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New psychological theory of values

ABSTRACT – SUMMARY

In the philosophical as well as in the psychological or sociological axiology a number of definitions and conceptions of values could be found (Musek, 1982; Musek, 1993a). As examples, two broadly accepted definitions could be mentioned here. Clyde Kluckhohn (1951; Musek, 1993a) defines values as concepts of the desirable, which influence how people decide for actions and how they evaluate events. And in terms of English and English (1972; Musek, 1993a) "the values are abstract, often implicit conceptions, which define to the individual the goals or means for attaining the goals he considers as desirable". Very often cited characteristics of values are the evaluative note, abstractness, cultural sharing and obligatory personal involvement.

Some years ago I proposed somewhat different model of values (Musek, 1982). According to this proposition the values could be understood as motives or motivational goals on the very high level of generality (see also Schwartz and Bilsky, 1987). They could be conceived as general and relatively consistent ideations about goals and events, which we highly estimate, which refer to broad classes of subordinated objects, actions and relations, and which direct our interests, attitudes and our behavior. The values then can be viewed as the most general motivational goals occupying the top of hierarchy of such goals.

If the values can be conceived as generalised and structuralised motivational forces we can also better understand their role in the life of individuals and in the societies. Further, we can hypothesize that organised value systems and orientations should reflect the life span differences (differences between generations) as well as the differences between cultural, socioeconomic and sociopolitical systems in society. In the present study, an attempt has been made to examine three levels of modelind the existing universe of human values by means of psychological approach: the structure of the universe of values, the life span development of values and the relationship between sociopolitical changes and values.

Starting from the vast amount of empirical as well as theoretical studies of the values, an attempt to develop a comprehensive psychological theoretical model of values has been carried out in this study. It encompasses a number of empirical investigations aimed to verify the basic hypotheses of our model. The entire theory could be outlined along the following main aspects of values:

1. The structural (decriptive and taxonomical) aspect of the model,
2. Developmental aspect,
3. The aspect of the universality and cross-cultural stability,
4. The aspect of connections with demographically important variables (gender, age, education, SES, religiosity etc.,
5. The aspect of the role of values in the human life, behavior and decision making,
6. The aspect of values in connection to great social changes in transition processes,
7. The aspect of intrapersonal integration of values,
8. The aspect of causal origins of human values (biological, sociocultural and spiritual roots of values)

According to this eight frames of the model, different hypotheses have been formulated in respect to the frames of the model. Thus, the model is based on the following eleven assumptions:

1. The entire universe of human values could be treated as a structural hierarchy embracing different levels of generality.
2. At different levels of generality the most representatives of values and values categories could be identified by means of multivariate techniques.
3. A developmental hierarchy of value orientation could be observed in adolescent and adult samples of population. This hierarchy reflects a developmental shift towards some categories of values in concordance of the life-span phases.
4. The most general and complex categories of values are universal or widely shared in different cultural environments: the structural hierarchy of values is stable over cultures.
5. The universality of value categories decreases with the generality of these categories. The categories of minor range are less culturally stable than higher- and highest-range categories.
6. There are differences in relative importance of different values and value categories in relation to national and cultural differences.

7. The values and value categories are correlated with most important demographic variables (gender, age, education, SES, income, religiosity, number of children, marital position).
8. The values and value categories are involved in important aspects of our behaviour and decision making (school and professional orientation, career, ideological and political choices and activities).
9. Values and value orientations reflect massive social, economic and political changes in social system (eg. transition processes in post-Communist countries).
10. Values and value orientations have a definite leading role in the context of individual personality integration.
11. Values and value orientations are multicausally determined. Both biological and cultural factors are determinants in the process of the development of value-system.

On the ground of our hypothetical model, a number of empirical studies have been performed in order to verify the stages of the model. In the majority of the studies our own measure has been applied, namely Musek Scale of Values (MLV), which contains 54 different values. According to the instructions, the participants assess the importance of the values on 1 to 100 (in original MLV) or 1 to 10 rating scale (in modified scale named MLV-M). Separated scores could be calculated for single values, for middle-range categories of values, for higher-range categories and for highest-range categories.

The structural and taxonomic hierarchy of values

The values can be classified into a number of categories occupying different levels in the hierarchical structure of human goals. Numerous categories of values at different levels of hierarchy have been identified in the theoretical and empirical investigations. In our own research, a clear hierarchy of the categories of values emerged as a result of performed factor-, cluster- and other multivariate analyses (Musek, 1993a; Musek, 1993b; Musek, 1994).

As we can see from the Figure A, the results of factor and other multivariate analyses confirmed the hierarchical structure of the values. According to this structure, the values can be classified at different levels of generality, from the most general at the top to the most specific in the bottom.

According to results of our multivariate studies, we can assign the meaningful empirical categories of values to the different levels of postulated structural hierarchy (Figure B). At the most general level of the entire structural hierarchy, there are only two

very large categories (macrocategories) of values (Dionysian and Apollonian macrocategory). On the next level, each of these two categories splits into two further subcategories, which could be called the value types. Dionysian values could be subdivided into two groups, hedonistic values and potency values. The first group (hedonistic values) contains the values, connected with sensual and material pleasures, while the second group (potency values) includes the values, which have to do with achievement, success and reputation, but also with patriotism. At the next level, each of the value types could be further divided into the middle-range categories of values. Thus, the hedonistic type disjoin into sensual and health category, the potency type into the status and patriotism category, the moral type into the traditional, democratic (or societal) and social values and the fulfilment type into the cognitive, cultural, self-actualising and spiritual values. Finally, at the most specific level of hierarchy, we can find different single values, which can be derived from the middle-range categories of values.

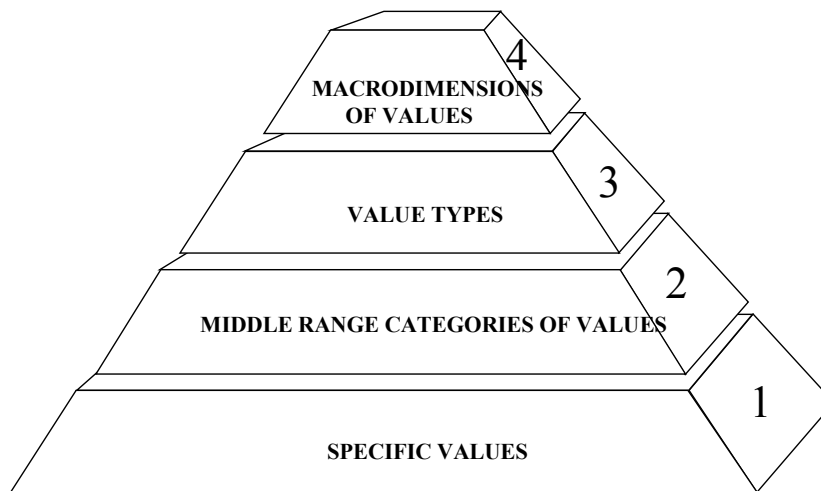


Figure A. The four-level hierarchy of values. It includes the level of highest range categories (macrodimensions of values), the level of higher range categories (value types), the level of middle-range value categories and the level of specific values.

