RELATIONSHIP BETWEEN VALUES AND CULTURE:

A COMPARISON OF CENTRAL ASIAN AND TURKISH UNIVERSITY STUDENTS

A THESIS SUBMITTED TO THE GRADUATE SCHOOL OF SOCIAL SCIENCES

OF THE MIDDLE EAST TECHNICAL UNIVERSITY

BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF SCIENCE IN

EURASIAN STUDIES

SEPTEMBER 2006

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ABSTRACT

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M.S., Eurasian Studies

Supervisor: Prof. D. Nebi SÜMER

September 2006, 89 pages

The objectives of the present study were (1) to examine the relationship between culture and value concepts, (2) to compare Post-communist Turkic students studying in Turkish universities and Turkish university students based on their value structures, and (3) to attempt to integrate Triandis' and Schwartz's conceptualization of culture. The sample of this study consisted of Turkish university students (N=292) and Post-communist Turkic students studying in Turkish universities (N=299). Individualism-Collectivism *(INDCOL)* Scale measuring individualism-collectivism and vertical-horizontal dimensions of culture and Portrait Values Questionnaire (PVQ) measuring the main value types and dimensions were employed to all participants together with some demographic measures.

Partial correlation analysis (gender and age were controlled) revealed systematic relationships between culture and value types in expected direction. Horizontal-collectivists appeared to give priority to value of benevolence, vertical-individualists to achievement, and vertical-collectivists to power. The comparison of two samples indicated that Post communist Turkic sample reported higher levels of embeddedness and lower levels of intellectual autonomy, affective autonomy and egalitarianism than Turkish students. The findings concerning the integration of different culture and value conceptualization demonstrated that Post-communist Turkic sample reported higher levels of vertical-collectivism and lower levels of horizontal-individualism than Turkish sample supporting acclimation-compensation hypothesis. Findings were discussed in the light of relevant literature and characteristics of the samples, recent developments in Central Asia, and acculturation issues. The study has contributed to the existing literature on the cross-cultural validation of relationship between culture and value conceptualizations using student samples from rarely examined cultures.

Keywords: Value types, value dimensons, culture dimensions, Post-communist Turkic Countries.

ÖZ

DEĞERLER VE KÜLTÜR ARASINDAKİ İLİŞKİ: ORTA ASYALI VE TÜRK ÜNİVERSİTE ÖĞRENCİLERİNİN KARŞILAŞTIRILMASI

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Eylül 2006, 89 sayfa

Bu çalışmanın amacı, (1) kültür ve değer kavramlar arasındaki ilişkiyi, (2) Türkiye'de öğrenim görmekte olan Komünizm-sonrası Türki Cumhuriyetler' den gelen üniversite öğrencileri ve Türk üniversite öğrencilerinin değer yapıları arasındaki farklılıkları ve (3) Triandis' in *kültür* kavramı ile Schwartz' ın *değer* kavramı arasındaki ilişkiyi araştırmaktır. Araştırmanın örneklemi 292 Türk üniversite öğrencisi ve değişik Türk üniversitelerinde okumakta olan 299 Türki öğrenciden oluşmaktadır. Katılımcılara dikey-yatay ve bireyci-toplulukçu olmak üzere iki kültür boyutunu ölçen *INDCOL (Bireycilik-Toplulukçuluk Ölçeği)* ve temel değer türlerini ve boyutlarını ölçen *PVQ (Portre Değerler Ölçeği)* uygulanmıştır.

Kısmi korelasyon analizi (cinsiyet ve yaşın kontrol edildikten sonra) kültür ve değerler arasında beklenen ilişkilerin olduğunu göstermiştir. Yatay-toplulukçular iyilikseverlik değerine, dikey-bireyciler başarmaya ve dikey-toplulukçular ise güçle ilgili değerlere daha fazla önem verdiği bulunmuştur. İki örneklem grubunun kıyaslanmasıyla elde edilen sonuçlar, iki grubun farklı değer tiplerine farklı derecede önem verdiklerini göstermiştir. Komünizm-sonrası Türki Cumhuriyetlerden gelen üniversite öğrencileri ilişkiselliğe Türk öğrencilerine göre daha fazla, zihinsel ve duygusal özerkliğe ve eşitliğe ise Türk öğrencilerden daha az önem verdikleri bulunmuştur. Bu çalışmanın bulguları kültür ve değer kavramlarının sistematik olarak ilişkilendirilebileceğini göstermiştir. Bu ilişkilendirme üzerine bina edilen kültürel hipotezler de desteklenmiştir. Buna göre, Komünizm-sonrası Türki Cumhuriyetlerden gelen öğrenciler Türk öğrencilerine göre daha yüksek düzeyde dikey-toplulukçuluk ve daha düşük düzeyde yatay-bireycilik bildirmişlerdir. Çalışmanın tartışma bölümünde, bulgular ilgili literatür ışığında tartışılmış ve örneklem gruplarının özelliklerine, Orta Asya'daki gelişmelere ve kültürleşme literatürüyle ilgili konulara özel bir vurgu yapılmıştır. Sonuç olarak, bu çalışmanın kültür ve değer kavramları arasındaki ilişkinin kültürlerarası geçerliliğinin araştırıldığı literatüre önemli katkılarda bulunduğu söylenilebilir.

Anahtar Sözcükler: Değer tipleri, değer boyutları, kültür boyutları, Komünizm-sonrası Türki Cumhuriyetler.

To My Beloved Ones

ACKNOWLEDGEMENTS

I want to express sincere appreciation to my dear supervisor Prof. Dr. Nebi Sümer for his guidance and supportive feedback throughout this research. This work would not have been possible without his excellent ability in doing research. I would like to thank Ass. Prof. Dr. Cem Şafak Çukur and Ass. Prof. Dr. Oktay Tanrısever for participating in my examining committee and for their valuable contributions to the final draft of my thesis.

I acknowledge dear Hasan Albayrak on behalf of YURTKUR General Directorate and the directors of each YURTKUR dormitories, METU Modern Languages Department and METU Psychology Department for their assistance in administering the questionnaires.

I am grateful to Emeritus Prof. Dr. Shalom H. Schwartz for his prompt replies to my e-mails and all kind of support and guidance he provided. My dear colleague Mine Oğul, my boss Ass. Prof. Dr. Neşe Alkan, all members of Atilim University Arts Faculty and our department secretary dear Mihriban Koç deserve special thanks for their understanding and emotional support. They are the ones who shared with me the agony of thesis writing. I would like to thank Kürşad Demirutku for providing feedback for the initial version of this thesis. I owe much to my husband Serkan Gümüş, who spent sleepless nights with me. Finally, I express my deepest gratitude to my dear parents who have taught me how to struggle with difficulties and have always encouraged me to move forward.

