

Value priorities of future preschool and class teachers in Serbia in terms of the Schwartz refined value theory

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To understand an individual's behavior, attitudes, and decisions, it is necessary to learn his/her value priorities. In order to explore the structure and hierarchy of values of future preschool and class teachers we conducted a survey ($N = 232$). It relies on the famous Schwartz value theory in its refined version, applying his PVQ-57 (Portrait Value Questionnaire). The analysis encompassed reliability analysis, goodness of fit, multidimensional scaling, mean rating and ranking, and t-test. The obtained data fits the theoretical model well, and the location of empirical value types can be predicted by the proposed circumplex, except for universalism and benevolence values, which are located in reverse. Several values adjacent in the model appear combined in the data. The value hierarchy starts with Benevolence (Care and Dependability), Self-direction–Action, Security–Personal, Universalism–Concern, and finishes with Humility, Power–Resources and Dominance.

Key words: Schwartz value theory, refined model, location of values, hierarchy of values, future preschool and class teachers

Highlights:

- Data obtained concerning Serbian students – future teachers, fits Schwartz 19-value theory.
- Universalism and Benevolence values are found in reversed order.
- Some values adjacent in the model appear combined in empirical data.
- The most highly-ranked values are Benevolence, Self-Direction–Action, and Security–Personal.
- Women describe themselves as slightly more conservative.

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Values are usually defined as goals we intend to achieve, similar preferences we make in different situations, or principles that guide our decision making (Schwartz & Bardi, 2001). They represent beliefs that a certain lifestyle or behavior is more desirable than the opposite way of behaving or living (Rokeach, 1973). Actually, studying value priorities is essential when trying to understand an individual's behavior, attitudes, and decisions. In society, teachers represent a particularly important group, bearing in mind their influence on generations of children and the continuing interaction they have with students. Teachers often become role models for their students, influence their upbringing, and help to construct not only children's knowledge, but their values, too. During this process, teachers may also transfer their own beliefs and values to children. For these reasons, it seems appropriate to conduct a study into the value hierarchy of this particular professional group.

Schwartz theory of basic human values

The author of the well-known theory of basic human values intended to find sets of values applicable to all societies. The European Social Survey included 71 representative samples from 32 countries, offering support for the Schwartz theoretical model of basic values (Bilsky, Janik, & Schwartz, 2011). The theory has been widely accepted and empirical support has been found in various countries all over the world (Fontaine, Poortinga, Delbeke, & Schwartz, 2008; Schwartz, 2006; Schwartz & Rubel-Lifschitz, 2009, as cited in Ciecuch & Davidov, 2012), thus encouraging further research in this field.

The model encompasses 10 basic values: Benevolence, Universalism, Self-Direction, Achievement, Stimulation, Hedonism, Security, Conformity, Tradition, and Power (defined as guiding life principles underlying behavior and decision making) (Schwartz, 2003; Schwatz & Bardi, 2001). Schwartz presupposes mutual conflict and congruity between the values, thus placing them in a model which indicates the nature of the values' relationship (Figure 1).

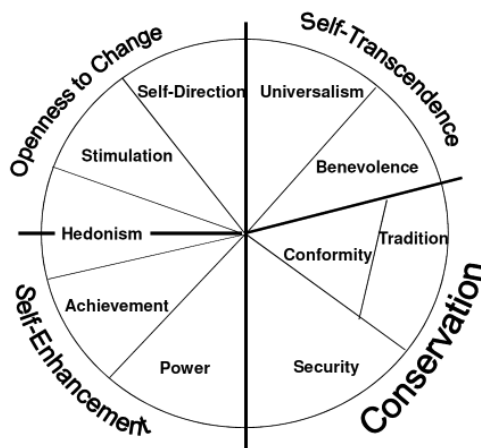


Figure 1. Shwartz value circumplex, 10 basic values (Schwartz & Sagie, 2000).

The model takes the form of a circle and the values inside it are distributed along two dimensions: Self-transcendence versus Self-enhancement, and Openness to change versus Conservation. The Self-transcendence values emphasize interest in the well being of other people, while Self-enhancement refers to the strengthening of one's own capacities and resources. Openness to change is opposed to Conservation, indicating the conflict between personal growth, change and autonomy, while preserving the existing order of matters, and restraint of personal inclinations (Schwartz, 2012). The ten values embraced by the model are described in the following way by their defining goals¹.

Values belonging to Openness to change: 1) Self-Direction: independent thought and action, choosing, creating, exploring; 2) Stimulation: excitement, novelty, and challenge in life; 3) Hedonism (placed between Openness to change and Self-enhancement): pleasure or sensual gratification for oneself.

