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ABSTRACT

In order to measure the cultural, institutional, and personal values of students and faculty at three California junior colleges (urban, suburban, and rural), the Rokeach Value Survey was administered to over 1,500 subjects in 1968. This study compares the data generated in the California survey to data generated by administering a Spanish language version of the same survey to 76 faculty and 86 students at a private urban junior college in Puerto Rico in 1975. The traditional Hispanic deference values of obedience and politeness are more important to the Puerto Rican students and faculty than to their Californian counterparts, who placed a higher value on freedom and independent action. In contrast to the California respondents' rankings, the welfare values in Puerto Rico (a comfortable life, sense of accomplishment, ambition, capability) are disvalued in relation to the deference values. The high rank given to salvation in Puerto Rico reflects traditional values. Comparing Puerto Rican rankings to those of an American sample in the same economic group reveals that culture, not economics, is the differentiating factor. The implications the results carry for the importation of teaching strategies from the mainland are analyzed, and a series of recommendations for adapting teaching methods to Puerto Rico are presented. (NHM)

VALUES AND THE PROCESS OF EDUCATION: A COMPARISON OF THE VALUES OF JUNIOR COLLEGE FRESHMEN AND FACULTY IN PUERTO RICO AND ON THE MAINLAND

HIGHER EDUCATION IN PUERTO RICO

by

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ABSTRACT

A study carried out in California in 1968 in which the Rokeach Value Survey was administered to students and faculty in three junior colleges is replicated at an urban junior college in Puerto Rico. The study attempts to discover if there are marked differences between groups in Puerto Rico and their counterparts on the mainland.

Enough dissimilarities are found to indicate that there are definite cultural differences between groups. The study concludes with an analysis of the implications the results carry for the importation of teaching strategies from the mainland and also presents a series of recommendations for adapting methods to Puerto Rico.

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VALUES AND THE PROCESS OF EDUCATION: A COMPARISON OF THE VALUES OF JUNIOR COLLEGE FRESHMEN AND FACULTY IN PUERTO RICO AND ON THE MAINLAND

INTRODUCTION

Educators in Puerto Rico have traditionally turned toward the United States for guidance in the development of the Puerto Rican system of education. The development of two year colleges on the island is modeled on the American community college movement.

In their eagerness to adapt concepts, goals and strategies that appear to have been successful elsewhere, many seem to have forgotten that despite a three quarters of a century relationship with the United States, there still appear to be signigicant cultural differences between Puerto Rico and the mainland.

How strong these differences are and how much of an impact they might have on educational practice is, of course, still open to question.

What this study attempts is a comparison of basic human values held by faculty and students in Puerto Rico and on the mainland to determine if strong cultural differences might exist and if so, to examine some implications these differences might have on the importation of teaching-learning strategies.

BACKGROUND AND SIGNIFICANCE

Ever since Puerto Rico came under the American flag in 1898,

there has been a deep interest and concern about the system of education in Puerto Rico on the part of the American government. Previous to the American occupation, education--particularly elementary education--was almost completely neglected by the Spanish rulers of the island (4: 245). Upon studying the conditions encountered on the island, American occupation personnel noted that only 15 percent of the population was literate and concluded that what the island needed was "education and more education" (6: 79).

The Americans brought with them a whole set of cultural values totally different from what they encountered on the island. What is more, they neither understood nor valued what they found on arrival. Their response was to attempt to remodel the society and eliminate those aspects of the culture they deemed improper. To accomplish this goal, the obvious first step was an American style school system (6: 79).

What were the values encountered by the Americans which they so completely misunderstood? The following is a synthesis of Henry Wells' description of traditional nineteenth century Puerto Rican values from his The Modernization of Puerto Rico, chapters two and three. The traditional values which dominated the culture at the turn of the century were based on four general concepts: fatalism, ascription, personalism and male superiority. Fatalism, of course, carries the belief that life is shaped by forces over which humans have no control.

What happens is nature, fate or the will of God and must be bourne. Society is hierarchical, one's place depending on the accident of birth. Even so, each individual has an intrinsic worth and is unique. Withal, the male is supreme, and the authoritarian, paternalistic husband, father, and boss is the admired and valued figure.

