



# 8

## VALUES MODELS: ANALYTICAL REVIEW FOR EVIDENCE OF A COMMON STRUCTURE

NORHANI BAKRI  
ROZEYTA OMAR  
ADLI JUWAIDAH

### INTRODUCTION

Organizations are witnessing and practicing what we can call the new wave of changes in the globally competing businesses. And if we can classify and call the first wave of changes as the changes in the structure and the non human resources, then the second wave we are concerned with during the recent years can be called the change in the human resources and the organizational culture.

The changes in the rules of the game for the organizations through the dramatic changes in the international political and economic relations had eased and facilitated the transmission and growth of the organizations in general, but that caused changes in the organizations in terms of the diversity in the workforce and the necessity to work in different countries. This on the other hand has brought under focus the need for the intercultural research to provide the management with the necessary knowledge and tools that is needed to run its global operations.

Organizational culture has gained considerable attention on the pursuit of attaining the person-organization fit considering 'culture' as a set of cognitions that are shared by members of a social unit or organization. Basic values are considered central to this perception and supposed to guide the individual behavior, therefore the similarity



between individual and organizational values is considered crucial for person-organization fit (O'Reilly, Chatman, & Caldwell, 1991).

Given the central and important position of values in this context, it astonishes that there is no closer connection and exchange between organizational studies on one hand and social psychological and cross-cultural values research on the other.

This paper tries to deal with this issue by highlighting some basic commonalities. This is accomplished by referring to some basic approaches which have been repeatedly applied in organizational and cross-cultural research: O'Reilly, Chatman, and Caldwell's (1991) Organizational Culture Profile (OCP) analysis, Schwartz' (1992) theory about universals in the content and structure of values and Hofstede cultural dimensions. We begin with a discussion of these approaches for assessing (organizational) values and culture, then, we demonstrate the probable similarity or match between the different models.

### **ORGANIZATIONAL CULTURE PROFILE (OCP)**

O'Reilly et al. (1991) in their attempt to investigate person-organization fit, developed an instrument that "contains a set of value statements that can be used to ideographically assess both the extent to which certain values characterize a target organization and an individual's preference for that particular configuration of values" (p. 494). The instrument is called the 'Organizational Culture Profile' (OCP), and it is a Q-Sort technique requiring individuals to sort 54 items into nine ordered categories. Depending on whether the characteristics of the organization or the value preferences of a specific individual are to be assessed, categories will range from most to least characteristic or desirable, respectively. In case the profile of an organization's culture is to be developed, respondents which are familiar enough with the target organization are asked to perform the sorting task. These respondents may belong or relate

to separate groups, thus introducing different perspectives into the overall assessment. The extent to which the organization's values are shared can then be investigated by statistical tools through calculating the correlation (cf. O'Reilly, Chatman & Caldwell, 1991).

Principal component analysis of data from a sample of students and accountants (N=395) resulted in eight factors cautiously labeled (innovation and risk taking - factor 1, attention to detail - factor 2, orientation toward outcomes or results - factor 3, aggressiveness and competitiveness - factor 4, supportiveness - factor 5, emphasis on growth and rewards - factor 6, a collaborative and team orientation - factor 7, and decisiveness - factor 8) (cf., O'Reilly et al., 1991, p. 502).

The OCP item set is exhibited in Table 1 (first column). Since their attempt, the OCP has been applied in a number of studies on organization and management, and the underlying values classification has been further investigated and elaborated (Chatman & Jehn, 1994; Howard, 1998). It is therefore reasonable, to ask whether and to what extent this approach can be linked to other psychological research into the classification structure of values.

## **SCHWARTZ' THEORY ON UNIVERSALS IN THE VALUES STRUCTURE**

Schwartz' (1992, 1994; Smith & Schwartz, 1997) is known for his theory on the structure of values which seems particularly suited for answering the previous question. His cross-cultural studies, mainly accomplished with the 'Schwartz Value Survey' (SVS), have significantly influenced today's interpretation about values' structure in social and cross-cultural psychology.

