>L>C	r>i>c	r>c>i	C>T>I	C>I>L	or rarents
I>C>L	(10)*	4			l	8	23
I>L>C	9	(2)				4	15
L>I>C	2	l		l			4
l>C>I	1.					l	2
C>L>I	6				(1)	3	10
C>I>L	6	3			3	(5)	17
Distribution of Children	34	_ 10		1	. 5	21	71 Total

\* () = frequency of identical parent-child value orientations.

+ four pairs omitted for "incomplete" or "no answer" responses.

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C>L>I and C>I>L among the childrens's responses over the parents' on this item is only slightly echoed (L>C>I becoming C>L>I) among the Ceylonese children.

(2) The Political Life Behaviour Sphere

In the item representing this sphere (R4, Table 21) there is no one cell disproportionately large (or small) enough to merit discussion. (This finding is an echo of the flat-curve profile of value-orientation choices found on this item in comparisons by generation, sex, and place of residence. See Figure 20.)

For the Japanese data (Caudill and Scarr 1962: 84-85) increased emphasis on Individualism was seen among the children as compared with parents on this item.

#### TABLE 24

Value	Va	Distribution					
of Parents	0>W>S	0>S>W	S>0>₩	S>₩ <i>&gt;</i> 0	₩>S <i>&gt;</i> 0	W>0 <i>&gt;</i> S	or rarents
0 >W >S	(28)*	5	2		2	11	48
0>S>W	6	(3)		l			10
S>0>W			(1)				l
S>W>0							
W>S>0	2		l				3
W>0>S	6					(3)	9
Distribution of Children	42	8	4	1	2	14	71 Total

+

Frequency Distribution of Value Orientations Among Children Controlling for Value Orientations Among Parents over 71 Parent-Child Pairs in the Occupational Life Behaviour Sphere (#3 of 3-MN3)

\* () = frequency of identical parent-child value orientations.

+ four pairs omitted for "incomplete" or "no answer" responses.

Frequency	Distribution	of Value Or	ientations	Among	Childre	n Cont	rolling
for Value	Orientations	Among Paren	ts over 67	Parent	-Child	Pairs :	in the
	Religious I	ife Behavio	ur Sphere	(#1 of	3-T3)		

Value		Distribution						
of Parents	Fu>Pr Pa	Fu>Pa>Pr	Pa>Fu>Pr	Pa>Pr>Fu	Pr>Pa>Fu	Pr >Fu>Pa	or rarents	
Fu>Pr>Pa	(9)*	2			3	7	21	
Fu>Pa>Pr	6	(1)			•	2	• 9	
Pa>Fu>Pr	•	· ,				1.	1	
Pa>Pr>Fu	2		• •			1	3	
Pr>Pa>Fu	2				(2)	1	5	
Pr>Fu>Pa	9	3		•	5	(11)	28	
Distribution of Children	28	6			10	23	67 Total	

\* () = frequency of identical parent-child value orientations. † eight pairs omitted for "incomplete" or "no answer" responses.

TABLE 25

Frequency Distribution of Value Orientations Among Children Controlling for Value Orientations Among Parents over 55 Parent-Child Pairs in the <u>Religious Life Behaviour Sphere</u> (#2 of 3-T4)

TABLE 26

Value Orientations of Parents	Fu>Pr >Pa	Distribution of Parents					
Fu Pr Pa	(1)*				3	3	7
Fu>Pa>Pr	- ·		1			2	3
Pa>Fu>Pr	2			2	• •	1	5
Pa>Pr>Fu	4	1	3	(2)	2	5	17
Pr>Pa>Fu	3	1	1		(1)	3	9
Pr>Fu>Pa	2	1	1	3	1	(6)	14
Distribution of Children	12	3	6	7	7	20	55 Tota

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\* () = frequency of identical parent-child value orientations.
+ twenty pairs omitted for "incomplete" or "no answer" responses.

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(3) The Occupational Life Behaviour Sphere

In this sphere, the two <u>relational</u> items (R2 and R3) display a general pattern of the retention of Individuality as a value. On R2 (Table 22) a disproportionately large number of children whose parents held the value orientation I>L>C retained it and the same number whose parents held the value orientation L>I>C shifted a one-distance to I>L>C. Similarly on item R5 (Table 23) a disproportionately large number of children whose value orientation was I>C>L retained it.

Caudill and Scarr (1962: 86-88) note a gain in Collaterality on item R2 for the Japanese data that our cell values are too small to indicate. They also note the dominance of first-rank Individualism

#### TABLE 27

Religious Life Behaviour Sphere (#3 of 3-MN5) Value Value Orientations of Children Distribution Orientations of Parents of Parents 0>W>S 0>S>W S>O>W S>W>O W>S>O W>O>S (6)\* 0>W>S l 4 3 2 5 21 0>SW 3 (1)1 8 3 2 1 S>0>W 3 8 S>W>0 1 2 (1)l 3 W>S>0 2 1 3 6 W>0>S 1 2 (4)4 3 14 Distribution 60 Total<sup>†</sup> of Children 16 6 7 11 3 17

Frequency Distribution of Value Orientations Among Children Controlling for Value Orientations Among Parents over 60 Parent-Child Pairs in the <u>Religious Life Behaviour Sphere</u> (#3 of 3-MN5)

\* () = frequency of identical parent-child value orientations.

+ fifteen pairs omitted for "incomplete" or "no answer" responses.

on this item.<sup>6</sup> On item R5 in this sphere for the Japanese data the largest values show an endorsement of Collaterality by the young.

On item MN3 (Table 24) for this behaviour sphere a greatly disproportionate number of children retain the O>W>S value orientation of their parents, while a smaller but still disproportionate number change from the O>W>S value orientation of their parents to the value orientation W>S, a one-distance shift.

For the Japanese data on this item (Caudill and Scarr 1962: 87-88) the largest number of children also retain the O>W>S value orientation of their parents, but the authors favour a lesser tendency for the parental value orientation O>W>S to become the childrens' value orientation W>O>S (see footnote 6 in this Chapter).

One can, of course, argue that in terms of the model for this analysis the "resting position" of the parent-child differences would occur if all responses were in the diagonals of the Tables, and hence large figures in the diagonals (the cells in parentheses in our Tables 20 to 27 and the Caudill and Scarr Tables 16 to 23) are less important than large figures in the other cells. It would seem, however, that any disproportionately large (or small) figures are equally important in showing retention of values or change in values by generation. This analysis can be improved somewhat by converting the cell values to percentages by row. A sample is given in Chapter V.

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<sup>6</sup> Since by far the largest proportion (70 out of 236) on item R2 for the Japanese data shows a retention of I>C>L from parents to children and the second largest proportion (40) shows a one-distance change from I>L>C to I>C>L between parents and children, the Caudill and Scarr stress on a gain in Collaterality among the children on this item seems to be somewhat contrived, even though the third largest value (25) is a shift from parents to children a one-distance from I>C>L to C>I>L (see Caudill and Scarr 1962: Table 18, page 86).

(4) The Religious Life Behaviour Sphere

On item T3 in this sphere (Table 25) a disproportionately large number of children retain the parental value orientation Pr>Fu>Pa. Note, however, that almost as large a proportion, although below our arbitrary cut-off point of ten, retain the parental value orientation Fu>Pr>Pa. No values for item T4 (Table 26) are disproportionately large (or small) enough to allow us to Compare this item with item T3, even though the largest cell value in T4 is also a retained Pr>Fu>Pa.

For the Japanese data on T3 and T4 for this behaviour sphere (Caudill and Scarr 1962: 88-89) the authors note a movement away from first-rank Future orientations toward the first-rank Present orientation Pr>Fu>Pa.

On item MN5 for this sphere for the Ceylonese data (Table 27) we again see an apparently random pattern of proportion-of-choices distribution. For the Japanese data, Caudill and Scarr (1962: 89) note a similarity of the value-orientation distributions between the parents and children on this item.

## (5) Conclusions

As was stated earlier, our sample was really too small to make a meaningful analysis of the foregoing kind. Where cell figures were disproportionately large in our Tables 20 to 27 we have, however, attempted to characterize the value-orientation distribution pattern for the item and compare it with the same item for the Japanese data. With the serious limitations of both the method of comparing generations and the small size of the Ceylonese sample, comparisons between the cultures, especially since

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no very large or consistent discrepancies, or consistent similarities, between them are to be found, are probably idle.

Some more important considerations, treated further in Chapter V, concern the nature of the behaviour sphere analysis and its relationship to the value orientation analysis, the usefulness of the intergenerational method utilized here and the meaning, in the light of the shortcomings of the method, of the results. Because these considerations will be extended in Chapter V, we will not elaborate further upon this analysis at the present time.

# D. HYPOTHESIS CONCERNING THE UNIQUENESS OF CEYLONESE VALUE ORIENTATIONS

1. <u>Eighth Hypothesis</u>. The Ceylonese sample possesses distinct dominant and major variant value-orientation patterns.

2. <u>Rationale</u>. Since the Ceylonese culture differs in many respects from the other cultures in which the KVOS has been administered, it will exhibit unique dominant and major variant value orientations.

# 3. Analysis

The test of hypothesis eight is clouded by the inter-item inconsistency in the Ceylonese value-orientation profile data that has plagued us throughout the study. If we may utilize the speculative valueorientation profile patternings suggested in Chapter III, however, we can compare the Ceylonese value-orientation profiles with those of five American Southwest cultures studied by Kluckhohn and Strodtbeck

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(F.R. Kluckhohn 1963: 230 is a more convenient summary than appears in Kluckhohn and Strodtbeck 1961: 350) and with the Japanese culture (Caudill and Scarr 1962: 67). Table 28 presents this comparison.

#### TABLE 28\*

Comparison of Over-all Value-Orientation Profiles in Five American Southwest and the Japanese and Ceylonese Cultures as Measured by the KVOS

Culture	Value	Value-Orientation Area						
	Orientation	Relational	Time	Man-Nature				
Texan	overall	I>C>L	Fu>Pr>Pa	O>S>W				
Mormon	overall	I>C>L	Fu>Pr>Pa	0 >W >S				
Spanish-American	overall	I>L>C	Pr>Fu>Pa	S>O>W				
Navaho	overall	C>L>I	Pr>Pa>Fu	W>S=0				
Zuñi	overall	C>L>I	Pr>Pa>Fu	Nonsignificant				
Japanese	dominant	I>C>L	Pr=Fu>Pa	0>W>S				
	ma jor Variant	C>I>L	Fu>Pr>Pa	o>w>s				
Ceylonese	dominant	C≻L>I	Fu=Pr>Pa	O>W>S				
	ma jor Variant	C>I>L	Fu>Pr>Pa	0=₩>S				

\*Parts of this Table are adapted from F.R. Kluckhohn 1963: 230, and Caudill and Scarr 1962: 67.

In the <u>relational</u> area, the overall dominant value-orientation choice of the Ceylonese (C>L>I) appears to be shared only with the Navaho and the Zuñi of the American Southwest. The Ceylonese major variant value orientation (C>I>L) is shared with the Japanese (also as a major variant value orientation).

In the <u>time</u> area, the Ceylonese dominant value orientation (Pr=Fu>Pa) is unique. It is a close relative, however, of the overall value orientations of both the Texans and the Mormons, and also of the Japanese major variant value orientation. The Ceylonese major variant value orientation in the <u>time</u> area (Fu>Pr>Pa) is also shared with the three cultures mentioned, itself being closely related to the Ceylonese dominant value orientation.

In the <u>man-nature</u> area the Japanese and Ceylonese cultures seem to be similar as far as this analysis is concerned, the O>W>S value orientation being preferred. This value orientation is also preferred by the Mormons, according to the Kluckhohn analysis. Mastery-over-Nature is also first-choice position among the Texans, but slips to second choice among the Spanish-Americans (Subjugation-to-Nature is first choice) and third choice (equal to Subjugation-to-Nature) among the Navaho, among whom Harmony-with-Nature is a first choice.