In general, according to Well's analysis, among desirable ends and means of action, deference values outweigh welfare values. Respect is the most dominant deference value. Although every individual is entitled to the respect due him as a person, those of higher social and economic status are entitled to more respect than those of lower status, and older people to more respect than younger ones. A hierarchy of respect is based on ascription rather than achievement. To receive respect, one should demonstrate respect toward social superiors and conduct oneself in a right manner to merit this respect.

Dignidad, the concept of self-respect or respect for one's integrity, is another important deference value. This concern for dignidad can make Latins appear extremely sensitive and defensive. A third deference value is power, personal power embodied in individuals rather than in institutions. Personal power as a desirable means for action is obviously a far cry from the democratic insistance on widely shared power and participative decision-making. Affection, is yet another deference value. It is contrasted with respect in that one receives affec-

tion only from a very limited number of close personal family members and friends. Affection is an adjunct of power and personalism and is awarded to a popular leader by his followers.

While respect and other deference values are desirable ends and means of action, welfare values such as wealth, well-being, skill and enlightenment are disvalued in relation to them. This may be so because they are viewed as unattainable. Traditionally, among certain classes, there has been a scorn for money-making, physical labor, technological skills and non-humanistic learning.

These values, according to Wells, enforce certain styles of behavior which involve personal contact, masculinity, individualism and humanism. Personal contact means conducting one's affairs on a person to person basis. Therefore, it helps to know someone important rather than to expect service based on the merits of the case. Courage, aggressiveness and he-man behavior are the admired patterns of behavior for all men. The style of behavior resulting from individualism discourages participation in organizations and limits cooperative action, teamwork and group discipline. Finally, the Hispanic culture is "humanistic rather than scientific, esthetic rather than materialistic, idealistic instead of practical" (6: 39) --thus Don Quijote.

Quite obviously this range of values runs counter to the traditional American value system that includes a belief in

progress and the ability of technology to solve problems; a basic optimism and belief in individual effort and equality of opportunity; the sharing of power and the efficacy of team play. Ambition, quality of performance, learning, and material well-being are more valued than personal status. Thus, it is not who you are but what you can do that counts in the American value system. The action elite--the doers--are highly valued in American society.

Brameld, in his The Remaking of a Culture, states that Puerto Rico is in the process of fusing the Hispanic and the American culture (1:132). Wells, in turn, believes that the expansion of public education will mean the eventual assumption by all Puerto Ricans of what he terms modern deference and welfare values, that is, a pattern more closely resembling the American system (6:388). The key question is how far has Puerto Rico gone toward fusing with or adapting an American value system.

This question bears very directly on education. The attempt to Americanize Puerto Rican education has continued to the present day. All Puerto Rican colleges and universities are members of the Middle States Regional Accrediting Association. Educational consultants from the mainland are frequently called upon to analyze the system and suggest methods for improvement. Federal grants carry with them specific compliance guidelines. Local colleges have formed consortiums with mainland colleges in order to receive help in developing programs similar to those on the mainland. In-

deed, the entire junior college concept was adopted in its entirety in the forties.

There seems to be an unspoken assumption among many educators that most differences between the United States and Puerto Rico have been erased or at the very least they are not too important and that any new teaching stategy or program can be imported and used in Puerto Rico exactly as employed in the United States. How valid is that assumption? Some, working in the field of social work, have discovered that the differences between Puerto Rico and the mainland have not faded and that, for example, when deliquency prevention programs based on mainland models are developed in Puerto Rico, the success of the program requires its adaptation to the cultural differences of Puerto Rico (3:276).

A previous study by this investigator in which the Rokeach Value Survey was administered to the faculty and a random sample of freshmen at a rural, four year college indicated that among the students especially, the traditional values as described by Wells were strongly in evidence. The foregoing suggest that there is reason to question the automatic adoption of programs and methods from off the island. The purpose of this study, therefore, is to discover if there is indeed a marked difference in value orientations between freshmen and faculty at an urban junior college in Puerto Rico and their counterparts who participated in a similar

study in California (2) so that the propriety of importing-without-adapting-educational practices can be judged.

The instrument to be used is the Rokeach Value Survey, developed by Dr. Milton Rokeach and is the same one employed in the California study. This survey is the most recent development in the field of measuring beliefs and value systems.