Self-enhancement values: 1) Achievement: personal success through demonstrating competence according to social standards; 2) Power: social status and prestige, control or dominance over people and resources.

Conservation values: 1) Security: safety, harmony, and stability of society, of relationships, and of self; 2) Conformity: restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms; 3) Tradition: respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides.

Self-transcendence values: 1) Benevolence: preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group'); 2) Universalism: understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

Refined model of Schwartz theory

In order to offer greater heuristic and explanatory power, a new, refined model of basic individual values has been established (Schwartz et al., 2012). The proposed model relies upon confirmatory factor analyses and multidimensional scaling of previous empirical research (Schwartz, 1992, 2006a; Schwartz et al., 2001; Schwartz & Boehnke, 2004; Beierlein Davidov, Schmidt, Schwartz, & Rammstedt, 2012; Cieciuch & Schwartz, 2012; Knoppen & Saris, 2009, as cited in Schwartz et al., 2012). The analyses led to the recognition of smaller sets of values within basic values, thus providing more detailed and punctual insight into the system of values. For each subtype, the authors of the refined model have proposed its place in the circumplex and its relations with the ten basic value types (Figure 2).

1 The following definitions of the values quoted from Schwartz et al., 2012, p. 664.



Figure 2. Value circumplex containing 19 values of the refined model (Schwartz et al. 2012, p. 669).

In the refined model, the differentiation of two subtypes of Self-direction was made – one refers to autonomy of thought and other to autonomy of action. Value Power was found to refer to dominance over people and obtaining material resources. Also, one more subset was identified (named Face), placed between Power and Security. Security consists of two subtypes – personal and societal. As far as Conformity is concerned, there are also two subtypes, one considering rules and complying with expectations and the other, considering interpersonal relations. Besides the values referring to respecting and preserving traditional ways, another set of values belonging to Tradition can be identified – referring to being modest and humble. Benevolence consist of two subtypes – caring, honesty and forgiving relations with members of the group, and being responsible, loyal to friends (the second one is called Benevolence–Dependability and placed closer to Conformity). Finally, the Universalism value was found to consist of three subtypes – two involving interpersonal relations and one concerning attitude towards nature (Schwartz et al., 2012).

Here is the description of 19 values in terms of motivational goals².

Values belonging to Openness to change: 1) Self-direction–Thought: freedom to cultivate one’s own ideas and abilities; 2) Self-direction–Action: freedom to determine one’s own actions; 3) Stimulation: excitement, novelty, and change; 4) Hedonism: pleasure and sensual gratification.

Hedonism is shared by Openness to Change and Self-Enhancement.

Self-enhancement values: 1) Achievement: success according to social standards; 2) Power–Dominance: power through exercising control over people; 3) Power–Resources: power through control of material and social resources.

² The following definitions of the values quoted from Schwartz et al., 2012, p. 669.

The new value Face was placed between Self-enhancement and Conservation. Face: security and power through maintaining one's public image and avoiding humiliation.

Other values belonging to Conservation: 1) Security–Personal: safety in one's immediate environment; 2) Security–Societal: safety and stability in the wider society; 3) Tradition: maintaining and preserving cultural, family, or religious traditions; 4) Conformity–Rules: compliance with rules, laws, and formal obligations; 5) Conformity–Interpersonal: avoidance of upsetting or harming other people.

Humility belongs to both, Conservation and Self-Transcendence. Humility: recognizing one's insignificance in the larger scheme of things.

Universalism and Benevolence subtypes, belonging to Self-Transcendence: 1) Benevolence–Caring: devotion to the welfare of in-group members; 2) Benevolence–Dependability: being a reliable and trustworthy member of the in group; 3) Universalism–Concern: commitment to equality, justice, and protection for all people; 4) Universalism–Tolerance: acceptance and understanding of those who are different from oneself; 5) Universalism–Nature: preservation of the natural environment.

Why are personal values important? Why should we study the value priorities of future teachers?

Schwartz theoretical model has been repeatedly checked and applied: the circular structure proposed by the classical model was tested in 75 countries, and the sequence of values was confirmed with minor exceptions (Schwartz, 2015, as cited in Lee et al., 2017). The refined model obtained its confirmation in 15 samples from 10 countries (Schwartz et al., 2012). Schwartz theory of values has found its application not only in describing universal value types and discovering value hierarchies in different cultures, but also in discovering relations of values to many psychological variables.