# 4. Conclusions

In accordance with hypothesis eight we have shown that the Ceylonese exhibit unique dominant and major variant value orientations in comparison with several other cultural groups, although they share individual area configurations with some of these.

In generalizing from the sample to the Ceylonese culture it must be borne in mind that the representativeness of the sample is not known and thus that interpretations can only be speculative. In addition, as is discussed further in Chapter V, the validity of the KVOS for assessing values must be accepted with caution if at all.

Beyond these considerations, the formulation of hypotheses for future test with a basis upon the speculative findings of this study is outside the scope of the present analysis.

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#### CHAPTER V

#### THE METHODOLOGICAL CRITIQUE

#### I. GENERAL

If the reader has been able to follow the circuitous path along which he has been led throughout this study, he must now surely be faced with the conclusion that the number of possibly relevant considerations involved render impossible a critique that is in any way complete within the scope of the analysis. The circular and limiting nature of this dilemma for the author in attempting to write such a conclusion to the research that has been described must thus be clearly kept in mind at all times. No matter what one chose to include he could be charged with omissions, and even in the topics considered the author can be charged with incompleteness and inadequacy. What follows, then, is really an outline of a critique, hopefully including the mose relevant points to be considered in evaluating the approach to the study of values embodied in the Kluckhohn and Strodtbeck, Caudill and Scarr, and Ames research.

Since the critique has already partly been written in the preceding pages by the methodological adaptations made to utilize the Japanese study methods of analysis in the analysis of the Ceylonese data, and also since the critique is primarily a methodological one, we will begin with a brief summary statement in point form of the significant findings of the Ceylonese study and their most important implications. In addition, it is hoped that this procedure will assist the reader to draw conclusions from the data and also aid in the development of the

### II. SUMMARY OF SIGNIFICANT FINDINGS

# A. THE INFLUENCE OF SELECTED BACKGROUND CHARACTERISTICS UPON VALUE-ORIENTATION CHOICE

In general, we were unable to assess the influence of these background characteristics upon value-orientation choice. (See Appendix I for a list of the background characteristics.) This was because we found a greater variation among the items within the value-orientation areas than among the categories within a background characteristic when comparing the two variables.

The implication of this finding is that, whatever the items of the KVOS are measuring, they do not appear to be measuring the same thing, at least in terms of their being grouped together under the postulates of the Kluckhohn and Strodtbeck theory of variation in value orientations, for there appear to be differing value-orientation profiles among the items within a value-orientation area, at least according to the Ceylonese research. With regard to the influence of the background characteristics themselves upon value-orientation choice, we have at least indicated that within the limitations imposed by the inter-item inconsistency, they do not produce value-orientation profiles that differ to any significant extent (see Chapter III).

# B. THE INFLUENCE OF LANGUAGE UPON VALUE-ORIENTATION CHOICE, COMPARING SINHALESE AND ENGLISH VERSIONS OF THE KVOS

Although the correlation between the two language versions is far

from perfect, it does indicate a substantial to marked similarity between them, the over-all figure of 0.71 (Pearson r) displaying a moderate to high correlation within the bounds of the accepted statistical interpretation of a correlation of this magnitude. (Interpretation of a correlation is always relative, of course, depending upon the reasons for computing it.)

While we cannot be certain that the discrepancy that exists between the two language versions is a product of the problems of translation rather than differences in value orientations, we have some evidence for drawing this conclusion (see Chapter III).

# C. DIFFERENCES IN VALUE-ORIENTATION PROFILES BETWEEN VARIOUS BREAKDOWNS OF THE CEYLONESE QUESTIONNAIRE DATA

We have shown that among the several ways we have broken down the Ceylonese sample there are only slight and generally insignificant variations from the value-orientation profiles found for the total sample. This holds true for comparisons of paired sub-samples including the total ramaining sample (exclusive of the parent-child sample) versus the parentchild sample and for old versus young, male versus female, and Matara residents versus Colombo residents for the parent-child sample

The import of these findings is at least that the "value-orientation profiles" that have been delineated by the KVOS items are well entrenched throughout the sample. Whether these are really values or value-orientation profiles so "basic," in accordance with the Kluckhohn and Strodtbeck theory, that they are unaffected by such variables as age, sex, and place of residence (or any of the background characteristics) is another question, and one for which we have no immediate answer. We can say with reasonable certainty, however, in the light of these findings, that the

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questionnaire items are not measuring the same thing, whatever it is that they are measuring (see Chapters III and IV).

## D. DOMINANT AND MAJOR VARIANT VALUE ORIENTATIONS AND THE RELATIONSHIP BETWEEN THEM

We have in general found as was hypothesized on the basis of the previous research with the KVOS that there is a dominant value orientation and that as the distance from it increases along the value-orientation choices the proportion of responses falling in the other value-orientation choices decreases producing as well a major variant value orientation. In the majority of cases, the dominant and major variant value orientations are a one-distance apart.

Since we are uncertain, on the basis of the previous findings from the Ceylonese data, that the questionnaire items are representing value orientations, this ordering of choices can really only be said to show preferences over all the Ceylonese sample for certain responses to each of the questions generated by as yet undetermined causes (see Chapter IV).

## E. CHANGE IN CEYLONESE VALUE ORIENTATIONS IN THE FOUR BEHAVIOUR SPHERES

We are able to say very little about the four behaviour spheres, family life, occupational life, political life, and religious life, that Caudill and Scarr delineated by selected items from the KVOS.

As far as intergenerational differences among the items representing these spheres are concerned, the spread appears to be insignificant, although if we define the degree of success of the parent instilling his values in his child as the distance between the value orientations of the parent and child we do obtain a greater similarity between parents and children than would be expected by chance alone. In view of our graphic analysis, however, we would expect a greater similarity here between the generations.

When we assume that the expected distributions of the childrens' value orientations are those of the parents we find few clear trends. This is undoubtedly partly the fault of a relatively small number of parent-child pairs, but even with this limitation any clear choice-pattern trends should be reflected in the data.

# F. COMPARISON OF INTERGENERATIONAL CHANGES IN THE JAPANESE AND CEYLONESE CULTURES IN THE FOUR BEHAVIOUR SPHERES

The Japanese and Ceylonese cultures are not similar in the generational comparisons for the four behaviour spheres as was hypothesized. Part of the analysis performed to make this comparison was speculative, in the light of the Ceylonese sample size.

To the extent that this analysis is valid, this would indicate that the order of change between generations among the behaviour spheres is not the same from culture to culture as hypothesized (hypothesis seven).

#### G. THE UNIQUENESS OF THE DOMINANT AND MAJOR VARIANT VALUE -ORIENTATION PATTERNS OF THE CEYLONESE

While there are similarities among the value-orientation profiles of the cultures compared (see Table 28 in Chapter IV) among valueorientation areas considered one at a time, the Ceylonese have their own pattern of value-orientation profiles when all three areas are considered together. Again, if the analysis is valid, this finding is in accord with cur hypothesized result (see hypothesis eight).

#### H. SUMMARY

In sum, we have verified hypotheses one and two concerning the existence of and relationships between dominant and major variant value orientations. We have also seen that, in accordance with hypothesis three, subdivisions of the sample by generation, sex, and place of residence does not show differences in dominant and major variant value orientations between the sub-samples. We did not find, however, as stated in hypothesis four, that a gradient of small differences between the three breakdowns of the sample would be, from most to least, by generation, sex, and place of residence. We also found little difference between generations in the four behaviour spheres as stated in hypothesis five, but not the gradient by sphere as stated in hypothesis six. We did not find similar directions of change in the Ceylonese and Japanese samples as predicted by hypothesis seven. We did find that the dominant and major variant value orientations of the Ceylonese sample were unique in comparison with the other cultures of KVOS administration as stated in hypothesis eight.

An important caveat in interpreting these findings is that when we go beyond the simple empirical existence of dominant and major variant value orientations and value-orientation profiles, unaltered by a variety of variables, into the realm of subtle differences, our findings, as well as the Caudill and Scarr methods of analysis, are quite equivocal.

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#### III. THE THEORETICAL BASIS FOR THE KVOS

From a consideration of the findings described and the number of analyses performed to reach the conclusions suggested, two questions should be foremost in the reader's mind: why such equivocal results, and why so many different attempts to obtain them?

Unfortunately, at least from the point of view of brevity, the roots of the answers to these questions begin deep within the soil which first germinated the theory of variations in value orientations.

The essentially structural-functional model upon which Kluckhohn and Strodtbeck base their "theory" of variation in value orientations, with roots in the Parsonian "action theory," especially as elaborated for value analysis by Clyde Kluckhohn (C. Kluckhohn and others 1962), has not been tested. This is the first serious criticism of these studies. The author's suspicion at present is that a "theory" stated at this level of abstraction is inherently untestable, but for the moment this is beside the point. By their own statement, Kluckhohn and Strodtbeck did not test the theory:

Ideally, it would be best if one were able to test directly at the high level of abstraction at which the value orientations are conceptualized. This is not possible. Since the value orientations are in large part implicit, hence seldom consciously verbalized, no systematic direct testing of them can be made. Not even very many of the persons who are highly sophisticated in their knowledge of cultural differences have the degree of conscious awareness of the total ordering of their own preferences on an orientation to state it abstractly. This ordering must be inferentially derived from the preferences allocated to the theoretically derived alternatives of solution of problem situations which have something of a concrete content. But if the barriers of language differences are to be hurdled in order that a uniform method for cross-cultural testing can be achieved, neither the situations which are described nor the alternatives of solving the problems they pose can be highly specific and particularized. (Kluckhohn and Strodtbeck 1961: 93.)

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Leaving aside the problem of whether the unconscious is, by definition, unknowable, we find the authors even more explicit on this point in their summary and discussion:

Ideally one would prefer to test directly at the high level of abstraction at which the value orientations themselves are formulated. This is not possible, for not even those few persons who are highly sophisticated in the matter of cultural variation are sufficiently well aware of their own implicit value orientations to give clear distinctions on all orientations at this level of <u>analytical</u> abstraction. The solution seemed to be that of finding items for questioning which were at a sufficiently high level of <u>empirical</u> generalization to offer some certainty that what was being elicited was a response to the effects of a single orientation in a very wide range of generally similar situations rather than a response to the effects of the interrelations of several, or all, of the orientations in more specifically delineated types of situations. (Kluckhohn and Strodtbeck 1961: 345.)

This failing would appear to have important consequences for the ultimate test of such highly abstract theories of the machinery of the social order, since it is implied here that the operational definition of concepts and the formulation of hypotheses to test relationships between them is not feasible. A consideration of this problem, however, falls more within the realm of the philosophy of science than of the present analysis. A more relavant problem is just exactly what the KVOS is measuring.

Another root for the formulation of value-orientation variation theory lies in the belief that ". . . <u>directiveness</u> in behaviour is a biologically determined predisposition." (Kluckhohn and Strodtbeck 1961: 7.) While there can be little doubt about the importance of biological considerations in human behaviour, the actual content of such influences upon our social lives is as yet largely undetermined and a great deal more knowledge is needed before such biological, behavioural directives can be considered to be well enough delineated and organized to be useful as bases for the formulation of hypotheses concerning human behaviour.

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While speculation about the relevance of action theory and biological directives of social behaviour in their present state of theoretical usefulness may suggest fruitful areas for analysis prior to value studies, we are as yet little closer to the actual basis for responses to the KVOS.

Kluckhohn and Strodtbeck spent some space on answering the charge, believed by them to be positivistic (1961: 97), that the study of values is inherently circular. They conclude that all thought in general, and the scientific method in particular, is inherently circular:

We therefore conclude that the problem of circularity of reasoning is common to all thought, inclusive of the postulates and procedures of science, and argue that the only question of importance relative to it is that of so ordering one's theoretical concepts and so developing the means of testing these that there is some definite separation in the order of the data one uses for the different purposes. (Kluckhohn and Strodtbeck 1961: 101.)

