THE ROKEACH VALUE SURVEY IN COMPARATIVE STUDY OF JAPANESE AND SLOVENIAN STUDENTS: TOWARDS THE UNDERLYING STRUCTURE

Bojan MUSIL[1], Velko S. RUS[2], Janek MUSEK[1]

[1] University of Maribor, Department of Psychology
2000 Maribor, Koroska 160, Slovenia
E-mail: bojan.musil@uni-mb.si; janek.musek@ff.uni-lj.si

[2] University of Ljubljana, Department of Psychology
E-mail: velko.rus@ff.uni-lj.si

Abstract: The Rokeach Value Survey (RVS) has been thoroughly explored in the context of personality, behavior, social structure and both national and cross-cultural studies. However, different studies are not congruent in the interpretation of its inner structure. The current study examines the similarities and differences in value hierarchies and value structures between comparable groups of Japanese and Slovenian students using RVS. The results indicate a general similarity between the value systems and a similar underlying structure of values in all of the groups explored. Similarities with other value studies again prove convergences in research of value structures. Despite some conceptual difficulties and methodological dilemmas, RVS still shows relevance for value research, especially in the clear division of values into values as standards of behavior (instrumental values) and values as transcendental goals or ideals (terminal values). According to the results of the current study, standards are more culturally variable than goals or ideals.

Key words: values, value structure, Rokeach Value Survey, Japan, Slovenia

Values are the central element or basic unit of cultural or cross-cultural research, in Rokeach's (1973) words "...the core concept across all the social sciences" (p. ix). According to Smith and Schwartz (1997), the value priorities of individuals represent central goals that relate to all aspects of behavior; they are directly influenced by everyday experiences in changing ecological and sociopolitical contexts; they are well suited to examining the ongoing processes of cultural and individual change in response to historical and social changes; they can also be used to differentiate among the cultural and subcultural groups that have emerged as human communities have evolved in different directions in response to their unique experiences (pp. 79-80).

Following a review of the literature, Schwartz and Bilsky (1987) defined values as "...a) concepts or beliefs, b) about desirable end states or behaviors, c) that transcend specific situations, d) guide selection or evaluation of behavior and events, and e) are ordered by relative importance" (p. 551).

Schwartz and Bilsky (1987) also made some theoretical assumptions about the nature and source of values. Values are cognitive representations of three types of

universal human requirements: biological-ly based needs of the organism, social interactional requirements for interpersonal coordination, and social institutional de-mands for group welfare and survival (Schwartz, Bilsky, 1987, p. 551).

These assumptions correspond with Kluckhohn and Strodtbeck's (1961) con-ceptualizations about the nature of value orientations. We can summarize these as follows: a) there is a limited number of common human problems for which all peoples at all times must find some solu-tions; b) while there is variability in solu-tions for all the problems, it is neither limitless nor random but definitely variable within a range of possible solutions; c) all alternatives for all solutions are present in all societies at all times but are differential-ly preferred (Kluckhohn, Strodtbeck, 1961, p. 10).

Value Studies in
Empirical Psychological Research

Classifications of values are numerous and have a long history. In the Western hemisphere there are historically known antique values (pulchrum, verum, bonum), as well as the values of Christianity (faith, hope, love). In the works of the great Ger-man philosopher Nietzsche (1872/1941), we recognize Dionysian and Apollonian values.

In psychological value research, the works of Spranger (1930) and Allport, Vernon and Lindzey (1951) are historical-ly important, but we can attribute new momentum in this area of research to Ro-keach (1968, 1973).

According to Rokeach (1973), values can be interpreted as beliefs concerning desir-able modes of conduct (i.e., instrumental values), and as beliefs concerning desir-able end-states of existence (i.e., terminal values). As standards they have a norma-tive function and as goals or ideals a mo-tivational function. Furthermore, among instrumental values, Rokeach distinguishes moral (e.g., obedient, helpful) and compe-tence values (e.g., independent, capable), and in terminal values personal (e.g., inner harmony, pleasure) and social ones (e.g., equality, a world at peace).

This internal division into instrumental and terminal values has been tested in several studies, including Rokeach's origi-nal one (e.g., Darmody, 1991; Feather, Peay, 1975; Johnston, 1995; Rokeach, 1973). In his book, Rokeach (1973) reports factor analysis of all 36 values, with two factors from a total of seven resembling the division into moral vs. competence and personal vs. social, but none of the factors could explain more than 8% or altogether around 40% of the variance (pp. 42-48). Feather and Peay (1975) used multidimen-sional scaling and cluster analysis without finding any distinctive clumping of values. However, the multidimensional scaling produced four interpretable dimensions for each set of values, similar to factor analy-sis in Darmody's study (1991). Johnston (1995) conducted multidimensional scaling on both sets of Rokeach's values. There were identical dimensions in both sets of values: collectivism-affiliation and indi-vidualism-achievement, corresponding to the popular conception of individualism-collectivism (e.g., Hofstede, 1980, 2001; Triandis, 1995).