What might be more important, however, is the existence of considerable evidence that the organization of values as postulated by his theory is found with other assessment instruments too.

	Items	Prior classification against Schwartz	Hofstede's cultural dimensions **
1.	Flexibility	{openness} *	power distance
2.	Adaptability	{openness}	Masculinity vs. femininity
3.	Stability	conservation	uncertainty avoidance
4.	Predictability	conservation	uncertainty avoidance
5.	Being innovative	Openness	uncertainty avoidance
6.	Being quick to take advantage of opportunities	self-enhancement	long-term vs. short-term orientation
7.	A willingness to experiment	Openness	individualism
8.	Risk tasking	Openness	long-term vs. short-term orientation
9.	Being careful	conservation	uncertainty avoidance
10.	Autonomy	Openness	individualism
11.	Being rule oriented	conservation	uncertainty avoidance
12.	Being analytical	{conservation}	uncertainty avoidance
13.	Paying attention to detail	[conservation]	uncertainty avoidance
14.	Being precise	[conservation]	uncertainty avoidance
15.	Being team oriented	self-transcendence	long-term vs. short-term orientation
16.	Sharing information freely	self-transcendence	long-term vs. short-term orientation

17.	Emphasizing a single culture throughout the organization	conservation	long-term vs. short-term orientation
18.	Being people oriented	self-transcendence	long-term vs. short-term orientation
19.	Fairness	self-transcendence	long-term vs. short-term orientation
20.	Respect for the individual's right	self-transcendence	uncertainty avoidance
21.	Tolerance	self-transcendence	long-term vs. short-term orientation
22.	Informality	{openness}	uncertainty avoidance
23.	Being easy going	{openness}	uncertainty avoidance
24.	Being calm	{self-transcendence}	long-term vs. short-term orientation
25.	Being supportive	self-transcendence	long-term vs. short-term orientation
26.	Being aggressive	self-enhancement	individualism
27.	Decisiveness	self-enhancement	individualism
28.	Action orientation	{openness}	individualism
29.	Taking initiative	self-enhancement	long-term vs. short-term orientation
30.	Being reflective	{conservation}	long-term vs. short-term orientation
31.	Achievement orientation	self-enhancement	individualism
32.	Being demanding	self-enhancement	individualism
33.	Taking individual responsibility	{self-enhancement}	long-term vs. short-term orientation
34.	Having high expectations for performance	self-enhancement	long-term vs. short-term orientation

35.	Opportunities for professional growth	self-enhancement	individualism
36.	High pay for good performance	self-enhancement	individualism
37.	Security of employment	conservation	individualism
38.	Offers praise for good performance	[self-transcendence]	individualism
39.	Low level of conflict	{openness}	long-term vs. short-term orientation
40.	Confronting conflict directly	self-enhancement	long-term vs. short-term orientation
41.	Developing friends at work	self-transcendence	long-term vs. short-term orientation
42.	Fitting in	conservation	long-term vs. short-term orientation
43.	Working in collaboration with others	self-transcendence	long-term vs. short-term orientation
44.	Enthusiasm for the job	[openness]	long-term vs. short-term orientation
45.	Working long hours	self-enhancement	uncertainty avoidance
46.	Not being constrained by many rules	Openness	individualism
47.	An emphasis on quality	self-enhancement	uncertainty avoidance
48.	Being distinctive-different from others	Openness	individualism
49.	Having a good reputation	{self-transcendence}	individualism
50.	Being socially responsible	[self-transcendence]	long-term vs. short-term orientation

51.	Being results oriented	self-enhancement	individualism
52.	Having a clear guiding philosophy	conservation	long-term vs. short-term orientation
53.	Being competitive	self-enhancement	individualism
54.	Being highly organized	{ self-enhancement }	individualism

Source: Based on Bilsky, W. & Jehn K. A. (2002). Organizational culture and individual values: evidence for a common structure. Myrtek, M. (Ed.) (2002), 211-228. \*{} mapped by the researchers, \*\* added by the researchers.