Again, these considerations are more properly the concern of the philosophy of science, but we are left with the realization, for the purposes of this critique, that the basis for the construction of the KVOS was speculative description of the social order within the framework of a circular, structural-functional model of reality. No judgement is being passed upon this model here; its statement in such terms is only intended to indicate the basic limitations beyond which the interpretation of any findings obtained by the study of value orientations within this framework must not go. It should also be clearly borne in mind that since the author is only cursorily familiar with the anthropological knowledge that might lead to very valuable and insightful speculation upon which testable hypotheses could be based, he is in no way attempting to disqualify whatever anthropological insights led to the formulation of the items of the KVOS. The only issues being raised here are: (1) if

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anthropological insights were used in the formulation of the KVOS, what were they, and were they tested previously, or if they were being tested by the KVOS, how were they tested, and (2) to the extent that action theory and biological considerations helped form the substance of the KVOS items, the results the questionnaire obtains are speculative.

To return to the problem of circularity as it affects, in the view of Kluckhohn and Strodtbeck, the construction of the KVOS, the authors felt that within their structural-functional, philosophical framework, <u>degree</u> of circularity rather than its existence or non-existence was the important consideration. They are particularly concerned to show that acceptable circularity of reasoning within the structural-functional framework is kept at a minimum in the postulation of variation in value orientations because: (1) they are not predicting values from behaviour within a single culture or based upon knowledge of a single culture, and (2) there is a systematic separation in their approach between the data producing the concepts being tested and the data to which results are then applied:

. . . there is no part of either the classification of the alternatives of the value orientations or the ideas about variation which are generalizations from the observed data in a single culture. The valuesystem analyses of individual cultures, together with other kinds of materials, were inductively examined and analyzed for the purpose of providing the means of deducing the component parts of value systems in general. Thus the nature of the theory--its trans-cultural characteristic--destroys the ground of one part of the circularity with which the value-system analyst has been charged--the withinculture type of circularity.

But a large part of the problem still remains. Even if one has a theoretical formulation which is general to many cultures rather than specific to one culture, there should be a fairly systematic separation of the data which are utilized for the testing of the concepts and those to which the conclusions reached are then applied, in the form of either testable predictions or explanations. (Kluckhohn and Strodtbeck 1961: 99.)

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At least one reviewer of the Kluckhohn and Strodtbeck study has addressed herself to some of the problems inherent in such a circular model of society as far as empirical test of hypotheses it generates is concerned (Goody 1964).

In the first place, since the subjects were only asked which of three values they preferred on a given value orientation item, not how they would conceptualize the area (<u>what</u> values were, <u>in their view</u>, appropriate to hold in the particular area), the only test of the validity of the value-orientation preferences would be the rejection of the null hypothesis that none was regularly preferred to any other. Thus, within a given value orientation area, inter-item inconsistency (which was found to be extremely troublesome in the Ceylonese case) is permissible within the theory as variation in value orientations within any given valueorientation area, but leaves us further away than ever from empirical validation of the conceptual categories, the value orientations themselves.

Secondly, Goody points out that a case displaying no significant patterning of value preferences as individuals rank alternatives for each of the four areas, the Zuñi, is, under the theory, supposed to be in a state of unusually rapid and widespread social change. The Zuñi pattern, however, is explained as being a case of "controlled variation," since other evidence is used to show that differences in station within a wellorganized and stable culture produce the differences in value-orientation profiles. Again the contradiction of the hypothesized dominant and major variant value orientations that are <u>culture-wide</u> is not considered.

Goody concludes by suggesting that in the face of difficulties in testing for such elusively widespread variations in value orientations, studies of two-variable propositions ". . .directed to formulating and

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testing hypotheses about how holders of a given set of value-orientation profiles--from whatever culture--will act in certain set situations." might be preferred (Goody 1964: 158).

This discussion naturally raises a related problem, which, while largely outside the scope of the present study, deserves at least mention. As is documented by such studies of values as that of Jacob and Flink (1962), the problem of definition of the concept "value" so that it can be useful in the study of human social behaviour is a serious one. Perhaps the use of what can generally be agreed upon by behavioural scientists to be a value (if that is possible!) as one variable in a two-variate proposition to determine its relationships to a given item of behaviour, the other variable, might prove to be more useful in building a body of theory. This is essentially Goody's closing suggestion, and would seem to be more appealing than seeking variation in value orientations which themselves have not been proven to be related to other facts of human behaviour, if only because definition of them is difficult. Here again we are waxing philosophical and should perhaps follow the precedent of Kluckhohn and Strodtbeck where they discuss the problem of the relationships between existential premises and normative standards, and return to more strictly methodological considerations: "This question is one which philosophers must solve . . . " (Kluckhohn and Strodtbeck 1961: 6).

#### IV. THE VALIDITY OF THE KVOS

Because of the philosophical problems just discussed, the validity of the KVOS as an instrument for value measurement must be considered to be tentative. The Ceylonese experience has underscored the importance of this caution, for the inter-item inconsistency displayed by the questionnaire,

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together with the sample-wide consistency of the value-orientation profiles by item, suggests that the questions are understood and interpreted relatively uniformly, but the bases for interpretation (Are these values?) are unknown. Such differences in the "value-orientation profiles" among different cultures pose the same problem; the bases for interpretation of the questions vary by culture but remain unknown.

Kluckhohn and Strodtbeck themselves reflect upon the difficulty of choosing items that are discriminatory of <u>single</u> values within the bounds of their theory, let alone items that are discriminatory of the <u>desired</u> value. These problems in fact were major considerations in selecting the questionnaire items. In general, they sought items expressive of single value orientations, cross-culturally applicable, and low in potentiality for tapping individual defensiveness and idiosyncrasies. (Kluckhohn and Strodtbeck 1961: 79.) Since specific steps taken to meet these objectives are not discussed, and since they would presumably be based largely upon additional knowledge of the cultures involved, the present author is, as mentioned, not at liberty to criticize, and the fulfillment of these conditions cannot be considered further here. The authors do tell us, however, that due to the pressure of time and other factors, they retained some dubious items.<sup>1</sup> (Kluckhohn and Strodtbeck 1961: 102-103.)

l Interestingly, the authors retained ". . .one outstanding illustration of . ..[an] item which yielded almost no discriminatory results. . . the <u>relational</u> orientation item labeled Choice of Delegate (item R4 in the schedule)." (Kluckhohn and Strodtbeck 1961: 103.) which Caudill and Scarr adopted as representative of the political life behaviour sphere. See the comment on this retention later on in this chapter.

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In summary, it is probably safest to say that further use of the KVOS would be more fruitful if additional, extensive cross-checking of the value tapping potential of the items preceded it. This procedure, however, would begin to lead away from the theoretical orientation of Kluckhohn and Strodtbeck, as we have seen in considering the apparent logical inconsistencies built into the empirical assessment of the theory of variation in value orientations.

# V. THE USE OF THE CAUDILL AND SCARR JAPANESE ANALYSIS AS A MODEL FOR THE CEYLONESE RESEARCH

Since Caudill and Scarr accepted the KVOS as an instrument capable of making the desired value-orientation assessment, it was implicitly also accepted in the Ceylonese research. Thus the critical considerations pertaining to the KVOS previously raised in this Chapter apply to both pieces of research. In using the Japanese research as a model for the present study, however, a number of changes were made in specific techniques of analysis, and consideration of these changes, as well as the methods of Caudill and Scarr, must now be made.

Within the limitations discussed previously in this Chapter concerning the study of variations in value orientations, we have been guided in the selection of the types of analysis we have used in modifying and criticizing the Japanese analysis largely by considerations of appropriateness. This is in no disagreement with the method of Kluckhohn and Strodtbeck, for they acknowledge both that the inappropriate application of sophisticated statistical techniques can lead only to ridiculous conclusions (1961: 98) and that, in terms of the answers sought in this study ". . . there appears to be no simple or single means of analyzing

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the data . . . " (121.)

The graphic representations of the value-orientation profiles upon which we have relied heavily for the analysis of the Ceylonese data were felt to be first approximations in keeping with the level of sophistication of the data. While the methods used are in no way as sophisticated as those utilized by Kluckhohn and Strodtbeck, we feel that we have in no serious way strayed from the basic considerations underlying the selection of the statistical methods utilized by Kluckhohn and Strodtbeck:

In the selection of these methods the focus of attention was necessarily centered upon the two general questions of the existence or nonexistence of uniformities in the ranking of the orientation alternatives within each of the communities and the existence or nonexistence of differences in these uniformities community by community. As has been previously stated, both the number of items used in the research instrument and the number of persons questioned in each of the communities were too few to permit a statistical treatment of the evidence which was indicative of <u>intra-cultural</u> variation. (Kluckhohn and Strodtbeck 1961: 121.)

The authors also utilized a graphic presentation of their data, but one in keeping with the level of sophistication of their statistical techniques (Kluckhohn and Strodtbeck 1961: 127).

The basis of the Ceylonese study comprises hypotheses about Ceylonese value-orientation profiles generated by the Caudill and Scarr Japanese analysis. Prior to testing these hypotheses, we attempted to assess the influence of a comparatively large number of background characteristics upon Ceylonese value-orientation choice. Subsequently we began systematically to follow the Japanese analysis, with mixed success as we have seen.

Perhaps the most general comment we can make about the differences between the Japanese and Ceylonese analysis is that we placed a great deal less emphasis upon possible predictions that could be made from the findings.

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This is in part due to the fact that the author, as mentioned, is not anthropologically trained and in part a reflection of a lesser confidence than that of Caudill and Scarr in the validity of the results. Some examples here should serve to illustrate.

## A. THE BEHAVIOURAL SPHERE ANALYSIS

As we have seen, the behavioural sphere analysis that engages Caudill and Scarr for much of their paper is based upon "common-sense" (Caudill and Scarr 1962: 73) selection of items from the KVOS representing the spheres. Kluckhohn and Strodtbeck speak of the "economic-occupational," "religious," "recreational," and "intellectual-aesthetic" behaviour spheres, referring to the content as being comparable to the generally accepted concept of institution (Kluckhohn and Strodtbeck 1961: 28-29), while Caudill and Scarr speak of "political life," "occupational life," "family life," and "religious life" behaviour spheres. Since neither study is primarily concerned with the development of the concept of these spheres, Kluckhohn and Strodtbeck holding that the development of the value orientation concept is logically and historically prior to the development of the concept of the ordering of the value orientations, and Caudill and Scarr accepting this incomplete level of the theory of behaviour spheres as already analytically useful, it is perhaps unfair to question the development of the concept. It would seem, however, if one may speculate in passing, that it will, if developed under the same conception of the nature of theory, be fraught with the same problem of definition and test. We can ask, however, why Caudill and Scarr changed the names of the behaviour spheres, if they were following Kluckhohn and Strodtbeck as far as they went, and what the difference is between the two sets of definitions.

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We can also ask why an item, chosen by its "common-sense" meaning, that has to do with "Length of Life" (MN5) is more representative of concern with religious behaviour than an item that has to do with "Belief in Control" (MN4). The former, chosen by Caudill and Scarr as an item representative of the religious behaviour sphere, discusses practical methods of prolonging life, by food, medicines, and vaccinations and the possibility of adaptation to the "plan of life" (admittedly an idea with religious overtones), but the latter directly discusses <u>belief in control</u> over the rain, wind, and snow and the forces which make them. (See the complete statement of these two items at the beginning of Chapter III.) Which should we choose and for what reasons? (It is interesting that the valueorientation profiles for these two items for the parent-child Ceylonese sample are relatively flat and relatively similar. See Figure 6 in Chapter III.)

In addition to the problem of the selection of representative items, their fewness and the impossibility of making any meaningful comparisons from value orientation to value orientation (the items are chosen from different value orientation areas) introduce additional complications.

In sum, we can really only follow the authors' caution that ". . . many more items in all areas as well as spheres would be needed before definitive conclusions could be reached." (Caudill and Scarr 1962: 84.)

