Types of values - theoretical and practical perspectives

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> **Abstract:** *In the first part of the article we present different types of values used in psychological and sociological research of value orientation at individual and group level. Typologies are presented by Rokeach, Schwartz, Inglehart, Rescher, Vianu, Dumitru Cucoş. In the second part of the paper a typology of family values is presented. This is the result of our researches conducted on a sample of 260 families in Arad County during 2007-2009. Statistical processing of data led to the grouping of these values into six categories: material, relational, emotional, reflective, professional and psycho-moral.*
> **Key words**: family, values, types of values, classification

1. Theoretical approaches

Values, which form a complex axiological system, are organized, as shown by Petre Iluţ (2004) on several levels: generally human values, values specific for a social-political system, values which characterize a certain culture or ethnicity, values of large and medium sized social groups, values of micro-groups (family, for instance) and individual values. It is without a doubt that, at a certain moment a person does not belong exclusively to a certain group, completely isolated from the others, which leads to a saturation of the individual system with values, depending on the specific values of groups superior to the individual or micro-group level.

Tudor Vianu (1982) establishes an organization of values according to their characteristics – a value can be real or personal, material or spiritual, middle or end, integrated, non-integrated or integrative, free or adhering to its concrete support, or broadening through the meaning and echoes in its subject's wishful consciousness.

Depending on the number of features of each type of values - economic, vital legal, political, theoretical, aesthetic, moral and religious-these are placed at the base or top of the a hierarchy of values.

The identification of the different types of values was the subject of several investigations. Due to the complexity and high degree of subjectivity, this process of knowledge and classification of types of values is more difficult. Being heavily involved in reporting to the researcher's own culture, the results are different and with a certain degree of relativity.

We present several types of values obtained by researchers from the U.S.A. (Ionescu, Gh, Thomas A., 2001).

A. One of the most used values classifications is made by Rokeach. It states that there are two broad categories of values:

- Final or terminal values:	- Instrumental values:
- A comfortable life;	- Ambition;
- A challenging, interesting life;	- Large horizon (open mind);
- A sense of achievement;	- Capacity;
- A world of peace;	- Cheerfulness;
- A world of beauty;	- Purity;
- Equality;	- Courage;
- Family security;	- Forgiveness;
- Social recognition;	- Relief;
- Wisdom	- Honesty;
- Freedom;	- Imagination;
- Happiness;	- Logics, independence;
- Inner harmony;	- Intellectualism;
- Maternal love;	- Love;
- Pleasure;	- Submission;
- Salvation (redemption);	- Politeness;
- Self-respect;	- Respectability;
- True friends;	- Self-control.
- National security.	

B. After Allport, Vernon and Lindzey there are six major value orientations that people can adopt in a less or greater extent:

a. The theoretic man whose major orientation is the discovery of truth; he is critical and rational, he orders and systematizes his knowledge;

b. the economic man evaluates what is useful, he is interested in practical business, judging the things he can do or to have.

c. the aesthetic man appreciates beauty and harmony, he is interested in the level, degree of symmetry of things, he is concerned about the achievement and fulfillment in artistic experience;

d. the social man values altruism and philanthropy, he is warm, emotional, disinterested, assessing the people as goals by themselves;

e. the political man value power and influence , he seeks leadership positions and at the same time, competitive experience, the competition;

f. the religious man cherishes spiritual unity, he seeks communion with the cosmos, mystical relationship in connection with the unit.

Out of an attempt to capture the generally accepted values for different cultures, Schwartz (1997) based his research efforts on three questions:

1. What makes a man to remain independent or to join a group?

2. How to motivate people to cooperate with others to manage interdependencies?

3. Is it more important to adhere, to accept or to exploit?

The three questions each related to the relations between the individual and society, in ensuring a socially responsible behavior, that is the human role in natural and social environment, have led to the identification of three bipolar pairs of types of values: conservatism / autonomy, hierarchy / egalitarianism, and mastery (Mastery) / harmony.

Specific to cultural conservatism is the focus on integrating the person into the group, the community; man finds meaning in life through social relationships, identifying with the group, participating in group life. This type of value causes to maintain the status quo and reducing actions and inclinations that can destroy traditional order and group solidarity. Specific values are social order, respect for tradition, security, self discipline.

In autonomy centered cultures, the person is seen as an autonomous entity that finds meaning in his own uniqueness, seeking to express his own attributes and who is encouraged to do so. Schwartz highlights two types of autonomy:

- Intellectual autonomy - it emphasizes independent ideas and the individual's right to follow his own intellectual direction; values - curiosity, intelligence, creativity;

- Emotional independence - it emphasizes individual independence of one's own emotions; values - fun, exciting and interesting life.