According to Rokeach, values are beliefs that have cognitive, affective and behaviorial components. A value is a cognition about the desirable. It is affective in that a person can be for it or against it, and it is behaviorial in that when activated it leads to action (5:7).

Rokeach differentiates between attitudes and values. An attitude is an organization of several beliefs related to specific object or situation whereas a value is a single belief. He claims that values occupy a more central position within one's personality makeup and behavior (5:18). In sum, values are enduring standards and beliefs that determine attitudes and ideology, one's judgment of others, and the justification of one's own actions (5:25).

Rokeach also distinguishes between two kinds of values. The first concern beliefs regarding desirable modes of conduct. These he calls instrumental values. The other involves beliefs regarding desirable end states of existence. These he calls terminal values (5:7-9).

According to Rokeach, there are a relatively small number of basic values. Each individual has an organizational hierarchy of these basic values ranked in order of importance to him. A single value's importance to an individual is demonstrated by its position in relation to other values along a continuum. Variations in individual value systems result from differences in the rank ordering of these values (5:11).

Rokeach conceives values as variables that are dependent on all the cultural, institutional and personal forces that act upon an individual in his lifetime. Thus individual rank orderings of values will vary according to sub group membership, sex, age, race, socioeconomic status, intelligence and so forth (5:23).

Based on this framework, Rokeach developed a system to measure values. From various sources he and his associates compiled a final list of eighteen terminal and eighteen instrumental values. The terms are arranged alphabetically and the respondent is asked to place these values in order of their importance to him. Rokeach has discovered that the responses are quite reliable and are not suggested by the stimulous material. They also indicate a high degree of cross cultural consistency (5:33). It is thus possible by making use of the Rokeach survey and method to compare value systems across cultural groups.

PROCEDURES

1. A translated version of the Rokeach Value Survey and a

questionnaire requesting information such as age, sex, place of birth, father's occupation was administered to all the faculty present at a required monthly meeting of departments of an urban junior college in Puerto Rico.

2. The survey was also administered to students in the following manner: Out of forty sections of first year Spanish, which is a required course for all freshmen, four sections were selected at random, two from each campus of the college.

3. The data was tabulated by hand and a frequency distribution for each value for both faculty and students was established. Because the frequency distributions deviated from the norm, the measure of central tendency to be used was the median. This was determined by using the formula for grouped data.

Each value was given a median ranking. These rankings were placed in order from highest to lowest and the resultant order was called the composite rank order of the values. Separate lists of rankings and medians for each value scale were prepared for students and faculty.

4. The rank orders of the values on the terminal and instumental scales were compared to the rank orders of the scales resulting from an administration of the survey to faculty and students in three junior colleges in California in 1969 (2).

5. Since the frequency distributions of the California study were unavailable, it was impossible to determine if there is a

significant difference between the medians of the Puerto Rico and mainland groups. Analysis was therefore confined to noting differences in rank orderings and in the difference between medians.

6. The study was further limited by another series of factors. The survey was administered in Spanish in Puerto Rico and therefore it is not identical to that administered in the United States. There was also a difference in the size and composition of the test groups. The California group encompassed the freshmen students and faculty of three junior colleges located in distinct areas: rural, urban, and suburban. The group in the Puerto Rican sample was much smaller and from only one college located in an urban area but drawing some students from rural and semi rural sections of the island. In addition there was a time lapse of six years between the study in California and the present one which might have a distorting effect on the results. However, since values are enduring, fundamental elements of character and personality, it is felt the results will have sufficient reliability despite the limitations.

RESULTS

The college at which the study was conducted is a twenty-six year old private urban junior college, the first of its kind in Puerto Rico. Since its inception as a small proprietary school it has grown rapidly until today it has a teaching staff of 200 (full

and part time) and a total student body of around 5,000. (This figure includes day, extension and continuing education divisions.)

The school offers both transfer and vocational programs in such areas as allied health, secretarial and business as well as special programs for the police department.

The college was an innovative institution when it was first established. Because it was the first of its kind in Puerto Rico, its founder had to fight for accreditation by the local Council of Higher Education. Since then, public and private two year institutions have sprung up all over the island. Some attempt to innovate through broad program offerings has been made, but traditional methods of teaching still predominate. Since the liberal arts program is geared for transfer, little change is being made here either in general curriculum design or in course content. Everything is done exactly as mandated by the public university.