In the light of the speculative nature of the behaviour sphere concept, we would suggest greater caution than such definitely stated conclusions as Caudill and Scarr present: "Three <u>facts</u> about <u>culture change</u> in <u>Japan</u> can be stated as a result of the foregoing analysis." (1962: 89. Italics added.)

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#### B. THE INTERGENERATIONAL ANALYSIS

Let us look in closer detail at one of the tables in which Caudill and Scarr compare value orientations by generation for the four behaviour spheres. The estimate of the expected distribution of value orientations held by the children, it will be remembered, is the actual distribution held by their parents on a given item. (See our Tables 20 to 27 for the Ceylonese data, and Caudill and Scarr 1962: Tables 16 to 23 for the Japanese data.) In Table 29 we have reproduced Table 18 of Caudill and Scarr (1962: 86) for <u>relational</u> item R2. In Table 30 we have expressed the frequency of choices as percentages by row, so that we are able to say what percentage of the childrens' choices on each parental choice falls in each value-orientation choice. In addition, we have computed means by column to

#### TABLE 29\*

Frequency Distribution of Value Orientations Among Children Controlling for Value Orientations Among Parents over 236 Parent-Child Pairs on R2, Help in Case of Misfortune; <u>Japanese Sample</u>

Value Orientations of Parents	V	Distribution					
	I>C>L	I>L>C	L>I>C	L>C>I	C>L>I	C>I>L	OI TALENCS
I>C>L	(70)	8	5	3	7	25	118
I>L>C	40	(10)	2	-	6	13	71
L>I>C	. 5	1	(1)	, l	3	1	12
L>C>I	3	-	l	()	l	1	6 -
C>L>I	7	-	_	l	(1)	3	12
C>I>L	9	2	-	-	2	(4)	17
Distribution of Children	134	21	9	5	20	47	236 Total

\* From Caudill and Scarr 1962: Table 18, page 86.

assist in gauging central tendency in the comparison of percentages on 1 the childrens' choices across the parental choices, and we have added the value-orientation profile percentages for the total Japanese sample on R2 to the bottom of Table 30.

# TABLE 30\*

<u>Percentage</u> Distribution of Value Orientations Among Children Controlling for Value Orientations Among Parents over 236 Parent-Child Pairs on R2, Help in Case of Misfortune; <u>Japanese Sample</u>

Value Orientations of Parents	Va	alue Or	Total Per Cent					
	I>C>L	I>L>C	L>I>C	L>C>I	C>L>I	C>I>L	of Parents	
I>C>L	(59)%	7%	4%	3%	6%	21%	100%	
I>L>C	56	(14)	3		8	18	99	
L>I>C	42	8	(8)	8	25	8	99	
L>C>I	. 50	-	17	-	17	17	101	
C>T>I	58	-	-	8	(8)	25	99	
C>I>L	53	12	-		12	(24)	, 101	
Mean Per Cent Distribution of Children	53	10	8	6	13	19		
Per Cent Distribution on R2 for the Total Japanese						. :	a (Alexandra) Alexandra (Alexandra)	
Sample (N=619)	51	18	4	2	7	14	· 96 <sup>1</sup>	

\*Adapted from Caudill and Scarr 1962: Table 18, page 86. +Less four per cent incomplete rankings.

In interpreting the frequency distribution table, Caudill and Scarr close by noting the first-choice position of the first-ranked-Individuality position I>C>L. They first of all note, however, a consistent

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gain in Collaterality among the children with both first-rank Collaterality value-orientation positions increasing their representation. They note a secondary trend in gain in Collaterality between I>C>L and I>L>C and between L>C>I and L>I>C (see Table 29). These are <u>secondary</u> trends indeed, for a glance at Table 30 shows that in every case but one, fifty per cent or more of the value-orientation choices of the children fall in the value-orientation choices of the children fall in the value-orientation choice I>C>L (the odd case being forty-two per cent) <u>regardless of the value orientation held by the parents</u>. The column with the next highest percentages of choice is, to be sure, a choice with first-rank Collaterality (C>I>L), but again, the childrens' choices are largely made regardless of the value orientations held by their parents.

If we compare the value-orientation profile of the total sample of 619 respondents (including the paired parent-child sample of 236 broken down in Tables 29 and 30 which would, admittedly, affect the distribution of the total sample) with the mean value orientation profile for the childrens' choices across the parental choices, we observe that they are strikingly similar.

If, then, this method is a valid way of assessing intergenerational differences in value orientation profiles produced by parental socialization of their children, parents have been so effective in instilling their values in their children that these values are the same throughout the sample (and throughout the Japanese culture to the extent that Caudill and Scarr generalize to the culture) and remain the same throughout the individuals' lives (by age), whether they are male or female, educated or uneducated, no matter how much socialization outside the home impinges upon them, and regardless of any differences they might show from anyone else in the sample. Moreover, values have remained the same in Japan throughout the

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lives of the oldest persons on the sample, and even before, since presumably they too took on the values of their parents, regardless of any social changes that may have taken place.

Some additional checks upon the validity and reliability of the measuring instrument seem to be indicated.

An interesting addendum is that a similar analysis of the remainder of these Tables of Caudill and Scarr (1962: Tables 16 to 23, pages 85-89), which we have not had space to include, shows a strikingly similar picture; and we note in the Ceylonese data a similar preference for value orientations at either end of the Tables (I>C>L and C>I>L, O>W>S and W>O>S, and Fu>Pr>Pa and Pr>Fu>Pa), diminishing toward their centers. Just what causes this distribution is unknown, but since it is similar regardless of the value-orientation area, it seems not to be explicable under the theory of variation in value orientations.

# VI. SUMMARY STATEMENT

We have noted several other problematical parts of the Caudill and Scarr analysis, for examples, the replication of only one part of a three-part analysis by Kluckhohn and Strodtbeck (the use of Kendall's W, the Coefficient of Concordance), their unexplained elimination of item T2 from the behaviour sphere analysis, and their choice of an item to represent the political behaviour sphere that was, in the eyes of Kluckhohn and Strodtbeck, poorly discriminatory. It would be picayune to belabour isolated points such as the discrepancy between F. Kluckhohn's statement that Harmony-with-Nature is ". . . strongly evident in the Japanese culture at the present time, as well as historically." and both the prediction and

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finding of the dominant  $0\gg>S$  by Caudill and Scarr (F. Kluckhohn 1960a: 5 and Caudill and Scarr 1962), or that Kluckhohn has apparently changed her mind on the over-all <u>man-nature</u> value orientation of the Zuñi from W>S>O (Kluckhohn and Strodtbeck 1961: 351) to "Nonsignificant" (F. Kluckhohn 1963: 230). We wish instead to speculate upon the import of our most general findings and suggest tentatively a means of drawing additional information from the existing data to suggest whether or not further value-orientation analysis prior to rigorous reassessment of the KVOS would be fruitful.

We have seen with the Ceylonese data, and insofar as we have been able to observe with the Japanese data, that there are minimal differences in value-orientation profiles no matter how the sample is broken down, but that the responses to any set of items supposed to represent a given valueorientation area are generally variable. Perhaps there are no differences, as indicated, perhaps the samples could not be indicative as they were chosen, perhaps the items of the questionnaire were not tapping value orientations, or perhaps a dominant value orientation to please Caucasian researchers prevailed. We do not know.

Figure 23 suggests with a simple graph of the item MNl for all seven cultures studied (in the American Southwest, Japan, and Ceylon) a means of discovering with a minimum of effort whether or not there are large or consistent differences, or both, observable among the cultures by the items of the KVOS. We can observe, for example, that the Navaho and Zuñi profiles, and more especially the Navaho one, appear to be reflecting little more than chance distributions, if we accept a 16 2/3 per cent response on each of the six items as our chance expectancy. Among the

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Sample Graph Showing Value Orientation Comparisons for Seven Cultures on Item MN1. (Percentages of Persons Choosing are Shown on the Ordinate and Value Orientations on the Abscissa.) cultures represented, however, some interesting groupings appear. The Texan, Japanese, and Mormon cultures parallel one another very closely, and except for one value-orientation choice, O>S>W, the Spanish-American culture also follows these three. The Ceylonese, Zuñi, and Navaho cultures taken as a group also exhibit similar profiles. If these two groupings were found to remain distinct for all, or at least a majority, of the questionnaire items, some interesting speculations would be possible. Is, for example, the apparently reduced discrimination of the value-orientation profiles on this item among the Ceylonese, Zuñi, and Navaho a function of the problems of translation of the language expressive of the universal values supposed to be tapped by the KVOS?

If such large and/or consistent differences were found, more sophisticated techniques, such as a Chi-square analysis or an assessment of the statistical significance of the differences in percentage of choices could be made.

This kind of analysis would allow some better-guided speculation on the validity of the items, both within and between cultures, and should aid substantially in the rearrangement or replacement of items to tap the desired values. It would, in fact, be well to perform this kind of analysis on all the items of the KVOS for the existing data prior to further value testing with this instrument. Such an analysis would also help resolve a dilemma that has been seen to plague us throughout the Ceylonese study. We refer here to the very large number of implicit assumptions and uncontrolled influences in the global theory that has given rise to the value schedule, for a parallel problem that looms as large as the question with which we have been grappling, the question of what has come out of the KVOS, is what has gone into it.

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# APPENDIX I

# BACKGROUND CHARACTERISTICS

(1) <u>Age</u> :	<ul> <li>(a) 10-19 years</li> <li>(b) 20-24"</li> <li>(c) 25-29 "</li> <li>(d) 30-34 "</li> <li>(e) 35-39 "</li> </ul>		<pre>(d) B.A. student, B.A. plus other professional training (law, medicine), etc.</pre>
	(f) 4044 "	(6) <u>Locus of</u> <u>Schooling</u> :	(a) Buddhist or Hindu school
	(g) 45-49 " (h) 50-54 " (i) 55-59 "		(b) Mixed Buddhist/ Hindu and Christian school
	(j) 60 and over		(c) Christian school
(2) <u>Sex</u> :	<pre>(a) male (b) female</pre>		(d) Government school only
(2) Diago of	(a) Matana Tangalla	(7) <u>Father's</u>	(a) farmer
Residence:	(a) Matara, Tangalla (b) Colombo, Jaffna	Occupation:	(b) tradesman, "blue collar"
(4) Occupation:	(a) student		(c) teacher
	(b) monk		(d) government
	(c) farmer, "blue collar," tradesman, village official		(e) mercantile, business
	(d) teacher		(1) Lawyer (proctor, advocate)
	(e) government servant		(g) physician
	(f) businessman, lawyer, landed proprietor,		(h) landed proprietor, planter
	trader		(i) village official
	(g) housewife		(j) petty trader
(5) Education:	(a) 1–10 years	(8) Father's	(a) 1-5 years
	(b) English	Education:	(b)_6-10 "
	or equivalent		(c) English
	(c) matriculation plus other		matriculation or similar certificate
	training (teaching certificate; pandita)		(d) matriculation plus other professional training (teaching, pandita)

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- (a) Buddhist or Hindu (9) Locus of Father's Schooling: (b) Mixed Buddhist/
  - (c) Christian school

Hindu and

Christian school

school

- (d) Government school
- (a) Sinhalese (10) Language of Questionnaire:
  - version (b) English version
- (a) Buddhist (11) Religion:
  - (b) Hindu
  - (c) Muslim
  - (d) Christian

- (12) <u>School</u>: (a) Rahula, Matara
  - (b) St. Thomas, Matara
  - (c) St. Servatius, Matara
  - (d) Royal College, Colombo -
  - (e) Ananda College, Colombo
  - (f) Sujata Vidyalaya, Matara
  - (g) Matara Convent, Matara
  - (h) Visakha Vidyalaya, Colombo
  - (i) Vinaya Vardhana, Colombo
  - (j) Jaffna English Version
  - (k) Vidyodaya University

only

(e) B.A., etc.