TABLE OF CONTENTS

PLAGIARISM……... iii

ABSTRACT……... iv

ÖZ……..…… vi

ACKNOWLEDGEMENTS……...… ix

TABLE OF CONTENTS……..…. x

LIST OF TABLES…… xiii

LIST OF FIGURES……. xiv

CHAPTERS

1 INTRODUCTION……...…. 1

1.1 The Relationship between Culture and Values…….. 2

1.2 Post-communist Turkic Countries and Turkey…….. 16

1.2.1 Post-communist Turkic Countries……. 16

1.2.2 Turkey…….…….. 18

1.3 Comparison of Post communist and Turkish Values …….. 19

1.3.1 Acclimation-Compensation Hypothesis …….. 19

1.3.2 Integrating Triandis' and Schwartz's Cultural Conceptualization… 22

1.4 Overview and Hypotheses……. 29

1.4.1 Hypotheses Concerning the Differences between Post-communist Turkic and Turkish students…….. 30

1.4.2 Hypotheses Concerning the Relationships between value types/ dimensions and Vertical and Horizontal I-C…….. 30

2 METHOD…..……... 32

2.1 Participants ……..…… 32

2.2 Instruments…… 32

2.2.1 Demographic information questionnaire…… 33

2.2.2 Individualism-Collectivism Scale (INDCOL)…… 33

2.2.3 Portrait Values Questionnaire (PVQ) …… 35

2.3 Procedure…… 35

3 RESULTS…… 36

3.1 Descriptive Statistics and Group Comparisons ……. 37

3.1.1 Comparisons of Schwartz's Individual Level Value Types……... 37

3.1.2 Comparisons of Schwartz's Value Dimensions……. 38

3.1.3 Comparison of Schwartz's Value Types at the Culture Level….. 40

3.1.4 Comparison of Triandis' Vertical and Horizontal I-C……... 41

3.2 Correlations among the Variables in the Study…….. 42

3.2.1 Correlations among Schwartz's Individual and Culture Level Value Types…… 43

3.2.2 Correlations of Individual Level Value Types with Horizontal and Vertical I-C…….. 46

3.2.3 Correlation of Culture Level Value Types with Horizontal and Vertical I-C Comparison of Triandis' Individual Culture Dimensions……. 49

3.2.4 Correlations of Value Dimensions with Vertical and Horizontal I-C …….. 51

3.3 Multiple Regression Analysis……. 53

3.3.1 Value Dimensions predicting Vertical and Horizontal I-C…… 54

3.3.1.1 Value Dimensions predicting Horizontal Collectivism.. 54

3.3.1.2 Value Dimensions predicting Vertical Individualism … 55

3.3.1.3 Value Dimensions predicting Vertical Collectivism….. 56

3.3.1.4 Value Dimensions predicting Horizontal Individualism. 58

4. DISCUSSION…….. 60

4.1 Comparisons of Port-communist and Turkish Students…….. 60

4.2 Integration of Triandis' and Schwartz's Cultural Conceptualization….. 63

4.3 Relationships between value types/dimensions and Vertical and Horizontal I-C……. 65

4.4 Limitations of the Present Study and Suggestions for the Future Study. 67

4.5 Contribution of the Study…… 68

REFERENCES…….. 69

APPENDICES

A. DEMOGRAPHIC INFORMATION SHEET……. 78

B. INDIVIDUALISM-COLLECTIVISM SCALE…….. 79

C. PORTRAIT VALUES QUESTIONNAIRE……... 82

D. PORTRAIT VALUES QUESTIONNAIRE PERSON PROFILES…… 87

LIST OF TABLES

TABLES

Table 1.1 Schwartz's Value Types and Definitions 8

Table 1.2 Relationships between Triandis' culture Dimensions and Schwartz's Value Dimensions and Types 11

Table 1.3 Schwartz's Culture and Individual Level Value Types 24

Table 1.4 The links between Schwartz' Value Dimensions, Individual and Culture Level Value Types 26

Table 1.5 Triandis' vertical and horizontal I-C and Schwartz's Individual and Culture Level Value Types 28

Table 2.1 Reliabilities for Each Subscale 34

Table 3.1 Comparison of Value Types across Groups..... 37

Table 3.2 Comparison of Value Dimensions across Groups 39

Table 3.3 Comparison of Value Types at the Culture Level..... 40

Table 3.4 Comparison of Triandis' Culture Dimensions..... 42

Table 3.5 Correlation within and between Culture level Value types and Individual Level Value types (For Post Communist and Turkish samples)..... 44

Table 3.6 Correlation of Individual Level Value Types with Horizontal and Vertical I-C 47

Table 3.7 Correlation of Culture Level Value Types with Horizontal and Vertical I-C 50

Table 3.8 Correlation of Value Dimensions with Horizontal and Vertical I-C ... 52

Table 3.9 Value Dimensions predicting Horizontal Collectivism 54

Table 3.10 Value Dimensions predicting Vertical Individualism..... 55

Table 3.11 Value Dimensions predicting Vertical Collectivism 57

Table 3.12 Value Dimensions predicting Horizontal Individualism 58

LIST OF FIGURES

FIGURES

Figure 1.1 Theoretical model of structure of relations among 10 value constructs 10

Figure 1.2 Schwartz's Culture-level Value Types and Values ……12

Figure 1.3 Spatial Configuration of Cultures along Value Dimensions 15

CHAPTER I

INTRODUCTION

In social psychology, cross-cultural differences and similarities and the studies of their implications have gained increased attention. This is extensively considered to be a natural outcome of globalization (Inglehart, 2000). Almost every individual from all levels of social status in all societies have begun to experience an immense intercultural interaction due to globalization and new "information age". This new trend inevitably influences fundamental cultural structures and traditional values and life styles.

Students in almost all societies experience more intercultural interactions than the rest of a given society. Especially, number of students who choose to study abroad has risen steadily in the late 20th century. Turkey is one of those countries that accept foreign students mainly from other Post-communist Turkic Countries (Central Asian Countries), such as Turkmenistan, Kazakhstan, Kyrgyzstan, Uzbekistan and Tajikistan. Until 1999, more than 16.000 Central Asian students studied in Turkey and the number is growing year by year (Demirel, 1999). The common Turkic historical background of Central Asia and Turkey seems to be the main motivating factor underlying students' intention in choosing Turkey.

With a special attention paid to comparing Post-communist Turkic and Turkish students, the first purpose of this study is to investigate the relationship between value types and culture dimensions. The discussion of this part will be based on the arguments and proposals introduced by Triandis (1995, 1996). Secondly, the values and cultural properties of Turkish students and students from Post-communist

Turkic Countries who share a number similarities as well as differences historically will be compared. Schwartz and his colleagues' (Schwartz & Bardi, 1997; Schwartz, Bardi, & Bianchi, 2000) acclimation-compensation hypothesis will be introduced and a new hypothesis which is based on the integration between Schwartz's value types and Triandis' culture dimensions will be employed in comparing cultures.

In the first part of the introduction past literature on the relationship between culture and values will be reviewed. In the second part, Turkey and Post-communist Turkic Countries and the structure of values in these countries will be discussed, and in the last part, Schwartz and his colleagues' (Schwartz & Bardi, 1997; Schwartz et al., 2000) acclimation-compensation hypothesis will be summarized and the aims of this research will be introduced.

