

Manual
for
STUDY OF VALUES
(Revised Edition)

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The Study of Values was originally published in 1959. The present revision represents considerable changes in General Norms and contents of the test.

PURPOSE

The main aim of the Study of Values is to measure the six basic interests or motives in personality: the Theoretical, Economic, Aesthetic, Social, Political and Religious. This type of classification is based upon Spranger's Type(s) of Man.

The present scale in Hindi version is designed for the use of college students, studying in graduate and post-graduate classes. It is also useful for adults who have equivalent qualification for service and business.

The Study of Values Test is self-administering. It consists a number of questions based upon a familiar situation. The test has two parts—first part consists of 30 items with two alternative answers and second part consists of 15 items with four alternative answers. In all there are 45 questions with 120 alternative answers. Roughly 20 alternative answers belong to each of the six values. The subject records his preferences numerically by the side of alternative answers.

INSTRUCTIONS FOR ADMINISTERING

The Study of Values is self-administering. It is not necessary to give verbal instructions. But it is necessary to give caution regarding the changes of alternative answers of Part I and Part II

There is no time limit. Generally subjects require 40 minutes to answer all the questions if they require more time, they should be allowed, but repetition should not be allowed.

The Study of Values may be administered in a group or individually. In a group subjects may be warned that they will answer the questions independently.

Those who are not familiar with psychological tests, it should be explained that the Study of Values is not a test of intelligence, skills or any kind of knowledge. But it is a test of personality only. Subject should be encouraged to develop keen interest in answering the test.

INSTRUCTIONS FOR SCORING

The Study of Values is self-scoring. Administration and scoring can be completed within one and a half hour. The test is so constructed that it can be scored by the subject himself or by the examiner. In scoring, examiner should be careful at the following points:

1. *Treatment of omitted questions*—It is necessary that the omitted question be treated in this way:

Part I, 1 $\frac{1}{2}$ for each alternative. The sum of the scores for (a) and (b) must always be equal to 3.

Part II. $2\frac{1}{2}$ for each alternative. The sum of the scores for the four alternatives must be equal to 10.

2. Add the vertical columns of scores on each page and enter the total in the boxes at the bottom of the page.

3. Transcribe the totals from each page in the space of the table which is labeled with the same letter.

4. Add the totals for the six columns (values).

5. The total score for all the six columns must be equal to 240. (for Part I 90 and for Part II 150).

6. Plot the score in the graph by marking points on the vertical lines for each value. Six points for each value should be connected by drawing line.

Comparison of Old Form and Revised Form

The values test in Hindi version was originally published in 1959. Since then it has been revised three times. The present revision offers certain improvements without any change in technical procedure and the limitation of scope and usefulness.

RELIABILITY

The Internal Consistency of the scale is determined by Split-half method. The items for each value were divided into two sub-scales. The product-moment correlations are as given in Table 1.

Table 1 : Split-Half Reliability.

Values	Revised Form	Old Form
1. Theoretical	.78	.60
2. Economic	.81	.65
3. Aesthetic	.76	.54
4. Social	.82	.66
5. Political	.83	.62
6. Religious	.34	.70

VALIDITY

Table 2 shows correlations (r 's) obtained for a sample of 500 male and 500 female graduate and post-graduate students.

Table 2 : Inter Correlations of Values

Males	Economic	Aesthetic	Social	Political	Religious
Theoretical	-.26	-.11	-.10	-.12	-.13
Economic		-.30	.28	.30	.38
Aesthetic			-.19	-.16	-.29
Social				-.21	-.13
Political					-.32
Females					
Theoretical	-.10	-.08	-.19	-.26	-.37
Economic		-.36	-.29	-.20	.23
Aesthetic			-.38	-.10	.38
Social				-.40	.31
Political					-.32

There is a positive association between economic-social values, and between economic-political values, and between economic-religious values in males. But in female sample, there is a positive association between economic-religious values, and aesthetic-religious values, and social-religious values. In both the groups, the degree of correlations low.

GENERAL NORMS

The Study of Values is standardised on the college population. The reason for collecting the college students is that the values test has been designed primarily for the college students, or for adults who have had some college (or equivalent) education. In all 2450 male and female students were chosen from arts, science and commerce faculties.

Table 3 : General Norms : College Students (N=2450)

Values	Theoretical	Economic	Aesthetic	Social	Political	Religious
Mean	38.97	40.90	39.42	39.84	40.11	40.38
S. D.	7.84	8.01	9.82	7.62	6.90	8.91

Table 4 : Sex Difference : 1350 Male Students

Values	Theoretical	Economic	Aesthetic	Social	Political	Religious
Mean	41.12	40.32	36.98	40.20	41.93	38.02
S. D.	7.32	8.69	8.92	7.51	6.19	9.03

Table 5 : Sex Difference : 850 Female Students

Values	Theoretical	Economic	Aesthetic	Social	Political	Religious
Mean	37.21	30.41	43.76	40.39	38.41	42.86
S. D.	7.65	7.09	9.00	6.63	6.68	10.00

Table 6 : Religious Differences : 700 Hindu Male Students

Values	Theoretical	Economic	Aesthetic	Social	Political	Religious
Mean	40.01	42.37	37.03	40.10	37.34	38.46
S. D.	9.31	7.42	6.13	7.25	6.51	5.38

Table 7 : Religious Differences : 510 Muslim Male Students

Values	Theoretical	Economic	Aesthetic	Social	Political	Religious
Mean	41.23	39.67	40.07	44.52	40.72	46.85
S. D.	7.46	6.57	6.37	7.82	7.01	5.67

Table 8 : Religious Differences : 255 Christian Male Students

Values	Theoretical	Economic	Aesthetic	Social	Political	Religious
Mean	42.51	39.42	41.36	45.84	37.43	40.44
S. D.	5.67	5.98	6.78	7.02	6.28	6.00

Table 9 : Professional Differences : Students of Medicine (N=180)

Values	Theoretical	Economic	Aesthetic	Social	Political	Religious
Mean	47.38	48.90	38.50	35.83	34.70	39.92
S. D.	6.53	5.13	6.80	6.37	7.86	6.19

Table 10 : Professional Differences : 130 Students of Engineering

Values	Theoretical	Economic	Aesthetic	Social	Political	Religious
Mean	39.63	47.67	30.68	42.41	44.57	38.50
S. D.	5.98	7.02	6.17	6.24	6.19	6.52

Table 11 : High and Low Scores

If a score falls outside the following limits on one of the values, it may be considered definitely high or low.