# APPENDIX II

# TABLES OF RANK ORDERED VALUE-ORIENTATION CHOICES

BY BACKGROUND CHARACTERISTICS

# I. ANALYTICAL DETAILS OF THE COMPARISON OF VALUE-ORIENTATION AREA ITEMS WITH BACKGROUND CHARACTERISTIC CATEGORIES AS DETERMINANTS OF VALUE-ORIENTATION CHOICE

In order to characterize the degree of relationship between a background characteristic (with its categories) and a KVOS item (with its value-orientation choices) and condense a very large number of computer bivariate tables showing this relationship into a manageable number at the same time, we devised a rank-ordering method of expressing the relationship.

To accomplish this condensation and characterization, we first rank-ordered the value orientation choices within each computer bivariate table of a KVOS item cross-tabulated against a background characteristic, and selected by this method the dominant and major variant value orientations for each category of a background characteristic. The computer-coded numerals for the value-orientation choices were utilized for the ranking. (For example, in the <u>relational</u> value-orientation area, 1 = I>C>L, 2 =I>L>C, etc. The six complete rankings possible for each value-orientation area are numbered from one to six in the order that the description of the rankings appears in Chapter II. It should be noted that only two positions were ranked, the dominant and major variant value orientations. The numerals from one to six in Tables 32 to 47 refer to the value-orientation positions, and not to positions of ranking.)

Tables were then compiled both for dominant and major variant value orientations, utilizing these two position rankings. (These are Tables 32 to 47 in this Appendix, as mentioned above.) Each row of each of these Tables comprises an item from a value-orientation area of the KVOS and each column comprises a category of a background characteristic. Thus for all three value-orientation areas cross-tabulated against a background characteristic there is a table of dominant value orientations and a table of major variant value orientations.

We may use Tables 32 and 33 to illustrate this procedure. In the computer bivariate table of Rl cross-tabulated against occupation, l (I>C>L) is the dominant value orientation and 2 (I>L>C) is the major variant value orientation in the "student" occupational category. Thus, for Table 32 the dominant value orientation 1 was placed in column 1, row 1, and for Table 33 the major variant value orientation 2 was placed in column 1, row 1. In this manner Tables 32 and 33 were constructed utilizing the dominant and major variant value-orientation choices respectively from each of the computer bivariate tables of a <u>relational</u>, <u>time</u>, and <u>man-nature</u> item crosstabulated against occupation. The remaining Tables were similarly constructed.

Each of the Tables was then examined for the frequency of choice of any given value orientation made in the individual rows among all the rows within a value-orientation area, and for the frequency of choice of any given value orientation made in the columns among all the columns within the same value orientation area. The frequencies of the modal value orientations among the rows and among the columns for each value-orientation area were expressed as percentages. For example, in Table 33 in the <u>relational</u> area the modal value-orientation choice among the rows was chosen three times out of seven (chosen in rows R3, R4, and R5) or 43 per cent of the time among all the rows. By comparison, the same value orientation was chosen three times out of six, or 50 per cent of the time among all the columns in the <u>relational</u> area.

An examination of the compilation of frequency of valueorientation choices discussed in Chapter III facilitated the decision to combine the separate items in a value-orientation area into single bivariate tables with the background characteristics as the cross-tabulation variables and group these for the three value-orientation areas. The Tables in this Appendix (Tables 32 to 47) thus comprise the three value-orientation areas, in turn, cross-tabulated against a background characteristic by dominant and major variant value-orientation choices. Since there are three value-orientation areas represented in each of the Tables, eight background characteristics, and tables of dominant and major variant value-orientation choices, there are sixteen tables in all with forty-eight sections.

In the relationships emerging from the analysis, it should be emphasized, there are only first approximations, for the percentages utilized were computed upon a very small number of cases (the rows and columns of each of the three sections of each of Tables 32 to 47), including a number of equal rankings, and these indices themselves are modes of modes, and hence a considerable distance from the data. Thus it is strongly emphasized that these percentages should not be considered to have any intrinsic value; they are merely indicative of a relationship between the variables, and they are <u>only</u> indicative.

A summary interpretation of Tables 32 to 47 is given by Table 31. In the interpretation of Table 31 it will be instructive to look first at one of the detailed Tables as an example. The first one may be selected for illustration (Table 32). If, among the columns (occupational categories) for each row we find a "low" consistency of value-orientation choice among all the rows (value-orientation items for a given value-orientation area) we can say that there is a low degree of relationship by valueorientation choice among the items (rows). Otherwise put, no one value orientation that is the modal choice (of value orientation) for a given

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# TABLE 31\*

Summary of Dominant and Major Variant Value-Orientation Choices Comparing Value-Orientation Areas with Background Characteristics. (Condensed from Tables 32 to 47, Appendix II.)

Background Characteristic		Dominant Value Orientation Major Variant Value- Choices Orientation Choices							
and Value Orientation Area	А	Among KVOS Items		Among Back- ground Charac teristics		Among KVOS :- Items		Among Back- ground Charac- teristics	
	•	Val. Or.	As % of Choices ("row")	Val. Or.	As % ( Choice (%col.)	of Val. es Or. ")	As % of Choice: ("row"	f Val. s Or. )	As % of Choices ("col.")
Occupation:						·····			
relational a	rea	5	43%	5=1	33%	6	43%	6	50%
time area	1:	=2=6	33	6	83	ī	67	l	83
man-nature a	rea	1	80	1	83	l	60	ī	50
Education:						_		. —	70
relational a	rea	5	43	5=6	50	1=2=6	43	1	75
time area		6	50	6	50	l	100	1	75
man-nature a	rea	l	80	1	100	1=2=6	40	2	75
Locus of Schoo	ling:						•		
relational a	rea	5	57	5	100	6	43	6	100
time area		6	50	6	75	l	67	1	75
man-nature a	rea	1	80	1	100	2==6	40	2==6	50
Father's Occup	ation:								
<u>relational</u> a	rea	5	57	5	60	1	43	1	60
<u>time</u> area		6	67	6	70	l	67	l	60
man-nature a	rea	1	60	1	90 r	no choice	<b>, -</b>	1=2=4	30
Father's Educa	tion:								-
<u>relational</u> a	rea	5	43	5	60	6	43	l	80
time area		6	50	2	60	6	67	l	60 .
man-nature a	rea	l	60	l	100	6	40	2=6	40
Father's School	ling:								
<u>relational</u> a	rea .	1=5	43	5	50	6	43	6	75
<u>time</u> area		2=6	50	6	50	l	67	l	100
man-nature a	rea	l	80	1	100	6	60	2==6	50
Religion:									
<u>relational</u> a	rea	l	71	5=1	50	6	57	2==6	50
<u>time</u> area		6	71	6	100	l	83	1	100
<u>man-nature</u> a	rea	1	80	l	100	6	60	6	100
School:									
<u>relational</u> a	rea	5	43	5	63	1	57	l	57
time area		6	60	6	75	1	60	l	71
man-nature a	rea	l	60	l	75 r	no choice	e ' –	<b>1=</b> 2	43
									-

\* For the two pairs of columns of percentages, one pair under "dominant value-orientation choices" and one pair under "major variant valueorientation choices," percentage of choices among items ("rows") should be row (value-orientation area item) is also the modal choice for all the rows.

In the converse case, a "high" degree of consistency would be found, and the modal value orientation choice for a majority of rows in a given value-orientation area would be found to be the same choice when these rows were compared.<sup>1</sup> In the case of the illustrative Table (Table 32), the number of times that a value orientation that is chosen modally for each row is also chosen among all the rows is three times out of seven (three rows out of seven), or 43 per cent. As we will see below, this is a "high" consistency relative to the modal choice among columns.

In addition to comparing the rows of these Tables to determine the effect that a background characteristic has upon value-orientation choice by item, and among items, in a given value-orientation area of the KVOS, we may also compare the columns (background characteristic categories) of the Tables to determine, within a value-orientation area, the number of times any modal value-orientation choice by column

compared with percentage of choices among background characteristics ("columns"). Higher consistency among KVOS items would be indicated by higher percentages in this column of Table 31, vis-à-vis the percentages in the column with which they are being compared. Since the opposite is generally the case ("column" percentages are generally higher than "row" percentages) a lack of consistency between items with respect to the background characteristics is suggested.

1 The terms "low" and "high" consistency as used here are important only in relation to one another. If the same value-orientation choice was found to be made for each row the highest possible consistency between rows would be seen. Conversely, no two rows bearing the same value-orientation choice would reveal lowest, or no consistency between rows. The same is true in comparing the columns, and the relationship between the rows and columns has no referent outside the model.

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(background characteristic category) for a given value-orientation area is chosen among all the columns in a given value-orientation area. Again referring to Table 32 for illustrative purposes, if, among rows in the relational area (relational items) we find a "low" consistency of valueorientation choice among columns (occupational categories) there is a "low" degree of relationship among columns (occupational categories). Otherwise put, no modal choice for a given column (occupational category) in a given value-orientation area is also the modal choice among all the columns (occupational categories) in a given value-orientation area. Again in the converse case, if a "high" degree of consistency was found, a given value-orientation choice for many columns would be the same choice when columns were compared. In the case of the illustrative Table, 32, in the relational area the number of times that a value orientation that is chosen among the rows for each column is also chosen among all rows is two times out of six, or 33 per cent. This is a "low" consistency relative to the percentage of choice among the the rows in the relational area of 43 per cent.

These relationships for each of the Tables (32 to 47) in Appendix II have been summarized in Table 31. If we examine the first row of Table 31 (occupation--<u>relational</u> area) and the first four figures in the row (showing the dominant value-orientation choices) we find the two relationships just described for Table 32, the modal dominant valueorientation choice among items, 5 (C>L>I), being chosen 43 per cent of the time, and the modal dominant value-orientation choice among background characteristics, 5 or 1 (C>L>I or I>C>L), being chosen 33 per cent of the time. Thus the analysis of Table 32 has revealed that there is a relatively higher degree of consistency among <u>row</u> choices of dominant

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value orientations (choices by KVOS item, and by occupational category <u>within each item</u>) than there is among the <u>column</u> choices of dominant value orientations (choices by occupational category, and by KVOS item <u>within</u> <u>each occupational category</u>). In other words, occupational category appears to be more significant in determining value orientation choice than does KVOS item within a given value-orientation area. Although the difference between the percentage figures characterizing this comparison is not great, it does suggest, within the limitations of the relatively crude measurement method, that a background characteristic is potentially more significant in determining value-orientation choice than is the questionnaire item.

It will be seen at a glance at Table 31, however, that the illustrative item from the first row of the Table is an anomalous case. Of the forty-eight pairs of comparisons made for Tables 32 to 47 (including two cases for which no value-orientation choice was evident), only seven exhibit this kind of relationship. In all the remaining cases except three, the background characteristic appears to be less significant in determining value-orientation choice than is the difference between the questionnaire items when these two variables are compared, the one in terms of the other. The three odd cases are ties.