1.1 The Relationship between Culture and Values

‘‘Culture is a fuzzy construct.’’ (Triandis, Bontempo, Villarel, Asai, & Lucca, 1988, p.323). Although several definitions of culture have been coined by different researchers, there is no single agreed upon definition. Hofstede (1984) defined culture as "…the collective programming of the mind which distinguishes the members of one category of people from another" (p.51). Linton (1945) emphasizing that culture is a transmitted structure and defined culture as "…a configuration of learned behaviors and results of behavior whose component elements are shared and transmitted by the members of a particular society" (p. 32).

Despite the great variety in definitions of culture, most of them converged in some shared properties such as, "culture is created by people", "passed on to next generations", "shared by the other people", and "it shapes the behavior".

In psychology, culture and classifying cultures according to different dimensions became popular after Hofstede's (1980) cross-cultural study of IBM employees' value preferences. A factor analysis of correlations among answers given to the

questions across countries yielded four factors: *power distance (collectivism)*, *uncertainty avoidance*, *individualism*, and *masculinity* (see Triandis, 1995).

Among Hofstede's (1980) four dimensions, individualism and collectivism (I-C) are undoubtedly the most investigated cultural syndromes (see Triandis, 1995). The essential difference between individualism and collectivism is with respect to the concept of self. In individualist cultures, the definition of the self is independent whereas in collectivist cultures, the definition of the self is interdependent (Markus & Kitayama, 1991; Triandis, 1995).

Triandis (1995) as one of the pioneering scholars in cultural psychology has systematically conceptualized different aspects of individualism and collectivism. According to him, individualism-collectivism must be used at the cultural level and its counterpart, Idiocentrism- Allocentrism, must be used at the psychological level (Triandis, Leung, Villareal, & Clack, 1985). As described by Triandis and his colleagues, the underlying meaning of individualism and of idiocentrism is giving precedence to personal goals over the goals of the in-group. Individualist cultures put emphasis on values that work for the self by making the self "feel good", notable, and independent. The underlying meaning of collectivism and of allocentrism is giving priority to in-group goals over personal goals. Moreover Collectivist cultures or the *residents of those cultures* (Triandis, 1994) stress the values that make them serve to in-group goals by undermining the importance of their personal goals for the sake of safeguarding the in-group integrity, interdependence of members and harmonious relationships (Triandis, 1989; Triandis, 1994; Triandis, Bontempo, Villareal, Asai, & Lucca, 1988).

Recently, researchers have suggested that there is a need to take a closer look at various aspects of I-C not only between cultures but also within cultures (Kağıtçıbaşı, 1997; Kim, 1994; Leung & Brown, 1995). Kağıtçıbaşı (1987) criticized the insufficiency of individualism-collectivism dimension:

> Given the wealth of evidence on the coexistence of competitive and cooperative tendencies on the one hand and individual strivings and

> group loyalties on the other, it is curious that the bipolar one-dimensional conceptualization (of individualism-collectivism) is so all-encompassing. This tendency may stem from a Euroamerican obsession with individualism, stressing it as the ideal/dominant pattern with which alternative orientations are contrasted. (Kağıtçıbaşı, 1987, p.95)

As Kağıtçıbaşı (1987) claimed, I-C dimensions have considerable shortcomings although these constructs have enjoyed great attention and gained approval while conceptualizing cultural differences and similarities. According to her, all cultures need to be studied with a broader scope. Kağıtçıbaşı (1997) also noted that this dimension may reflect a basic human need for both dependence and interdependence, and these two needs may coexist.

Moreover, other researchers criticized the uniformity assumption of this dimension: Reference to individualistic and collectivistic cultures gives the impression that members of a particular society are homogeneously individualistic or collectivistic which is not the actual situation (Kashima, 1987; Sinha & Tripathi, 1994).

Similarly, Imamoglu (1987, 1998) claimed that these conceptualizations may represent a unique balanced combination that is labeled as ‘interdependence model of human development’. Imamoglu (1987) indicated that child socialization in Turkey was characterized by a trend toward *agentic interdependence* (task related independence together with relatedness) rather than independence and separation, as in the individualistic Western societies. Therefore, people are assumed to have natural tendencies for both differentiation and integration.

Considering conceptual and empirical limitations and critiques of commonly used constructs of individualism and collectivism, Triandis (1995) and Singelis, Triandis, Bhawuk, and Gelfand (1995) have reconceptualized them and coined vertical and horizontal dimensions for the I-C conceptualization. The vertical dimension was characterized by a sense of service to the in-group, a major emphasis on doing one’s duty, and an approval of the advantage of inequality and status. The horizontal

dimension included a sense of social unity and oneness with members of the in-group and appraisal of similarity on most characteristics across persons. For instance, vertical collectivists and horizontal collectivist people tend to perceive themselves as a part of a group, but the former consent inequalities, whereas the latter emphasizes equality (Singelis et al., 1995).

Cultural properties can also be expressed in the priorities people give to their evaluations (Schwartz, & Bardi, 1997). These evaluations are expressed in basic *values* which are defined as what people believe good or bad, what they think should and should not be done, what they hold to be desirable or undesirable (Rokeach, 1973; Zavalloni, 1980; Schwartz, 1994).

As Hofstede (1980, 1991) and Smith and Schwartz (1997) boldly put that values are at the very heart of culture. However, the definition and operationalization of values have been always a problem. Bem (1970) notes that values are, like attitudes, basically evaluative; in contrast to attitudes, they are few in number and more central. According to Rokeach (1973), ‘‘a value is a durable belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or reverse mode of conduct or end-state of existence. Moreover, a value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance’’ (p.5). In addition, Schwartz (1992; 2006; in press) argued that values are beliefs, related to desirable goals or behaviors, they go beyond specific situations, serve as standards or criteria for selection or evaluation of behavior and events and they are ordered by relative importance. Values, defined in this way, differ from attitudes mainly in their generality or abstractness and in their hierarchical ordering by importance (Schwartz, 1992; 2006).

The studies concerning values progressed in the twentieth century at the crossroads of philosophy, anthropology, sociology, and psychology (Feldman, 2003). Several measurements were developed so far some of which will be covered here. The first widely used measurement of values was developed by Allport, Vernon, and Lindzey (1960) (preliminary work about this measurement was published in 1931). Their

study aimed at tapping six broad value orientations based on ideal types of people: the theoretical person, the economic person, the aesthetic person, the social person, the political person, and the religious person. As Feldman argued (2003), this measurement was based on the work of Spranger, *Types of Men* (1928). Until 1970s, this measure was extensively used.

Secondly, Morris (1956) published another measure based on 13 ways ‘‘to live” presented as long explanations that were rated on the basis of how much each subject liked or disliked each explanation. Morris reduced the information in the 13 explanations to five basic factors: 1- social restraint and self-control, 2-enjoyment and progress in action, 3- withdrawal and self-sufficiency, 4- receptivity and sympathetic concern, and 5-self-indulgence.