**Table 1:** OCP items and their classification to the basic value dimensions as defined by Schwartz (1992)

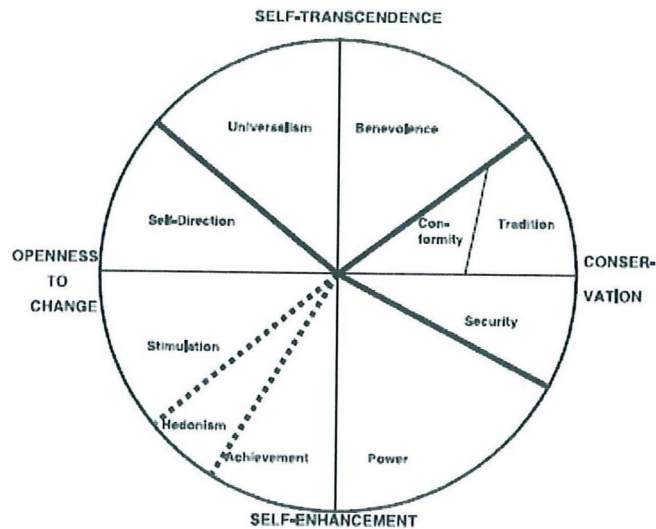
Schwartz got support, ‘Rokeach Value Survey’ (RVS) has yielded a pattern which is quite similar to that postulated by Schwartz (cf. Schwartz & Bilsky, 1987, 1990). In addition to that, there is indirect evidence that data collected with Allport and Vernon’s (1931) ‘Study of Values’ closely match his model (cf. Bilsky & Schwartz, 1994). Finally, more recent studies with both a newly developed instrument, the ‘Portraits Questionnaire’ (PQ; Schwartz, Melech, Lehmann, Burgess, Harris & Owens, 2001), as well as McClelland’s (1991) ‘Personal Values Questionnaire’ (PVQ), Kilmann’s (1975) ‘Insight Test’ (KIT), and Morris’ (1956) ‘Ways to Live’ as operationalized by Dempsey and Dukes (1966) provided additional support to the applicability of Schwartz’ theory (cf. Bilsky & Koch, 2000).

Schwartz (1992) approach builds and enrich on an earlier version of the values theory (Schwartz & Bilsky, 1987, 1990) which argue that, apart from some formal features, the central content aspect of a value is the kind of goal or motivational concern that it expresses. Schwartz started by eight distinct motivational types of values, later, he extended his former approach due to additional comprehensive and careful analyses of literature as well as empirical evidence from a multitude of cross-cultural studies. One important and significant

feature of this approach is that it does not restrict or limit itself to the mere distinction of value types. Rather, the theory identifies a set of dynamic relations among these types by referring to mutual harmonious and difference in the pursuit of the respective goals. Finally and most importantly for the present analysis, examination of the abovementioned compatibilities and conflicts among value types led Schwartz to present a simpler way to describe value structures: In accordance with both theory and data, the relation among value types were summarized in terms of a two-dimensional bipolar structure.

The first of these dimensions is called ‘openness to change versus conservation’ and “arrays values in terms of the extent to which they motivate people to follow their own intellectual and emotional interests in unpredictable and uncertain directions versus to preserve the status quo and the certainty it provides in relationships with close others, institutions, and traditions” (Schwartz, 1992, p. 43). The second dimension, ‘self-enhancement versus self-transcendence’, groups them “in terms of the extent to which they motivate people to enhance their own personal interests ... versus the extent to which they motivate people to transcend selfish concerns and promote the welfare of others ...” (p. 42ff). Figure 1 represents the theoretical model validated by Schwartz on the basis of more than 200 samples from some 60 different countries.





Note. Adapted from "Universals in the Content and Structure of Values: Theoretical Advances and Empirical Tests in 20 Countries," by S. Schwartz, 1992, *Advances in Experimental Social Psychology* 25, p. 45.