Using the refined value model, Butenko and Schwartz (Butenko & Schwartz, 2013; Schwartz & Butenko, 2014) have confirmed that values are related to behavior that corresponds to them, offering evidence of the validity of the refined theory. Therefore, we can conclude that values do act as guiding principles (especially values such as Face, Tradition, Universalism–Tolerance, Benevolence–Care, Hedonism and Power–Resources) and can help in predicting and understanding an individual's behavior. Also, we understand that not all the values play equally significant roles in shaping people's actions; some seem to be less liable to be applied in everyday life.

Sagiv and Schwartz (2000) found support for association between basic values and subjective well-being. Values Achievement, Self-direction, and Stimulation correlate positively, while Conformity and Security correlate negatively, with the affective aspect of well-being. These results show that value priorities do have "some direct influence on subjective well-being" (p. 186). It becomes clear that depending on the system of values an individual has developed, their chances of feeling positive about life changes.

Values were also proved to be correlated to the attractiveness of possible job outcomes (Feather, 1995). Valuing Self-direction is positively correlated to the preference for a job offering more freedom, while the Security value is related to the preference for a job offering more security. Simultaneously, Self-direction appears negatively correlated to job with more security, and valuing Security negatively correlated with choosing a job with more autonomy. Feather's research offers confirmation of the importance of values for professional behavior – the person prefers a job with characteristics compliant to his/her value hierarchy; relationship of values and motivation of professional choice was described on a sample of teachers. Different kinds of motivation of professional choice (intrinsic, altruistic, extrinsic and influence of significant others) are differently connected to the ten basic values. For example – intrinsic motives correlate with Self-direction, Benevolence and Achievement, values that imply a tendency towards personal promotion and development, while altruistic motivation correlates with Universalism and Benevolence, implying that people driven to teachers' profession by the drive to work with children and to improve society, have values oriented towards the well-being of other people. On the other hand, extrinsic motives, referring to working hours and opportunity for employment are positively correlated with values belonging to the Self-enhancement value and indicating a focus on personal goals (Marušić-Jablanović, 2016).

From short descriptions of previous results we can understand the great importance of learning the value priorities of an individual or of a certain group, in order to understand their behavior, job attitudes, decision making, and sense of well-being. Teachers certainly represent an important group for studying values, since their job consists of educating and nurturing new citizens. Values that teachers tend to pursue can to a great extent explain their attitude towards work, professional development, openness towards children, and goals they intend to achieve through the career. Thus, if we study the value priorities of teachers-to-be, we can make predictions about their future behavior in the classroom. For example, teachers who highly value power or face rather than benevolence and universalism cannot be expected to develop close, devoted relationship with students. Teachers who have a low regard for autonomy of thought, could become an obstacle to the free development of ideas and potential in the classroom. Also, individuals who do not appreciate Universalism–Nature will probably not exert themselves in teaching children to protect the environment. Finally, teachers who highly appreciate Tradition will probably try to develop an appreciation of traditional values in their students – respecting the cultural and historical heritage of the nation.

Value hierarchies across cultures. Interestingly, apart from the cross-cultural similarity of value structure, there is a resemblance among average value hierarchies across cultures (Schwartz & Bardi, 2001). On the bases of data from 63 nations, authors conclude that “there is a striking level of agreement

across societies regarding the relative importance of different types of values – a high correlation between the value hierarchy of almost all samples and the average hierarchy of many different samples” (Schwartz & Bardi, 2001, p. 287). Representative and near representative samples from 13 nations offer the following value hierarchy of 10 values: Benevolence, Self-Direction and Universalism ranked equally with Security, Conformity, Achievement, Hedonism, Stimulation, Tradition, and Power. Similar hierarchies were obtained on more specific samples (teacher samples from 56 nations), except that Self-direction is ranked 2nd and Universalism 3rd, while Stimulation and Tradition have reversed ranks; The hierarchy of students samples from 54 nations was: Benevolence, Self-Direction, Universalism, Achievement, Security, Conformity, Hedonism, Stimulation, Tradition, Power. Similarities of value hierarchies or the existence of pan-cultural hierarchy reflect the adaptive function of values in successful functioning of interpersonal relations in a society (Schwartz & Bardi, 2001).

Value priorities of Serbian future teachers in terms of Schwartz theory. The aforementioned research (Marušić-Jablanović, 2016) described the value hierarchy of students from teacher training faculties, with the assistance of Schwartz short form of Portrait value questionnaire – PVQ-21 (Schwartz, 2003). This instrument measures value priorities in terms of the ten basic values given in the classical 10 value model (Schwartz & Bardi, 2001). The sample consisted of students of 3rd and 4th year of studies in two Serbian universities (Belgrade and Kragujevac). The conclusion was that future teachers are concerned mostly with the well-being of the people from their closest environment; they also highly appreciate the well-being of mankind and nature and their own developmental autonomy and creativity. Feeling personal security and living in a safe and stable society is considered moderately important, as well as having a variety of experiences, enjoying life, and achieving personal success. They rated restraint, inhibition of impulses, self-discipline, and following customs and ideas that originate from culture and religion of the country as being less important. The only value with negative rating was power, and students seem not to be oriented towards acquiring wealth and influence. Since we described value priorities of future teachers in terms of 10 basic values (Marušić-Jablanović, 2016), we decided to study the value hierarchy of 19 values of the refined model, and also test the model on the sample of teachers-to-be in Serbia.

