

Religiosity and value-orientation in adolescence

Monica CIOCAN, Mihai CURELARU¹, Mioara CRISTEA²

Abstract: Empirical studies in the field of personality and school psychology underline the importance of educational and socio-cultural contexts on the development of each individual's moral value system. Current research has investigated the impact of several factors on the evaluation adolescents make of their own instrumental and final values, as defined by Rokeach (1973). The main purpose is to observe to what degree variables like the level of religiosity, gender, age and religious background influence adolescents' appreciation in terms of instrumental and final values. The participants (N = 270) aged 15 to 18 years completed a series of questionnaires regarding their level of religiosity, religious practices adopted and instrumental/final values orientation. Results show a different evaluation and appreciation of instrumental and final values where the religiosity and Christian practices adopted have the highest impact.

Keywords: *instrumental values, final values, adolescence, religiosity, religious practices, Catholicism, Orthodoxy.*

Introduction

Daily, individual actions are guided by a system of rules, norms and values which allow us to socially integrate and help us in the process of personal and professional development. Values represent multifunctional standards guiding an individual's behaviour in adopting certain positions in relation to the social problems with which he/she is confronted.

The scientific literature mentions a variety of definitions and interpretations for the concept of "value". Generally speaking, a value represents a person's preference which determines a choice, a selection of the ways, manners and purposes of an action (Kluckhohn, 1951; Williams, 1968). The author uses the concept of "value orientation" in order to define those elements of human thinking which guide actions towards desirability. From a different perspective, values are seen as general and abstract principles related to the important aspects of life, to the ways in which people are supposed to behave and appreciate situations, events, persons, as well as social and natural objects. For example, kindness, truth, justice, liberty, cooperation and self-achievement may be considered a kind of principle (Parsons, 1967). People invest importance in the adopted values and use them as behavioural guidelines in order to socially position themselves (Rokeach, 1973; Schwartz, 1992; Seligman & Katz, 1996; Maio & Olson, 1998).

Values are defined as trans-situational objectives, used as individual and social guiding principles (Schwartz, 1992, 1994). According to this definition,

¹ Faculty of Psychology and Education Sciences, « Al. I. Cuza » University, Iasi, Romania
- (for correspondence: mihai.curelaru@uaic.ro)

² Laboratory of Driver's Psychology, Versailles – Satory

values represent individual or social convictions which act as standards in specific situations in which the individual has to evaluate events, behaviours or persons. In other words, values represent criteria for analyzing personal and social behaviours.

Empirical studies investigating the relationship between values and behaviors underline the existence of strong correlations (Sagiv & Schwartz, 1995; Inglehart, 1997; Bardi & Schwartz, 2003; Schwartz, 2005). In order to determine a certain behavior, values must have a predominantly individual internalized character. Thus, individual behavior represents the most important consequence of “practicing” certain values.

The values are developed, as a consequence of the correspondence between people’s needs, aspirations, ideals and the environment. The theories developed in the field of Psychology of Personality define values as essential elements of the personality’s subsystem of orientation which, together with attitudes, give sense to people’s life and activities (Skinner, 1971, apud Ilut, 2004).

The interest manifested towards appropriation of values is underlined by a series of transformations experienced by adolescents, such as the intensification of the religious feeling, the increasing interest in self-knowledge, the tendency of self-affirmation and evaluation. According to Rousselet (1969, apud Săcară, 2006, p. 60), the appropriate stage for value’s appropriation is between 16 and 17 years, when “the adolescent is seeking to find their own transformed character”, to discover themselves. The value’s assimilation and internalization process continues until the end of adolescence.

An important criterion in classifying values is related to the relationship between one value and the others (Rokeach, 1973, 1979). Mainly, the literature makes the difference between instrumental and final values (Rokeach, 1973, 1979; Christholm, 1981; Rabinowicz & Rønnox-Rasmussen, 1999; Zimmerman, 2001; Rønnox-Rasmussen, 2002). The instrumental values are defined as ideal ways of behaving while final values are the ultimate existential purposes.