The structure of values was investigated more thoroughly and empirically in the work of Schwartz and his collaborators (e.g., Schwartz, 1992, 1994a, 1994b; Schwartz, Bilsky, 1987, 1990). With refer-ence to ten distinctive motivational types of value, two bipolar dimensions are ex-tracted: openness to change versus con-servation, and self-enhancement versus

self-transcendence (e.g., Bilsky, Schwartz, 1994b; Schwartz, 1992; Smith, Schwartz, 1997). The first dimension arrays values in terms of the extent to which they motivate people to follow their own intellectual and emotional interests in unpredictable and uncertain directions, versus motivating them to preserve the status quo and the certainty it provides in relationships with close others, institutions, and traditions (Schwartz, 1992, p. 43). The second dimension arrays values in terms of the extent to which they motivate people to enhance their own personal interests (even at the expense of others), versus the extent to which they motivate people to transcend selfish concerns and promote the welfare of others, close and distant, and of nature (pp. 43-44).

Schwartz also investigated culture-specific aspects of values by identifying universal aspects of value content and structure. Following other authors, Schwartz postulates that the content of cultural value dimensions reflects alternative solutions that emerge as groups cope with basic societal problems (Schwartz, 1994a, p. 94). Three basic societal issues are relations between individual and group, assuring responsible social behavior, and the role of humankind in the natural and social world (Smith, Schwartz, 1997, p. 99). The cultural adaptations that evolve to resolve each of these issues are arrayed along bipolar cultural dimensions: conservatism versus (intellectual and affective) autonomy, hierarchy versus egalitarianism, mastery versus harmony (pp. 99-100).

Schwartz's cultural value dimensions represent an alternative to one of the most cited works in the field of cross-cultural studies of values and also of social sciences, Hofstede's study of work-related values (Hofstede, 1980, 2001). According to Hofstede (1980), there are four cultural dimensions that reflect the way members of a society typically cope with basic societal problems: power distance, individualism/collectivism, masculinity/femininity, uncertainty avoidance. After numerous verifications and critiques of his approach (e.g., Chinese Culture Connection, 1987), he added a fifth dimension, i.e. long-term vs. short-term orientation (Hofstede, 2001).

Probably the most popular dimension of Hofstede's work is individualism versus collectivism. Many researchers have transposed this concept into an individual difference or personality variable (e.g., Hui, 1988; Markus, Kitayama, 1991; Triandis, 1995; Triandis, Leung, Villareal, Clark, 1985; Yamaguchi, 1994). According to Triandis (1995), the central features of this dimension are a tendency to give priority to personal interests or to in-group interests and a tendency to value independence, emotional detachment, personal achievement and competition, versus interdependence, emotional closeness, group achievement and cooperation.

Nevertheless, Smith and Schwartz (1997) propose other similarities between different dimensional approaches to cultural values (e.g., Chinese Culture Connection, 1987; Hofstede, 1980, 2001; Schwartz, 1994a; Smith, Dugan, Trompenaars, 1996). Correlations from different value studies point to a close positive association between two basic dimensions identified in different ways by different researchers: the preferred cultural view of individual-group relations (autonomous versus embedded); and the preferred cultural mode of motivating responsible social behavior and allocating resources (negotiation among equals, versus acceptance of unequal, hierarchical roles) (Smith, Schwartz, 1997, p. 103).

From a more personality-oriented perspective, according to Triandis' (1995) two

dimensions of vertical vs. horizontal and individualism vs. collectivism, Smith and Bond (1999) suggest a differentiation between horizontal and vertical collectivism, universalism and particularism.

From a psychological and individual-level analysis of human values, the less familiar psychological theory of values by Musek is also of great importance (e.g., Musek, 1993, 2000). From the motivational perspective he developed a hierarchy of values that was empirically tested in several studies (for comprehensive reviews of these studies see Musek, 2000). In Musek's theory, the entire structure of the value universe could be well established through four levels of a hierarchical model, from the most general at the top to the most specific at the bottom (Musek, 2000, p. 363). At the most general level of the entire structural hierarchy, there are only two very large categories (macrocategories) of values: the Dionysian and the Apollonian value macrocategories. At the next level, each of these two categories splits into two further subcategories: Dionysian values into hedonistic and potency values, Apollonian into moral and fulfillment values. At the next level, each of the value types could be further divided into middle-range categories of values and finally, at the most specific level of the hierarchy, we can find various single values, derived from the middle-range categories of values.