Method

Participants

The sample was selected from the same population as in the previous research (Marušić-Jablanović, 2016) – students of teacher training faculties, year of studies 3 and 4, at the Universities of Belgrade and Kragujevac. We addressed PVQ-RR to those students who had not participated in the previous study, and were not familiar with the content of the instrument.

Procedure

The interval between the two data collections was short (less than one month). Data collection for the present study occurred in November 2015 and took three weeks. Since there were almost no male students in the sample that had completed the 21-item form of PVQ (Marušić-Jablanović, 2016), we purposely collected data from all available male students with PVQ-RR. In the end there were 232 students, 24 of them male. The age of our sample ranged from 20 to 37, with the majority of students (61%) 22 years old, and 23% students 23 years old.

Instrument

For measuring 19 values of the refined model, Schwartz designed the PVQ-RR, a questionnaire consisting of 57 items, three for each value (Instrument reliability is presented in Results section). The items consist of a statement, briefly describing beliefs typical for a certain value. The respondent needs to estimate how much he resembles the person described in the statement, on a 6-point scale, where 1 means "Not like me at all", and 6 "Very much like me". Thus the respondents offer their own self-portraits.

Goals and hypotheses of the study

The goals of our study were the following: 1) To explore the value structure and compare it to the structure proposed by the theoretical model (Schwartz et al., 2012). In this way we intended to test the fit of our data with the proposed theoretical model; 2) To describe the value hierarchy of students using the refined value system model. Bearing in mind the importance of the work our respondents are being prepared for, we wanted to understand what their priorities and guiding principles are, and 3) To compare value priorities of male and female students, future teachers.

The corresponding hypotheses are the following: 1) Since the theoretical model has been confirmed in different cultures (Schwartz et al., 2012; Schwartz, 2015), we expected the empirical data to fit the theoretical structure of values; 2) Having in mind the purpose of the teaching profession and the content of their daily activities, future teachers are expected to place Self-transcendence values at the top of their hierarchy, and Self-enhancement values at the bottom, and 3) It was proved interculturally that men and women differ in value priorities (Schwartz & Rubel, 2005), but in a country where teaching has been established for decades as a feminine occupation (Tomić & Spasić, 2010), we expect male teachers-to-be not to differ in value priorities from female colleagues.

The analysis consisted of reliability analysis, goodness of fit measures, multidimensional scaling, mean rating and ranking of values, and comparison of male and female students' centred scores with t-test.

Results

PVQ-RR Reliability

Reliability of the instrument was checked for subsets of items recognized by the refined model, and for larger sets of values, corresponding to the classical model. The results are presented in the Table 1.

Table 1
Instrument reliability in terms of refined and classical model

Refined model			Classical model		
Values	No of items	Reliability	Values	No of items	Reliability
Self-direction–Thought	3	.63	Self-direction	6	.76
Self-direction–Action	3	.64			
Stimulation	3	.66	Stimulation	3	.66
Hedonism	3	.81	Hedonism	3	.81
Achievement	3	.61	Achievement	3	.61
Power–Dominance	3	.78	Power	6	.81
Power–Resources	3	.80			
Face	3	.64	/	/	/
Security–Personal	3	.50	Security	6	.71
Security–Societal	3	.86			
Tradition	3	.80	Tradition	6	.66
Humility	3	.23			
Conformity–Rules	3	.78	Conformity	6	.76
Conformity–Interpersonal	3	.70			
Universalism–Nature	3	.89			
Universalism–Concern	3	.65	Universalism	9	.81
Universalism–Tolerance	3	.70			
Benevolence–Care	3	.60	Benevolence	6	.73
Benevolence–Dependability	3	.55			

Reliability coefficients for the refined model values vary greatly – from unacceptable for Humility, through poor (for Benevolence–Care, Benevolence–Dependability and Security–Personal) to acceptable and high. Therefore, the results obtained for four out of nineteen values should be taken with a pinch of salt. Still, for the 10 values enveloped by the classical model, all value reliabilities are acceptable. Also, the reasons for strikingly lower reliability of Humility ought to be considered. One might be the connotation of the word for “humble” in Serbian (ponizan), which bears a somewhat negative meaning, similar to humiliated (ponižen).