Another important category of values refers to religious values; they are among the oldest in their appearance order and are indispensable when it comes to understanding the genesis of moral, juridical and political values. Religious values may be considered a special category of values that determine a personal positioning in relation to the ensemble of the religious experiences, practices and explications as a result of people’s efforts in understanding the sense of our existence (Jemna & Curelaru, 2009).

Religious values may be distinguished from the other spiritual values categories through their integrative character, their role in unifying in a coherent manner the entire system of values. Religious values have the capacity to coordinate and harmonize the functionality of the other values, to unify all values under a supreme, transcendental value (Kolakowski, 1993).

Romanian scientific literature encompasses few studies on the influence that personal and socio-cultural factors may have on the development of the axiological system. In this regard, Iacob & Săcară (2002) conducted a study in order to

evaluate the dynamics of the axiological structures in adolescents for a period of 15 years (1987 / 2002). Based on a transversal design and investigating 1.560 participants, the study grasped the main tendencies in axiological structure dynamics. Results showed a certain dynamic of values, a restructuration of the orientation towards instrumental values as well as final values related to satisfaction and expectations.

The general purpose of this study was to investigate the way in which adolescents appreciate and evaluate instrumental and final values, as defined by Rokeach (1973, 1979) depending on religious education (level of religiosity and adopted religious practices) and a series of socio-demographic variables: gender, age, religious background, etc. We are, also, interested in analyzing the Christian values and adolescents' appreciation for them.

Thus, we are aimed at studying the factors influencing the process of crystallization and the structuring of the axiological system during adolescence. Our purpose is to observe at what level religiosity, adopted religious practices, age, gender and religious background influence instrumental and final values and adolescents' appreciation of these specific values.

Hypotheses

The formulated hypotheses are related to the influence of the previously mentioned factors over value-orientation in adolescence.

(1) We hypothesized that adolescents with high levels of religiosity or adopting religious practice more frequently will appreciate more final values while those with lower levels of religiosity or adopting religious practices less frequently will appreciate more instrumental values.

(2) We believe that younger adolescents (15-16 years) and girls will appreciate more final values while older adolescents (17-18 years) and boys will be more focused on instrumental values.

(3) Finally, we wanted to investigate whether Orthodox adolescents appreciate final values more while Catholic adolescents are more focused on instrumental values.

Method

Participants

This study included 270 participants from the North-Eastern part of the country; 200 were Orthodox (100 boys and 100 girls) while 70 were Catholics (35 boys and 35 girls). All participants were high school students (107 exact sciences and 163 human sciences), with ages between 15-18 years: 131 (15-16 years) and 139 (17-18 years).

Instruments

In order to measure level of religiosity, we used a scale elaborated by Glock & Stark (1965) containing 30 dichotomist items, with a 0.80 Alpha coefficient. Here are a few examples of items contained by the scale: When making a decision, I know what God expects of me (item 2); I believe the devil exists (item 4); I believe Christ is the Son of God (item 5); The Bible represents Gods 'words (item 12).

The results on these scales allowed us to divide the participants into two groups according to the median value: adolescents with low levels of religiosity (109 students) and adolescents with high levels of religiosity (161 students).

For measuring the adopted religious practices, we elaborated a 32 item questionnaire on the basis of 20 interviews, addressing clerics on the topic of existing Orthodox and Catholic religious practices. Thus, participants evaluated on a scale from 1 (less important) to 10 (very important) religious practices, such as participating at the Sunday's liturgies (item 1); Eucharisty (item 6), Christian forgiveness (item 9), reading the holly books (item 11) confessing to a priest (item 13), showing mercy (item 15), fasting (item 21) etc.

The scores allowed us to divide the participants into two categories: adolescents frequently adopting religious practices – “practicing” adolescents (163) and adolescents who adopt these religious practices less frequently – “non-practicing” ones (170).