Thirdly, Kluckhohn and Stodtbeck (1961) developed The Variations in Value Orientations measurement (cited in Feldman, 2003). They conducted structured interviews to find out the five broad value orientations defined by the following questions: “what is the character of innate human nature? What is the relationship of man to nature? What is the temporal focus of human life? What is the modality of human activity? What is the modality of man’s relationship to other man?” (Kluckhohn, & Stodtbeck, 1961, p.11).

Apart from the historical developments in value measures, one of the most recent theorists, Rokeach (1973) aimed at understanding all of the major values that exist across human cultures rather than focusing on single values. He maintained the existence of a system of values and developed a measure which was actually a combination of two measures measuring *terminal* and *instrumental* values. Instrumental values referred to modes of conduct while terminal values involved end-states of existence. Each measure included a list of 18 values with each value given a short one- or two-word label with a further clarification in parenthesis; e.g. freedom (independence, free choice). Afterward, subjects were asked to arrange them in the order of importance. Rokeach’s studies inspired many subsequent value theorists such as S. H. Schwartz (Schwartz & Bilsky, 1987, 1990).

Similar to Rokeach (1973), Schwartz (1992) also believed about the existence of a system of values and searched for it throughout his life. He argued that "*values* represent, in the form of conscious goals, three universal requirements of human existence to which all individuals and societies must be responsive to: needs of individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups." (p.4). Schwartz built a comprehensive theory of values specifying these needs. Schwartz's (1992) value measurement which was called as Schwartz Value Survey (SVS) included 56 individual value items and it was translated into 46 languages (Schwartz, 1992, 1994, in press). The revised 57-item version (Schwartz, 1994) dropped one item and that was frequently misunderstood and added two. Afterwards, Schwartz has categorized these individual items under 10 value types. Those value items (provided in parentheses below) and value types are as follows (Schwartz, & Huismans, 1995, p.90):

Table 1.1 Schwartz's Value Types and Definitions

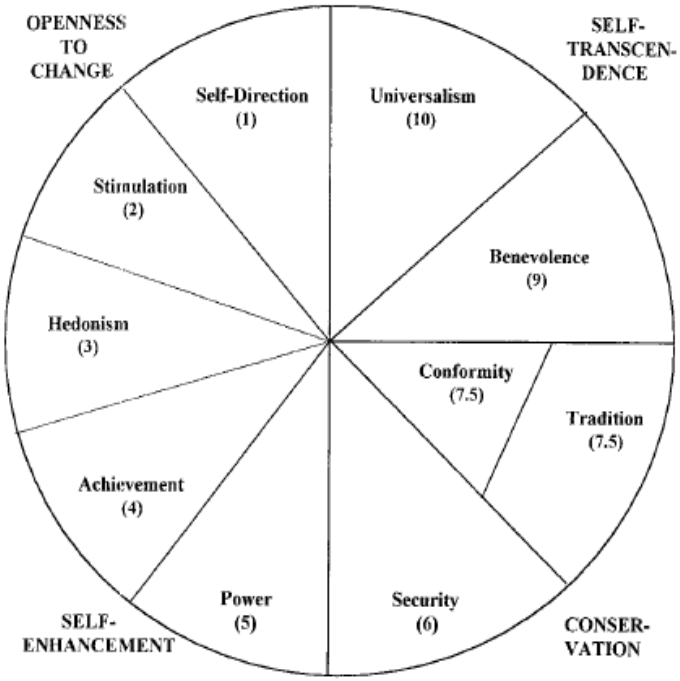
	Value Type	Definition and Sample Items
1.	Hedonism	Pleasure and sensuous gratification for oneself (pleasure, enjoying self, self-indulgence)
2.	Stimulation	Excitement, novelty, and challenge in life (daring, a varied life, and exciting life)
3.	Self-direction	Independent thought and action-choosing, creating, exploring (freedom, independent, choosing own goals, creativity, curious) (self-respect)
4.	Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature (broad-minded, social justice, equality, a world at peace, a world of beauty, unity with nature, protecting the environment, wisdom)
5.	Benevolence	Preservation and enhancement of the welfare of people with whom one is in frequent personal contact (helpful, honest, forgiving, loyal, responsible) (true friendship, mature love)
6.	Tradition	Respect, commitment, and acceptance of the customs and ideas that Traditional culture or religion provide (humble, devout, respect for tradition, moderate, accepting my portion in life) (detachment)
7.	Conformity	Restraint of actions, inclinations, and, impulses likely to upset or harm others and violate social expectations or norms (obedient, politeness, honoring parents and elders, self-discipline)
8.	Security	Safety, harmony and stability of society, of relationships, and of self (national security, social order, family security, clean, reciprocation of favors) (sense of belonging, healthy)
9.	Power	Social status and prestige, control or dominance over people and resources (social power, authority, wealth, preserving my public image) (social recognition)
10.	Achievement	Personal success through demonstrating competence according to social standards (successful, capable, ambitious, influential) (intelligent)

Source: Schwartz, S.H., & Huismans, S. (1995). Value priorities and religiosity in four Western Religions. *Social Psychology Quarterly, 58,* 88-107.

Schwartz (1992) represented these value types on two dimensions for individual level analysis (See Figure 1). The first bipolar dimension portrayed openness to change (self-direction and stimulation) on one pole and conservation (security, conformity, and tradition) on the other. The second opposition illustrated self-enhancement (power and achievement) on one pole and self-transcendence (universalism and benevolence) on the other. Hedonism value type is related to both to openness to change and self-enhancement.

Openness to change to conservation dimension reflected a conflict between emphases on own independent thought and action and favoring to change versus passive self-restriction, preservation of traditional practices, and protection of stability. The second dimension opposes self-transcendence to self-enhancement. Self-transcendence is an orientation toward the welfare of others (priority of interests above one's won), whereas self-enhancement is an orientation toward self-interest (priority of individual interest) (Schwartz, 1992, 1994). The figural expression of value types and dimensions are as the following:

Figure 1.1 Theoretical model of structure of relations among 10-value constructs.



Source: 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. *Journal of Cross-cultural Psychology, 32, 5,* 519-542.