As we can see from the Figure B, the entire structure of the value universe could be well established through all four levels of hierarchical model, from the most general at the top to the most specific in the bottom. This structure extends from single, specific values, to the more and more complex categories of values. Higher range categories are based of course on the correlations between the values on lower degree of generality.

DIONYSIAN		APOLLONIAN		<i>highest range categories</i> <i>(macrodimensions)</i>
VALUES		VALUES		
HEDONIC	POTENCY	MORAL	FULFILLMENT	<i>higher range categories</i>
TYPE	TYPE	TYPE	TYPE	<i>(value types)</i>
sensual	status	traditional	cultural	<i>middle range categories</i>
health	patriotic	family	aesthetic	
security	legalism	societal	actualization	
			cognitive	
			religious	
joy, entertainment, sociability, exciting life, comfortable life, sexual satisfaction, good food, free movement, freedom	power, reputation, famousness, money, political success, overriding others, longevity	honesty, benevolence, diligence	culture, arts, crativity	<i>specific (single) values</i>
		family happiness, good partnership, love for childre, love, hope	beauty, nature	
health	patriotism, national pride	equity, national equality, peace, concordance, justice, (freedom)	selfactualization, knowledge, progress	
security, rest	order, laws		truth, wisdom	
			faith in God	

Figure B. Hierarchical structure of value universe. The categories of values drawn from our empirical studies occupy all four levels of the hierarchical model. The details see in the text.

Confronted with our results and associations we hypothesised that they may reflect not only a structural, but also a developmental hierarchy. We assumed, that the rated importance of main value categories varies with the age or developmental stages of the individual person. In order to test our assumptions we programmed a preliminary investigation.

The development of value orientations during adolescence and adulthood

Interestingly enough, the content of four value types resemble an ancient oriental classification of values. According to this classification, the values, emerging most early in the life of human being, have to do with life pleasures and satisfaction of sensual and physical needs. At the next stage, the values connected with success, achievement and reputation take the place. In the next phase, the individual becomes more and more occupied with the values, regulating his duties and responsibilities. And finally, he achieves the level of progressive orientation toward the values of inner life, of spiritual life and self-transcendence. Indeed, these four categories of values very well correspond to our four types of values: the hedonistic values, the potency values, the moral values and the fulfillment values.

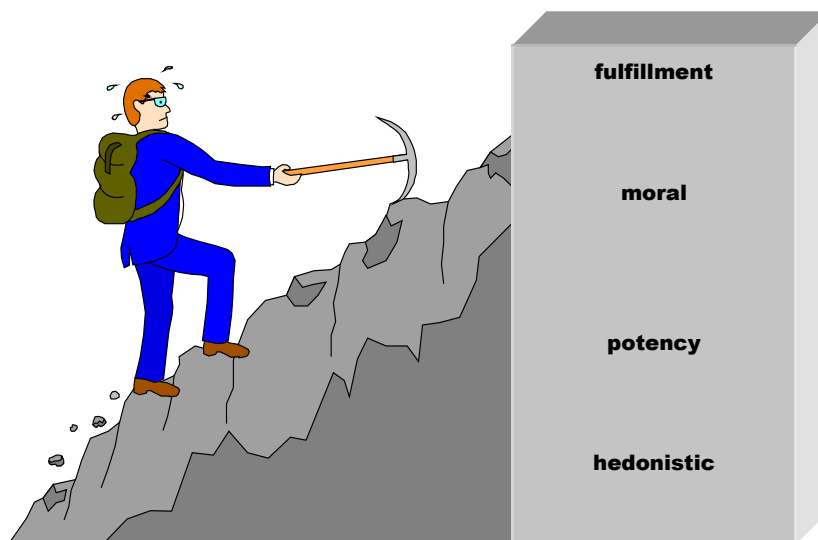


Figure C. Developmental hierarchy of values. In the life of adult person the importance of different value categories shifted consecutively from hedonic (hedonistic) to potency, moral and fulfillment values.

We may hypothesise therefore that the relative importance of clustering values will be shifted from hedonistic and potency values to moral and spiritual (self-growth) values during the life span of individuals. The results of our investigation indeed confirmed connections between the age of the subjects and the rated importance of values.

The results clearly show that the importance of Dionysian values decreases, and the importance of Apollonian values increases with the age of our subjects. At more specific level of value dimensions, the hedonistic values and potency values tend to decrease and the fulfilment values tend to increase during the life span of adult person (moral values remaining more or less stagnant).