In order to measure the adolescents' value-orientation, we used as a model the Rokeach Value Survey developed by Rokeach (1973). The Rokeach Value Survey consists of two sets of values, with each set containing 18 individual value items. The first set, called final values, refers to desirable end-states. These are the goals people aimed at achieving during their lifetime. The other set, called instrumental values, refers to preferable ways of behavior or means of achieving the final values.

In our study we used the Romanian translated and adapted version of the Rokeach Value Survey (Ceobanu, 2005). The questionnaire encompasses the same categories of values: instrumental values, those values used in the regulation of the ways of action and, final values, those values offering orientation in establishing ideals and purposes. Unlike the original version proposed by Rokeach, in our study the participants were invited to evaluate each item on a scale from 1(not important) to 4 (very important). After pre-testing the questionnaire on 30 participants we obtained a 0.78 Alpha coefficient.

In addition, we added several professional values which are considered as being important for this age period (for example, “To have a diverse, interesting job”; ”To have a well deserved job”, etc) and included them in the final values category. Thus, the final questionnaire included 43 items divided in two dimensions concerning the final and instrumental values.

Results and discussion

The data analysis was divided into two categories of analysis. The first category of analysis was aimed at investigating the influence of the independent variables on the evaluation of the two types of values. The second category of analysis included a factorial analysis dividing the two categories of analysis into factors; thus, we used a principal component’s analysis, Varimax rotation and selected the factors with an eigenvalue higher than 1; finally we investigated the relations between the identified factors and the independent variables of the study.

Instrumental values

According to the factor analysis applied on the items measuring the instrumental values, only 4 factors, explaining 43.3% of the data variance, were selected for further analysis as can be seen in Table 1:

Factors	Total	% Variance	Cumulative %
1	3.462	17.310	17.310
2	2.477	12.384	29.694
3	1.410	7.051	36.744
4	1.312	6.560	43.304

Table 1. *Variance for instrumental values (Factorial analysis, Varimax rotation)*

Table 2 presents the items corresponding to the selected factors and their corresponding saturations.

Item	Factors			
	1	2	3	4
Obedient (dutiful, respectful)	.711			
Loving (affectionate, tender)	.687			
Helpful (working for the welfare of others)	.566			
Forgiving (willing to pardon others)	.559			
Responsible (dependable, reliable)		.702		
Polite (courteous, well-mannered)		.649		
Honest (sincere, truthful)		.610		
Broadminded (open-minded)		.590		
Self-controlled (restrained, self-disciplined)			.690	
Independent (self-reliant, self-sufficient)			.599	
Logical (consistent, rational)			.524	
Courageous (standing up for your beliefs)			.510	
Capable (competent, effective)				.760
Ambitious (hard-working, aspiring)				.571
Intellectual (intelligent, reflective)				.557

Table 2. *Items’ saturation for instrumental values factors³*

³In table 2 and 4, we kept only the saturated items with values higher than 0.500. For reasons of space, the items are presented in short versions.

Factor 1 covers most of the variance (17.31%) and contains 4 items with saturations between 0.71 and 0.55. We can notice that this factor includes aspects related to attitude towards others, obedience, affection, understanding and empathy, thus, we defined it *orientation towards others*. The second factor is responsible for 12.38% of the variance and contains 4 items with saturations between 0.70 and 0.59. It contains items referring to the impressions, trust issues, sincerity and politeness and so, we named it *social appreciation*. The third factor covers 7.05% of the variance and has 4 items with saturations between 0.69 and 0.51; it refers to the attitude towards self, qualities/abilities required for developing different activities, confidence in one's own strengths, rationality and self-control, therefore, we named this factor *self-confidence*. The last factor covers 7.05% of the variance and contains 3 items with saturations between 0.76 and 0.55. These items make reference to qualities involved in work activities, competition, capacity of reflection and ambition; therefore, it was named *competition*.