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TABLE	32
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Rank Ordered Dominant Value-Orientation Choices for <u>Occupation</u> versus KVOS Items

Items	Student	Farmer, etc.	Teacher	Government Service	Business, etc.	Housewife	Row Modes	Modal Column Móde
R1 R2 R3 R4 R5 R6 R7	<b>1</b> 2 5 5 1 5 5 5 5	6 2 5 5=1 1=2 6 1	1 2 5 4 1 5 5	1=2 2 4 5 1 6 6	2 2 2=5=6 2 6 5=6	2 <b>=3=4=6</b> 3=4 1 1 5 <b>=6</b> 1 6	1 2 5 5 1 6 5	
Column Modes	5	l	5	6	2	l		5=1 (33%)
Modal R	low	Mode	,				<b>5</b> (43%)	
Tl T2Y T20 T3 T4 T5	6 2 1 6 2	6 - 1 4 1	6 - 2 1=6 6 6	6 - 2 6 4 1=2	6 -2 6 4 1	6 - 2=4 3=4=5 6	6 2 1=6 4 1	
Column Modes 2	?=6	l	6	2=6	6	2=4=6		6 (83%)
Modal F	low	Mode					1=2=6 (33%)	
MN1 MN2 MN3 MN4 MN5	1 3 1 1 6	3 3 1 1=5 2=4	6 3 1 1=6 6	2 2 1 1 1	1 2 1 1	1=2 6 1 3=4=5	1 3 1 1 1=4=6	
Column Modes	l	1=3	6	l	1	1=4		l (83%)
Modal F	low	Mode					1 (80%)	

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# TABLE 33

Rank Ordered Major Variant Value-Orientation Choices for <u>Occupation</u> versus KVOS Items

Items	Student	Farmer, etc.	Teacher	Government Service	Business, etc.	Housewife	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	2 1 6 6 6 6 1	2=1 6 6 1 3=6	3 3 4 5=2 6 6 1=6	3 3 5 6 5 1 5	3 3 1 3 1=6 1 1	1=3=4=6 2=5 4 5 1=3 2 1=2=3	3 3 6 6 6 1 1	
Column Modes	6	6	6	5	1	l		6 (50%)
Modal R	low	Mode					6 (43%)	
T1 T2Y T20 T3 T4 T5	1 1 6 1 1	1=5 - 2=6 2=4=5=6 3 4=5=6	1 - 1 2 1=5 1	5 - 1 1=6 6	5 1 1 5 3=6	1 5=6 3=4=5	1 1 6 1=5 6	
Column Modes	1	5=6	l	l	1=5	1=5	्र दुर्गुः इ.स.	1 (83%)
Modal R	ow	Mode					1 (67%)	
MN1 MN2 MN3 MN4 MN5	2 2 6 4 1	1=4 2 2=5=6 6 1	1 1 6 4 1	1 3 2 6 6	2 1 6 6	3 3 2 2 5	1 1=2=3 6 6 1	
Column Modes	2	1=2=6	l	6	6	2=3	<b>4</b> 17	6 (50%)
Modal R	ow	Mode			`	ξ.	1 (60%)	

TABLE	34
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Rank Or	dered	Dominant	Value-C	)rient	ation
Choices	for 1	Education	versus	KVOS	Items

Items	l-10 years	Matric.	Matric. +	B.A.	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	6 2 4 5 1 6 1=6	1 2 5 5 1 5 5 5 5	1 2 5 6 1 6 5	2 2 5 2 1=6 1 5=6	1 2 5 5 1 6 5	alari da Alari
Column Modes	6	5	1=5=6	2	5=	=6 (50%)
Modal F	low Mod	de			5 (43%)	
Tl T2Y T2O T3 T4 T5	6 - 1 4 1	6 2 2 6 6 2	6 -2 6 6 6	6 - 2 6 6 1	6 2 6 6 1	
Column Modes	l	2	6	6		6 (50%)
Modal H	Row Mod	de			6 (50%)	
MN1 MN2 MN3 MN4 MN5	3 3 1 6 L= <b>2=4</b>	1 3 1 1 6	6 3 1 6	1 2 1 1 1	1 3 1 1 1=6	
Column Modes	1=3	1	1=6	l		1 (100%)
Modal H	Row Mo	de		·	1 (80%)	

TABLE	35
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Rank Ordered Major Variant Value-Orientation Choices for <u>Education</u> versus KVOS Items

Items	l-10 years	Matric.	Matric. +	B.A.	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	2 1=3 5 1 2 1=3=5 5	2 3 6 6 6 6 6	3 3 1 2 2 5 1=6	1 4 1 2=5 6 1	2 3 1 1=2=4=6 2 5=6 1=6	
Column Modes	1=5	6	1=2=3	1		1 (75%)
Modal R	low Mod	e			1=2=6 (43%)	
Tl T2Y T2O T3 T4 T5	1=5 2 2=6 3=5 6	1 1 1 1=4 1	1 - 1 1=4=5 1	5 - 1 1=4=5 2	1 1 1=4=5 1	
Column Modes	2=5=6	1	l	1		1 (75%)
Modal R	low Mod	е			l (100%)	
MN1 MN2 MN3 MN4 MN5	1=4 2 2=5 5 6	2 2 6 4 1	1 2 6 6 1	2 1 - 6 2	1≕2 2 6 6 1	
Column Modes	2=5	2	1=6	- 2	· . ·	2 (75%)
Modal R	low Mod	e			1=2=6 (40%)	

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# TABLE 36

Rank Ordered Dominant Value-Orientation Choices for Locus of Schooling versus KVOS Items

Items	Buddhist	Mixed Buddhist and Christian	Christian	Government	Row Modes	Modal Column Mode
Rl R2 R3 R4 R5 R6 R7	2 2 5 5 1 5 5	1 2 5=6 1 5 5	2 3 5 6 1 1=5 1=5	1=2 2 5 4 1 5 5	2 2 5=6 1 5 5	
Colum Modes	n 5	5	1=5	5		5 (100%)
Modal	Row	Mode	·		5 (57%)	
Tl T2Y T20 T3 T4 T5	6 2 1 6 4 1	6 2 6 6 1	6 2 2 6 6 1	6 2 1 1 2	6 2 6 6 1	
Coļum Modes	n 1=6	6	6	2		6 (75 <b>%)</b>
Modal	Row	Mode	,		6 (50%)	
MNL MN2 MN3 MN4 MN5	1 2 1 1	1 3 1 1 6	1 3 1 1	1 3 1 4=6 1=6	1 3 1 1	
Colum Modes	n l	l	1	l		1 (100%)
Modal	Row	Mode			1 (80%)	

TABLE	37

Rank Ordered Major Variant Value-Orientation Choices for <u>Locus of Schooling</u> versus KVOS Items

Items	Buddhist Mixed	Buddhist and Christian	Christian	Government	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	1 3=4 1 2 6 6 6	6 4 1 6 1=6 1=6	1 2 4 5 2 6 6	3=5 3 6 2=6 6 6	1 3=4 4 2 6 6 6	
Column	4	2	~~ (	4		6 (1000)
Modes	0	0	2=6	)		6 (100%)
Modal (	Row M	ode			6 (43%)	
T1 T2Y T20 T3 T4 T5	1=5 1 2 1 5 2	5 1 1 4 6	1 3=5 1 4 6	1 1=6 1 6 6	1 1 1 4 6	
Column Modes	1	1	l	6		l (75%)
Modal	Row M	ode	,	·	1 (67%)	
MN1 MN2 MN3 MN4 MN5	2 3 6 6	2 2 6 4 1	6 2 6 5 4=6	2 2 6 1=2=3=5 5	2 2 6 5 6	
Column Modes	6	2	6	2	,	2=6 (50%)
Modal	Row M	ode			2=6 (40%)	

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Items	Farmer	Tradesman	Teacher	Government Service	Mercantile, Business	Lawyer	Physician	Proprietor	Village Official Petty	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	1=2 2 5 1 5 5	1 3 6 1 6 1=3=5	1 2 5 6 6 5	2 2 5 2 1 5 5 5	2=3 3 5 5 1 1=5	1 2 5 1 1=6 5 5	4 5 1=5 3 1 1 1	2 2 1=4 5 6 5 5	1=2 1=4 2 5 5 6 1=5 1=5 6 6	$ \begin{array}{cccccccccccccccccccccccccccccccccccc$	
Column Modes	5=1	1=6	6	2=5	1=5	1=5	1	5	5 6	, D	5 (60%)
Modal Ro	ow Mod	e								5 (57%)	
Tl T2Y T2O T3 T4 T5 Column	6 1 3=4 6	6 2 1 6 1	6 2 1 6 2	6 2 2 6 6 2	6 2 1=2 6 4 3=6	6 2 1 1 1=2=6	6 2 - 6 5 1=2=4=5=6	6 1=2 2 6 4 1	6 2=6 2 1=2 6 1 6	6 6 2 2 2 2 1 6 5 6 5 6 1=6	
Modes Modal <sup>®</sup> Rc	2==6 ow Mod	e e	2	2=6	6	1=2	6	1=2=6	6 6	6 (67%)	6 (70%)

Rank	Ordered	Dominant	Value-0	rientation	Choices	for	Occupation	of	Father	versus	KVOS	Items
							* manufacture in the state of the state o					

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$\begin{array}{cccccccccccc} & & & & & & & & & & & & & $	Modal Row Mode	Column Modes 1 3=4 ]	MN1 1=4=6 3=4 MN2 3 3 MN3 1 1 MN4 6 5 MN5 1 4 6	Farmer Tradesman
$ \begin{array}{cccccccccccccccccccccccccccccccccccc$		ب	8-1-0-1 1-0-1-0-1-0-1-0-1-0-1-0-1-0-1-0-1	Government Service
$ \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c}$		L	887149 8≡1	Mercantile, Business
Physician Physician Physician Proprietor 4 + 5 + 2 + 3 + 2 + 3 + 2 + 3 + 2 + 3 + 2 + 3 + 2 + 3 + 2 + 3 + 2 + 3 + 4 + 6 + 5 + 1 + 2 + 4 + 6 + 4 + 2 + 3 + 4 + 4 + 4 + 4 + 4 + 4 + 4 + 4 + 4		Ч	7=T 3=T 8=T	Lawyer
$\begin{array}{c c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \begin{array}{c} \\ \\ \end{array}\end{array}\end{array} \\ \begin{array}{c} \\ \end{array}\end{array} \\ \begin{array}{c} \\ \end{array}\end{array} \\ \begin{array}{c} \\ \end{array}\end{array} \\ \begin{array}{c} \\ \end{array}\end{array} \\ \begin{array}{c} \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \end{array} \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \end{array} \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \end{array} \\ \end{array} \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \end{array} \\ \end{array} \\ \end{array} \\ \end{array} \\ \begin{array}{c} \\ \\ \\ \end{array} \\ $		1=2=3=4=5	ふるようよ	Physician
$ \begin{array}{c ccccccccccccccccccccccccccccccccccc$	·	1=2=6	6 6 4 6 6 4 6 4 6 4 6 4 6 4 6 4 6 4 6 4	Proprietor
Petty Trader Modes 4=6 4 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1		· ۲	1 2 1=2=4=6 1 1	Village Official
Row Modal Modes Column Mode 1 1 1 6 2 1 1 1 1 1 1 1 1 1 1 1 1 2 1 1 (90%)		L	4 ■ 1 1 3 1	Petty Trader
Modal Column Mode	H	·	στηστ	Row Modes
	·	1 (90%)		Modal Column Mode

TABLE 38 (continued)

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Items	Farmer	Tradesman	Teacher	Government Service	Mercantile, Business	Lawyer	Physician	Proprietor	Village Official	Petty Trader	Row Modes	Mocuil Column Mode
R1 R2 R3 R4 R5 R6 R7	3 1=3=5 4 5 2=6 1 1	6 1=4 5 6 1=2 3=5	6 1=3=4 1=2 1=2 1 5 6	1=6 1=3 6 3=4=5 6 1 1=6	4=5=6 2 1 2=3 6 6 6	2 4 1 5 2=3=5 1=3=6 2	1=2=6 1=2=3 2 2=4=5 2=5=6 5 4=5	3 3 5 2=3=6 1=2 6 6	5 1=3 1=4=6 6 2=3=6 1=5 5	2 1=3 4 4 6 1 1=3	6 1=3 1 2 2=6 1 6	
Column Modes	l Mada	1=5=6	1	1=6	6	2	2	<b>3=</b> 6 <sup>-</sup>	1=5=6	l	٦	1 (60%)
Modal R T1 T2Y T20 T3 T4 T5	1 2 2=6 2=5=6 1	1 1=6 2=6 1 1=5 2	1 - 5 1=3 6	5 1 1=5 1=6	5 1 1=5 6 4=5	1=2 1=3 6 6 5	1 1=5 1=5 1=4	5 3 1 5 2	5 - 1 4=5=6 2=5	1 - 6 4 4	(43%) 1 1=2=6 1 5 2=5	
Column Modes Modal Ro	2 ow Mode	· 1	1	l	5	1=6	1	1=5	. 5	4	1 (67%)	1 (60%)