**Figure 1:** Schwartz's model of the relations between values

## HOFESTEDE'S FRAMEWORK FOR ASSESSING CULTURE

Geert Hofstede is a Dutch writer who had concluded that there are national and regional groupings that affect the behaviour of organizations, and that they are highly persistent over time. Hofstede contributed through his Values Survey Module 1994 (VSM 94) which is a 26-item questionnaire developed for comparing culturally determined values of people from two or more countries or regions. Scores are calculated on five dimensions of national or regional culture, on the basis of four questions per dimension which makes it 20 questions. The remaining six questions are demographic ones; they ask for the gender, age, education level, kind of job, present nationality, and nationality at birth.

Past experience has shown that the answers to the 20 content questions vary considerably between nationalities. Meaning that

on average, a sample of respondents of nationality A will (almost) always score high, or always score low, when compared with a sample of people of nationality B (in statistical terms, an analysis of variance shows a significant country effect). However, answers to the 20 content questions will also be influenced by other demographic characteristics of the respondents, such as gender, age, level of education, occupation, kind of work, and year that the survey was held. Therefore, comparisons of countries or regions should in as far as possible be based on samples of respondents who are matched on all criteria other than nationality or region. Respondents should be matched on any criterion (other than nationality) that can be expected to affect the answers. In statistical terms, the country mean scores are strongly correlated. The mean scores for the countries on questions belonging to different dimensions usually do not vary together (are uncorrelated). Therefore, the 20 questions form 5 clusters of 4 questions each. The five clusters stand for the five dimensions of national culture identified in research by Hofstede and Bond. When samples of respondents of the same nationality but with different occupations or different employers were compared (matched on criteria other than occupation or employer), the same dimensions were not found. Nor were the dimensions found when the answers of individual respondents were compared. The questions and dimensions in this questionnaire have been chosen for comparing countries, and the questionnaire is meant for use at country level. It should also be suitable for the comparison of geographical regions other than countries (within one nation or across nations) (<http://feweb.uvt.nl/center/hofstede/manual.html>).

The studies identified and validated five independent dimensions of national culture differences as follows:

1. Power distance: that is the extent to which the less powerful members of organizations (like the family) accept and expect that power is distributed unequally amongst them.
2. Individualism versus collectivism: that is the degree to which

individuals are integrated into groups. On the individualist side we find societies in which the ties between individuals are loose where everyone is expected to look after him/herself and his/her immediate family. On the collectivist side, we find societies in which people from birth onwards are integrated into strong, solid in-groups, often extended families which continue protecting them in exchange for unquestioning loyalty.

3. Masculinity versus femininity: refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. The IBM studies revealed that (a) women's values differ less among societies than men's values; (b) men's values from one country to another contain a dimension from very assertive and competitive and maximally different from women's values on the one side, to modest and caring and similar to women's values on the other. The assertive pole has been called 'masculine' and the modest, caring pole 'feminine'.
4. Uncertainty avoidance: deals with a society's tolerance for uncertainty and ambiguity; it ultimately refers to man's search for Truth. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, and different from usual. People in uncertainty avoiding countries are also more emotional, and motivated by inner nervous energy. The opposite type, uncertainty accepting cultures, is more tolerant of opinions different from what they are used to.
5. Long-term versus short-term orientation: this fifth dimension was found in a study among students in 23 countries around the world. Values associated with Long Term Orientation are thrift and perseverance; values associated with Short Term Orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'.

Scores on the first four dimensions were obtained for 50 countries and 3 regions on the basis of the IBM study, and on the fifth dimension for 23 countries on the basis of student data collected by Bond. The grouping of country scores points to some of the roots of cultural differences.

The country scores on the five dimensions are statistically correlated with a multitude of other data about the countries. For example, power distance is correlated with the use of violence in domestic politics and with income inequality in a country. Individualism is correlated with national wealth (Per Capita Gross National Product) and with mobility between social classes from one generation to the next. Masculinity is correlated negatively with the share of their Gross National Product that governments of the wealthy countries spend on development assistance to the Third World. Uncertainty avoidance is associated with the legal obligation in developed countries for citizens to carry identity cards. Long Term Orientation is correlated with national economic growth during the past 25 years, showing that what led to the economic success of the East Asian economies in this period is their populations' cultural stress on the future-oriented values of thrift and perseverance.