Triandis (1995, 1996) has suggested that parallels can be drawn between vertical individualism, vertical collectivism, horizontal individualism, horizontal collectivism and Schwartz's (1992) value dimensions. According to him, Schwartz's (1992) openness to change versus conservation dimension corresponds to individualism versus collectivism dimension; whereas self-enhancement versus self-transcendence dimension corresponds to vertical versus horizontal dimension. Thus, both vertical collectivists and horizontal collectivists place higher emphasis on values concerning conservation, which are the preservation of tradition, following the majority and safety seeking. In contrast, both vertical individualists and horizontal individualists place higher emphasis on values concerning openness to change, such as adopting self-chosen directions and goals, and seek satisfaction of desires. Table 1.2 summarizes these relationships:

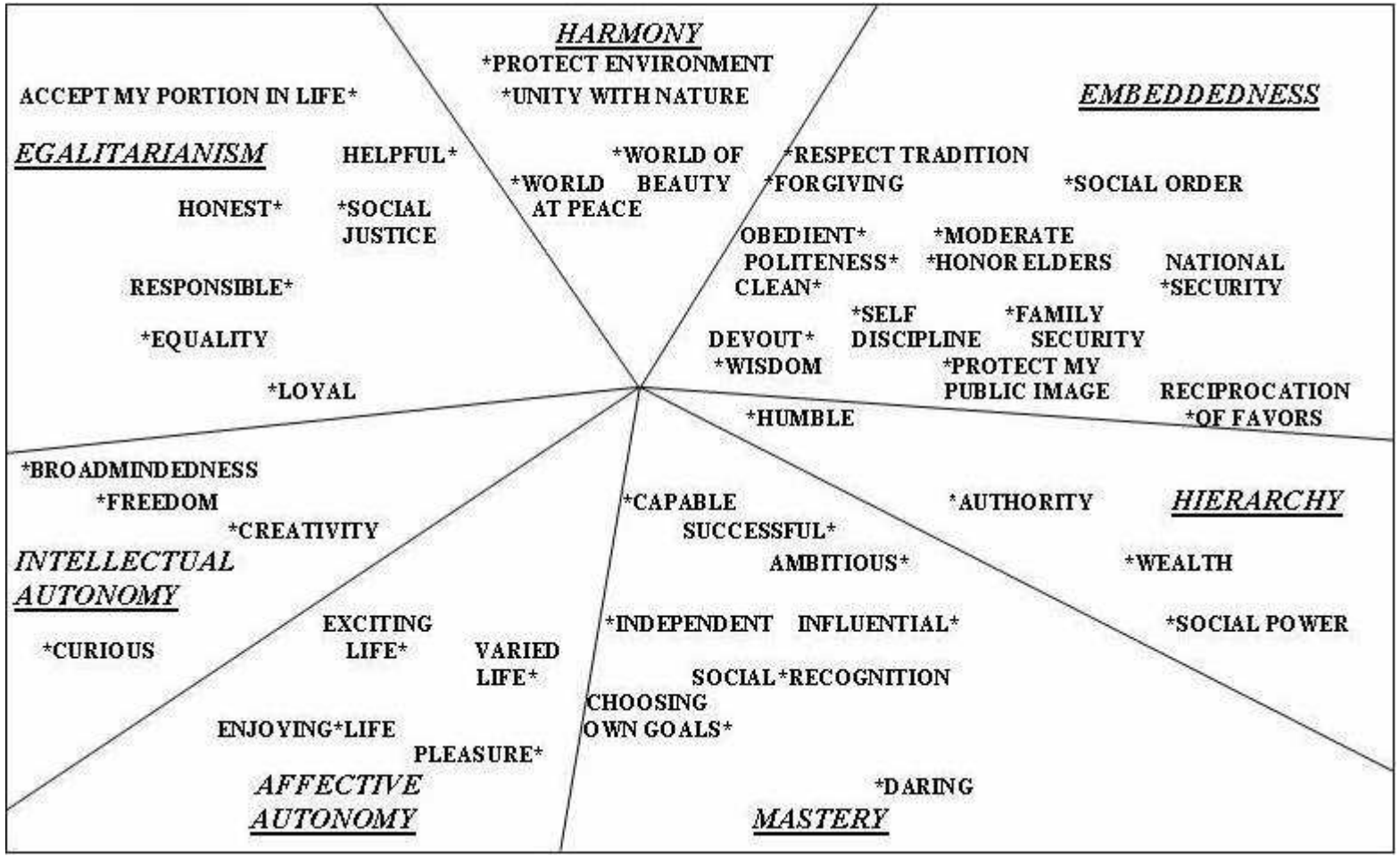
Table 1.2 Relationships between Triandis' Culture Dimensions and Schwartz's Value Types and Dimensions

Triandis' Culture Dimensions	Schwartz's Value Dimensions	Schwartz's Value Types
Individualism	Openness to change	Stimulation, Self-direction, Hedonism
Collectivism	Conservation	Tradition, Security, Conformity
Verticalism	Self-enhancement	Power, Achievement, Hedonism
Horizontalism	Self-transcendence	Universalism, Benevolence

Triandis (1995, 1996) also put forward more specific relations between value types and his concept of horizontal and vertical I-C. According to him, firstly, vertical individualists will prioritize *achievement*; secondly, vertical collectivists will prioritize *power*; thirdly, horizontal individualists will prioritize *universalism* and lastly, horizontal collectivists will give priority to *benevolence*.

Together with individual level categorization, in order to compare cultures Schwartz (1994) has thought about the necessity of a comprehensive set of value types which can be called as *value types at cultural level.* For this purpose, the next categorization of values was proposed by Schwartz (1994) and this categorization draws 7 types of values on 3 dimensions. Figure 1.2 represents these value types and relevant values.

Figure 1.2 Schwartz's Culture-level Value Types and Values



Source: Schwartz, S.H. (2004). Mapping and interpreting cultural differences around the world. In H. Vinken, J. Soeters, & P. Ester (Eds.), *Comparing Cultures, Dimensions of Culture in a Comparative Perspective* (pp. 43-73). Leiden, The Netherlands:Brill.

Prior to the detailed discussion about these value categorizations, it should be emphasized that Schwartz uses the same items to measure individual and culture-level models; yet, the only differences were the value types used for each models.

The first dimension is embeddedness-autonomy dimension. This basic issue is the nature of the relation between the individual and the group. Cultures at the embeddedness pole view the person as a unit who is embedded in the collectivity and who find meaning in life largely through relationships with members of in-groups. Embeddedness values highlight the importance of status quo, modesty, and restraint of actions. Therefore, they are functional in preventing tendencies which might disrupt the solidarity of the group or the traditional order. Example values that are used as indicators of this value type include social order, respect for tradition, family security, and honoring parents and elders (Schwartz, 1994; Schwartz, 1999; Schwartz, 2004; Schwartz, & Bardi, 1997). In contrast, autonomy-pole cultures conceptualize the individual as an autonomous unit who finds meaning in his or her own uniqueness, who freely seeks to put across his or her own internal attributes (preferences, feelings, traits), and who is encouraged to do so. It is likely to distinguish two types of autonomy values, one referring to feelings and emotions and the other referring to ideas and thought: intellectual and affective autonomy. *Affective* autonomy values stress on promoting and protecting the individual's independent pursuit of affectively positive experience. Specific values related to this dimension are pleasure, exciting life, enjoying life. *Intellectual* autonomy values emphasize promoting and protecting the independence of ideas as well as the rights of the individual to pursue his or her own intellectual directions. The values related to this dimension are curiosity, broadmindedness and creativity (Schwartz, 1994; Schwartz, 1999; Schwartz, 2004; Schwartz, & Bardi, 1997).