Rank Ordered Major Variant Value Orientation Choices for Occupation of Father versus KVOS Items

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Modal I	Column Modes	MN12 MN2 MN4 MN4	Items
low Mode	1=2=4	3 1 2=4=5=6	Farmer
	N	Ч = 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2 2	Tradesman
	4	ну 6 2 म म्	Teacher
	I	られりてる	Government Service
	3=4	3=4=6 2 2=4=5=6 1=3=4	Mercantile, Business
	N	2=4=6 2=3=5	Lawyer
	Ч	C = 1 C = 1	Physician
	Ч	ннон <i>о</i>	Proprietor
	6	2=3=6 2=6 5 6	Village Official
l=, no	6	1=3=2 5	Petty Trader
2=3=4 <del>=6</del> choice		てやりろら	Row Modes
	1=2=4 (30%)		Modal Column Mode

TABLE 39 (continued)

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# TABLE 40

Items	1-5 years	6-10 years	Matric.	Matric. +	B.A.; B.A. +	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	2 2 5 6 1=2=6 6 1=5	1 2 5 5 1 6 5==6	2=6 2 5 5 1 5 5	2 2 5 6 6 6 5	1 2 1=5 4=5 1 5 1=5	2 2 5 5 1 6 5	
Column Modes	2=6	5	5	6	1=5		5 (60%)
Modal F	low Mod	e				5 (43 <b>%)</b>	
Tl T2Y T2O T3- T4 T5	6 2 1 4 1	6 2 6 6 1	6 2 6 5 1	6 2 2 1 6 2	6 2 2 6 1 2	6 2 2 6 1	
Column Modes	1	6	2=6	2	2		2 (60%)
Modal H	low Mod	е				6 (50%)	
MN1 MN2 MN3 MN4 MN5	1 3 1 2	1 3 1 1 6	1 3 1 6	1 3 1 1 6	2 3 1 1=4 1=4	1 3 1 1 6	
Column Modes	l	l	l	l	l		1 (100%)
Modal H	low Mod	e				1 (60%)	

### Rank Ordered Dominant Value-Orientation Choices for <u>Education of Father</u> versus KVOS Items

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# TABLE 41

<del> </del>							<u></u>
Items	1-5 years	6-10 years	Matric.	Matric. +	B.A.; B.A. +	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	1 3=5=6 4 1=2 5 1 3	2 1 4=6 1=3=6 6 5 1	1 3 1 2 6 1 6	1 3=4 6 2=4 1 5 2	6 5 2 6 6 1 6	1 3 4=6 2 6 1 6	
Column Modes	1	1=6	· 1.	1=2=4	6		1 (80%)
Modal Ro	ow Mode					6 (43%)	
T1 T2Y T2O T3 T4 T5	1 6 2=5=6 6 4=6	1 - 1 2=6	5 1=6 1=6 1 6 2=6	1==5 - 5==6 1=5 6	1 6 - 1 5 1=6	1 6 1=6 1 1=5=6 6	· ·
Column Modes	6	1	6	l	l		1 (60%)
Modal R	ow Mode					6 (67%)	
MNL MN2 MN3 MN4 MN5	3 2 6 4 1=3=4=5	6 1 6 4=6 1	3 2 2=6 6 1	4 2 6 5 1	1 2 2 5 2=5=6	3 2 6 4=5=6 1	
Column Modes	3=4	6	2=6	-	2		2=6 (40%)
Modal R	ow Mode					6 (40%)	

# Rank Ordered Major Varient Value-Orientation Choices for <u>Education of Father</u> versus KVOS Items

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Items	Buddhist	Mixed Buddhist and Christian	Christian	Government	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	2 2 5 6 1=6 5	2 2 5 5 1 5	1 3 5 1=5 1 5	1 2 5 5 1 5 5	l=2 2 5 1 1 5	
Column Modes	6	5	l	5		5 (50%)
Modal R	ow Mo	de			1=5 (43%)	
T1 T2Y T2O T3 T4 T5	6 2 1 1 1	6 2 1=2=6 6 6 2	6 2 2 1 5=6 6	6 2 2 6 4 1=2	6 2 1=6 6 1=2	
Column Modes	l	6	6	2	<i>.</i>	6 (50%)
Modal Ro	w Mod	е			2=6 (50%)	
MN1 MN2 MN3 MN4 MN5	1 2 1 1 1	1 3 1 1=4 1=6	1 3 1 1 6	1 3 1 1	1 3 1 1 1	
Column Modes	l	l	l	l		1 (100%)
Modal Ro	w Mode	9			1 (80%)	

Rank Ordered Dominant Value-Orientation Choices for Locus of Schooling of Father versus KVOS Items

Items	Buddhist	Mixed Buddhist and Christian	Christian	Government	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	1 3=4 4=6 5 2 5 6	6 1 2=3=6 2=4=5=6 6	2 2 1=6 4=6 6 5=6 1=2=6	2 3 1 2 6 6 1	2 3 1 - 6 5=6 6	· · ·
Column Modes /	<b>₊=</b> 5=6	6	6	1=2=6		6 (75%)
Modal F	low Mo	de			6 (43%)	
T1 T2Y T20 T3 T4 T5	1 1 6 6	5 1=6 - 1 2=5 1=3=4=6	5 6 1 6 1=3 2	1 1 1 6 6	1=5 1 1=6 6	
Column Modes	1=6	· l	1=6	l		1,1100%)
Modal F	low Mo	de			1 (67%)	
MN1 MN2 MN3 MN4 MN5	3 3 2 6 6	2 2 6 2=5=6 3=4	2 2 6 5 1	2 2 4=6 6	2 2 6 6 6	
Column Modes	3=6	2	2	6		2=6 (50%)
Modal F	low Mo	de			6 (60%)	

Rank Ordered Major Variant Value-Orientation Choices for <u>Locus of Schooling of Father</u> versus KVOS Items

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Items	Buddhist	Christian	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	1 2 5 5 1 5 5	1 1=6 6 2 6 1	1 1=2 1=5=6 5=6 1=2 5=6 5=1	
Column Modes	۱ 5	1		5=1 (50%)
Modal	Row	Mode	1 (71%)	
Tl T2Y T2O T3 T4 T5	6 2 2 6 1	6 2 1 6 1=2=3=4=6	6 2=6 2 1=6 6 1=2=3=4=6	
Column Modes	۰ 6	6		6 (100%)
Modal	Row	Mode	6 (71%)	
MN1 MN2 MN3 MN4 MN5	1 3 1 1 1	1=2=3=6 3 1 1 1	1 3 1 1 1	
Column Modes	ı l	1		1 (100%)
Modal	Row	Mode	1 (80%)	

Rank Ordered Dominant Value-Orientation Choices for <u>Religion</u> versus KVOS Items

Items	Buddhist	Christian	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	2 3 1 6 6 6 6	2=5 3=5 2 1=2=4 1=5=6 1 2=4=6	2 3 1=2 1=2=4=6 6 1=6 6	
Column Modes	6	2	n a <del>M</del> ir	2=6 (50%)
Modal F	low Ma	ode	6 (57%)	
T1 T2Y T2O T3 T4 T5	5 1 1 4 2	1=2 - 6 1=5 -	1=2=5 1 1=6 1=4=5 2	
Column Modes	l	l		1 (100%)
Modal F	low Ma	ode	1 (83%)	
MNL MN2 MN3 MN4 MN5	2 2 6 4 6	1=2 6 3=6 3=4	2 2 6 3=4=6 3=4=6	
Column Modes	2=6	3=6	/	6 (100%)
Modal F	low M	ode	6 (60%)	

Rank Ordered Major Variant Value-Orientation Choices for <u>Religion</u> versus KVOS Items

TABLE 45

-175	, <u> </u>
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### Rank Ordered Dominant Value-Orientation Choices for <u>School</u> versus KVOS Items

Items	Rahula	St. Thomas	St. Servatius	Royal College	Ananda College	Sujata Vidyalaya	Matara Convent	Visakha Vidyalaya	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	1 1=2=3=4 5 1 6 5	1=2=6 2 5 2=3=4=6 1 5 5	6 1 5 5 1 5=6 5	2 2 5 4 6 5 5	6 2 5 5 1 5 1	1 1=2=4 5 6 1 6 5	5564212	2 2 6 3 1 2	1=2=6 2 5 4 1 5 5	
Column Modes	ı l	2=5	5	5	5	l	2=5	2		5 (63%)
Modal	Row Mode	·					-	·	5 (43%)	
T1 T2Y T3 T4 T5	6 2 1 6 2	6 2 6 6 1	6 2 6 1 1	6 2 1 1 2	6 2 1 3 1	6 6 1 6	6 6 5 3	6 2 5=6 2	6 2 1=6 6 1=2	
Column Modes	1 2==6	6	1=6	l	l,	6	6	6		6 (75%)
Modal	Row Mode								6 (60%)	
MN1 MN2 MN3 MN4 MN5	. 1 3 1 1 6	1=5 3 1 4 6	1 3 6 1 6	1=2 3 1 1 4	3 2=3 1 1 1	1 2 1 1	2 3 1 3 3	2 3 1 4 4	1 3 1 1 6	
Column Modes	ı l	l	1=6	1	l	l	3	4		l (75%)
Modal	Row Mode								1 (60%)	

Items	Rahula	St. Thomas	St. Servatius	Royal College	Ananda College	Sujata Vidyalaya	Matara Convent	Visakha Vidyalaya	Row Modes	Modal Column Mode
R1 R2 R3 R4 R5 R6 R7	6 - 1=6 6 1 5 -	1=3=4=6 6 1 6 1=3=6	1=2=5 2=3=4 2=4 1 2=4=6 1=3 1=3=6	1 3=4=5 1 2=6 1 1=3=6 1=6	2 5 2 4 6 6	2=6 3=5 1=2 2=3 6 1=4=5 1	-	1 1=5 1=5 2=5 1=5	1=2 3 1 1 6 1=5=6 1	
Column Modes	6	6	1=2	l	6	1=2	-	l		1 (57%)
Modal	Row M	lode							1 (57%)	
T1 T2Y T3 T4 T5	1 6 1 6	1=5 1 1=2=5 1=5 2=5	1 1=2 6 5=6	1 1=3=5=6 6 4=5 6	1=5 1 6 6 6	1 5==6 1=3=4 2		1=5 1 5 4 1	1 6 1=4 6	
Column Modes	1=6	1=5	l	6	6	1	-	l		1 (71%)
Modal	Row M	lode							1 (60%)	

Rank Ordered Major Variant Value-Orientation Choices for <u>School</u> versus KVOS Items

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Servatius Thomas Visakha Vidyalaya Sujata Vidyalaya Matara Convent Items Modal Row Royal College Ananda College Column Modes Rahula Mode St. St. 3 2 MNl 2=4 3=4 2 1=4 6 1=4 4 \_ MN2 1=2 2 2 1 3 6 2 2 6 5 1 \_ MN3 2=6 3=6 2 2==6 3=5=6 1 \_ 1=6 4=5 MN4 3=5 4 46 2=5 5 1=6 MN 5 .1=2 1 3 1 2=6 Column 1=2 (43%) Modes 2 1 1 2=3=5 2=4 1=4=6 6 Modal Row Mode 1=2=4=5=6 no choice

TABLE 47 (continued)

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# Chi-squares for Background Characteristics versus Value-Orientation: Items Interpreted for Level of Sigmificance