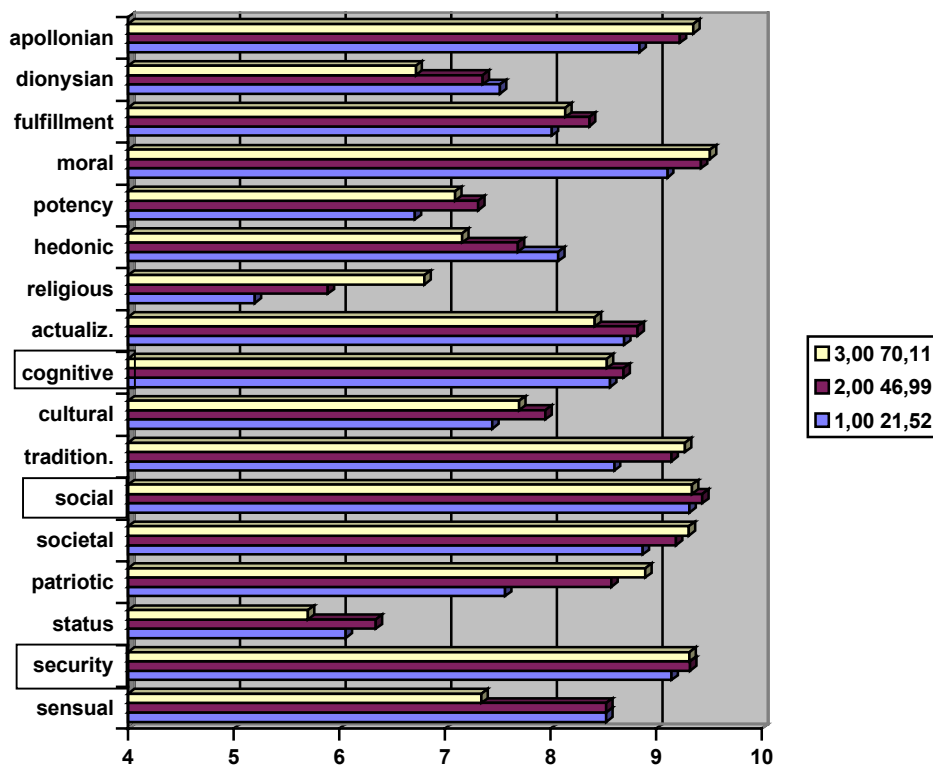


Figure D. Differences in value orientations between three generations. There are only three categories of values with no significant results (cognitive, social and security values).

We also compared the value orientations between three generations, the youngest (about 22 years), the middle (47 years) and the oldest (70 years). The results showed a constant increase of apollonian values, both decrease of dionysian values (Figure E). We also identified some values, which are most important in the middle generation and less in both older and younger people. These are potency and fulfillment values, most notably the categories of status, actualization, and cultural values. The social, cognitive and security values remained stable over generations. It is possible that these three categories of values are the easiest to be transferred between generations. We can expect that the transfer of those categories will be accomplished with the minimal conflicts between generations. The more complicated transfer with more conflicts we can expect in other areas of values, especially in the realm of moral and potency values (particularly hedonistic, sensual, status, traditional, patriotic and religious values).

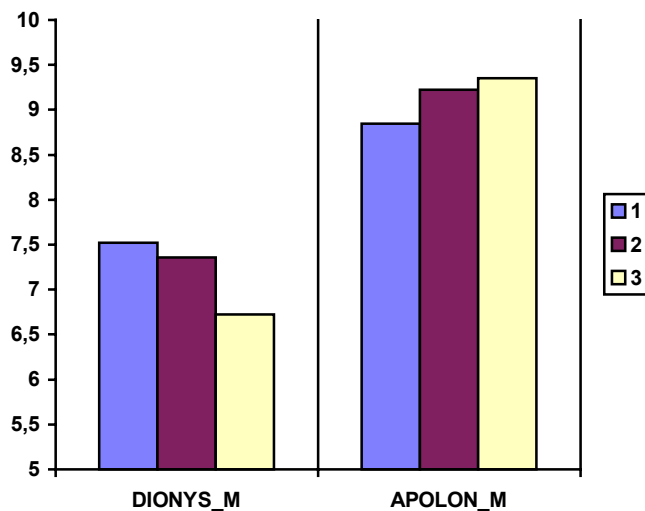


Figure E. The importance of values in three generations (1= youngest, 2=middle, 3=oldest). There is a constant increase in apollonian and decreases in dionysian values.

A developmental hierarchy of values is interesting not only because it fits a traditional philosophy and even folkloristic theory of values, but still more because it throws some new light on puzzling phenomena like notorious value conflict between generations.

It is possible that the conflict between generations reflects the different value orientations resulting from the normal, developmental change (or shift) in the hierarchy of values. In some surrealistic way, for instance, the fifty years old person is in the value conflict with him- or herself at twenties. The fact, that the value conflict between generations is a perpetuating phenomenon - not a characteristic of just two or more present generations - is quite in accord with this explanation.

Values in relation to gender and other demographic variables

The results of our studies also confirmed the relationships between values and value categories and different demographic, personal and psychological variables. As usual the gender differences attracted most attention in this line of research. Women tend to score higher in traditional, social, societal, religious, security values (see Table A). In comparison to men, women rated as more important apollonian, that is moral and fulfillment values.

Table A.
Correlations between values and some demographic variables.

Variables	gender	education	SES	income
sensual	-,01	,02	,12 *	,10 *
security	,14 *	-,12 *	-,04	-,02
status	-,04	-,19 *	,03	-,00
patriotic	,05	-,27 *	-,06	-,09 *
societal	,18 *	-,09 *	-,04	-,07 *
social	,19 *	-,06	-,00	-,02
traditional	,23 *	-,03	-,02	-,04
cultural	,11 *	,03	,11 *	,02
cognitive	,10 *	-,07	,01	-,01
actualization	,09 *	,07	,15 *	,10 *
religious	,16 *	-,34 *	-,18 *	-,11 *
hedonic	,01	-,12 *	,05	,04
potency	,01	-,26 *	-,01	-,05
moral	,25 *	-,09 *	-,04	-,03
fulfillment	,12 *	,01	,09 *	,01
dionysian	-,04	-,16 *	,05	,04
apollonian	,23 *	-,09 *	-,03	-,06

According to the results of discriminant analyses, women also tend to relatively higher ratings of Apollonian values, while men tend to give more importance to Dionysian values. In comparison to male subjects, female rated as more important moral, social, family, societal and security values. Male subjects rated as more important hedonistic, sensual, status and patriotic values. The results of our studies confirmed gender-biased value orientation and behavior being found elsewhere in cross-cultural investigations of gender differences.

Table B.
Relationship between gender and value orientations: ANOVA-s and discriminant analyses.

	F	p	Standardized discriminant coefficients	Discriminant function loadings
Middle range value categories				
TRADITIONAL	35,164	,000	,522	,736
SOCIETAL	28,469	,000	,312	,663
SOCIAL	23,213	,000	,285	,598
SECURITY	17,776	,000	,160	,524
RELIGIOUS	13,830	,000	,397	,462
CULTURAL	10,151	,001	,344	,396
COGNITIVE	6,869	,009	-,260	,325
ACTUALIZATION	5,136	,024	-,180	,281
PATRIOTIC	2,037	,154	-,311	,177
STATUS	,319	,572	-,363	-,070
Higher range value categories				
HEDONIC	,030	,862	-,273	,022
POTENCY	,363	,547	-,285	,078
MORAL	51,131	,000	1,013	,921
FULFILLMENT	12,036	,001	,212	,447
Highest range value categories				
DIONYSIAN	,884	,347	1	-,129
APOLLONIAN	39,425	,000	-,547	,864

Our results are in concordance with findings of other authors (and also with our previous studies) that indicated more apollonian orientation in women and (relatively) more dionysian orientation in men. The results of our study are also concordant with the cross-cultural research. Women have been found to be related more close to the collectivistic, communal and less power-oriented dimensions and closer to the interdependent self,

while men tended to be more individualistic, agential, power-oriented and closer to independent self (Bakan, 1966; Hofstede, 1980; Hofstede, 1980 1983; Hofstede and Bond, 1988; Hui and Triandis, 1986; Musek, 1989, 1993a, 1993b, 1994, 1995; Schwartz, 1994; Smith and Schwartz, 1997; Triandis, 1990, 1995; Triandis et al., 1972).