Seventy per cent of the students at the junior college come from the metropolitan area of San Juan and 30% from small towns on the island. Sixty per cent of the students come from families whose annual income is under $4,800. Over 80% are studying with some sort of financial aid. Eighty per cent come to the college from public school which in Puerto Rico automatically means an education substantially inferior to that earned by the students who have attended the island's private high schools.

Table 1 describes the sample of students for this study. The sample generally reflects the profile of the student body. The

source for the student profile was the Office of Economic Aid of the college. Table 2 is a comparative profile of the faculty respondents.

TABLE 1 STUDENT QUESTIONNAIRE

Age:

less than 18	1.16%
18 - 21	80.2 %
22 - 25	9.3 %
26 or more	8.14%

Sex:

male	27.9 %
female	69.77%
no answer	2.3 %

Place of Birth:

city	70.1 %
town	18.6 %
semi-rural	2.3 %
rural	6.98%
no answer	1.1 %

Place of Residence During School Years:

city	72.1 %
town	11.6 %
semi-rural	4.7 %
rural	10.5 %
no answer	1.1 %

Father's Occupation:

Professional	16.3 %
Artesan	6.9 %
Semi-skilled Laborer	8.1 %
Unskilled Laborer	6.9 %
Farmer or farm manager	2.3 %
Service employee	19.8 %
Small businessman or manager	17.4 %
Unemployed	1.1 %
Incapacitaded	12.8 %
Retired	5.8 %
No Answer	2.3 %

Proposed Major:

Business Administration	36.1 %
Education	11.6 %
Health	1.2 %
Liberal Arts	29.1 %
Social Work	22.1 %

TABLE 2 FACULTY QUESTIONNAIRE

Age:

20 - 30	44.7 %
31 - 40	22.3 %
41 - 50	21. %
51 or more	10.5 %
No answer	.13%

Sex:

male	25 %
female	69.7 %
No answer	5.3 %

Place of Birth:

city:	55.30%
town	25 %
semi-rural area	7.9 %
rural area	11.8 %

Where Raised:

city	59.2 %
town	22.3 %
semi-rural area	7.9 %
rural area	10.5 %

Father's Occupation:

Professional	27.6 %
Artisan	0 %
Semi-Skilled Laborer	2.6 %
Unskilled Laborer	7.9 %
Small Businessman or manager	21 %
Farmer or Farm manager	19.7 %
Service employee	.13%
Unemployed	0
Retired	11.8 %
Incapacitated	.05%

The Value Survey was administered at three coleges in California an urban, suburban and a rural school. The urban school is an inner-city college that has changed considerably over the years. It has a mixed ethnic population. The suburban college is a large (4,367) new (1966) generally innovative institution catering to students of families sho expect their children to attend some kind of college. The rural college is a small, new institution which

acts as a springboard for the upward mobility of its students. Five per cent of its students are non-white. It would seem that the students involved in the survey in California come from a slightly higher income level that those in Puerto Rico. (2)

Tables 3 and 4 show the median and composite rank order of the values for both students and teachers in Puerto Rico and in California.