Fitting to the theoretical model

Stress and fit measures provide different information – S-stress has an acceptable value of .146, unlike Stress II (achieves .597). It is also questionable if distances in the solution approximate the original distances. Still, the dispersion accounted for (DAF) and Tuckers coefficient of congruence indicated a good fit between the data and the solution.

Table 2
Goodness of fit with the theoretical model

Normalized Raw Stress	.06
Stress-I	.26 ^a
Stress-II	.60 ^a
S-Stress	.15 ^b
Dispersion Accounted For (D.A.F.)	.93
Tucker's Coefficient of Congruence	.97

Note. PROXSCAL minimizes Normalized Raw Stress.

a. Optimal scaling factor = 1.070.

b. Optimal scaling factor = .966.

In order to see how the 19 values get distributed along two dimensions, we made a common space plot. This visual representation clearly shows similarities and differences among values. Obviously, Self-transcendence values (Benevolence–Dependability, Benevolence–Care and three subtypes of Universalism) belong together. Conformity–Interpersonal and Conformity–Rules, Tradition, and Humility are placed close to each other (as the model supposes), opposite to Stimulation and Self-direction. Hedonism is situated between Stimulation, Achievement and Power, Tradition near to Conformity–Rules and to Security values. Power is placed between Security and Face on the left side, and Achievement and Hedonism on the right side, representing a contrast to Universalism and Benevolence subtypes. In general, the values belonging to four dimensions are places in the way the model predicts – Self-transcendence opposite to Self-enhancement and Openness to change opposite to Conservation.

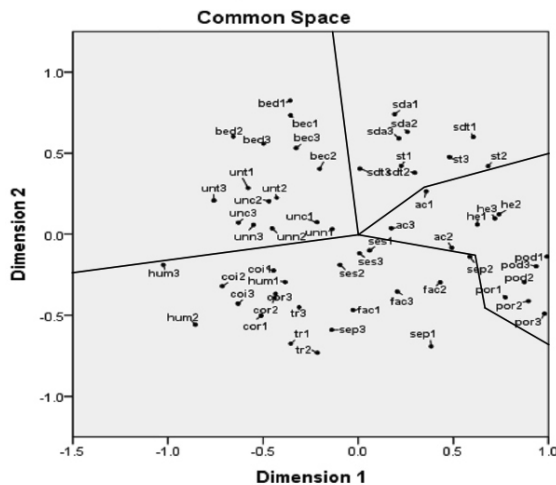


Figure 3. Common space plot.

Hierarchy of values

We have calculated the mean scores and the ranks for the 19 as well as for the 10 values described by the classical model.

Table 3
Value hierarchy, classical and refined model

Refined model	Rank	<i>M</i>	<i>SD</i>	Classical model	Rank	<i>M</i>	<i>SD</i>
Self-direction–Thought	8	4.89	.78	Self-direction	2	5.00	.66
Self-direction–Action	3	5.11	.71				
Stimulation	13	4.17	.97	Stimulation	7	4.17	.96
Hedonism	9	4.37	1.15	Hedonism	6	4.37	1.15
Achievement	6	4.91	.79	Achievement	3	4.91	.79
Power–Dominance	18	2.40	1.10	Power	10	2.33	.93
Power–Resources	19	2.26	1.10				
Face	15	4.11	1.13	/	/	/	/
Security–Personal	4	5.05	.76	Security	5	4.67	.81
Security–Societal	11	4.26	1.24				
Tradition	10	4.37	1.06	Tradition	9	3.79	.79
Humility	17	3.19	.83				
Conformity–Rules	16	4.10	1.10	Conformity	8	4.15	.90
Conformity–Interpersonal	14	4.20	1.06				
Universalism–Nature	12	4.20	1.12				
Universalism–Concern	5	4.99	.84	Universalism	4	4.70	.72
Universalism–Tolerance	7	4.90	.83				
Benevolence–Care	1	5.57	.52	Benevolence	1	5.53	.50
Benevolence–Dependability	2	5.50	.60				

In terms of the refined model, future teachers estimate the following as the most important: devotion to the immediate social surrounding, being a trustworthy friend and good family member; then, freedom to choose one's own actions and possibility to *cultivate one's own ideas and abilities*; personal security (avoiding sickness and other threats); commitment to important issues concerning humanity as a whole – justice, equality, tolerance; and achievement – being ambitious and successful. In general terms, students are most devoted to Self-transcendence, interest for the welfare of other people, to personal growth and excellence, and preserving their own safety. We found both Power subtypes and Humility to be lowest in the hierarchy, and we can conclude that students do not consider obtaining financial or social power important and do not strive to achieve dominant positions. Also, Humility as *recognizing one's insignificance in the larger scheme of things* obtained a low arithmetical mean in this sample (although we could not rely on this result with certainty, due to the low reliability this variable). Other values are considered moderately important: Hedonism, Tradition, Societal–Security, Universalism–Nature, Stimulation and both forms of Conformity. We concluded that students are moderately devoted to achieving a variety of events and sensual gratification in life; to preserving traditional values or contributing to the safety of

the society they live in; avoiding the possibilities of upsetting others and violating social expectations or norms; and to preserving the natural environment.