It is probably the case in the majority of different cultures that men appreciate more the achievement, competence and success, and women more the affiliation, security, personal harmony and morality (Bond, 1988). Additionally to this, we also found greater hedonism in male subjects. Our results also confirm other theoretical models and hypotheses, assuming culturally shared gender differences in value orientations, e. g. the difference between masculinity and femininity, agency and communion (Bakan, 1966), between individualism and collectivism (Hofstede, 1980), and between independent and interdependent self (Markus & Kitayama, 1991, 1994). Generally, we may assume the correspondence between feminine versus masculine gender schema, Apollonian versus value orientation and dimensions of collectivism, communion and interdependent self construal versus individualism, agency and independent self.

The ratings of values correlated also with some other demographic variables, namely the level of education, socio-economic status, income, religiosity, marital status, number of children and others.

Table C.
Correlations between values and some demographic variables (results from another sample).

Variables		number of children	religiosity	education	SES	income	size of locality	urban - rural
sensual	R	-,130	,061	,097	,144	,122	,111	-,085
	Sig.	,000	,062	,002	,000	,001	,000	,007
security	R	,081	-,095	-,094	-,034	-,017	,012	,007
	Sig.	,011	,004	,003	,292	,648	,707	,835
status	R	,080	-,102	-,165	,018	,012	-,091	,104
	Sig.	,011	,002	,000	,590	,735	,004	,001
patriotic	R	,142	-,192	-,242	-,063	-,096	-,026	,060
	Sig.	,000	,000	,000	,053	,009	,408	,058
societal	R	,059	-,113	-,064	-,013	-,069	,044	-,034
	Sig.	,061	,001	,043	,681	,061	,170	,282
social	R	,060	-,146	-,011	,035	,003	,016	-,005
	Sig.	,058	,000	,718	,278	,926	,623	,877
traditional	R	,115	-,172	-,042	-,016	-,037	,075	-,074
	Sig.	,000	,000	,189	,630	,312	,019	,019
cultural	R	,053	-,032	,107	,143	,043	,145	-,109
	Sig.	,096	,328	,001	,000	,243	,000	,001
cognitive	R	,015	-,078	,008	,054	,002	,080	-,031
	Sig.	,632	,017	,794	,096	,955	,012	,325
actualization	R	,000	-,020	,115	,157	,115	,091	-,084
	Sig.	,992	,531	,000	,000	,002	,004	,008
religious	R	,173	-,709	-,293	-,186	-,116	-,237	,264
	Sig.	,000	,000	,000	,000	,001	,000	,000

hedonic	R	-.075	-.030	-.057	.067	.061	.029	-.012
	Sig.	.018	.352	.070	.041	.098	.371	.709
potency	R	.129	-.168	-.228	-.016	-.043	-.089	.106
	Sig.	.000	.000	.000	.634	.236	.005	.001
moral	R	.115	-.198	-.075	-.032	-.030	.029	-.020
	Sig.	.000	.000	.017	.322	.413	.365	.527
fulfillment	R	.038	-.049	.089	.125	.031	.138	-.097
	Sig.	.236	.136	.005	.000	.393	.000	.002
dionysian	R	-.011	-.057	-.107	.052	.054	-.025	.046
	Sig.	.725	.081	.001	.112	.144	.426	.147
apollonian	R	.112	-.176	-.075	-.021	-.055	.050	-.036
	Sig.	.000	.000	.018	.520	.137	.120	.252

As we can see from the Table A, education correlated negatively with dionysian, especially potency values, and particularly with religious values. In general, correlations with demographic variables are low (including gender and education). Other demographic variables showed even lower correlations.

Table B shows the results of another study drawn from rather large sample of Slovenian population. We can see again low to moderate correlations, but some of them are statistically significant. Religious values correlated with all included demographic variables, and sensual and patriotic values with almost all.

The cross-cultural differences and stability of values

The study of values is very important as a means for better understanding the cross-cultural perspective of human behavior. As Smith and Bond (1998, pp. 69) say: "The best conceptual frameworks currently available to guide cross-cultural research are those provided by studies of value differences". The conceptualization of culture, however, includes both cross-cultural differences as well as intercultural universals. It is a general impression that the studies of differences across various cultures prevail in current cross-cultural research. Specifically, this conclusion is valid for the research of values in cross-cultural psychology. A tremendous research in past years has been dedicated to the discovery of intercultural differences in the universe of human values, especially to the establishment of great cross-cultural dimensions such as individualism-collectivism, power distance, masculinity-femininity, and others (Bond, 1988, 1991; Bond, Leung and Schwartz, 1992; Chinese Culture Connection, 1987; Fiske, 1991, 1992; Hofstede, 1980 1983; Hofstede and Bond, 1988; Kagitçibasi, 1970, 1996; Hui and Triandis, 1986; Leung and Bond, 1989; Leung, Bond and Schwartz, 1995; Sagiv and Schwartz, 1995; Schwartz, 1994; Smith and Schwartz, 1997; Smith, Dugan and Trompenaars, 1996, 1997; Smith, Trompenaars and Dugan, 1993, 1995; Triandis, 1990, 1995; Triandis et al., 1972). The role of the values in a given cultural context is important not only for the realm of interpersonal relationships but also for the formation of the self-concept. The difference between individualism and collectivism in cultural orientation corresponds thus to the difference

between independent and interdependent self-schema (Markus and Kitayama, 1991, 1994). In this respect, deeply rooted cultural differences could be found in the languages, making the translations in cross-cultural research a very complicated task. For example, one of the Japanese words for self, *jibun*, is translated as "one's share for the shared life space" (Hamaguchi, 1987). Another known examples, characteristic for Japanese society, are *amae*, the Japanese term for a specific form of indulgent dependence (Doi, 1973; Kim et al., 1996; Nakagawa, Lamb and Miyaki, 1992), *ie*, the sense of the familial loyalty and commitment, and *kaisha*, the Japanese type of business organization. (Kashima and Callan, 1994).