TABLE 3 · TERMINAL VALUE MEDIANS AND COMPOSITE RANKS FOR FACULTY AND STUDENTS IN CALIFORNIA AND PUERTO RICO

	FACULTY		STUDENT	
	CALIFORNIA	PUERTO RICO	CALIFORNIA	PUERTO RICO
VALUE N	180	76	1545	86
Comfortable Life	11.69(13)	15.83(17)	6.94(4)	14.5 (16)
Equality	9.53(11)	8.68(8)	8.55(10)	6.83(6)
Exciting Life	9.13(10)	14.36(16)	10.04(13)	15.3 (17)
Family Security	7.19(6)	5.30(3)	6.98(5)	5.13(2)
Freedom	6.50(3)	6.50(5)	6.04(2)	9.5 (11)
Happiness	7.36(7)	8.25(7)	4.93(1)	7.36(10)
Inner Harmony	6.86(4)	3.40(1)	9.8 (11)	6.2 (5)
Mature Love	7.73(8)	11.66(12)	6.26(3)	11.25(13)
National Security	15.20(17)	12.50(15)	13.71(17)	12.63(15)
Pleasure	13.77(16)	16.17(18)	11.20(14)	16.5 (18)
Salvation	17.07(18)	10.5 (10)	13.67(15)	4.17(1)
Self Respect	5.04(1)	5.0 (2)	7.39(6)	7.25(9)
Sense of Accomplishment	5.27(2)	12.21(13)	9.92(12)	11.3 (12)
Social Recognition	12.95(15)	10.50(11)	14.15(18)	7.21(8)
True Friendship	7.93(9)	7.33(6)	8.49(9)	5.92(3)
Wisdom	6.97(5)	5.72(4)	8.40(8)	7.0 (7)
World of Beauty	10.55(12)	12.3 (14)	13.69(16)	12.3 (14)
World of Peace	12.78(14)	9.0 (9)	7.95(7)	6.16(4)

Figures shown are median rankings and, in parenthesis, composite rank orders.

TABLE 4 INSTRUMENTAL VALUE MEDIANS AND COMPOSITE RANKS FOR FACULTY AND STUDENTS IN CALIFORNIA AND PUERTO RICO

	FACULTY		STUDENT	
	CALIFORNIA	PUERTO RICO	CALIFORNIA	PUERTO RICO
VALUE	N 183	76	1304	86
Ambitious	9.97(13)	12.71(16)	6.19(3)	11.58(14)
Broadminded	7.03(4)	8.41(5)	7.94(6)	11.75(16)
Capable	7.0 (3)	8.42(6)	9.23(11)	11.25(12)
Cheerful	10.8 (15)	11.63(15)	8.79(8)	7.75(5)
Clean	14.42(17)	10.57(11)	9.20(10)	7.06(3)
Courageous	8.17(6)	10.0 (10)	11.35(14)	9.44(9)
Forgiving	10.03(14)	13.2 (17)	9.27(12)	9.65(10)
Helpful	8.55(8)	9.19(8)	8.96(9)	10.35(11)
Honest	4.50(1)	3.88(1)	4.67(1)	4.25(1)
Imaginative	9.70(12)	11.0 (13)	12.57(17)	13.55(18)
Independent	8.25(7)	6.6 (3)	7.84(5)	11.56(13)
Intellectual	9.17(10)	7.31(4)	10.48(13)	11.60(15)
Logical	9.22(11)	10.81(12)	11.73(16)	13.18(17)
Loving	7.33(5)	9.6 (9)	5.93(2)	8.25(6)
Obedient	16.89(18)	14.66(18)	14.29(18)	8.31(7)
Polite	14.34(16)	11.0 (14)	11.43(15)	7.63(4)
Responsible	5.82(2)	4.29(2)	7.76(4)	5.33(2)
Self Controlled	9.10(9)	8.57(7)	8.60(7)	9.2 (8)

Figures shown are median rankings and, in parenthesis, composite rank orders.

The question to be answered is the following: Are the traditional Hispanic values still strongly enough in evidence among members of the academic community in this junior college to warrent great care in adopting materials and teaching strategies from United States mainland?

As we have mentioned, Wells has stated that in the traditional pattern, deference values are much more important than welfare values.

He lists the deference values as "respect", dignidad, and "power". Rokeach's terminal values social recognition, freedom, equality and self respect and the instrumental values independent, polite and obedient are those which seem to pararallel Wells' list. The relative importance or unimportance of these values would indicate the absence or presence of the Hispanic welfare values.

The scores for social recognition with its parenthetical explainer containing the valued word "respect" demonstrates a startling difference between the student groups (rank 18, median 14.5 U.S. compared to rank 8, median 7.21 P.R.). This suggests that perhaps cultural forces are indeed at play. What other people think and say about them seems to be extremely important to the Puerto Rican student respondents while their counterparts in the United States appear to care relatively little. Even among the more highly educated, professionally trained staff, the same trend is apparent though less marked--rank 15, median 12.95 U.S. to rank 11, median 10.50 P.R.