Final values

After the factor analysis, we kept 5 factors explaining 44.27% of the variance (see table 3).

Factors	Total	% Variance	Cumulative %
1	2.591	11.265	11.275
2	2.180	9.477	20.742
3	1.892	8.228	28.970
4	1.785	7.760	36.730
5	1.735	7.543	44.273

Table 3. *Variance for final values (Factorial analysis, Varimax rotation)*

The items belonging to these factors are described in the table below (table 4).

Item	Factors				
	1	2	3	4	5
Equality (brotherhood, equal opportunity for all)	.781				
A comfortable life (a prosperous life)	.643				
To have a job that allows me a lot of free time	.629				
Self-respect	.600				
To be able to help the less fortunate		.780			
To lead a moral life		.729			
A sense of accomplishment (lasting contribution)		.578			
To frequently travel abroad			.694		
An exciting life (a stimulating, active life)			.655		
A world of beauty (beauty of nature and the arts)			.550		
To have a diverse, interesting job			.529		

Item	Factors				
	1	2	3	4	5
Family security (taking care of loved ones)				.743	
True friendship (close companionship)				.672	
Mature love (sexual and spiritual intimacy)				.666	
Social recognition					.773
To have a profession offering me financial safety					.636
Freedom (independence, free choice)					.528

Table 4. *Items' saturation for final values*

Factor 1 covers the highest variance of the data 11.26% and contains 4 items with factorial saturations between 0.78 and 0.60. The factor includes the main aspects referring to the ideal life style which may allow luxury, free time for distractions, self-respect and self-satisfaction. We named it self-satisfaction. The second factor covers 9.47% of the variance and contains 3 items with factorial saturations between 0.78 and 0.57. The factor refers to a sense of accomplishment, involvement and helping others and so, it was named social involvement. Factor 3 represents 8.22% of the variance and contains 4 items with saturations between 0.69 and 0.52; its' items include issues like action, adventure and surprise and so, we named it diversity. The forth factor covers 7.76% of the variance and contains 3 items with a saturation between 0.74 and 0.66. The factor gathers issues related to a wealthy life, absolute satisfaction: happy and united family, devoted friends and colleagues, love satisfactions; thus, we named it social relations. The last factor represents 7.54% of the variance and contains 3 items with saturations between 0.77 and 0.52; it includes affirmations regarding an independent life style, social recognition, the necessity of a good professional position and a profession offering financial safety, therefore, we named it profession.

The impact of religiosity on value-appreciation

The data analysis indicates statistical differences between the participants with high and low levels of religiosity. Thus, highly religious participants appreciate instrumental values more [$t(268)=5.200$; $p<.000$] and final [$t(268)=2.739$; $p=.007$] values than the less religious ones.

Statistical analyses concerning the factors included in the two categories of values show that religious adolescents appreciate social appreciation more (vi)⁴ [$t(268)=2.847$; $p=.005$], social involvement (vf) [$t(268)=6.088$; $p<.000$], social relations (vf) [$t(268)=2.425$; $p=.016$] and orientation towards others (vi) [$t(268)=4.956$; $p<.000$], than less religious participants. The data shows no significant differences for the other factors.

Highly religious adolescents are more oriented towards others, are more obedient, more affectionate and indulgent with others than less religious

⁴vi = factors related to instrumental values, vf = factors related to final values

adolescents. The first are more opened to people and their needs, as a consequence of the values promoted by the Church concerning kindness, tolerance, helping others and, show a more lenient attitude towards others, including their flaws.

Furthermore, religious adolescents value the appreciation others, politeness, sincerity and the honesty that should characterize the social relations more. These results may be explained by the religious education within the family and the respect of Christian dogmas which bring social appreciation.

In addition, highly religious adolescents are more involved in social activities and tend to help others more. The moral and religious precepts promoted by the Church determine these adolescents to be more sensitive to other people's needs, and they feel morally obliged to help the sick or people in need.