Other differences based on different cultural context could also be cited. In a broad cross-cultural study, Sagiv and Schwartz (1995) found numerous values, which were differently connected to the other values as a consequence of different cultural background. Within the sample of 542 Japanese students the authors discovered that the value "true friendship" was included into the security value type, being connected most closely with the values like "sense of belonging" and "health". In other national cultures "true friendship" was typically linked with the values like "mature love", "responsibility", "meaning in life" and thus located within the value type of benevolence. Similarly, the value "forgiveness" was located within the cluster of universalism in Japanese data (associated close to the "equality" and "broadmindedness"), whereas in other countries it was clustered into the value type of benevolence (being closest to the "honesty" and helpfulness").

On the other side, culturally different value systems have much in common. We are, psychologically understandably, much interested in cultural differences, but very probably, common or shared characteristics prevail over cultural differences in the cross-cultural perspective. If the contrary would be true, the efficient communication between different cultures would be impossible.

The meta-analytical evidence from cross-cultural value research is in agreement with the opinion mentioned immediately before (Schwartz and Bilsky, 1990). The results of a great cross-cultural study drawn from 20 different national samples confirmed the cross-cultural stability of ten domains or types of values (Schwartz, 1991). In even more extended study, comprising forty nations, Sagiv and Schwartz (1995) confirmed again the consistency of the structure of values across cultures.

The value types of Schwartz (1991; see also Schwartz and Bilsky, 1987, 1990) correspond to the concept of middle-range categories of values in our model. The question remains, however, whether the hypothesis of cross-cultural stability of value categories is also valid for all other levels of the structural hierarchy of values (see Figure A). The solution of this problem is the aim of our present investigation.

Our statement claims that the universalia in the value systems could be related especially to the hierarchical structure of values. The main categories of values are similar or

even the same in different cultures: the higher the generality level of those categories, the higher the intercultural similarity. The differences between cultures exist by majority in the extent of importance that is attributed to the given category in a given culture. Also, there are many culturally based differences in the location of single values within broader categories or types of values.

Starting from previous preliminary considerations, an empirical study was programmed aimed (1) to establish the hierarchical structure of values in Japanese subjects, and (2) to compare the value systems of Japanese and Slovenian subjects in order to ascertain shared characteristics of both value systems as well as main differences between them.

The results of the present study confirmed the relevance of the hierarchical model of value structure being proposed elsewhere (Musek, 1993a, 1993b, 1994, 1995). Factor analyses being performed in the present study revealed the meaningfulness of at least three levels contributing to the explanation of the value-structure hierarchy above single-value level: the level of middle-range categories of values, the level of the value-types and level of the macrocategories of values. Thus, the structural hierarchy of values, which has been discovered in our previous research, was clearly confirmed also in the case of Japanese subjects.

The main goal of the present study has been the comparison of two structural hierarchies of values that have been drawn from two groups of subjects, the Japanese and the Slovenian. The results of our study confirmed the underlying hypothesis that the cross-cultural similarity of value structure increases with the level of the generality of that structure. The higher being the level of generality of value categories, the greater is their similarity and thus the cross-cultural consistency. The results of this study are therefore in concordance with the theory of the universality of the basic structure of value categories (Musek, 1993; Sagiv and Schwartz, 1995; Schwartz and Bilsky, 1987, 1990). However, the discovery that the basic structure of value system is commonly shared by wide range of different nations and cultures is not controversial to the well-established cross-cultural differences being found in numerous investigations (Bond, 1988, 1991; Bond, Leung and Schwartz, 1992; Chinese Culture Connection, 1987; Fiske, 1991, 1992; Hofstede, 1980, 1983; Hofstede and Bond, 1988; Kagitçibasi, 1970; Leung and Bond, 1989; Leung, Bond and Schwartz, 1995; Sagiv and Schwartz, 1995; Schwartz, 1994; Smith and Schwartz, 1997; Smith, Trompenaars and Dugan, 1993; Triandis, 1990, 1995; Triandis et al., 1972). It seems that these differences increase with decreasing level of generality of the value universe. Different cultures differ in conceiving how single values are correlated and grouped into primary categories of values, but converge in conceptualizing how these categories could be further associated into higher level dimensions. Searching the culture-free dimensions of values we can find them in the macrolevels of the hierarchical order of the value universe.

The values in our life: The relations to educational, professional, political and religious decisions.

In further propositions of our model, we also assumed that a general effect in long-term life decisions could be attributable to the values. For example, the results of our studies confirmed a very substantial connection between values and professional orientation. In one of these investigations, the value orientations of students of 11 different faculties were compared. Analyses of variance showed significant differences between students' groups in all categories of values! About 64 percent of students can be accurately classified into chosen fields of study on the ground of their value orientations. Apollonian and especially moral orientation is most pronounced in students of theology and arts and least in students of physics, mathematics, political science and biotechnology. The highest scores of Dionysian values obtained the students of engineering, political science and law, and the lowest the students of theology and educational sciences. According to OVERALS analysis, the different groups of students could be located across two general dimensions of values (Figure F). The first dimension differentiated between Apollonian (moral and fulfillment) and Dionysian (hedonistic and status) values. We see from the Figure F, that students of theology have lowest and students of political science highest scores on apollonian – dionysian dimension. The second dimension differentiated between transpersonal (moral, status) and personal (hedonistic and fulfillment) values. The students of arts (musicians, actors) are especially high on this dimension.

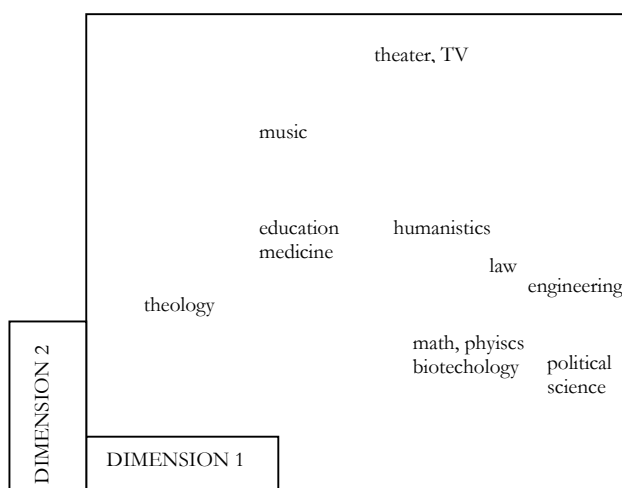


Figure F. Locations of centroids in the space of two latent dimensions obtained by means of OVERALS analysis.