Comparison of male and female students answers

For the comparison of the means by t-test we used centered scores instead of raw scores obtained by the questionnaire, following Schwartz's instructions.³

Table 4
Mean rating of 19 values – comparison of male and female participants

	Gender	<i>M</i>	<i>SD</i>	<i>t</i>	<i>df</i>	<i>p</i>
Self-direction–Thought	male	4.90	.79	.07	227	.945
	female	4.89	.78			
Self-direction–Action	male	4.90	.90	-1.20	26.09	.242
	female	5.13	.68			
Stimulation	male	4.25	1.01	.41	228	.679
	female	4.16	.96			
Hedonism	male	4.36	1.20	-.06	229	.955
	female	4.37	1.15			
Achievement	male	4.82	.83	-.58	227	.560
	female	4.92	.78			
Power–Dominance	male	2.65	1.27	1.17	227	.243
	female	2.37	1.08			
Power–Resources	male	2.44	1.39	.72	26.24	.477
	female	2.23	1.06			
Face	male	3.87	.92	-1.07	224	.286
	female	4.13	1.15			
Security–Personal	male	4.62	.82	-2.97	227	.003
	female	5.10	.74			
Security–Societal	male	4.49	1.21	.93	225	.352
	female	4.24	1.24			
Tradition	male	3.87	1.31	-1.98	25.04	.058
	female	4.43	1.01			
Conformity–Rules	male	3.55	1.36	-2.61	229	.010
	female	4.17	1.05			
Conformity–Interpersonal	male	4.00	1.47	-.71	227	.340
	female	4.22	1.01			
Humility	male	3.04	.99	-.92	220	.356
	female	3.21	.81			
Universalism–Nature	male	3.80	1.26	-1.86	230	.065
	female	4.25	1.10			
Universalism–Concern	male	4.80	1.06	-1.12	227	.263
	female	5.01	.81			
Universalism–Tolerance	male	4.75	1.03	-.76	26.40	.452
	female	4.91	.80			
Benevolence–Care	male	5.36	.70	-1.58	25.68	.127
	female	5.59	.49			
Benevolence–Dependability	male	5.22	.84	-1.76	25.45	.090
	female	5.53	.56			

3 For more details see Draft users manual.

Not many differences appeared when young men and women were compared. Results indicate that female students appreciate more their own safety and compliance with the existing rules and regulations (also, difference in tradition is almost significant).

Discussion

Fitting of the results with the refined theory

If we try to approximate the results obtained on 19 values with the 10 original ones, we get the following order in the circumplex: Self-Direction, Stimulation, Achievement, Hedonism, Power, Security, Tradition, Conformity, Universalism, and Benevolence. The four higher order values (Openness to change, Self-enhancement, Conservation, and Self-transcendence) also follow the order proposed by the theory. The order of the 19 values is largely predicted by the theoretical model: similar values are located next to each other, and opposed ones are placed at diametrically opposite parts of the circle. In the obtained data, adjacent values often appear combined, indicating the similarity of the motivational grounding and/or presence of multiple motivations, which was expected by the authors: “Values that are adjacent in the circle may intermix with one another, and items may emerge in adjacent regions by chance” (Schwartz et al., 2012, p. 673). The following values are combined – Humility with Conformity–Interpersonal (same result obtained by Schwartz et al., 2012); Face with Security–Societal, and Stimulation is combined with Self-Direction–Thought and Self-direction–Action. Also, we perceive Security–Personal entering partially the Self-enhancement values space. Therefore, although the values are found in the locations predicted by the model, in our sample of students their position in the circumplex is not completely distinct, and susceptible to approximation by straight lines.