In a culture focused on high-ranking, the hierarchical system of roles ensures a socially responsible behavior. People are socialized and sanctioned within the meaning of membership obligations and rules attached to their social role. This value orientation emphasizes the legitimacy of a hierarchy of unequal distribution of power, roles and resources. The culture of egalitarianism, in contrast, describes the individual as being morally equal to others, who share basic interests as human beings. People are used to internalize adherence to cooperation with others and concern for the common good. This value orientation emphasizes overcoming selfish interests, promoting values such as: equality, social justice, freedom, responsibility, honesty. In cultures focused heavily on dominance (Mastery), people actively seek to master and change the social and natural environment, to assume control on the world and to exploit it in order to achieve personal goals. This value orientation emphasizes success through active self-affirmation having as core values ambition, success, courage, competition. In contrast, the culture mainly focused on promoting acceptance of world as it is, tries to preserve, conserve and exploit rather than change. Harmony requires smooth integration into the environment, according to values as: environmental protection, communion with nature, a world of beauty.

In his theoretical model of values, Inglehart R. (apud Voicu Voicu, 2007, p.249) proposes a distinction between two types of values: materialistic and post-material ones and makes a prediction on their dynamics within the meaning of the passage of the first category values in the second. This theory is based on two other theories: Maslow's necessity one that states needs are met in a clear order from the starting material necessities, passing this stage to the psychological, intellectual, spiritual necessities, and the second theory, that of secularization is emphasized by Max Weber. Inglehart points out that a connection exists between the interests of the individual to meet basic needs identified as materialistic and poor economic development of a society and a concern for satisfying higher intellectual and aesthetic needs, identified as postmaterialist and a strong economic development.

N. Rescher (apud Sacară, 2006, pp.35-36) proposes three categories of values classified according to different criteria. The first category is that of personal and group values, the criterion ranked after its holder and the second category, depending on the object of value, composed of things-values, environmental values, individual values,

group values and societal values, the third category is the criterion for content and benefits, economic, moral, social, political, aesthetic, religious, intellectual, professional, sentimental values falling in this category; the fourth category, depending on the relationship between owner and object of value is consisted of egocentric values, such those which are focused on group membership and humanities, and the last category includes instrumental and final values grouped according to the relationship that is established between a value and other values.

Danney Ursery (Ursery, 2006) considers that some values refer to how one should act (for example, to be honest, self-disciplined, kind). Other values refer to what one wants to accomplish or obtain in life (for example, to wants a lot of money, security, fame, health, salvation, wisdom). The values exist as a complex set of interweaving personal policies or priorities that serve as a guide for decision-making. "Values may be based on knowledge, aesthetic considerations, practicality, moral grounds, or on a combination of these. Much of what we value is not concerned with our sense of morality or ethics, so not all values can be called moral ones. Most of us value money, status, personal fulfillment, and freedom, and while these are not immoral values, they are not necessarily moral values. For the sake of our discussions, we will call these nonmoral or instrumental values. There are several general categories of values, but listed below are probably the major four. Our discussions will be concerned directly with number four, morals-based values, and indirectly with immoral and nonmoral values."For example: knowledge-based value, aesthetic-based value, instrumental value, moral value.

From structural-systemic and dynamic-relational model perspective of personality approach there are three values categories (Dumitru, 2001):
-   Professional values – concerning general principals about what is important and useful in professional activities of persons;
-   Psycho-social values – referring to evaluative standards concerning the relations between the community members;
-   Moral values – regarding the adjustment of human activities and relations to social desirable, to what is considered and accepted to be good for people's existence.

Constantin Cucoş (Cucoş, C., 1995, p.74) realizes a values classification according to age:

- Infantile period (0 -1 years): characterized by biological interests, oriented to vital values (health values);
- The first childhood period (1-3 years): there are identified the kinetic-perceptive interests, corresponding to sensitive values (pleasure values);
- The second childhood period (3-7 years): has as specifics the practice and play interests, corresponding to approaching values (achievement values);
- The third childhood period (7-12 years): is centered on constructive interests, oriented to technical values (production values);
- The preadolescent period (12-14 years): is dominated by the affective values, the political values appear (organizing values);
- The adolescent period: is developing social-abstract and intellectual values, is centered on the cultural values (understanding values);
- The mature phase: has as dominant interests the trans-social and rational needs; the person is oriented to high spirituality values (true, beauty, love, piety).

As one can see, most classifications values refer to specific values of the wider communities or broader age groups (for young people for example). Most studies conducted to capture the family as a social entity were centered on the traditional-modern dichotomy, and most recently the postmodern. However, given the complex role of the family and its distinct characteristics we consider important to address the issues of family values in a more customized, more explicit way.