Theoretical	33—47	Social	34—45
Economic	32—47	Political	34—47
Aesthetic	33—47	Religious	32—48

Outstanding High and Low Scores

If a score falls outside the following limits or it is higher or lower than the following limits on one of the values, it may be considered very distinctive.

Table 12

Theoretical	28—50	Social	29—50
Economic	27—50	Political	30—50
Aesthetic	27—52	Religious	25—52

WORK ON STUDY OF VALUES

The pioneer empirical study of the values by Allport and Vernon (1931) with Spranger's (1928) Six types of Man (for a sketchy presentation of these six types see Allport, 1951) opened vistas in multifarious directions. Today we find a large body of knowledge based on investigations centered around values. With Old Form of the study extensive researches have been made in the Western countries! Unfortunately, no work was done before on this study in India. Perhaps the first work on the Study of Values is the present one. And it is necessary to point out the important works on the Study so that the Indian psychologists might be more interested and sympathetic towards the study.

Regarding group differences, the works of Gray (1947) on ethnic group, and of McCarthy (1942) and Newcomb (1943) on regional and religious groups are noteworthy.

Regarding the changes in values Arsenian (1943), Burgemeister (1940), Whitley (1933) etc., have made valuable contributions. Newcomb (1943) has determined the change in values of college students throughout their period of study under two differing styles of education.

The Old Form has been compared with the Strong's Vocational Interest Test by Arsenian (1943), Duffy et al (1940), Sarbin et al (1940) etc., and correlated with various scales measuring social attitudes by Cohen (1941), Newcomb (1943), Pintner (1933) etc.

Fisher (1948), Richardson (1940), and others have employed the scale in relation to kinship and friendship patterns.

The values that an individual holds are found to be 'Resonant' with various aspects of perceptual and cognitive functioning. "A person recognises more quickly words that are related to high values when presented to the eye (of, Postman et al, 1948), and to the ear

(of, Vanderplas, 1949). He associates more rigidly to such words (of, Mc Ginnes et al, 1949). He retains and recognizes better items that are congruent with this value (of, Cantril et al, 1933). Results of previous investigators like Coffin (1944), Smith (1949) etc., who tried to find out relation of the values to constitutional factors, i. e., to somato-types, and therefore to basic temperament are in apparent disagreement.

Variation of the scales are observed in the attempting of various workers, Lurie (1937), from his factorial study on the basis of items similar to those contained in the Old Form, conclude that four basic factors, namely Social, Philistine, Theoretical and Religious are adequate to represent the value trends in personality. Van Dusen et al, (1939) have developed a similar test as that of Study of Values to measure five values combining the Political and Economic into one. Maller and Glasser (1939) simplified and altered the Study of Values for vocational guidance at the high group.

VALUES DEFINED

The manual of 1960 revision of 'Study of Values' by Allport-Vernon-Lindzey has given a definition of each of these values as conceived by Spranger.

1. The Theoretical

"The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal he characteristically takes a 'cognitive' attitude, one that divests itself of judgments regarding the beauty and utility of objects, and seeks, only to observe and to reason. Since the interests of the theoretical man are empirical, critical and rational he is necessarily an intellectualist, frequently a scientist or philosopher, his chief aim in life is to order and systematize his knowledge."

2. The Economic

"The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self preservation), the interest in utilities develops to embrace the practical affairs of the business world—the production, marketing, and consumption of goods, the elaboration of credit, and accumulation of tangible wealth. This type is thoroughly "Practical" and conforms well to the prevailing stereotype of the average American businessman.

3. The Aesthetic

"The aesthetic man sees his highest values in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He need not be a creative artist, nor need he *de effete*, he is aesthetic if he but finds his chief interest in the artistic episodes of life."

The aesthetic attitude is, in a sense, diametrically opposed to the theoretical, the former is concerned with the diversity, and the latter with the identities of experience. In the economic sphere the aesthetic sees the process of manufacturing, advertising and trade as a wholesale destruction of the values most important to him. In social affairs he may be said to be interested in persons, he tends towards individualism and self-

sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but oppose political activity when it makes for the repression of individuality. In the field of religion they are likely to confuse beauty with purer religious experience."

4. The Social

"The highest value for this type is *love* of people. In the *Study of Values* it is the altruistic or philanthropic aspect of love that is measured. The social man prizes other persons as ends and is therefore himself kind, sympathetic and unselfish. He is likely to find the theoretical, economic, and aesthetic attitudes cold and inhuman."

5. The Political

"The political man is interested primarily in *Power*. His activities are not necessarily within the narrow field of politics, but, whatever his vocation, he betrays as a *Machtmensch*. Leaders in any field generally have high power value."

6. The Religious

"The highest value of the religious man may be called *unity*. He is mystical and seeks to comprehend the *cosmos* as a whole, to relate himself to its embracing totality. Spranger defines the religious man as one "whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience." Some men of this type are "immanent mystics," that is, they find their religious experience in the affirmation of life and in active participation therein."

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