In addition, when one examines the ranks and median scores for obedient and polite, the trend continues to be seen. While mainland student respondents ranked obedient 18(median 14.29) and polite 15 (median 11.43) their counterparts in Puerto Rico placed them seventh (median 8.31) and fourth (median 7.63) respectively. Although there is much less difference between the faculty groups--obedient is ranked 18 in both places while polite received a rank of 16 on the mainland to 14 in Puerto Rico, the medians are some what different

(obedient 16.89 U.S. to 14:66 P.R.; polite 14.34 U.S. to 11.0 P.R.). Unfortunately we are unable to determine if these differences are statistically significant.

The difference in the treatment of the value equality continues the already established pattern. According to Wells, dignidad, the concept of self respect or respect for one's integrity (despite or perhaps because of the need to defer to others of a higher status) is a very important deference value. Among both students and staff equality was ranked higher in Puerto Rico than on the mainland (faculty: rank 11 median 9.53 U.S. to rank 8 median 8.68 P.R.; students: rank 10 median 8.53 U.S. to rank 6 median 6.83 P.R.). Even in an American junior college environment which, by definition, is dedicated to such concepts as equal access to education, the value equality is relatively less important to the members of that community than in Puerto Rico where as we have seen, such hierarchy-respecting values as social recognition, obedient and polite are more highly valued. This is not paradoxical, but can be interpreted as part of the same pattern of deference and dignidad that is so fundamental to the Hispanic value system.

On the other hand, the medians for the value self-respect are almost identical both in Puerto Rico and on the mainland. This would indicate not so much a break in the pattern but rather the traditional American sentiment that, it's not who you are but what you can do that matters equalling the Hispanic concept that no matter who

you are you have your dignidad. One must defer to one's superiors, but one must also be treated with respect by these very superiors. It is not uncommon in Puerto Rico, for example, for a sudden labor walkout to occur because a worker feels he has not been treated with enough respect.

The pattern persists, particularly among the students when the terminal value freedom and the instrumental value independent are examined. While the mainland students seem to place an extremely high value on freedom (rank 2, median 6.04), the Puerto Rican students rank this value 11 with a median of 9.5. The same striking difference can be seen for the value independent (rank 5, median 7.84 U.S. to rank 13, median 11.56 P.R.). Although there is no proof, one is tempted to suggest that these differences as well as the differences for social recognition, obedient and polite would prove to be significantly different if the proper statistical test could be applied.

There is no such startling difference between the two faculty groups. Freedom is ranked slightly lower in Puerto Rico (3 to 5) than on the mainland while interestingly, both the rank and the median for independent are higher for faculty in Puerto Rico than in the United States (rank 7, median 8.75 U.S. to rank 3, median 6.6 P.R.). One explanation for this rather unexpected result might be that the word independent, despite the parenthetical explainer, was instinctively interpreted politically (as so much is in Puerto Rico) and a deep- seated desire for political independence from the United

States motivated the high ranking of independent.

In summary, then, the traditional Hispanic deference values seem to be quite evident among the Puerto Rican students. They apparently place a much higher value than do the California students on being obedient, polite and less importance on freedom and independent action, perhaps as a means of both achieving and granting respect and social recognition. Some similar tendencies appear among the Puerto Rican faculty relative to the value orientations of their counterparts in the United States.

Next it would be appropriate to note whether the welfare values in Puerto Rico are relatively disvalued in relation to the deference values and how this pattern compares to that of the respondents on the mainland.

The terminal values a comfortable life, family security and sense of accomplishment and the instrumental values ambitious and capable appear to parallel Wells' list of wealth, well-being, and skill. The medians of the value a comfortable life demonstrate what is most tempting to describe as a significant difference between both faculty and students in Puerto Rico and the mainland (students: rank 4, median 6.94 U.S. to rank 16, median 14.5 P.R.; faculty: rank 13, median 11.69 U.S. to rank 17, median 15.83 P.R.). Quite obviously, for the Puerto Rican respondents, the highly valued social recognition is not necessarily related to wealth and a prosperous life. The value family security while high both in

Puerto Rico and on the mainland is slightly higher in Puerto Rico. It is valued substantially higher than a comfortable life by both the Puerto Rican groups (see table). Minimal security rather than wealth seems to be a guiding principle in Puerto Rico. Again, there seems to be a difference between faculty and student responses in Puerto Rico in degree, but the tendency toward a difference between Puerto Rican and mainland faculty is still apparent.