Musek (2000) reports that his Dionysian and Apollonian value macrocategory roughly corresponds with Hofstede's dimension of individualism/collectivism (e.g., Hofstede, 1980, 2001), Bond's reputation and social conformity (e.g., Bond, 1988) and Bakan's agency - communion (e.g., Bakan, 1966). He also reports a connection with Schwartz's (1992) bipolar dimensions: the moral values with con-servation, the potency type with self-enhancement, the hedonic type with openness to change and the fulfillment type with self-transcendence.

STUDY

In the present study we investigated similarities and differences in rankings on the Rokeach Value Survey (RVS) and its underlying structures in four comparable groups of participants from Japan and Slovenia, geographically and culturally relatively remote settings. RVS was used because of its widespread use in social sciences, its simplicity and, especially, its still unique division of values into values as standards of behavior (instrumental values) and values as transcendental goals or ideals (terminal values). It was hypothesized that the values in RVS do cluster in some congruent fashion across different groups in research, and that the common underlying structure of values can be inferred.

METHOD

Participants

The first series of investigations, performed in 1997 and 1998, comprised 409 high school students from comparable schools in Japan and Slovenia. 203 students came from the Hakodate National College of Technology (Hakodate, Hokkaido, Japan), and 206 students from the Secondary School of Electrotechnics and Computer Science (Ljubljana, Slovenia). In the Japanese group of participants, the mean age was 16.9 years (SD = 1.03) and in the Slovenian group 17.0 years (SD = 1.08). In the Japanese group, there were 84% males and in the Slovenian group, 98% males.

In the second series (conducted in 2001/02) there were 143 undergraduate students from comparable study programs in Japan and Slovenia. 73 students came from second year courses at the Tohoku Fukushi University (Sendai, Honshu, Japan) and 70 students from second year courses at the Faculty of Social Work, University of Ljubljana (Ljubljana, Slovenia). In the Japanese group the mean age was 20.6 years (SD = 4.34) and in the Slovenian group, 21.43 years (SD = 1.81). There were 68.5% females in the Japanese and 87% females in the Slovenian group.

Instrument

As a conceptual framework for research we used the Rokeach division of terminal and instrumental values and applied his original value survey (Rokeach, 1973). The Rokeach Value Survey (RVS, 1973) consists of 18 terminal and 18 instrumental values, which respondents rank according to importance. The RVS was translated from the original English version into Slovenian and Japanese. This resulted in Slovenian and Japanese versions, which were back-translated into English to detect possible differences in meaning.

According to Rokeach (1973, p. 33), test-retest reliability estimates of RVS (form E) in a three-week period are .74 for terminal values and .65 for instrumental values in the American samples, and .74 for terminal values and .70 for instrumental values in a sample of South Australian college students tested by Feather (1972). Results suggest a high degree of cross-cultural consistency in value system stability. Considerable evidence has also been reported supporting the construct and predictive validity of RVS across a wide variety of populations and settings (e.g., Braithwaite, Law, 1985; Feather, 1980,

1988; Feather, Peay, 1975; Rokeach, 1973).

Procedure

The plan of investigation and further implementation of research was carried out under the direction of Rus and Musil. Participants completed the RVS in group settings. Each respondent completed the survey according to instructions given at the beginning. The collaborators answered any possible doubts that participants might have, making it clear that participation was not compulsory and that they were free to leave at any time. The data were treated in such a way as to assure maximum anonymity and confidentiality.

RESULTS

Descriptive Analyses

For all groups, hierarchies of values according to their importance in an individual's life are presented in Table 1 for terminal and in Table 2 for instrumental values. Group hierarchies resulted from the ranking of rank medians from individual rankings of respondents.

From the comparative analysis of value hierarchies we can extract some similarities between the high-school and university groups. Similarities between comparable groups occur in the cases of most and least important values especially.