More than to the theoretical model, our results resemble the results obtained from 15 samples from 10 countries (Schwartz et al., 2012). As a main deviation we identify switched places of Universalism and Benevolence values. The same result was also obtained in all 15 samples of the mentioned study. Our attempt to explain this would be the following: Universalism values belong close to other values that support the maintenance of the community – because both groups of values (Universalism and Conformity) develop simultaneously, in interconnection. Society (as well as different religions) promote kindness, adaptability, self-discipline as well as tolerance, righteousness and appreciation of human rights, in order to facilitate smooth functioning and good interpersonal relations. Adopting behaviors that protect others’ integrity and prevent conflicts might be inspired by the beliefs that all the people (and other living creatures) should be treated with mercy and understanding. We accept the interpretation offered by Schwartz and associates (Schwartz et al., 2012) that conformity interpersonal is motivated by an intention to protect others rather than to avoid conflicts in order to protect self, as considered previously, which can explain

the conformity interpersonal value. As the authors have already suggested, this changed understanding of the nature of Conformity–Interpersonal can account for its position adjacent to Humility. Therefore, Universalism and Conformity–Interpersonal should be considered more alike than Conformity–Interpersonal and Benevolence. Actually, caring about the well-being of people in the closest surroundings (Benevolence) can be understood as more self-centered and therefore closer to personal growth aspirations, than universalism values that imply concern for living creatures.

Value hierarchy of future teachers

Speaking in terms of classical value theory, the value hierarchy of our students starts with Benevolence occurring at the top, and continues through Self-direction, Achievement, Universalism and Security. Students perceive Hedonism, Stimulation, Conformity, and Tradition as moderately consistent to their beliefs. At the bottom of the hierarchy they place Power, the one value not consistent with their beliefs. The results resemble those obtained on students from 54 nations (Schwartz & Bardi, 2001): Self-enhancement values and Self-direction are regarded high. Deviations from the international sample indicate that the sample of this study ranks Achievement higher than Universalism and Conformity lower than Hedonism and Stimulation, indicating that, on average, future teachers in Serbia have bigger aspirations for success and demonstrating competence, and consider complying to social norms less desirable, in comparison to students from other nations.

Comparing the hierarchies of 19 ‘smaller’ and 10 ‘bigger’ values, it becomes clear that the refined model brings a new, more detailed overview of value priorities, and we can confirm the usefulness of separating bigger value types into small subsets of items. Namely, we have discovered that students do not attribute the same importance to all Universalism aspects. Universalism–Concern is ranked 5th, but Universalism–Nature is ranked 12th, indicating that students are more committed to equality and justice than to preserving the natural environment. The same conclusion applies to Security–Personal security is appreciated higher than the safety and stability of the society they live in.

Comparing results with the previous study conducted with the assistance of PVQ-21 (Marušić-Jablanović, 2016) we perceive rather similar hierarchies and mean ratings. Measured by both PVQ forms, the value hierarchy indicates high appreciation of close social surroundings, freedom of mind, well-being of other people, even those not familiar to us. Tradition is moderately important, and obtaining dominance over people and material resources is constantly judged as unattractive. Differences have appeared in rating security, achievement and conformity: measured by PVQ-RR these values acquired a higher rating. The main difference occurred in rating achievement: measured by PVQ-RR it takes a higher position, rank 3, while measured by PVQ-21 it is ranked 7th (according to our results, the difference does not come from a non-equivalent gender structure of samples in the two studies). The reason for this difference most probably originates

from the content of the items: in PVQ-21 both items measuring achievement include also other people's recognition, while in PVQ-RR there are two items out of three emphasizing only the individual's own urge to succeed, which seems far more important for teachers-to-be. Other differences in mean ratings do not surpass 1 point of the scale, and we do not consider them prominent.

Comparison of genders

When self-descriptions of male and female students are compared, it seems that females are slightly more conservative and perceive themselves as taking care of personal security and respecting laws and regulations more than males. The subsample of males is too small and their professional choice too specific (the two professions are largely perceived as feminine) to draw a conclusion about the general student population. The study of sex differences conducted in 70 countries (Schwartz & Rubel, 2005) and European Social Survey – 19 countries included (Schwartz & Rubel, 2005), agree that women rate security, benevolence and universalism higher than men, while men appreciate self-direction, stimulation, power, and hedonism more than women. In our study support is found for security rating differences, only. Therefore, we suppose that similarities obtained in value priorities are characteristic of the specific sample. We can expect that, in general, the adult male population appreciate autonomy, variety and pleasure of life experiences, and obtaining control over people and finance more, and value the well-being of other people less.

Conclusion and limitations

In general, the obtained empirical model is well approximated by Schwartz refined theoretical model. The values belonging to four higher order values are found in the places presupposed by the theory (Self-transcendence opposite Self-enhancement and Openness to change opposite Conservation) and the results of this study represent one more confirmation of the theory. The main deviation from the model is the reversed order of Universalism and Benevolence, also obtained previously in the extensive cross-cultural study (Schwartz et al., 2012). We can conclude that the essence of Universalism values is closer to Conservation than to Self-direction. Both, Universalism and Conformity–Interpersonal facilitate smooth functioning of interpersonal relations. Or, to be more precise, in its defining goal Conformity is similar to Universalism, and Benevolence to Self-direction, having a more personal than social focus in comparison to Universalism.