Another striking difference which tends to bear out the thesis that there are evident cultural differences are the ranks and medians for sense of accomplishment and ambition. Both of these values are ranked substantially higher on the mainland than in Puerto Rico (see table). Perhaps the low ranks given these two values are a reflection of both the Hispanic fatalism which disvalues personal striving as well as the traditional disvaluing of working simply for material gain. The ranks for these two values coupled with the difference for capable (faculty: rank 3, median 7.0 U.S. to rank 6, median 8.42 P.R.; students: rank 11, median 9.23 U.S. to rank 12, median 11.25, P.R.) also seem to demonstrate the presence of the traditional Hispanic disvaluing of achievement and performence. As we have mentioned, the valued social recognition in Puerto Rico is apparently not seen to result from wealth. Neither does it seem to be gained by means of personal achievement.

Yet another piece of evidence which points toward the persistance of traditional cultural values in Puerto Rico is the relative importance

given to salvation. Among the faculty in Puerto Rico it was ranked 10 with a median of 10.5 while for faculty in the United States, it was the least valued on the terminal scale with a median of 17.07. The student differences are astonishing and perhaps even inexplicable, for the students in Puerto Rico ranked salvation number 1 with a median of 4.2 while their counterparts in California ranked it 15 with a median of 13.67, higher than the mainland faculty but substantially lower than the Puerto Rican faculty. It appears quite evident that the traditional values related to religion with the concommitant belief in hierarchy and obedience to God's will are still a vital force in the lives of the Puerto Rican respondents.

As has been stated previously, the Hispanic culture tends to be humanistic and esthetic rather than materialistic; idealistic rather than practical. The higher ranking for intellectual by the Puerto Rican teachers, the relatively greater value they place on inner harmony and slightly higher rank for wisdom seem to bear this statement out. However the Puerto Rican faculty display less concern for esthetic values than the mainland staff as witness the score for world of beauty (rank 12, median 10.55 U.S.; rank 14, median 12.33 P.R.). Interestingly enough, the Puerto Rican students while ranking world of beauty very low, ranked it slightly higher than their counterparts on the mainland.

In summary, one can say that a study of the rankings and medians of the two value scales seems to reveal cultural differences between the Puerto Rican and mainland respondents. The students in particular display strong evidence of the persistance of traditional Hispanic

value orientations. They appear to be concerned with the traditional religious values, and to place emphasis also not only on what God thinks of them but what their friends and neighbors think as well. They seem to be a passive group that are less concerned with exercising free choice and being independent than in being cheerful, polite, obedient and responsible. It seems that they are less motivated by the search for wealth, position and achievement than by family security and the maintance of their own self respect however they may view it.

The California students, on the other hand, are in search of happiness and mature love. They seem to desire freedom and a prosperous life. They value personal independence and must feel that the way to achieve their goals is through ambition and honesty rather than through intellectuality, cheerfulnes and courtesy. They apparently do not concern themselves very much with what others think of them.

The value orientation of the Puerto Rican faculty respondents is somewhat different from the students, but the difference appears more a matter of degree than of kind. Wells seems only partially correct when he claims that education in Puerto Rico will produce values more closely approximating those in the United States. Elementary and secondary education, at least for these graduates of the metropolitan school system has not achieved that end. The impact of their full junior college education on these young people has not yet been assessed. Noting the differences between faculty and student responses, however, it would seem that the divergence might

also be a function of age and socio-economic status as well as greater educational advantages.

This last raises another important question. Are the Puerto Rican student value orientations similar to all people of their general economic level rather than the result of a strong cultural bias? Table 5 shows the medians for the key differentiating values taken from National Opinion Research Center national sample tested in the United States in 1968. The results were broken down by sex, income, education race, age and religion. The scores in the table are for the annual income level of $2,000 to $3,999 which approximates the annual income of the families of the students of the junior college.

TABLE 5 DIFFERENTIATING VALUES BETWEEN NORC SAMPLE OF POPULATION WITH INCOME BETWEEN $2,000 TO $3,999 AND STUDENTS IN P.R.