In both Japanese and Slovenian high-school student groups, the most important terminal values are *freedom, happiness, family security* and *true friendship*, and the least important are *salvation, social recognition* and *national security*. In the university groups, the most important terminal values are *happiness, family security, freedom* and *true friendship,* and the least

Table 1. Ranks of terminal values for comparable groups of high-school and university students

Terminal values	Japanese high-school[a]	Slovenian high-school[b]	Japanese students[c]	Slovenian students[d]
A COMFORTABLE LIFE	8	9	10	13.5
AN EXCITING LIFE	14	5.5	7.5	16
A SENSE OF ACCOMPLISHMENT	14	12	12	10.5
A WORLD AT PEACE	1.5	9	2	8.5
A WORLD OF BEAUTY	9.5	16.5	16.5	17
EQUALITY	6.5	13	7.5	8.5
FAMILY SECURITY	3	5.5	4	2
FREEDOM	1.5	1.5	4	3
HAPPINESS	4.5	1.5	1	1
INNER HARMONY	14	14	13	6.5
MATURE LOVE	9.5	3	10	6.5
NATIONAL SECURITY	14	16.5	16.5	5
PLEASURE	6.5	9	4	13.5
SALVATION	18	18	18	18
SELF-RESPECT	11	9	10	4.5
SOCIAL RECOGNITION	17	15	14.5	10.5
TRUE FRIENDSHIP	4.5	4	6	4.5
WISDOM	14	9	14.5	12

Note: Ranks of values derived from group medians
[a] N = 200, [b] N = 198, [c] N = 73, [d] N = 65

important are *salvation, a world of beauty* and *national security*. Strong similarities between the hierarchies of terminal values in different groups are also confirmed by the correlations: Spearman rho in both high-school and university groups is .65 (p < .01); Spearman rho among national groups is .85 (p < .01) in the Japanese groups and .68 (p < .01) in the Slovenian groups.

For the high-school groups, differences between comparable groups occur in the following values: *a world at peace, equality, a world of beauty* (higher in the Japanese group), *mature love, an exciting life, wisdom* (higher in the Slovenian group); and for the university groups, differences occur in the following values: *pleasure, an exciting life, a world at peace* (higher in the Japanese group), and *inner harmony, self-respect* (higher in the Slovenian group).

In the case of instrumental values, the most important for the high-school student

groups is *honest*, and the least important are *obedient* and *logical*. In the university groups, the most important are *loving, honest, cheerful* and *responsible*, while the least important are *logical, obedient, independent* and *clean*. Correlations of instrumental value hierarchies are, in general, lower than for the terminal values: in the high-school groups, Spearman rho is .06; in the university groups, .70 (p < .01); in national groups, .77 (p < .01) in the Japanese groups and .61 (p < .01) in the Slovenian groups.

For the high-school groups, differences between comparable groups are particularly evident in the values *helpful, broadminded* (higher in the Japanese group), and *ambitious, imaginative* (higher in the Slovenian group); for university groups, differences arise in the values *self-controlled* (higher in the Japanese group), and *ambitious* (higher in the Slovenian group).

Table 2. Ranks of instrumental values for comparable groups of high-school and university students

Instrumental values	Japanese high-school[a]	Slovenian high-school[b]	Japanese students[c]	Slovenian students[d]
AMBITIOUS	15.5	5	16.5	6.5
BROAD-MINDED	1	13.5	6.5	3.5
CAPABLE	11.5	8	14	8
CHEERFUL	4	11	4	3.5
CLEAN	15.5	8	14	15
COURAGEOUS	7	12	10.5	9.5
FORGIVING	4	10	2	6.5
HELPFUL	2	17	6.5	12
HONEST	4	1	4	1
IMAGINATIVE	13.5	5	10.5	9.5
INDEPENDENT	10	15.5	16.5	15
INTELLECTUAL	13.5	13.5	12	12
LOGICAL	18	15.5	18	17
LOVING	9	2	1	3.5
OBEDIENT	17	18	14	18
POLITE	11.5	5	8.5	12
RESPONSIBLE	7	3	4	3.5
SELF-CONTROLLED	7	8	8.5	15

Note: Ranks of values derived from group medians
[a] N = 196, [b] N = 194, [c] N = 71, [d] N = 65

Multidimensional Scaling

In the previous section we presented basic findings about both sets of value hierarchies in different age-educational and national groups of respondents. Besides the question of the place of a particular value in the value hierarchy, the question about interconnection of value ranks is also of great interest. With the last question, we investigated the inner structure of the value space through the RVS.

Multidimensional scaling (MDS) is a set of data analysis techniques that displays the structure of distance-like data as a geometrical picture (Young, 1985). In addition, MDS also has fewer and less strict assumptions than factor analysis and thus can be applied to any kind of data (Bartholomew, Steele, Moustaki, Galbraith, 2002). In the current study, we employed a non-metric MDS, using the ALSCAL routine.

In all groups explored we conducted MDS analyses for one- to five-dimensional configurations. In all cases two- and three-dimensional structures were suggested, as they lead to a considerable reduction in stress. However, after visually inspecting the two- and three-dimensional configurations for both sets of values, we concluded that three-dimensional solutions provide very little, if any, additional information.