Bivariate Computer Table	x <sup>2</sup>	d.f.	р.	Bivariate Computer Table	X <sup>2</sup> d.f.	p.
Age versus				<u>Occupation</u>	versus	
R1	67.3	56	.10	R1	93.4 40	.005
R2	62.6		.25	R2	34.7	<.75>.5
R3	41.4		.90	R3	52.3	<.1>.05
R4	30.4		.99	R4	28.2	<.95>.90
R5	62.6		.25	R5	40.9	<.5>.25
R6	42.9		.90	R6	39.6	.5
R7	43.5		.90	R7	32.9	<.90>.75
T1	59.3		<.5>.25	T1	65.4	<.01>.005
T2Y	8.6		>.995	T2Y	6.2	>.995
T20	10.1		>.995	T20	17.5	>.995
T3	43.9		.90	T3	65.8	<.01>.005
T4	65.9		.10	T4	55.8	.05
T5	75.3		.05	T5	85.1	<.005
MN L	43.4		.90	MN1	65.5	<.01>.005
MN 2	108.7		>.005	MN2	63.7	.01
MN 3	29.4		.995	MN3	23.3	<.99>.975
MN 4	57.2		.50	MN4	48.3	<.25>.10
MN 5	58.6		.25	MN5	83.9	<.005
Sex versus	<b>i</b>			Place of R	<u>esidence</u> ver	sus
R1	12.7	8	<.25>.10	R1	23.0 8	<.005
R2	3.4		.9	R2	9.9	<.5 >.25
R3	8.2		<.5>.25	R3	8.2	<.5 >.25
R4	13.5		.1	R4	10.6	.25
R5	2.7		.95	R5	1.4	.995
R6	15.9		.05	R6	12.9	<.25 >.10
R7	18.4		<.025>.01	R7	8.0	<.5 >.25
Tl	9.7		<.5>.25	Tl	6.3	<.75 > 5
T2Y	9.4		<.5>.25	T2Y	8.5	<.5 > 25
T2O	1.6		.99	T2O	3.1	<.95 > 90
T3	5.9		<.75>.5	T3	12.7	<.25 > 10
T4	9.5		<.5>.25	T4	4.3	<.90 > 75
T5	12.3		<.25>.1	T5	9.6	<.5 > 25
MN L	5.3		.75	MNL	20.2	.01
MN 2	9.8		.25	MN2	13.6	.10
MN 3	6.2		<.75>.50	MN3	12.6	<.25 >.10
MN 4	19.0		<.025>.01	MN4	7.8	<.5 >.25
MN 5	17.2		.025	MN5	8.6	<.5 >.25

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чт.,

TABLE	48 (	continued)
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Bivariate Computer Table	x <sup>2</sup>	d.f.	p.	Bivariate Computer Table	x <sup>2</sup>	d.f.	p.
Education	versus			Occupation	of Fat	her v	ersus
R1 R2 R3 R4 R5 R6 R7	26.5 24.5 21.2 19.2 15.7 19.2 13.3	24	<.5 > 25 <.5 > 25 <.75 > 5 .75 .75 .90 .75 <.975 > .95	R1 R2 R3 R4 R5 R6 R7	79.6 54.9 40.7 70.4 45.2 69.7 73.9	<b>7</b> 2	<pre>&lt;.25 &gt;.10 &lt;.95 &gt;.90 &gt;.995 &lt;.50 &gt;.25 .99 &lt;.25 &gt;.10 &lt;.50 &gt;.25 .99 &lt;.25 &gt;.10 &lt;.50 &gt;.25</pre>
T1 T2Y T20 T3 T4 T5	13.8 0.0 11.1 27.3 19.8 26.2	, <b>.</b>	.95 >.995 <.99>.975 <.5 >.25 <.75 >.50 <.5 >.25	T1 T2Y T20 T3 T4 T5	44.0 28.7 38.8 80.6 76.4 80.5		<.995>.990 >.995 >.995 <.25>.10 <.50 >.25 <.25 >.10
MNL MN2 MN3 MN4 MN5	44.1 20.7 18.4 33.0 24.8		<.01>.005 <.75>.50 <.90>.75 .10 <.50 >.25	MN1 MN2 MN3 MN4 MN5	68.2 78.5 59.2 67.7 64.7		<.75>.50 <.25>.10 <.90>.75 <.75>.50 <.75>.50
Locus of S	Schoolin	ng ver	sus	Education	of Fath	er ve	rsus
RL R2 R3 R4 R5 R6 R7	35.5 24.0 22.9 17.9 16.0 24.9 21.2	24	<.10>.05 <.50>.25 <.75>.50 <.90>.75 <.90>.75 <.50>.25 <.75>.50	RL R2 R3 R4 R5 R6 R7	20.3 27.3 18.9 33.1 22.2 27.6 34.6	32	.90 <.75 > 50 .95 <.50 > 25 <.90 > 75 <.75 > .50 .25
T1 T2Y T2O T3 T4 T5	24.5 17.4 16.5 17.8 22.4 24.3		<.50 > 25 <.90 > 75 <.90 > 75 <.90 > 75 <.90 > 75 <.75 > 50 <.50 > 25	Tl T2Y T20 T3 T4 T5	26.9 17.0 26.7 30.1 34.6 44.0		<.75>.50 <.975>.95 <.75>.50 <.50>.25 .25 .05
MNL MN2 MN3 MN4 MN5	23.1 16.0 22.3 24.6 22.3		.50 <.90 >.75 <.75 >.50 <.50 >.25 <.75 >.50	MNL MN2 MN3 MN4 MN5	32.9 25.8 17.4 20.8 40.9		<.50>.25 <.75>.50 <.975>.95 .90 .10

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TABLE 48 (continued)

Bivariate	2			Bivariate	2		· · · · · · · · · · · · · · · · · · ·	
Table	X~	d.f.	p•	Computer Table	X~	d.f.	p.	
Locus of	Father'	s Scho	oling versus	Religion v	ersus			
R1	24.3	24	<.50 >.25	Rl	11.5	8	<.25>.10	
R2	20.8		<.75 >.50	R2	9.0		<.50>.25	
R3	13.9		•95	R3	8.0		<.50>.25	
R4	10.8		•99	R4	3.4		.90	
R5	16.3		<b>&lt;.</b> 90 <b>&gt;.</b> 75	R5	3.0		<.90>.75	
R6	39.4		.025	R6	4.2		<.90 >.75	
R7	14.1	1	<b>&lt;.</b> 95 <b>&gt;.</b> 90	R7	7.0		<b>&lt;</b> 75 <b>&gt;</b> 50	;
Tl	13.8	```	•95	Tl	11.8		<.25>.10	
T21	12.3		•975	T2Y	12.6		<.25>.10	•
T20	11.2		<.990>.975	T20	8.2		<.50>.25	
13 TU	26.7		\$.75 <b>&gt;.</b> 50	T3	2.7		.95	
14 ጥና	26 0			174 m <i>E</i>	4.7		· · · · · · · · · · · · · · · · · · ·	
1)	20.0		<b>`</b> • ) <b>U ?</b> • <i>Z</i> )	15	0.1		• 75 > 50	
MNL	13.6		•95	MNL.	4.6		< <b>.</b> 90 > <b>.</b> 75	
MN2	30.2		<.25>.10	MN2	28.5		<b>&lt;.</b> 005	·
MN3.	16.2		<b>&lt;.</b> 90>.75	MN3	1.4		<b>&lt;.</b> 995 <b>&gt;.</b> 99	
MN4	23.0	· .	.50	MN4	4.8	• *	< <b>.</b> 90 <b>&gt;.</b> 75	
MIN 5	25.3		< <u>.</u> 50>.25	MN 5	6.5		<b>&lt;.75&gt;.</b> 50	
Language	versus		•	<u>School</u> vers	sus		· · ·	
RL	25.8	8	<.01	Rl	43.9	56	•75	
R2	15.8		<.05>.02	R2	44.1		•75	
R3	16.7		<.05>.02	R3	26.9		>.995	
R4	5.5		< <b>7&gt;.</b> 5	R4	58.9		.25	
R5	TA*0		<.02>.01	R5	32.0		•99	
RO	14.4			R6	54.7		.50	
n/	0.3			R7	59.2	•	•25	
Tl	11.8		<.2>.1	Tl	25.8		>.995	
T2Y	0.0		>.99	T2Y	38.8		•95	
T20	3.8	•	•.9>.8	T20	0.0		>.995	
13 m/	TO 0		<.3>.2	13	35.4		•99	
14 775	±0.4		<.3<.2 < D> C	14 80	57 <b>.⊥</b>		•25	
1)	2•1		<b>No (20)</b>	T5	58.0		•25	
MNL	14.5		<b>.&lt;.1&gt;.</b> 05	MN1.	65.2	,	.10	
MN2	25.3		<.01	MN2	36.8		•975	
MN3	6.8		<.7>.5	MN3	38.7		•95	
MN4	9.1		<.5>.3	MN4	33.8		•99	
. MIN 5	12.5		<.2>.1	MN 5	54.8		• 50	

### APPENDIX III

SUPPORTING LETTERS

•

机关系的

### Copy of the Letter Sent to Parents Visited in Their Homes\*

Dear .....

We are conducting an international study of attitudes about education, recreation, and other similar topics. Your name has been randomly selected from a representative sample of school parents in Ceylon. Would you be willing to help us complete our survey?

Students in Colombo and out-station schools have already been interviewed. Now we would like to consult with each parent in our random sample to give our study wider scope. The interview takes approximately one hour and resembles a public opinion survey. It can be conducted in either Sinhalese or English.

Similar interviews have been carried out in other countries as well, such as in Japan and Mexico, and most people have responded with considerable interest.

This survey also has the definite practical advantage of increasing international understanding by providing average people in different countries an opportunity to express their views about everyday affairs.

Since this study will represent Ceylon accurately <u>only</u> if we are able to interview every person in the random sample, we sincerely hope you will be able to spare an hour to assist us. We of course realize that most of your time will be fully occupied. So as not to put you to any inconvenience I will therefore personally telephone you or call at your house sometime during the next few weeks to ask for an appointment. You can at that time ask any questions and also decide whether you wish to act as one of our consultants.

I look forward to meeting you.

Yours sincerely,

Michael M. Ames, Ph.D. Assistant Professor of Anthropology McMaster University, Canada

\* References to random and representative samples were purely for the purpose of eliciting cooperation.

Copy of "Supporting Letter" from Ministry of Cultural Affairs

Note: This letter introduces Ames as a Canadian university teacher who has come to Ceylon to learn about beliefs and customs. The reader is asked to assist Mr. Ames in his research.

සංස්කාතික කටයුතු පිළිබඳ දෙපාන්ටේත්තුව, 135, ධම්පාල මාවත, කොලබ 7. 1963 අගෝස්තු මස / වැනි දා.

මහතා රොහි/මහත්ම්යනි,

කැනඩාවේ මැත් මාස්ටර් විශ්ව විදාංලයේ මානව විදාංම පිළිබඳ කරිකාවායයි වරයෙක් වන අාචායයි මයිකල් ඇම්. ඒමිස් මහතා ලංකාවේ අධාපතය සහ ඊට, අදාල වෙනත් විෂයයන් ගැන පරීක්ෂණයක් කරගෙන යයි. මේ පරීක්ෂණය යඳහා කරුණු කිපයක් ගැන ඔබ සමග සාකචුණ කිරීමට ආචායයි ඒම්ස් මහතා කැමති හෙයින් ඔසුගේ කායයි සාර්ථක කරගැනීම සඳහා ඔබට දෙන්නට පුළුවන් තැම ආධාර– යක්ම ඔහුට දෙන මෙන් ඉතා කරුණාවෙන් ඉල්ලම්.

ආචාඨා ඒව්ස් මහතා කරගෙන යන පරික්ාරාය පිළිබඳ යට්බිසි අද∋සක් වේ සථග අවුළා ඇති ලිපි ලේඛනචලින් ඔබට දැනගත හැකි වනු ඇත.

> මෙයට, බබගේ තීකරු සේවක,

ພະພໍລາສິສ ສວິຊຸສ ອີ້ເຼີ້ອີດ ແລະສາສ ອອສອວວ.

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