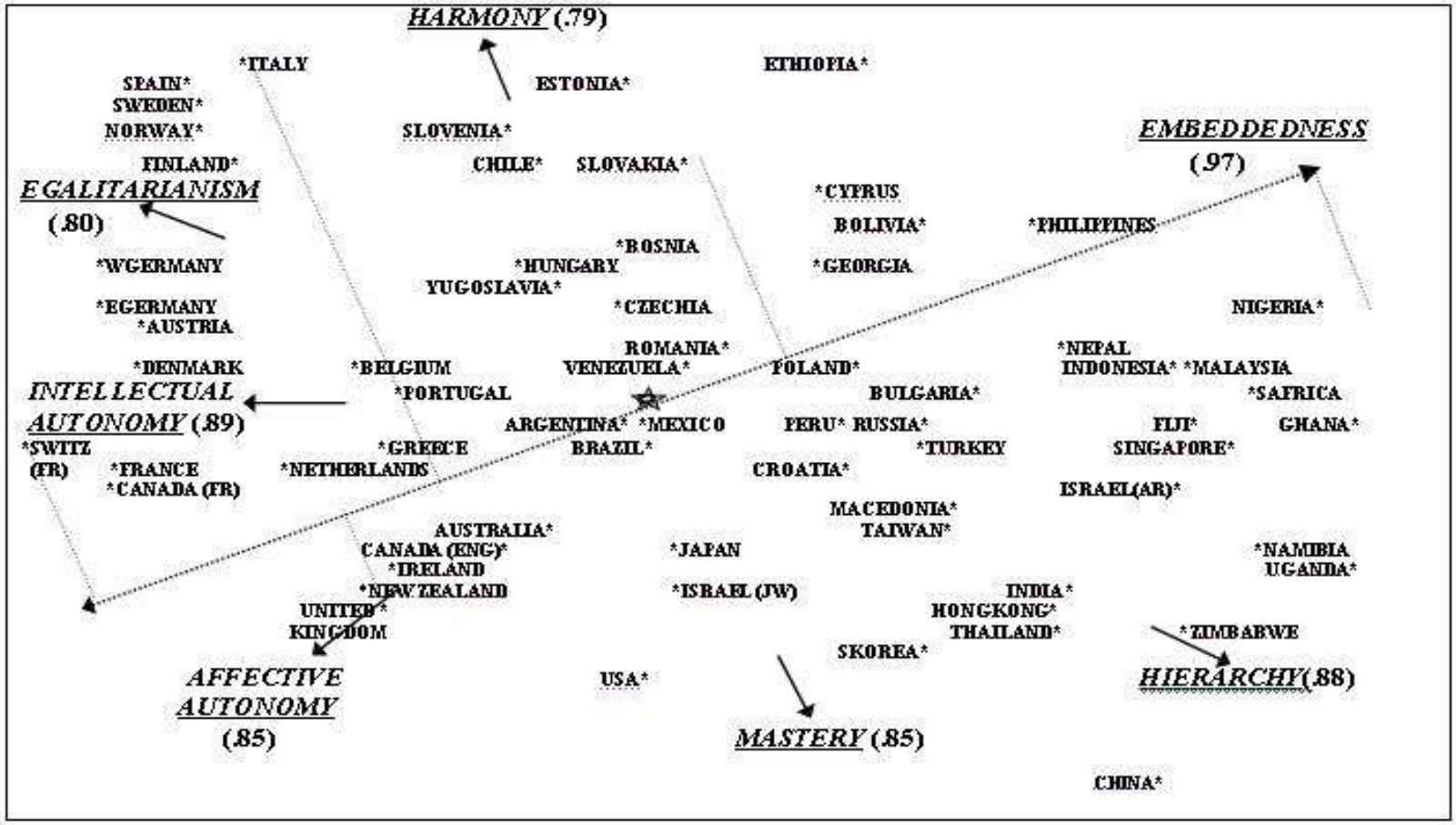
The second dimension is labeled as hierarchy-egalitarianism dimension. This issue that all societies are confronted with is how to guarantee responsible social behavior that preserves the social structure. That is to say, people must be encouraged to consider the welfare of others, to coordinate with them and to manage their interdependencies. One resolution for this issue is power differences. It relies on hierarchical systems of ascribed roles. People are socialized to accept these roles.

Therefore, hierarchy values emphasize the legitimacy of hierarchical allocations of fixed roles and of resources. Example values are social power, humility, authority and wealth. On the contrary, egalitarianism requires individuals to recognize that they have shared interests that can serve as bases for voluntary agreements to collaborate. It depicts others as trustworthy and dependable with whom contractual relations can securely be negotiated. Egalitarianism values highlight transcendence of selfish interests in favor of voluntary commitment to put forward the welfare of others. Representative specific values of this type are equality, social justice, freedom and responsibility (Schwartz, 1994; Schwartz, 1999; Schwartz, 2004; Schwartz, & Bardi, 1997).

The last dimension is called mastery-harmony dimension. It is concerned with the relation of human being to the surrounding natural and social environment. One response accessible to societies is to fit harmoniously into the world, accepting it as it is and trying to maintain rather than to change or exploit it. Thus, the harmony pole is made up of values such as unity with nature, protecting the environment and world of beauty. The opposite pole is mastery pole, which is characterized as exploiting and changing the world, bending it to our will and employing control. According to cultures which emphasize mastery over harmony values, world is an object to master in order to foster personal and group interests. Example values are ambition, success and daring (Schwartz, 1994; Schwartz, 1999; Schwartz, 2004; Schwartz, & Bardi, 1997).

Schwartz (2004) has compared 67 nations including Turkey in terms of the above mentioned culture-level classification of values and created the following *map*. The map from Schwartz' is given in Figure 1.3.

Figure 1.3 Spatial Configurations of Cultures along Value Dimensions



Source: Schwartz, S.H. (2004). Mapping and interpreting cultural differences around the world. In H. Vinken, J. Soeters, & P. Ester (Eds.), *Comparing Cultures, Dimensions of Culture in a Comparative Perspective* (pp. 43-73). Leiden, The Netherlands: Brill.

As can be seen from the map, Turkey, Bulgaria and other Eastern European Post-communist countries were represented in this map. However, none of the Post-communist Turkic Countries were included in this extensive study. Therefore, one of the aims of the present study is to obtain preliminary information about the value structure of Post-communist Turkic Countries, and comparing them with Turkey using student samples. Following section gives brief background information about these countries prior to discussing the value differences among them.

1.2 Post-communist Turkic Countries and Turkey

In this section, general information about the history, social structure and values of Post-communist Turkic Countries and Turkey will be discussed.

1.2.1 Post-communist Turkic Countries

As derived from Gleason's (1997) lines, Post-communist Turkic Countries (mainly Central Asian Countries) are very similar from various points of views:

> Geography, history, language, and culture had closely linked the societies of Central Asia. Present-day Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan shared common languages, historical traditions and *values* (italics added) in a way that bound them together as inheritors of common cultural traditions. (p.9)

Post-communist Turkic Countries share common characteristics, however, there are still some differences among them (Capisani, 2000). Uzbeks were considered to be the promoters of Perso-Islamic culture (Bikzhanova, Zadykhina, & Sukhareva, 1974). Turkmens, living in the West Central Asia, were called as the Western Turks and were related to Ottoman Turks and Azerbaijanis (Manz, 1994). Kazakhs

continued a fundamentally a nomad life, far-away from the centers of Islamic learning (Khazanov, 1992; Hudson, 1964). Kyrgyz society is another nomadic group in the hills of the T'ien Shan. They lacked a dominant supra-tribal organization and were usually divided (Manz, 1994). Finally, Tadjiks were known as the urban and agricultural population of settled Iranians. In majority, they consisted of artisans, merchants, and religious activists. By the 19th century, large numbers of them had become sedentary Turks, had united with this group, and most had become Turkic speaking or bilingual (Khazanov, 1992; Manz, 1994).