In terminal values for the high-school groups the stress for two dimensional representation is .12 ($R^2 = .93$) for the Japanese sample and .12 ($R^2 = .92$) for the Slovenian sample. Estimates of stress for the university groups are .16 ($R^2 = .87$) for the Japanese sample and .10 ($R^2 = .96$) for the Slovenian sample. For better presentation, the plots of MDS for student groups of participants in the study are shown in Figure 1, for terminal values, and Figure 2, for instrumental values.

In all two-dimensional presentations of terminal values there is a clear hierarchy of value importance in the group, roughly corresponding to Dimension 1 or, in other words, a distribution from left to right in Figure 1. Yet we can interpret Dimension 1 in a different manner.

The values in the first extreme of Dimension 1 (encompassing the majority of the most important values) have a similar nature in terms of reciprocity or mutuality in human relations or in one's relation to oneself. Most of these values presuppose harmonious, balanced interpersonal or broader social relations, as in the case of the values *happiness, true friendship, family security, equality, a world at peace*. At the opposite extreme of Dimension 1 there are values above or outside the system of reciprocity in human relations. These emphasize one's in-group or the position of an individual in his group (e.g., *national security, social recognition*), or are individually directed (e.g., *an exciting life, a comfortable life, a sense of accomplishment, salvation*), or the transcendent reality of the social in combination with the natural (e.g., *a world of beauty*).

Dimension 2 in the two-dimensional presentations is more clearly interpretable. It encompasses a division into social or societal values and personal values, which roughly corresponds to Rokeach's (1973) original division of terminal values into social and personal.

In instrumental values for the high-school groups, stress for the two dimensional representation is .17 ($R^2 = .86$) for the Japanese sample and .20 ($R^2 = .77$) for the Slovenian sample. Estimates of stress for the university groups are .18 ($R^2 = .82$) for the Japanese sample and .14 ($R^2 = .91$) for the Slovenian sample.
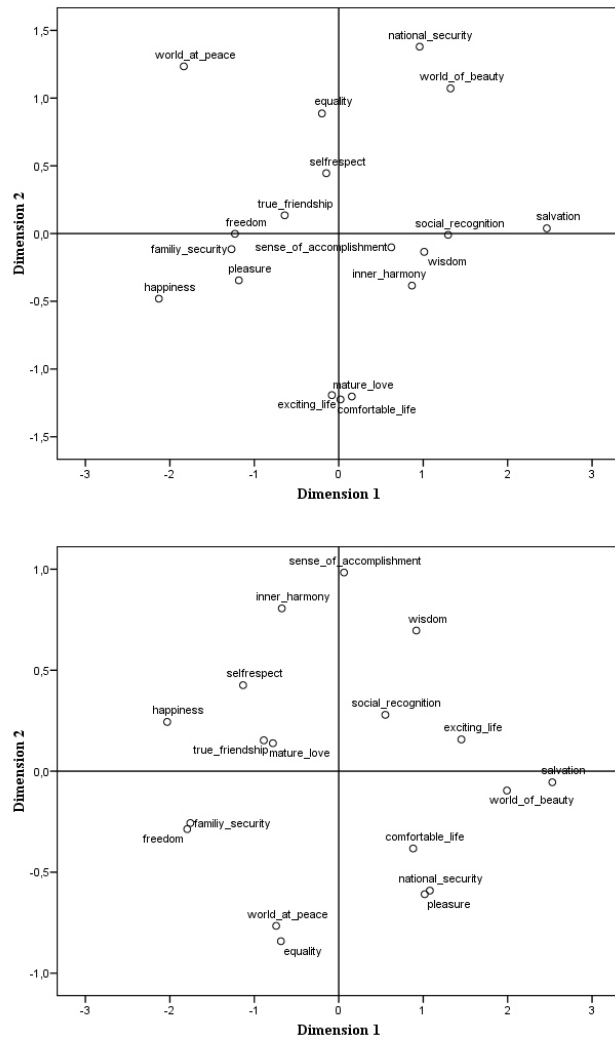
Figure 1. Two-dimensional spatial location of terminal values for the Japanese and Slovenian groups of university students using MDS. Above - presentation of Japanese students; below - presentation of Slovenian students
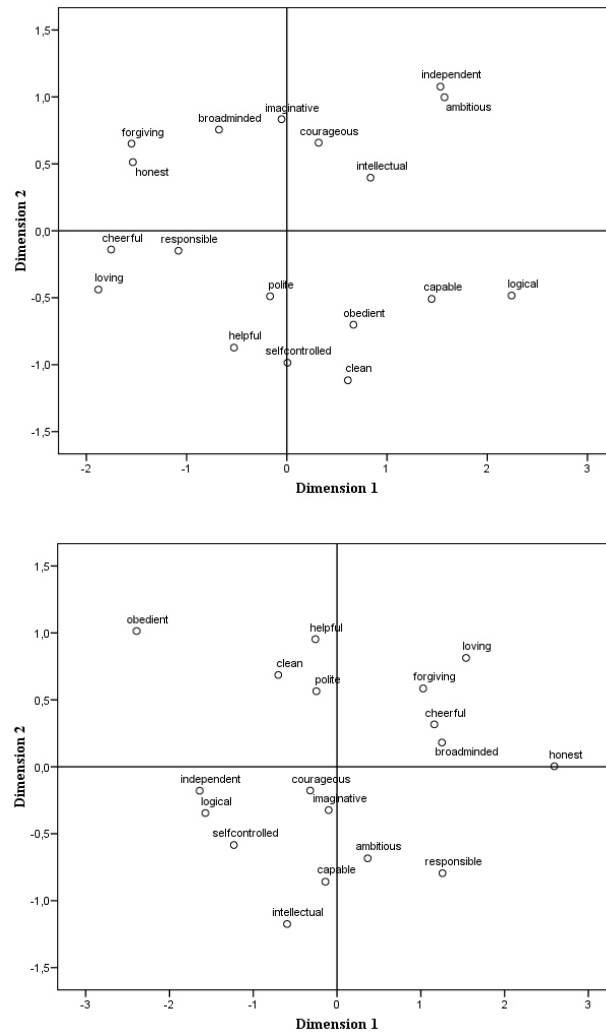
Figure 2. Two-dimensional spatial location of instrumental values for the Japanese and Slovenian groups of university students using MDS. Above - presentation of Japanese students; below - presentation of Slovenian students