Hofstede believes that organization cultures should be distinguished from national cultures. National cultures distinguish similar people, institutions and organizations in different countries. Organizational cultures, the way he uses the term, distinguish different organizations within the same country. Cultures reveal themselves, from surface to deep, in symbols, heroes, rituals and values. His research has shown national cultures differ mostly at the deeper level, the level of values. Managing international business means handling both national and organization culture differences at the same time. (<http://feweb.uvt.nl/center/hofstede/index.htm>).

## **DISCUSSION AND PERSPECTIVES: MAPPING THE ORGANIZATIONAL CULTURE PROFILE ONTO SCHWARTZ' VALUE DIMENSIONS AND HOFESTEDE'S DIMENSIONS OF NATIONAL CULTURES**

### **Conceptual and methodological approach**

The objective of this study is to investigate the extent to which the items of the OCP can be mapped on the two bipolar dimensions theoretically founded in Schwartz' (1992) cross-cultural theory of the structure of values, and also to what extent they match or correspond in a way to the dimensions of national culture differences as specified by Hofstede.

We hypothesize that, after the definition of these dimensions, it is possible to assign with confidence most of the OCP items to the respective poles of these basic value dimensions. The OCP consists of 54 items regarding workplace values which employees sorted into 9 categories ("most unimportant" to "most important"). The specific items are listed in Table 1. The competence of this assignment was tested empirically by appropriate data analysis techniques where data analysis is accomplished by means of nonmetric multidimensional scaling (MDS; Borg & Groenen, 1997; Shye, 1994). This analytic procedure has been successfully applied as a confirmatory approach of theory testing in a large number of studies. It represents the empirical relations (e.g., correlations) between variables as distances in a low-dimensional space such where a closer relationship (i.e., higher correlation) corresponds to a smaller distance between the respective variable points. In other words, formulating theoretically grounded regional hypotheses about the structure of the variables under study. The empirical test of whether these hypotheses hold or not is carried out by assuming boundary lines according to the prior classifications. Thus, boundaries are expected to clearly separate theoretically different variables from one another. While (nonrandom) areas of items in conceptually different regions violate the theoretical assumption of regional homogeneity, bends or curves

of the boundaries are of no importance as long as partitioning of space follows some general rules specified by facet theory (Borg & Shye, 1995; see also Levy, 1985, for prototypes of regional hypotheses) (Bilsky & Jehn, 2002).

Classifications were carried out in a 'conservative' way by closely referring to Schwartz' definitions (see Schwartz, 1992, and Schwartz & Sagiv, 1995, for a detailed specification of values and value structure) the results of this procedure are summarized in Table 1 (second column).

### **A prior classification of OCP-items**

Starting from these general assumptions, all 54 items of the Organizational Culture Profile were scrutinized with respect to a possible relation to the basic value dimensions.

This task was accomplished by (Bilsky, 2002) and two of his collaborators who were well acquainted with Schwartz' values theory but did neither know the OCP and research related to it, nor the aim of this study. Classifications were carried out in a 'conservative' way by closely referring to Schwartz' definitions (see Schwartz, 1992, and Schwartz & Sagiv, 1995, for a detailed specification of values and value structure) and leaving items unclassified in case of doubt. The results of this procedure are summarized in Table 1 (second column).

The attempt to map the nine OCP-scale scores in multidimensional space resulted in a parsimonious two-dimensional configuration that seems instinctively reasonable where aggressiveness and outcome orientation have features in common that are closely linked to power and achievement, and the same applies to finding innovation (openness to change) opposed to stability and detail orientation (conservation).

The attempt to map the OCP-scale scores on Schwartz' (1992) basic value dimensions is validated by data from Howard (1998, p.239). In his validation study of the competing values model, Howard used value statements which were either directly taken from or closely related to the OCP.

The other thing which was tried by the researchers was to map Hofstede's Dimensions of National cultures against the mapped OCP-scale scores on Schwartz' (1992) basic value dimensions, this was done as illustrated in Table 1 (third column). The researchers tried to relate the five dimensions to what they believed to be the most related dimensions; the issue was that the dimensions of Hofstede seemed more related to particular societal cultures that might be related to Schwartz's value dimensions.