Political and religious preferences are also closely related to the value system. Since the beginning of the organized religious and political life, the value orientations have been an integral part of the programs of the religious and political movements or leaders. The differences in value orientations have been traditionally reported for religious people and atheists, conservatives and liberals (radicals), rightists and leftists, democratic and authoritarian political movements. Thus, a question might be raised whether the political and religious preferences of the individuals are substantially related to their value orientations. In the literature we can find an abundance of research concentrating on relationship between attitudes and political orientation (Eysenck, 1954) or attitudes and religious commitment (). Despite the growing interest in the study of values, from the pioneering work of Spranger (1930), Allport, Vernon & Lindzey (1951), Murray & Kluckhohn (1953) and Rokeach (1973, 1979), to the more recent cross-cultural (Bond, 1988; Hofstede, 1980; Hui & Triandis, 1986; Schwartz & Bilsky, 1987, 1990) and developmental research of values (Musek, 1993) no great attention in psychological research has been devoted to the individual values in relation to the political and religious orientation. Thus, as an extension of my research of the values in the transition processes in post-communist countries (Musek, 1995; Musek, 1996, 1997) I also planned to investigate the relationship between the values and political as well as religious adherence more thoroughly. In this presentation, I will briefly report the main result of the research on that topic.

The results of our studies confirmed the significant connections between political and religious adherence and value orientation of Slovenian subjects. The groups of subjects with different political orientation clearly differed in the rated importance of single values and common value categories. Thus, the leftist political orientation and non-religiosity correlated with the higher importance of dionysian values (dealing with hedonism, materialism, success and social power orientation), while the rightist political orientation and religiosity correlated with the higher importance of apollonian values (moral, prosocial, cultural and personal fulfilment orientation).

Table D.
Proposed typological model of political orientation based on the value system of individual adherents.

	HEDONISM radicalism	MORALISM conservatism
POTENCY authoritarianism	LEFT	RIGHT
FULFILLMENT democratism	UNDECIDED (CENTRE?)	

However, it seems that our results justify us to propose an additional aspect to the classical attitudinal typology of political orientation or adherence. According to this classical model (Eysenck, 1954) based on the attitudinal research, the adherents of the traditional political parties on the left - right continuum could be classified across two dimensions, radicalism - conservatism and democratism (tender-mindedness) - authoritarianism (tough-mindedness, stringency). Now, we can add a similar typology based on the value research. According to this typology, the political parties could be classified across the dimensions hedonism - moralism and potency - fulfillment.

Another conclusion is that - at least in the case of the Slovenian population - the political affiliation is substantially connected with the religiosity. The correlation between political and religious orientation is 0.307; moreover, this correlation increases if we exclude the politically undecided persons, and reaches 0.502. Beyond this obvious correlation, the nature of the relationship between the religious and political orientation should be clarified a bit further. In the case of Slovenia, as well in the other post-communist countries, where in the previous times the religious population was suppressed on the political scene, it seems more probable that the religious component much more influence the political orientation than vice versa. Otherwise to say, it seems that the religiosity is the crucial factor for the political orientation while the political orientation is a less decisive factor for religious orientation. Indeed, our results are in concordance with this hypothesis.

The values in the transition processes

Transition processes in former socialist societies in Europe are still the matter of intensive conceptual debate in many fields and disciplines. Beside some common factors influencing the transitional changes we can also find obvious differences and dissimilarities between ex-socialist countries in political, economic and psychosocial domain.

The changes in psychological and psychosocial domain have been detected in post-communist countries even before the very beginning of political and economic transition. They included the disintegration of socialist ideology and value-system (vastly supported by previous political regime), accompanied with the invigoration of political autonomism and the simultaneous increase of pro-individual, entrepreneurial, pro-democratic, pro-religious and pro-nationalist orientation. There is a common observation that the intensity of these changes correlated with the cultural and historical factors including the closeness to the western or central-European tradition (with the historical passages through Reformation, Anti-Reformation and Enlightenment phases), the commitment to catholic rather than orthodox religion, the adherence to the individualistic rather than collectivistic culture etc. For instance, Slovenia, the most western of all these countries, differs from the others in many respects on the ground of its specific pre-transition conditions. Slovenia has been more pro-western in orientation, strongly adherent to the central European cultural tradition and had more improved economy. Slovenia shows therefore comparatively more indications of stable and accelerated economic development in transition period and has

gained some strategic goals of post-socialist development more rapidly (Orazem and Vodopivec, 1994; Pleskovic and Sachs, 1994; Vodopivec and Hribar-Milic, 1993).