In all two-dimensional presentations of instrumental values, there is a clear hierarchy of value importance in the group corresponding to Dimension 1 and in a direction from left to right (in the Japanese groups) or vice versa (the Slovenian groups) in Figure 2. From comparative analysis of all presentations we can generally extract a division into moral values (e.g., *loving, cheerful, helpful, forgiving, broad-minded*) and values of competence (e.g., *ambitious, independent, logical, intellectual, capable, imaginative, self-controlled*), corresponding to Rokeach's (1973) original division of instrumental values. In the Japanese groups, this division corresponds to left and right on Dimension 1, and in the Slovenian groups to above and below in Dimension 2.

DISCUSSION

The results of comparative analysis indicate some conclusions about RVS: one can observe a high similarity between hierarchies of terminal values in respondent groups that differ socioculturally but are otherwise comparable, and one can also detect a similar underlying structure of values in the groups explored.

In general, there is a clear pattern of positive, high and statistically significant correlations in the case of comparable groups (high-school and university groups) and also national groups (Slovenian and Japanese). However, correlations are higher between national groups and higher in the case of terminal values.

These results are in accordance with basic assumptions about universal conditions of human existence in different theoretical and empirical approaches to values (e.g., Hofstede, 1980; Kluckhohn, Strodtbeck, 1961; Kroeber, Kluckhohn, 1952; Musek, 2000; Rokeach, 1973;

Schwartz, 1994a; Schwartz, Bilsky, 1987). All human communities cope with similar problems and possible solutions, the range and preference of which are neither infinite nor coincidental.

We can also interpret the commonalities of value systems according to the inner characteristics of the research groups. All respondents belong to a young, education-seeking cohort in the population. In the world of globalization there are similar processes of cultural change, especially influencing the age group most vulnerable to social changes and novelties in varied sociocultural settings - the (subculture of) youth. The youngsters probably do not merely reproduce new and different information, knowledge, skills, traditions, practices or life styles in their mere external appearance, but also incorporate or internalize implicit preferences in value orientation.

For a better comparative interpretation of results with some other value studies, the possible common underlying structure of RVS is necessary. From the analysis of similar groupings of values in the results of MDS for separate groups, we propose a common structure of terminal values and a common structure of instrumental values. In the structure of terminal values, there are two dimensions and four subgroups of values, and in the structure of instrumental values, there is one dimension with two subgroups of values.

At one extreme of the first dimension in the structure of terminal values there are values of reciprocity or mutuality in human relations. These values presuppose harmonious and balanced self-integrity, along with interpersonal, inter-group and broader societal relations. The motivational nature of these values is to be the same or to preserve the status quo in oneself, one's relations and society as a whole. At

the opposite extreme are the values of exceeding and enhancement with the motivation to change and transform oneself, one's relations or the society as a whole. These are above or outside the social system of reciprocity (but not opposed to it) because of emphasizing one's in-group or one's position in one's group, or are individually directed, or relate to the transcendent reality of the social in combination with the natural. We can illustrate opposition in the first dimension in terms of ideals: ideals of being vs. ideals of becoming.