## CONCLUSION

The first attempts of mapping the results of principal components analysis in two-dimensional space seems appealing with respect to the resulting configuration of value scale scores; There is strong evidence and support to OCP-scale scores and their conformity to Schwartz' (1992) basic value dimensions. We do suggest adopting a confirmatory approach which is based on regional hypotheses that predict the location of individual items in space is theoretically even more convincing and straightforward. All in all, our hypotheses specified by the prior classification of the OCP-items were clearly confirmed by the data reanalyzed. Further empirical analysis is needed to support the finding of the mapping of Hofstede's Dimensions of National cultures against the mapped OCP-scale scores on Schwartz' (1992) basic value dimensions.

## REFERENCES

- Bilsky, W. & Jehn K. A. (2002). Organizational culture and individual values: evidence for a common structure. Myrtek, M. (Ed.) (2002), 211-228.
- Bilsky, W. & Schwartz, S.H. (1994). Values and personality. *European*

- Journal of Personality*, 8, 163-181.
- Borg, I. & Groenen, P. (1997). Modern Multidimensional Scaling. Berlin: Springer.
- Chatman, J.A. (1991). Matching people and organizations: Selection and socialization in public accounting firms. *Administrative Science Quarterly*, 36, 459-484.
- Chatman, J.A. & Jehn, K.A. (1994). Assessing the relationship between industry characteristics and organizational culture: How different can you be? *Academy of Management Journal*, 3, 522-553.
- Howard, L.W. (1998). Validating the competing values model as a representation of organizational cultures. *The International Journal of Organizational Analysis*, 6, 231-250.
- Kilmann, R.H. (1975). A scaled-projective measure of interpersonal values. *Journal of Personality Assessment*, 39, 34-40.
- Levy, S. (1990). Values and deeds. *Applied Psychology*, 39, 379-400.
- Lindeman, M. and Verkasalo, M. (2005). Measuring Values With the Short Schwartz's Value Survey. *Journal of Personality Assessment*, 85(2), 170-178
- O'Reilly III, C.A., Chatman, J. & Caldwell, D.F. (1991). People and organizational culture: A profile comparison approach to assessing person-organization fit. *Academy of Management Journal*, 34, 487-516.
- Schwartz, S.H. & Bilsky, W. (1987). Toward a universal psychological structure of human values. *Journal of Personality and Social Psychology*, 53, 550-562.
- Schwartz, S.H. & Bilsky, W. (1990). Toward a theory of the universal content and structure of values: extensions and cross-cultural replications. *Journal of Personality and Social Psychology*, 58, 878-891.
- Schwartz, S.H., Melech, G., Lehmann, A., Burgess, S., Harris, M. & Owens, V. (2001). Extending the cross-cultural validity of the theory of basic human values with a different method of measurement. *Unpublished manuscript*.



- Schwartz, S.H. 1992. Universals in the content and structure of values: theoretical advances and empirical tests in 20 countries. In: M. Zanna (Ed.), *Advances in Experimental Social Psychology*, Vol. 25 (pp. 1-65). New York: Academic Press.
- Schwartz, S.H. (1994). Are there universal aspects in the structure and contents of human values? *Journal of Social Issues*, 50, 19-45.
- Schwartz, S.H. & Huisman, S. (1995). Value priorities and religiosity in four Western religions. *Social Psychology Quarterly*, 58, 88-107.
- Schwartz, S.H. & Sagiv, L. (1995). Identifying culture-specifics in the content and structure of values. *Journal of Cross-Cultural Psychology*, 26, 92-116.
- Smith, P.B. & Schwartz, S.H. (1997). Values. In: J.W. Berry, M.H. Segall & C. Kagitcibasi (Eds.), *Handbook of cross-cultural psychology, Vol. 3: Social behavior and applications* (pp. 77-118). Boston: Allyn and Bacon.
- (<http://feweb.uvt.nl/center/hofstede/manual.html>).