Finally, religious adolescents are more opened to social relations and developing new social contacts; their expectations regarding life are more optimistic and include the desire to have a happy united family.

Values and religious practices

The data analyses show a difference between the adolescents that adopt religious practices more frequently and those adopting this aspect less frequently. Thus, "practicing" adolescents appreciate instrumental values more [$t(268)=-5.437$; $p<.000$] and final [$t(268)=-5.716$; $p<.000$] values than "non-practicing" adolescents.

In regard to the factors defining the two categories of values, the "practicing" adolescents evaluated the following factors as more important than "non-practicing": self-confidence (vi) [$t(268)=-2.349$; $p<.020$], competence (vi) [$t(268)=-3.650$; $p<.000$], orientation towards others (vi) [$t(268)=-3.192$; $p=.002$], self-satisfaction (vf) [$t(268)=-2.133$; $p=.034$], social involvement (vf) [$t(268)=-5.716$; $p<.000$], social relations (vf) [$t(268)=-3.627$; $p<.000$].

Adolescents adopting religious practices in a frequent manner are more oriented towards the other, are more self-confident and perceive themselves as more receptive and opened to others' needs. Furthermore, they have a positive image of their own capacities and abilities, an image that is derived from the satisfaction of the life they are leading. Thus, they are self-satisfied, are involved in activities promoting the Christian dogma and helping those in need and have more social relations than the "non-practicing" adolescents.

In conclusion, the data underline the fact that the frequency of religious practices adopted by the adolescents influence the type of values appreciated by them. There are no significant differences for the factors related to the general aspect of life but, we can notice that "practicing" adolescents have more self-confidence and confidence in their strengths. Thus, those adopting religious practices more frequently appreciate more final and instrumental values than those "non-practicing" adolescents.

Values and age

The data show no significant difference between the two groups of adolescents, 15-16 years and 17-18 years, in what concerns instrumental [t(268)=1.527; p=.128] and, final values[t(268)=.710; p=.478].

The factor analysis shows that 15-16 years old adolescents appreciate more orientation towards others (vi) [t(268)=2.740; p=.007] and social involvement (vf) [t(268)=2.658; p=.008].

15 and 16 years old adolescents are more obedient and more indulgent with others which lead to an intensification of their social relationships. The results may be due to a different set of priorities and interests characterizing the two groups of adolescents; the 15 – 16 year old adolescents are more prone to social affirmation and therefore are more interested in developing and maintaining social contacts.

In addition 15 – 16 years old adolescents need to leave the family circle, a need based on their desire for independence, to join their peers and become involved in diverse activities; 17-18 years old adolescents are more selective; they already have their own group of friends.

There are no significant differences concerning the factors organizing the two categories of values. Thus, we may conclude that adolescents don't differ in value appreciation or orientation according to their age.

Values and gender

Statistical data shows significant differences between boys and girls in what concerns instrumental values [t(268)=-2.288; p=.023]; girls seem to appreciate instrumental values more than boys. Other cross-cultural studies confirm these results (Parson & Bales, 1985; Schwartz & Rubel, 2005).

There are no differences between them in regard to final values [t(268)=-1.022; p=.308]. The analysis of the differences between the nine factors defining the two categories of values underline that girls appreciate values like social appreciation (vi) [t(268)=-4.184; p<.000], social relations (vf) [t(268)=-4.930; p<.000] and profession (vf) [t(268)=-2.450; p=.015] more. On the other hand, boys appreciate self-satisfaction (vf) [t(268)=2.449; p=.015] more.

Girls appreciate values, such as trust, responsibility, politeness, honesty; girls are more careful about the impressions they create and are more interested in people's attitude towards them. Therefore, they value social relations more, underlining the affectionate dimensions, harmony and attachment as essential characteristics of social relations (Chodorov, 1990).