In the famous book *Patterns of Culture* (1934), Benedict used Nietzschean opposites of "Apollonian" and "Dionysian" in the interpretation of Native American cultures. In her descriptions of ancient Greece the worshipers of Apollo emphasized order and calm in their celebrations, while, in contrast, the worshipers of Dionysus, the god of wine, emphasized wildness, abandon and letting go (Benedict, 1934). The resemblance is clearly to values of harmony and reciprocity or ideals of being vs. values of exceeding and enhancement or ideals of becoming. After also finding similarities to Musek's (1993, 2000) theory of values, we have called the first dimension of terminal values Apollonian vs. Dionysian.

In the second dimension of terminal value structure, there is a correspondence with Rokeach's division of terminal values into social and personal (Rokeach, 1973). However, results show a clear division between society-oriented and individually-oriented values, with values that emphasize broader social and societal issues and relations versus values oriented to individual or dyadic intimate interpersonal relations. We have called the second dimension Societal vs. Individual.

In the combination of both dimensions we can distinguish four subgroups of ter-

minal values: Societal Apollonian, Individual Apollonian, Societal Dionysian and Individual Dionysian. From the comparative analysis of value groupings in MDS presentations, the clearest examples of Societal Apollonian values are *a world at peace* and *equality*; of Individual Apollonian values *freedom, happiness* and *true friendship*; of Societal Dionysian values *national security*, and of Individual Dionysian values *wisdom, social recognition*, and *a sense of accomplishment*. For all other terminal values categorization is more complicated. *Family security* and *salvation* are clearly in either the Apollonian or the Dionysian subgroup, but there are differences in the explored groups as to which category of the second dimension (Societal or Individual) they belong. In all remaining values there are some cultural characteristics of categorization - *self-respect* and *mature love* fall into the subgroup of Individual Apollonian values in the Slovenian groups; at the same time *pleasure* belongs to Individual Apollonian, *an exciting life, a comfortable life* to Individual Dionysian, and *a world of beauty* to the Societal Dionysian subgroup in the Japanese groups.

Some of the above-mentioned values need further explanation.

Placement of the value *freedom* in the Individual Apollonian subgroup can be interpreted by the ethic of reciprocity best expressed in the Golden Rule as a fundamental principle found in virtually all major religions and cultures. On this ground, freedom or liberty is the basis for moral behavior in which the constraint that such behavior in no way infringes on the liberty of others is inherent. In this manner the subgroup of Individual Apollonian values can be representative of cooperative individualism or some aspects of communitarianism. According to Myers (1996), a

communitarian synthesis aims to balance individual rights with the collective right to communal well-being (p. 217). In our case, in its focus on more narrow social relations (intimate interpersonal relations), *freedom* expresses individualism based on mutual relations. In structural language, that means an individual that is emotionally embedded in a social group with strong recognition of her or his individuality.

Salvation is a value that represents religious belief in eternal life. As such it is clearly representative of enhancement beyond life limits. According to our results, the value is more individually oriented.

In the group of culture-specific values, there are two worth mentioning: *pleasure* in the Japanese groups and *self-respect* in the Slovenian groups.

In the Japanese groups, the value *pleasure* falls into the Individual Apollonian subgroup of terminal values. According to Benedict (1946/1989), Japanese people consider physical pleasures good and worthy of cultivation (p. 177). Pleasures are learned much as duties are. They cultivate the pleasures of the flesh like fine arts, and then, when they are fully savored, sacrifice them to duty (p. 178).

In the Slovenian groups, *self-respect* is consistently one of the Individual Apollonian values, whereas in the Japanese groups it lies between both individual subgroups or even closer to Individual Dionysian. Probably the meaning and connotation of this term are different for the Slovenian groups than for the Japanese. In the case of the Slovenian interpretation it looks as if the term does not represent a measure of enhancement of oneself, but rather a common and necessary attribute for smooth inter personal relations.

There are interesting findings in personality studies of a similar concept: self-esteem. Leary, Tambor, Terdal and Downs (1995, p. 529) concluded that, rather than serving primarily to maintain one's inner sense of self, self-esteem prompts people to behave in ways that maintain their connection with other people. According to Baumeister (1997), high self-esteem means that the individual regards him- or herself as the sort of person with whom others would like to form relationships or groups (p. 206).

