

Copyright is owned by the Author of the thesis. Permission is given for a copy to be downloaded by an individual for the purpose of research and private study only. The thesis may not be reproduced elsewhere without the permission of the Author.

Values: The content and structure of values held by
New Zealand student teachers.

A thesis presented in partial fulfilment
of the requirements for the degree
of

Master of Arts
in Psychology at
Massey University

Catherine Anne Collinson
1994

303 · 372
Cel

p(20)

ABSTRACT

A new theory concerning the universal content and structure of values was proposed by Shalom Schwartz and his colleague, Wolfgang Bilsky (1987, 1990). A value survey, based on the Rokeach Value Survey (1973), was developed to measure 56 values and Schwartz (1992) reported empirical support from 40 samples for theoretical components. From 3 universal requirements, (1) the needs of people as biological organisms, (2) the requisites of coordinated social interaction, and (3) the survival and welfare of groups, Schwartz (1992) empirically derived 10 motivational types of values: universalism, benevolence, tradition, conformity, security, power, achievement, hedonism, stimulation and self-direction. The values were also mapped according to the interests they serve (individualistic or collectivistic or both), their conflicts and compatibilities, and the types of goals to which the values refer (terminal or instrumental). The present study examined the theory in a New Zealand setting using a modification of the Schwartz Value Survey and investigated the value priorities of males and females and Maori and Pakeha. Participants were 311 student teachers from North Island Colleges of Education, 269 (86.5%) were female and 42 (13.5%) were male. There were 50 (16.1%) Maori participants, 261 (83.9%) non-Maori, including Pakeha, Pacific Islanders, Asians and "others". Their ages ranged between 51 years and 20 years. Data were analysed using the Multidimensional Scaling procedure of Guttman-Lingoes Smallest Space Analysis (SSA) and were based on Spearman *rho* correlations of the importance ratings assigned to values as guiding principles. The results of the study are generally consistent with the new theory (Schwartz, 1992). Partitioning the space into regions revealed 6 distinct motivational types: power, security, self-direction, hedonism / stimulation, universalism /benevolence /spiritualism and conformity /tradition. Achievement did not form a distinct region. The hypothesis concerning the interests served was confirmed and the compatibilities and conflicts hypothesis partially supported. The instrumental and terminal dichotomy was not

evidenced. Cluster analysis, Single Linkage Method (Nearest Neighbour) demonstrated the hierarchical arrangement of values from benevolence to conformity to universalism to self-direction to achievement to stimulation to hedonism to power to tradition to spirituality. Security was scattered throughout the structure. Discriminant analyses were performed to separate the value importance of male and female, Maori and Pakeha. The results supported the hypothesis that males and females would show differences in importance ratings. The females rated the benevolence and spirituality values more highly than the males who prioritised a diffuse range of value types. The results of the study suggest important implications regarding value importance between the two main cultures of New Zealand and the omission of spirituality in the universal structure is discussed. Future studies of New Zealand values might include a process of *whakapaakare* (consultation) with Maori.

ACKNOWLEDGEMENTS

As thesis students know, supervisors can fall into two categories: there are the rocketeers and the shepherds!! I was fortunate: I had both.

I would like to express my appreciation to Professor Michael McCarrey of the University of Ottawa, Canada who suggested the project and supported me during the beginning phase of the thesis.

Sincere thanks to my supervisor, Associate Professor Judith Brook, for her invaluable assistance, encouragement and guidance during the course of this thesis preparation. Her thoroughness and professionalism have greatly inspired me in this task.

I would also like to express my thanks to:

Associate Professor R. Brook for his statistical expertise,
Hine Timutimu-Thorpe for her kaupapa korero, and
Harvey Jones for his technological wizardry.

Finally and importantly, to those who saw the "mystery of arts" evolve and provided me with their friendship, tolerance and support, thank you.

The thesis is dedicated to the memory of my late father, Stewart J. G. Muir.

TABLE OF CONTENTS

ABSTRACT	p.ii
ACKNOWLEDGEMENTS	p.iv
LIST OF TABLES	
LIST OF FIGURES	
FOREWORD	p.viii
CHAPTER 1. INTRODUCTION	p. 1
1.1 Values: the ambiguity	p. 1
1.2 The meaning of values.....	p. 7
1.3 The distinction between instrumental and terminal goals	p. 10
1.4 The function of values	p. 11
1.5 The interests served	p. 13
1.6 The measurement of values and value systems	p. 15
1.7 The Rokeach Value Survey and its influence in the measurement of values	p. 17
1.8 Values and gender	p. 23
1.9 Maori and their values	p. 26
CHAPTER 2. LITERATURE REVIEW	p. 30
2.1 Three universal requirements	p. 30
2.2 The content of the motivational domains /types.....	p. 31
2.3 The structure of human values	p. 39
2.4 Theoretical measurement	p. 42
2.5 Theoretical development	p. 44
2.6 Theoretical modifications.....	p. 46
2.7 Theoretical applications	p. 49
CHAPTER 3. THE PRESENT STUDY	p. 51
CHAPTER 4. METHOD	p. 54
4.1 Participants	p. 54
4.2 Measures	p. 54
4.3 Procedure	p. 56
4.4 Statistical Analyses.....	p. 58
CHAPTER 5. RESULTS	p. 62
CHAPTER 6. DISCUSSION	p. 87
REFERENCES.....	p. 113
APPENDIXES	p. 123