	U.S.	P.R.
TERMINAL VALUES	NORC	STUDENTS
Comfortable Life	8.46	14.5
Equality	8.46	6.83
Freedom	5.23	9.5
Inner Harmony	10.90	6.21
Salvation	7.25	4.2
Sense of Accomplishment	10.25	13.3
Social Recognition	13.85	7.21
Wisdom	8.48	7.0
INSTRUMENTAL VALUES		
Ambitious	6.89	11.58
Capable	10.48	11.25
Independent	10.27	11.56
Intellectual	13.40	11.60
Obedient	12.40	8.31
Polite	10.16	7.63

Figures shown are median rankings. Larger numbers equal lower rankings on the scale from 1 to 18.

As can be seen, the deference values obedient, polite, and their dignidad-conferring partner equality are all higher in Puerto Rico, while the individualistic freedom and independent are lower.. Welfare values such as a comfortable life, ambitious, sense of accomplishment and capable are lower in Puerto Rico. Only the value family security is nearly the same. Finally, the humanistic values such as intellectual, wisdom, and inner harmony and the traditional salvation all are substantially higher in Puerto Rico. It appears that culture, not economics, is most likely the deciding factor between Puerto Rican students and the mainland group. Although not proven, it would seem that differences within the Puerto Rican culture, that is between students and faculty, result from differences in education, socio-economic level and age.

CONCLUSIONS AND RECOMMENDATIONS

What are the implications for higher education of these cultural differences between Puerto Rican students and faculty and those on the mainland?

Obviously, students who respect hierarchy and authority will not readily understand nor easily accept the freedom and egalitarian democratic concepts on which the community college movement and the new teaching is premised. If it is difficult to encourage American junior college students who value personal freedom more highly and who are more experienced in questioning and independence to assume responsibility for their own education, imagine how much more difficult it is in

Puerto Rico. The difficulty is compounded when one considers the teachers involved who themselves have been trained in an authoritarian system.

Ideally, any educational system and methodology in Puerto Rico should work toward conserving all of the good so evident in the value system: concern for humanistic values and for individual dignity and a lack of striving simply for material gain; while at the same time developing positive attitudes toward skill and expertise and an independent, questioning spirit. The question still remains, how is it to be done?

Individualized instruction, encouraging the student to direct his own learning, can be employed, but with modifications. Methods must be found to permit frequent contact with one classroom teacher. The results of this study plus personal experience have shown that pure auto-tutorial systems fail in Puerto Rico. Students relate to individuals, not abstract concepts or institutions. Loyalty to a teacher with whom the student has begun the semester develops so rapidly and is so strong that students resist very vocally a change of instructor during the academic year. The teacher as a manager of learning is a concept doomed to failure if attempted here in its pure form.

If self-instructional packages are used, especially among first year students, they must be designed to incorporate regular contact hours with required attendance. The controls should be lifted

gradually so that students are helped to value and cope with independence. (1) . Liberating students from the need for a dependence on a few authority figures should also encourage a more questioning, critical spirit.

In a culture that values humanistic attitudes over technical expertese, the introduction of a "systems" approach with specific objectives and a hierarchy of skills in education is bound to receive a negative emotional if not intellectual response. Therefore, teacher training is vital to help teachers understand that making use of behavioral objectives is not antihumanistic, restricting or mechanistic. Training is also necessary to encourage faculty oriented toward teaching through abstract theory (the intellectual approach) to incorporate the specific and the practical into their teaching.

In addition, training is needed to curb enthusiastic young teachers, eager to promulgate participatory democracy in the classroom who must be warned away from plunging in with first year students, expecting them to help design the course. Patient groundwork, practice and experimentation is required before a classroom of authority-respecting junior college freshmen can join a teacher in such an enterprise. The students' initial response is likely to be the conviction that the teacher does not know what he is doing.

(1) In an experiment with an auto-tutorial system for language learning that demanded only voluntary sessions with an instructor, conducted in the English Department of a four year college in Puerto Rico two years ago, the students failed in large numbers. One of the most poignant and pertinant comments on a student evaluation sheet was the statement: "Por favor, no nos den tanta libertad." (Please don't give us so much freedom).

"Providing change and innovation that relate to the growing needs of our developing society" is the final statement of purpose in the catalog of the junior college in question. Change and innovation, unless undertaken in the light of the cultural realities of present day Puerto Rico, is sure to fail.

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