Future teachers place Benevolence and Self-direction–Action at the top of their value hierarchy, and we can describe them as individuals devoted to people from their close surroundings, with a strong need for autonomy. The result is in accordance with the demands of the teaching profession, since it includes continuous social interaction and bonding, and offers possibilities for creativity and personal development. Also, since they rank friendship and family highly, they can

be expected to teach their students to do the same. Other significant values include Personal–Security, Universalism–Concern, Achievement, and Universalism–Tolerance. Therefore, teachers-to-be describe themselves as careful when their own safety is considered, as individuals who have an urge to succeed, and regard highly justice, equity, and tolerance. Variety of life experiences, maintaining a good public image, compliance with social rules, and preserving cultural and religious values are considered to be moderately important. Also, teachers might not be interested to refer to these issues in their work. We perceive the intermediate importance of Universalism–Nature as an important issue to be addressed, having in mind that teachers are among the first professionals a country would rely on in a campaign to develop ecological consciousness. Values belonging to Power and the new value Humility have peripheral position in the circumplex, and are placed at the bottom of the hierarchy of values. We conclude that future teachers are not devoted to obtaining wealth and control over people, yet they do not perceive themselves as modest and humble. Probably, through their activities in the classroom, the respondents are not going to promote these values.

As far as gender differences are concerned, we conclude that value priorities of male and female students are rather similar (only two out of 19 values are rated differently). There are more similarities than in samples of adults or students in European and non-European countries. The reason might be the characteristics of the profession, since people with similar values and beliefs are attracted by similar work environments (Holland, 1997). Also, they have been educated in the same context, accepting particular norms, and living the same experiences during their studies, a fact that can facilitate homogenization of beliefs. The higher rating of universalism and benevolence in females was not confirmed in this sample, and we attribute this result to the specific nature of males who select these professions (we expect them to be more self-transcendentally oriented than the general student male population). Female students can be characterized as more conservative – more ready to obey rules and regulations (also, the choice of a this typically female profession, can be considered conservative) and more oriented towards personal safety. Therefore, we can expect male teachers to be more ready to question the social norms and express unconventional opinions freely.

Finally, we find the PVQ-RR more appropriate than other instruments that measure the 10 basic values only. Significance attributed to subtypes of larger value types offers more detailed insight into value priorities and dominant concerns: the extracted subtypes of basic 10 values are rated rather differently. Still, it allows for drawing conclusions in terms of the 10 values of the classical model, as well.

Limitations

The results concerning the value Humility cannot be considered reliable. The items intended to measure this variable might need reformulation in Serbian version of PVQ-RR and adjustment to the language. The results considering

gender differences should be tested again, since the number of male students is small, in the sample as well as in the particular population of students. The influence of s age and generation differences in value priorities exceed the scope of this article, but should also be observed in future research.

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Vrednosni prioriteti budućih vaspitača i učitelja u Srbiji sa stanovišta Švarcove redefinisane teorije vrednosti

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Da bismo razumeli ponašanje, stavove i odluke pojedinca, neophodno je da spoznamo njegove vrednosne prioritete. U nameri da istražimo strukturu i hijerarhiju vrednosti budućih vaspitača i učitelja sprovedi smo anketno istraživanje ($N = 232$), koje se zasniva na redefinisanoj verziji čuvene Švarcove teorije vrednosti, primenivši njegov upitnik PVQ-57 (Upitnik portreta vrednosti). Analize su obuhvatile procenu pouzdanosti, stepena slaganja sa modelom, multidimenzionalno skaliranje, izračunavanje aritmetičkih sredina i rangova i t-test. Dobijeni podaci pokazuju dobro slaganje sa teorijskim modelom, a lokacija empirijski utvrđenih tipova vrednosti može da se predvidi na osnovu pretpostavljenog cirkumpleks modela, sem za vrednosti univerzalizam i benevolentnost koje su obrnuto locirane. Nekoliko vrednosti koje su u modelu postavljene susedno se u podacima pojavljuju združeno. Hijerarhija vrednosti počinje sa benevolentnošću (briga i pouzdanost), zatim slede nezavisnost–akcija, lična bezbednost, univerzalizam–briga, a završava se vrednostima poniznost, moć–resursi i dominacija.

Ključne reči: Švarcova teorija vrednosti, redefinisani model, pozicija vrednosti, hijerarhija vrednosti, budući vaspitači i učitelji

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