LIST OF TABLES

Table		Page
1	Predicted and Observed Locations of Values in Motivational Types	66
2	Motivational Types and Structures.....	68
3	The Pattern of Values Traced from Inside to Outside the Dendrogram and their Motivational Types.....	77
4	Discriminant Analyses of Males and Females for Values Variables	80
5	Canonical Discriminant Functions for Males and Females.....	81
6	Discriminant Analysis: Classification Results/ Sex	82
7	Discriminant Analyses of Maori and Pakeha for Values Variables	84
8	Canonical Discriminant Functions for Maori and Pakeha	85
9	Discriminant Analysis: Classification Results/Ethnicity.....	85

LIST OF FIGURES

Figure		Page
1	The revised theoretical model of relations among the motivational types of values	41
2	Motivational types and values structure of New Zealand student teachers	63
3	Projections of interests served and motivational types facets of 56 values from Smallest Space Analysis.....	69
4	Map of the projection of the goal type	74
5	The hierarchical arrangement of values and their linkages.....	76

FOREWORD

The project for this thesis, suggested by Professor Michael McCarrey from the University of Ottawa, Canada, provided an opportunity for me to investigate the nature of human values. As a teacher I was interested in "values", and aware that although "values" were not explicitly taught in the curriculum, my values were often transmitted to my students. Likewise, students' values were transmitted to others. It was said that values were "caught not taught". In education today, there is a conscious attempt to inculcate specific values in the curriculum framework. Interestingly, *Taha Maori* (The Maori Way / Maori Values) has become a cross-curricula component in New Zealand schools in line with this trend.

Articulating our human values is often difficult, it is something we are seldom asked to do. When we are asked it may be challenging to come up with forty or fifty values..... maybe impossible. Perhaps, on a good day, one can describe five or six strongly-held values! Values are not something we are asked to explore; rather our behaviour is thought to represent or give manifestation to our values. This is tenuous. For example, a person may remove a newspaper from a box without paying, yet that same person may, when asked, say they value *honesty*.

Although we may find it difficult articulating our values, we may comment on the perceived values of others. Popularly, one hears comments such as "Of course, their values are different to ours" or "She's got old-fashioned, middle-class values". In a comparative manner, pitting values against each other suggests degrees of importance, even an hierarchical ordering. I may value *protecting the environment* as the most important principal in my life and in my efforts may prioritise it over *civil obedience*. Human values may be compared both at the interindividual and intraindividual level.

The importance of values today is reflected in public statements made by Politicians, Ministers of Religion, Civic leaders and Principals of schools. An example is highlighted in the launching of a private senior secondary school in Auckland which plans to return to "*traditional values - self-motivation, responsibility, ambition, and self-discipline*" (Catherall, 1994). Not only is the school returning to traditional values, the school founders herald that these values are to be the focus of the school. The rationale is that other schools try to "instil those values in students but the breakdown of the family unit and societal changes meant they were struggling to do so" (Catherall, 1994).

And, according to another Principal, the greatest challenge for education is in the area of values. She believes the need for values stands out because of the enormity of problems that face the world such as environmental damage, refugees from war zones, the arms trade, famine and Acquired Immuno Deficiency Syndrome (AIDS). Solutions to international and intra-national conflicts round the world will depend on policy and decision makers understanding many different cultures ("PNGH principal points to challenge", 1994). It is in the understanding of different cultures that the understanding of human values is implicated.

However, before understanding others' cultures and values, we need an awareness and appreciation of our own culture and values. Such an understanding can then provide a basis for comparison and similarity between one's own and others' values.

Human values that transcend cultural differences may have global significance. The present study seeks to contribute to the work seminated by Schwartz and Bilsky (1987) and later expanded by Schwartz (1992) in which fifty-six values are postulated to be present in all cultures.

By examining the values of a sample of New Zealand student teachers the study aimed to examine types of values and how they are related to each other, how they are organised and what use the values serve. It was hoped that the study would contribute to the literature on the universality of human values.