If we investigate the relations of terminal value structure with other value studies we find some similarities. According to the attached values dimension, Apollonian vs. Dionysian corresponds to Darmody's (1991) bipolar factor of noble, altruistic versus hedonistic, and the dimension Societal vs. Individual to the bipolar factors inner- versus other-directed and personal versus societal. If we combine both dimensions, there is a similarity to Hofstede's (1981, 2001) two cultural dimensions - power distance and individualism/collectivism, to Smith and Schwartz's (1997) two consistent dimensions in value research (negotiation among equals vs. acceptance of unequal, hierarchical roles and autonomous vs. embedded), Triandis' (1995) and Smith and Bond's (1999) elaboration of Triandis' two dimensions (horizontal and vertical collectivism, universalism and particularism).

In instrumental values, the value structure corresponds with Rokeach's (1973) original division of instrumental values into moral values and values of competence. The clearest examples of the Moral subgroup of values are *loving, cheerful, helpful, forgiving, broad-minded*, while the values of the Competence subgroup are *ambitious, independent, logical, intellectual, capable, imaginative, self-controlled*. As in the case of terminal value structure, there are some divergences of particular values from the general picture or structure

in different groups. In the student groups, the value *polite* falls under Moral values, and the value *courageous* under Competence values, while the opposite is the case for the high-school groups.

According to Rokeach (1973), moral values have an interpersonal focus which, when violated, arouses pangs of conscience or feelings of guilt for wrongdoing; while competence or self-actualization values have a personal rather than an interpersonal focus and in case of violation lead to feelings of shame for personal inadequacy (p. 8).

From these findings about the motivational nature and consequences in case of violation, both types of instrumental values can be connected with Parsons' collectivity-orientation and self-orientation (e.g., Parsons, 1951) or Hofstede's dimension individualism-collectivism (e.g., Hofstede, 1980, 2001). In general, the dimension Moral vs. Competence is congruent with Darmody's (1991) factors of instrumental values: concern for others vs. self-assertive, achievement and adherence to social norms vs. independent. There is also a similarity to Johnston's (1995) dimensions of the instrumental values collectivism-affiliation and individualism-achievement.

According to our analyses and comparison with other value studies, we may conclude that RVS still shows relevance for value research, especially as an explorative easy-to-use developmental tool for elaborative further research.

Finally, we try to interpret higher correlations between the explored groups in the case of terminal value rankings as compared to instrumental value rankings. From Rokeach's (1973) classification of values, it follows that terminal values are transcendental: as goals or ideals, they are not in direct connection with the actual activities of individuals. In every culture there are goals that, through socialization, enable reconstruction and maintenance of the social structure. Because of their importance to the social structure and according to assumptions about the universal conditions of human existence, presupposing similar problems and similar solutions for all human communities, they are more central and universal. Attainment of these (cultural) goals is prescribed through standards and modes of behavior. In this way, instrumental values in their full meaning express instrumentality directed towards terminal values. According to our results, standards of goal attainment are more culturally variable than goals or ideals. This resembles Hofstede's (2001) distinction between values as desired and desirable with a related distinction between reality and social desirability.

We may conclude that, at the abstract level of social structure, cultures are much more similar than at the level of concrete attainment of social structure. As Maslow (1954) noted half a century ago: "Apparently ends in themselves are far more universal than the roads taken to achieve those ends, for these roads are determined locally in the specific culture" (p. 67).

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ROKEACH VALUE SURVEY
V KOMPARATÍVNEJ ŠTÚDII JAPONSKÝCH A SLOVINSKÝCH ŠTUDENTOV: ZÁKLADNÁ ŠTRUKTÚRA

B. M u s i l, V. S. R u s, J. M u s e k

Súhrn: Rokeach Value Survey (RVS) sme podrobne preskúmali v kontexte osobnosti, správania, sociálnej štruktúry a národných a kroskulturálnych výskumov. Rôzne výskumy sa však nezhodujú v interpretácii jeho vnútornej štruktúry. V našom výskume sme pomocou RVS sledovali podobnosti a rozdiely v hierarchii a štruktúre hodnôt medzi porovnateľnými skupinami japonských a slovinských študentov. Výsledky ukazujú všeobecnú podobnosť medzi systémami hodnôt a podobné základné štruktúry hodnôt vo všetkých skúmaných skupinách. Podobnosti s inými výskumami hodnôt opäť potvrdzujú zbližovanie výskumov štruktúr hodnôt. Napriek pojmovým ťažkostiam a metodologickým dilemám je RVS aj naďalej relevantným nástrojom skúmania hodnôt, najmä pri ich delení na hodnoty ako štandardy správania (inštrumentálne hodnoty) a hodnoty ako transcendentálne ciele či ideály (terminálne hodnoty). Naše výsledky ukazujú, že štandardy sú viac kultúrne variabilné ako ciele a ideály.