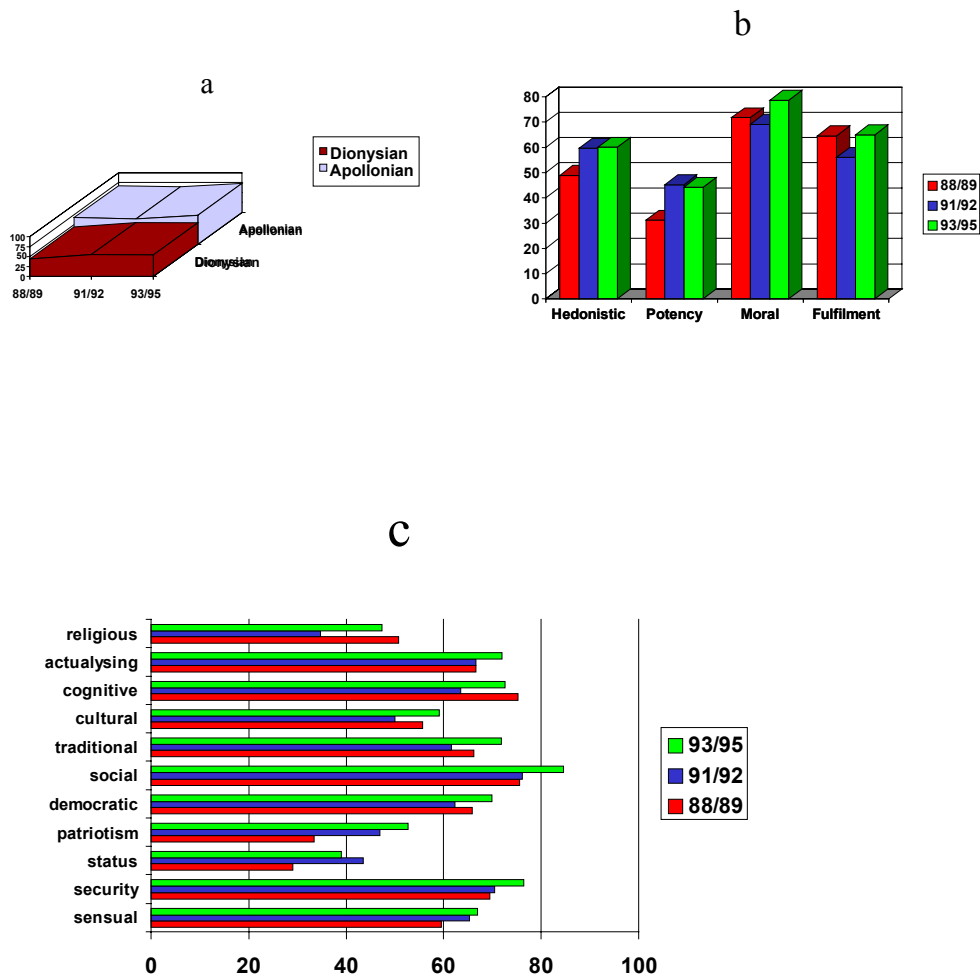


Figure G. The observed shifts in the ratings of the importance of values in the period 1988 to 1994 in Slovenia: (a) the macrocategories (Dionysian and Apollonian values), (b) the value types and (c) middle-range categories.

Considering the fundamental role of value system in each society, possible changes in value orientation period deserve a special attention in analysing transitional processes in

Central and East Europe. Despite the fact, that the value systems are by definition rather stable and resistant to change, we may expect that they cannot remain unchanged in confrontation with a large societal transition occurring in Post-communist countries in Europe.

The major change in value orientation observed in Slovenia (with similar trends elsewhere in former socialist countries, especially in Central Europe) during the period from 1988 to 1994 is the significant increase of the rated importance of dionysian values (see Figure Ga). Dionysian values increased constantly while the apollonian values remained approximately at the same level. We can see that the raise of dionysian values is due to the increments in both hedonistic and potency value types (see Figure Gb). The moral value type remained more or less stagnant during the period of measurement, while the fulfilment values showed a significant fall-down in the 1991 and then raised again in the next years.

The value types could be further divided into different middle-range categories of values. As shown in Figure Gc, the most significant changes have been recorded for patriotic, status and sensual values which consistently increased. Social and security values also increased, but only in the period after 1991. The other categories remain mostly at the same level (democratic, cognitive and traditional values) or even decreased in the period from 1988 to 1991 (cultural and religious values).

The observed changes and shifts in value orientation are congruent with political, social and economic changes in pre-transition and transition period in Slovenia. The changes in value orientation indicate the rise of individualism, competitiveness and nationalism, all embodied in dionysian values, in hedonistic and potency value types and particularly in status, sensual, security and patriotic values. This picture can easily be associated with the dominant changes on the political and economic scene: the transformation of totalitarian system to the pluralistic democracy and the progression from the socialist to the market economy. The rise of patriotism and nationalism in transition period is very understandable for the situation of Slovenia, which struggle for independence culminated successfully in 1991.

Nevertheless, the changes in value system - although significant - are not very dramatic and they could even be appeased soon in the future. The observed modifications in value orientation reflect probably not only the realm of transitory processes, but also the specific situation of Slovenia with its historical, cultural and geographical inclinations.

The causal (etiological) aspects of values

The causal factors of human values are multiform. They could be divided into phylogenetic and ontogenetic category. First, they encompass the biological factors: genetic, evolutionary and neuropsychological. It is plausible to assume that widely culturally

shared dimensions of values are to the some extent the outcome of evolutionary presses and evolutionary strategies. Values and moral systems had to be evolved in all cultures in order to preserve their better survival (phylogeny of values). In the other side, the values, value systems and value orientations are always mediated by the existing cultural milieu and education. Finally, there is an interplay of motivational, emotional and cognitive factors within the personality, which affect the shaping and development the values in each individual (the ontogenetic causation of values).

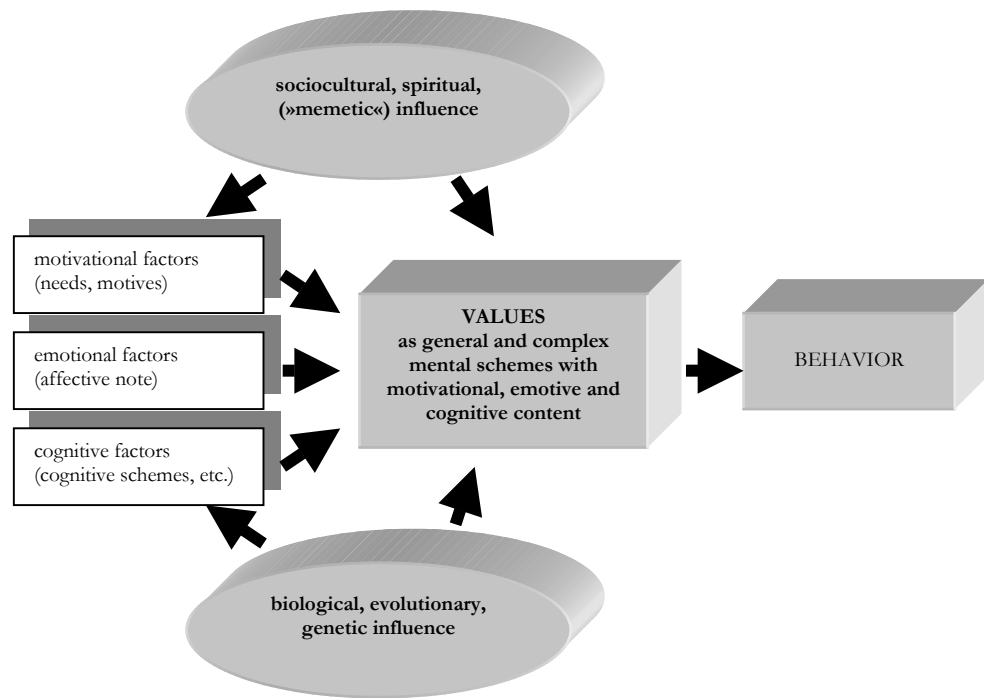


Figure H. The synthesis of factors that causally influence the emergence and development of values.