Starting from the October Revolution in 1917, residents of these Central Asian nations confronted with Communism and the communist rule has ended with the dissolution of Union of Soviet Socialist Republics (USSR) in 1991. Following the dissolution, former republics of USSR declared their independence and started to adopt the most contemporary political, cultural, and social values such as capitalism, representative democracy, liberal economy and separation of legislative, executive, and judiciary powers. Nonetheless, to what extent they could be successful in implementing these reforms and contemporary values and to what extent they could detach from the impacts of the communist experience has been widely discussed in political science, international relations, history, sociology, and social psychology literature.

The value structure of Post-communist Turkic Countries has not been examined in the past research. Therefore, possible similarities and differences Post-communist Turkic countries and Turkey will be investigated on the basis of their value structures However, there is only one widely discussed (acclimation-compensation) hypothesis about the possible impacts of communist regime on value structure which was proposed by Schwartz and his colleagues (Schwartz, & Bardi, 1997; Schwartz et. al., 2000). This hypothesis will be introduced after discussing the background information about Turkey

1.2.2 Turkey

Turkish Republic was founded in the 29th October1923 after the collapse of Ottoman Empire. After the foundation, especially during Atatürk' s (1923-1938) presidency period, modernizing developments and reforms took place in political, social, legal, cultural and economical life. These reforms were very influential in reshaping the value structure of the people. Detailed information of the reforms which took place could be found within the databases of Turkish Ministry of Culture (2006).

Moreover, Turkey positioned between Europe and the Middle East with a population of 72 million, can best be characterized as in transition from a rural, agricultural, patriarchal society to an increasingly urbanized, industrialized, and egalitarian one. However, these dramatic transitions did not undergo equally in every part of the society or in every aspect of social functioning, and it is common to find a duality of both traditional and modern values and attitudes within and among individuals (Abadan, 1964; Wasti, 2003).

The most recent and widespread changes has started in 1970s and reached its peak during the Turgut Özal's presidential period, 1980s, under the effect of world wide liberalization movements (Basaran, 2004; Imamoglu, & Karakitapoglu-Aygün, 1999; Imamoglu & Karakitapoglu-Aygün, 2002). There appeared a trend to attribute relatively more importance to individualistic values. This tendency was more evident when generation differences were taken into consideration. The students of 1970s attached more importance to individualistic values, whereas their parents considered socio-cultural-normative values to be more noteworthy (Imamoglu, & Karakitapoglu-Aygün, 1999).

As a result, more individualist orientation is expected to be found in the Turkish sample compared to Central Asians. Especially, intellectual/affective autonomy, mastery and egalitarianism have higher importance in Turkey together with embeddedness and hierarchy but not being as important as they are in Post-communist Turkic Countries. These value types will characterize Turkish people.

In the last section, in order to reflect on the possible impacts of communist regime over Central Asians' value structure, acclimation-compensation hypothesis will be discussed.

1.3 Comparison of Post-communist and Turkish Values

In this section, for comparing Post-communist and Turkish values, two theoretical approaches will be considered. The first one is Schwartz and his colleagues' (Schwartz, & Bardi, 1997; Schwartz et al., 2000) acclimation-compensation hypothesis and the second was the hypothesis derived from the integration of Schwartz's (1994) culture level value types and Triandis' (1995, 1996) culture dimensions.

1.3.1 Acclimation-Compensation Hypothesis

One of the objectives of the present study was to portray a cross-national comparison of Post-communist Turkic students and Turkish students in terms of their basic values. It is attempted to identify if and how the experience of living under communist regimes might have affected the basic value structures of Post-communist Turkic students sample in comparison with value structures of Turkish students. As Schwartz and his colleagues (Schwartz, & Bardi, 1997; Schwartz et al., 2000) proposed, two key procedures through which basic value structures may have been influenced by communism: direct *indoctrination* of people in communist principles and *adaptation* of people to the life conditions created by communist regime.

For long years, residents of Central Asia experienced the political education of communist ideology but this attempt was only partially successful according to most

experts since it produced reactions against the regime and its symbols and even it depleted the core values propagated by communist ideology (Haghayeghi, 1995; Gleason, 1997; Tishkov, 1997; Carr, 1969; Pipes, 1997; Roy, 2000; Barghoorn & Remington, 1986).

Although fighting against New Communist Regime's policies and attempts, people were adapting to these new conditions as mentioned above by developing a set of skills and attitudes that allowed them to survive under such circumstances (Kohak, 1992). In a way, as Schwartz and his colleagues (1997, 2000) argued, they built a set of value priorities that *acclimated* to life facts or that *compensated* for its deprivations. On the one hand, *acclimation* means to raise the importance of values that are readily available and to lower the importance of those whose pursuit is hindered (such as the importance of hierarchy will be higher compared to value types like autonomy and mastery, since hierarchy was fostered but autonomy and mastery were suppressed), on the other hand, c*ompensation* operates for the deprived needs and values mainly concerned with material welfare and security. The deprivation of these elements in one's life, such as autonomy and mastery, increases the strength of their recovery.

The communist regimes, as common to all totalitarian regimes, demanded their citizens to conform to the superiors in all spheres of life; political, social, educational, and economic. Punishment for disobedience was frequent. Performing acts or expressing opinions that were not overtly approved was risky. People avoided taking any initiatives or risks, refrained from offering suggestions or criticisms and attached minimally to their superiors (Marody, 1988; Kohak, 1992).

In addition, close supervision, strict rules, and the suppression of initiative weaken autonomy values (Kohn, & Schooler, 1983). Therefore, as Schwartz and his colleagues (1997, 2000) propose, these apply more to the intellectual autonomy values such as curiosity and creativity whose expression was not approved. This also applies to affective autonom*y* values like exciting life, pleasure and enjoying life. Unable to pursue autonomy values, people were likely to adapt by reducing their

importance which was the main argument of acclimation hypothesis. Mastery values possibly suffer from the similar fate

Quite the reverse, as Schwartz and his colleagues claim (1997, 2000), people are likely to attribute greater importance to the values such as embeddedness and hierarchy that could help to adjust to this limiting and hazardous environment. As previously mentioned, embeddedness requires the values such as modesty and restraint of actions and tendencies that might disturb the existing order. By pursuing such values people could avoid conflict with superiors and guarantee more predictability in their lives. Additionally, *compensation* for the sense of insecurity yielded by dangerous and unpredictable circumstances might increase the importance of the security aspect of embeddedness values. Moreover, to live comfortably in settings organized in an authoritarian manner, people must also come to view hierarchical distribution of roles as legitimate so that they could more easily justify their actions and find meaning in their lives by raising the importance of such hierarchy values as authority, social power and modesty .