2. A typology of family values - Exploratory Research

The typology of values shown below is the result of an exploratory research approach conducted on a sample of 520 people - 260 families - in rural and urban areas in county of Arad, which had as the overall objective the comparative emphasis in terms of area of residence, of value types parents adhere and the peculiarities of cultural consumption proposed by them to their children, one of the specific objectives being to determine the set of values of parents with children aged 6-11 years.

The instrument used was a list of 20 values built on the typology proposed by Rokeach, values that each subject had to rank according to importance given from 1 to 20. A series of hierarchies indicating the importance attached to certain values were obtained. To establish a factorial analyze we calculated an index of the parents values which represents the arithmetical mean of the values of the mother and the

father. To identify the number of factors and group factors values we have made an exploratory factor analysis.

To determine the appropriate number of factors extracted, we used several criteria: the criterion of percentages of explained dispersion and Cattel's graphic criterion. We obtained six factors that explained 51.711% of variance results.

In the following figure (Figure 1) we can see, the graphical representation of values "eigenvalue". Possible factors are on the horizontal axis and, on the vertical axis we have "eigenvalue" values. According to Cattel's criterion (Sava, 2004) we extract a number of factors which significantly improve the solution. In other words, we stop at a number of factors that significantly improve the solution. From graphical point of view this is expressed through a watershed, a "rupture" in representing "eigenvalue." In this case we find that after the first six factors there is no significant turning. Of course, the obvious break after the first three factors may suggest the existence of three factors, but the variance explained by them, as we see from the above table is only 33.591%. Since the solution with six factors explain a larger proportion of the variance of the results we have chosen that option.
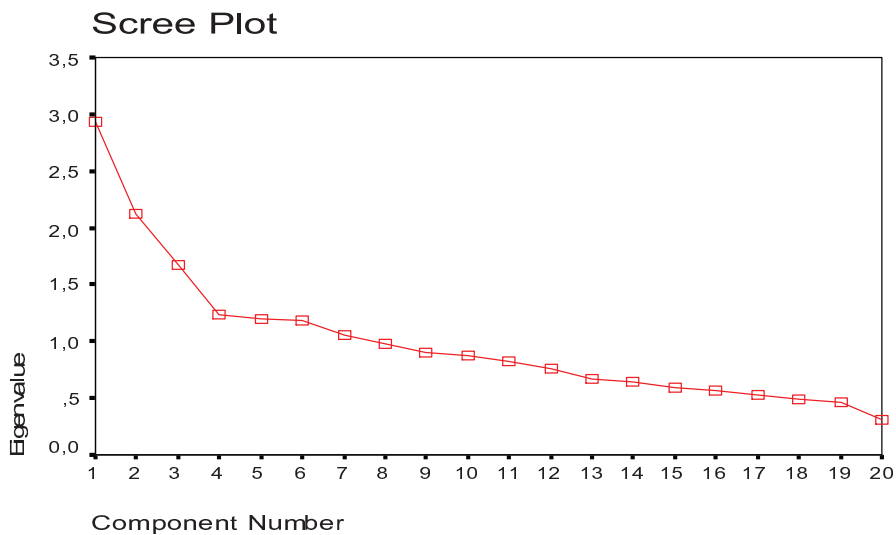

Figure 1. Cattel's graphical criterion for determining the number of factors extracted

The type of analysis performed was an exploratory factor analysis, with the "principal component analysis''. Because there are items that are loaded on several factors (number of factors explain the results obtained from these items), we performed a factorial design rotation. Because it is assumed that there is a relationship between values and that they are not totally independent on each other, an oblique rotation was chosen: Direct Oblimin, which is a flexible rotation and could allow a minimum correlation of factors (Sava, 2004).

Analyzing the items saturation in factors after rotation, we note that each item is predominantly saturated in a given factor. Communalities remain the same after rotation. Because in the factorial structure matrix, the correlation of values and each factor is influenced by the correlation between factors, a factorial matrix model was performed, which shows only the correlations that represent the "pure" influence of a factor on that value, eliminating the influence of the other five factors (Sava , 2004).

Analyzing the items loading on factors we find that they are grouped by six factors corresponding to categories of values according to which we could establish a typology:

- Material values: material comfort and performance;
- Relational values: friends, social recognition, creativity, pleasure, power, communication;
- Reflective values: independence, self-control, confidence, responsibility, confidence;
- Emotional values: harmony, affection (love);
- Professional values: professional development, dignity;
- Psycho - morale values: courtesy, honesty, intelligence and religious belief.

Instead of conclusions

The parents' influences, their way of action generates the premise for the future behavior of their children. We want to emphasize the particularities of the value orientations of parents, values being billed for the children and for the parents, as models through imitation (Mureşan 1980). Recent studies support the idea that, in fact, the set of values of parents is proposed and expected to be taken by children. Highlighting and knowing these values can be the basis of educational intervention approaches addressed not only to children but also to parents.

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