The values in the context of personality and behavior

The values as the most general guidelines of our behavior and life are integrated into the entire system of human personality. The results of our investigations showed that values play an efficient role in integrating our goals and ideals. As the most general directional forces, they are also part of the self, which is the main integrative instance of personality. The behavior of the individual can be seen as the result of the self-activity, supported by all conative, emotional and cognitive aspects of the personality. The

outcomes of this activity is stylistically shaped by means of personality traits and dimensions (see the model of personality in the Figure I).

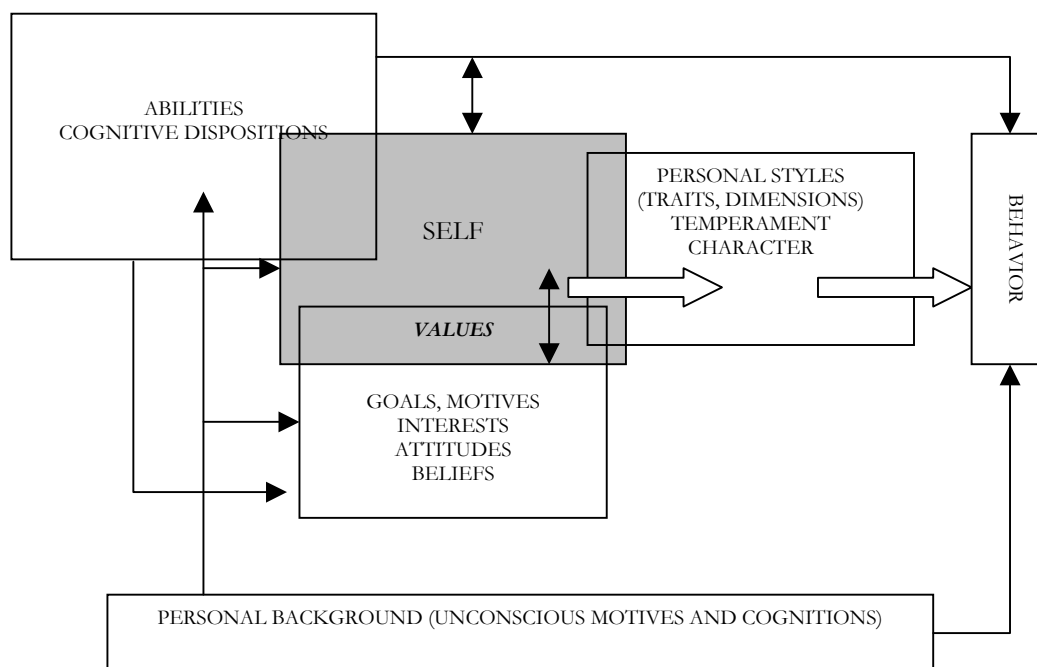


Figure I. Values integrated into the system of personality. Values as higher order determinants of conative (motivational) part of the personality are integrated into the self, which is the major directive instance of personality. The entire behavior is the result of the interplay of all parts of the personality including the cognitive and dispositional aspects (abilities, etc.). This interplay is stylistically performed by means of personality traits.

The values are rather independent components of our personality. The correlations between values and personality traits are low to moderate. Nevertheless, there is a common variance between both sets of variables. The correlational and multivariate analyses of shared space of values and personality traits yielded a number of common latent dimensions (canonical variates for example).

Table D presents the results of canonical analysis of some basic personality dimensions including intelligence (obtained by factor analysis of 16 Cattell's source traits) and higher-range categories of values. The redundancy between both sets of variables was not high but very significant. Personality dimensions explained 13,21 percent of variance in

the value set, and values explained 10,62 percent of variance in the personality traits. Canonical variates obtained in our analysis resemble somehow the well-known basic dimensions of personality from the Eysenck's PEN model or E5 (big five) model of personality. This is especially valid for the extraversion, which is clearly connected with dionysian, particularly hedonistic values (in positive manner) and with fulfillment values (in negative direction). The second clear connection is between dominance and hedonistic values on the one hand and the moral values on the other. The corresponding canonical dimension (the second variate) could be interpreted as close to the Eysenck dimension of psychoticism or to the agreeableness and conscientiousness factors in the big-five model.

Table E.
Loadings of canonical variates (roots) on basic personality dimensions (first set) and value higher range categories (second set).

Variables	Canonical variates (roots)			
	1	2	3	4
First set				
stability	-.229	.295	.138	-.229
extraversion	.633	-.069	-.131	-.428
openness	-.711	.078	-.219	-.092
dominance	.288	.821	-.485	.049
projection	.216	.258	.630	.584
intelligence	.097	-.303	-.467	.673
Second set				
hedonistic	.729	.515	-.134	-.430
potency	.293	.173	.851	-.401
moral	.082	-.508	-.098	-.852
fulfillment	-.511	.439	-.012	-.739

The results of other analyses at the level of middle-range categories of values and the single values only confirmed the above mentioned findings. We can conclude therefore that the values and personality traits represent rather independent segments of our personality but share also some common dimensions. The shared dimensions could be interpreted as close to both basic personality dimensions and basic categories of values. It is possible that the common dimensions of personality and value universe emerged in our studies ("the biggest" factors of personality).

Final conclusions and formulations of the model

Finally, we can conclude our summary with a brief outline of the new psychological model of values:

1. The structural hierarchy of the values universe encompasses four different levels of generality.
2. At different levels of structural hierarchy we can find sequentially single values, middle range categories, higher range categories (or value types- hedonic, potency, moral and fulfillment values) and highest range categories of values (apollonian and dionysian values).
3. The values and value categories are also included into a developmental hierarchy: in our life span as adolescents and adults we are oriented first relatively more to the dionysian (hedonic and potency) and later more to the apollonian (moral and fulfillment) spectrum of values.
4. The structural (and possibly also developmental) hierarchy of values is universal. The highest and higher range categories of values show remarkable transcultural stability, despite the differences in assessment of different value in different cultures.
5. The values play an important role in our behavior and decision making (especially in our long-term decisions and life-orientations – in the school, professional career, ideological, religious and political choices).
6. The values are connected with most important demographic variables (gender, age, education, SES, income, religiosity, marital position, number of children).
7. The values reflect the gross socioeconomic and political changes in the social system.
8. The value system is an important instance in our intrapersonal integration.
9. Both biological and cultural factors determine the development of values and value systems.