In addition, girls have higher scores on values related to the professional level. They are more interested in professional achievements through their own forces and competences. Even so, boys are more self-satisfied due to their different styles of failure attribution: boys are more tempted to attribute failure to their lack of serious engagement and lack of effort, while girls see failure as a lack of competence in solving the problems which then leads to self-dissatisfaction.

Values and religious background

There are no significant differences concerning religious background and instrumental [t(268)=-1.855; p=.065] or final values [t(268)=1.949; p=.520]. Detailed analyses show that Catholic adolescents, more than Orthodox ones, appreciate orientation towards others (vi) [t(268)=-4.606; p<.000], social appreciation (vi) [t(268)=-2.707; p=.007] and social involvement (vf) [t(268)=-5.517; p<.000] more. On the other side, Orthodox adolescents evaluate competence (vi) [t(268)=3.278; p=.001] and profession (vf) [t(268)=3.618; p<.000] as more important than Catholic ones.

Thus, Catholic adolescents are more oriented towards the others, an orientation manifested by their wish to help the others, tenderness, indulgence and tolerance. Their attitude may be explained by the fact that the Catholic Church promotes openness towards others. On the other hand, Orthodox adolescents are more self-confident, more ambitious and more self-satisfied than Catholic adolescents. In addition, they are more interested in professional success and social recognition while Catholic adolescents prioritize their spiritual life.

Conclusions

Our research was aimed at investigating the relationship between adolescents' value orientation (instrumental or final values) and religiosity, Christian practices, age, gender and religious orientation.

The results we obtained partially confirmed the hypotheses of this research. We had hypothesized that "practicing" adolescents appreciate final values more while "non-practicing" adolescents are more oriented towards instrumental values. The data indicate that "practicing" adolescents appreciate instrumental but, also, final values more than "non-practicing" adolescents with no discrimination between the two types of values. They are more involved in social relations, are more opened when it comes to establishing social contacts and helping the those in need as a result of the religious values which has guided their education, values such as happiness, loving others, helping others, etc.

Regarding the second hypothesis, we can see that it has been infirmed in regard to the general evaluation of values according to age and gender. In addition, the results are opposite to what we had expected; girls are more oriented towards instrumental values than boys; there are no differences regarding the final values between girls and boys. However, the detailed analyses showed that 15-16 year olds are more involved in social activities and appreciate social relations more than 17-18 year old adolescents; they, also, have higher scores on instrumental values.

The last hypothesis is, also, infirmed at the general level; Orthodox and Catholic adolescents experience no difference in regard to their value orientation towards instrumental or final values. A detailed analyses, however, indicates that Catholics are more spiritual, while Orthodox adolescents value professional aspects more. These results could be a consequence of the different norms and Christian practices adopted by the Catholic and Orthodox Church.

In conclusion, we can notice that all the investigated variables impact the ways in which adolescents appreciate general human values; the level of religiosity and the Christian practices which introduce adolescents to a Christian environment which in its nature is a promoter of religious but, also, general human values.

Reference List

- Bardi, A., & Schwartz, S.H. (2003). Values and Behavior: Strength and Structure of Relations, *Personality and Social Psychology Bulletin*, 29: 1207.
- Ceobanu, C. (2005). *Mentalități și structuri axiologice. O perspectivă psihologică*. Editura universității Al. I. Cuza Iași.
- Chisholm, R.M. (1981). Defining Intrinsic Value, *Analysis*, 99–100.
- Chodorow, N. (1990). What is the relation between psychoanalytic feminism and the psychoanalytic psychology of women? In D. Rhode (Ed.) *Theoretical perspectives on sexual difference*. New Haven: Yale University Press.
- Iacob, L. & Săcară L. (2002). Dinamica structurilor axiologice la adolescenți, *Psihologia socială*, 10: 53 – 77, Iași: Editura Polirom.
- Iluț, P., (2004). *Valori, atitudini și comportamente sociale*. Iași: Editura Polirom.
- Inglehart, R. (1997). *Modernization and postmodernization* Princeton, NJ: Princeton University Press.
- Jemna, D.V., Curelaru, M. (2009). Values and Students' Political Participation. *Journal for the Study of Religions and Ideologies*, 8 (24): 168-188.
- Kluckhohn, C. (1951). Values and value-orientations in the theory of action: An exploration in definition and classification. In Parson, T., Edward S., (eds.). *Towards a general theory of action*. Cambridge, MA: Harvard University Press.
- Kolakowski, L. (1993). *Religia: dacă nu există Dumnezeu...; despre Dumnezeu, diavol, Păcat și alte necazuri ale așa-numitei filozofii a religie*. București: Editura Humanitas.
- Maio, G.R., & Olson, J.M. (1998). Values as truisms: Evidence and implications. *Journal of Personality and Social Psychology*, 74:294–311.
- Parsons, T. (1967). *Sociological Theory and Modern Society*. New York: Free Press.
- Rabinowicz, W., & Rønnow-Rasmussen, T. (1999). A Distinction in Value: Intrinsic and For Its Own Sake, *Proceedings of the Aristotelian Society* vol. 100(1): 33– 49.
- Rokeach, M. (1973). *The Nature of Human Values*. New York: The Free Press.
- Rokeach, M. (1979). *Understanding Human Values*. New York: The Free Press.
- Săcară, L. (2006). *Portrete axiologice individuale și colective*. Bacău: Editura EduSoft.
- Rønnox-Rasmussen, T. (2002). Instrumental values – strong and weak? *Ethical Theory and Moral Practice* 5: 23–43.
- Sagiv, L., & Schwartz, S.H. (2000). Values, priorities, and subjective well-being: Direct relations and congruity effects. *European Journal of Social Psychology*, 30:177–198.
- Schwartz, S.H. (1992). Universals in the Content and Structure of Values: Theory and Empirical Tests in 20 Countries. In M. Zanna (ed.). *Advances in Experimental Social Psychology*. New York: Academic Press, 25: 1-65.
- Schwartz, S.H. (1994). Are there Universal Aspects in the Structure and Contents of Human Values? *Journal of Social Issues*, 50 (4): 19–45.

- Schwartz, S. H. (2005). Basic human values: Their content and structure across countries. In A. Tamayo & J. B. Porto (Eds.), *Valores e comportamento nas organizações* pp. 21-55. Petrópolis, Brazil: Vozes.
- Schwartz, S. H., & Rubel, T. (2005) Sex differences in value priorities: Cross-cultural and multi-method studies. *Journal of Personality and Social Psychology*, 89 (6): 1010 - 1028.
- Seligman, C., & Katz, A.N. (1996). The dynamics of value systems. In C. Seligman, J.M. Olson, & M.P. Zanna (Eds.). *The psychology of values: The Ontario symposium. Hillsdale, NJ: Lawrence Erlbaum Associates.*
- Skinner B.F. (1971). *Beyond Freedom and Dignity*. New York: Knopf.
- Zimmerman, M. J. (2001). *The Nature of Intrinsic Value*. Lamham: Rowman & Littlefield Publishers, Inc.
- Williams, R. M., Jr. (1968). Values. In E. Sills (Ed.), *International encyclopedia of the social sciences*. New York: Macmillan.

Erratum

In the previous issue of our Journal (Vol. 20, Issue no. 1) at page 77, a footnote is incomplete.

Instead of:

University of Ulm; DanaMaria.BichescuBurian@ZfP-Zentrum.de

it will be read:

University of Ulm, Knowledge Based Society, Iași, Romania, E-mail: DanaMaria.BichescuBurian@ZfP-Zentrum.de. Acknowledgements: The paper was made within The Knowledge Based Society Project supported by the Sectorial Operational Program Human Resources Development (SOP HRD), financed by the European Social Fund, and by the Romanian Government (POSDRU ID 56815).