Close scrutiny is accompanied by the demands for conformity under communist regimes (Kohak, 1992). The necessity for scrutiny led to prevalent usage of spies- they could be your fellow workers, fellow students, or any other unofficial sources who could report on failures. These in turn produces suspicion among people and a diminished level of interpersonal trust (Boski, 1994).

A possible result of reduced interpersonal trust caused the undermining of egalitarian values. Directing one's life according to egalitarian values such as equality, justice, and honesty makes little sense when there is little ground to expect others to reciprocate and there is always the risk of being exploited. Therefore, egalitarianism is expected to be low in the cultures under investigation which is just vice versa of what communist ideology saying in origin (Almond, 1983). Lack of personal trust makes it better to avoid too much openness in relations with others and to rely upon established norms, roles, and expectations. People may therefore have increased the importance they attribute to embeddedness and hierarchy values. Still, within narrow solidary groups of close friends and family, interpersonal trust

generally persisted. It was therefore critical not to disturb these relationships (Schwartz, & Bardi, 1997; Schwartz et el., 2000).

Under Communist regimes paternalism in the social and economic spheres was also relevant issue to include (Feher, 1982). Paternalism furthers passivity, loss of ambition, and loss of interest in the political process. It is expected that states would provide people with jobs, basic accommodation, and an adequate standard of living. Hence, as Schwartz and his colleagues (1997, 2000) claim, by fostering passivity and lack of ambition, paternalism might undermine mastery and intellectual autonomy values.

Communist countries also failed to reward the people for their effort or excellence. The criteria for rewards were often seen as incomprehensible. As a result people's motivations to strive, to innovate and to develop their unique ideas and abilities were undermined. Therefore, citizens adjusted to this environment by developing a preference for equality of reward, not considering of the quality of inputs (Marody, 1988).

All in all, according to this hypothesis, post-communists are expected to attribute *more* importance to embeddedness and hierarchy values, and *less* importance to intellectual autonomy, affective autonomy, egalitarianism, and mastery values.

1.3.2 Integrating Triandis' and Schwartz's Cultural Conceptualization

Considering their upper level cultural assumptions, Schwartz's (1992) individual level value types, Schwartz's (1994) culture level value types and Triandis' (1995, 1996) vertical and horizontal I-C can be cross-fertilized to see if there are some systematic associations between cultural dimensions and values.

The associations between Schwartz's individual and culture level value types will be based on Portrait Values Questionnaire (PVQ) which is a new measure of value

types (see *method* section, Appendix C and Appendix D for detailed information of this scale) (Schwartz, Melech, Lehman, Burgess, Harris, & Owens, 2001). The following set of relationships among these items would be drawn according to the information conveyed through personal communication with S. H. Schwartz (June, 2006). As he suggested the following values are associated with both individual level and culture level value types at the same time (See Table 1.3).

Table 1.3 Schwartz's Culture and Individual Level Value Types

CULTURE LEVEL VALUE TYPES	INDIVIDUAL LEVEL VALUE TYPES and VALUES
EMBEDDEDNESS	SECURITY (Family security, National Security, Clean, Health, Social Order) + CONFORMITY (Obedient, Protecting Public Image, Honor Elders, Politeness) + TRADITION (Moderate, Devout, Respect Tradition)
HIERARCHY	POWER (Wealth, Authority, Social Power/ Influential)
MASTERY	ACHIEVEMENT (Capable, Successful, Ambitious, Daring)
AFFECTIVE AUTONOMY	HEDONISM (Pleasure, Enjoying Life, Pleasure) + STIMULATION (Exciting Life, Varied Life, Exciting life)
INTELLECTUAL AUTONOMY	SELF-DIRECTION (Creativity, Curious, Freedom)
EGALITARIANISM	UNIVERSALISM (Equality, Wisdom, Social Justice) + BENEVOLENCE (Helpful, Loyal, True Friendship)
HARMONY	UNIVERSALISM (Protect Environment, World At Peace, Unity With Nature)

As can be seen in Table 1.3, individual values can be integrated into cultural level values. First, twelve values consisting of three individual level (IL) values (i.e.. conformity, tradition, and security) can be categorized under single cultural level (CL) representing embeddedness. Second, three values represent hierarchy in CL and power in IL. Third, four values represent mastery in CL and achievement in IL. Fourth, two individual level values (i.e. hedonism and stimulation) can be categorized under single cultural level value type which is affective autonomy. Fifth, three values represent intellectual autonomy in CL and self-direction in IL. Sixth, six values that consist of two individual level values (benevolence and universalism) can be categorized under one culture level value type representing egalitarianism. Finally, three values represent harmony in CL and universalism in IL.

These correspondences among the value types both at individual and culture level were also evidenced in the example values given by Schwartz and his colleagues' (Schwartz, & Bardi, 1997; Schwartz et al. 2000) definitions of culture level value types: for *embeddedness,* values concerning security, tradition and conformity were given as example (clean, family security, politeness, etc.); for *intellectual autonomy,* values concerning self-direction were given as example (creativity, curiosity, etc.); for *affective autonomy,* values concerning hedonism and stimulation were given as example (enjoying life, exciting life, pleasure, etc.); for *hierarchy,* values concerning power were given as example (authority, influential, etc.); for *egalitarianism,* values concerning universalism and benevolence were given as example (equality, helpful, etc.); for *harmony,* values concerning universalism were given as example *(*protecting the environment, unity with nature, etc.) and for *mastery,* values concerning achievement were given as example (ambitions, capable, etc.). In previous studies, Schwartz's (1992) Value Survey (SVS), which included 57 items, was used in classifying cultural level value types. However, the PVQ, which has a different measurement structure, has not been used to test culture and value relationships. Therefore, the PVQ will be used in this study to examine the systematic associations between Triandis' cultural dimensions and Schwartz's values in CL. In conclusion, on the basis of the conceptual similarities between individual and cultural level of value types, following assumptions can be made:

Embeddedness would be positively associated with conformity, tradition, and security,
Hierarchy would be positively associated with power,
Mastery would be positively associated with achievement,
Affective autonomy would be positively associated with hedonism and stimulation,
Intellectual autonomy would be positively associated with self-direction,
Egalitarianism would be positively associated with benevolence and universalism,
Harmony would be positively associated with universalism.

Furthermore, Schwartz's individual and culture level value types can be grouped under the main value dimensions. As presented in Table 1.4, the four value dimensions and cultural dimensions systematically correspond to value groups in both cultural and individual levels.

Table 1.4 The links between Schwartz' Value Dimensions, Individual and Culture Level Value Types

Schwartz's Value Dimensions	Schwartz's Individual Level Value Types	Schwartz's Culture Level Value Types
Self Enhancement (Verticalism)*	Power	*Hierarchy*
	Achievement	*Mastery*
Self Transcendence (Horizontalism)	Universalism	Harmony
	Universalism Benevolence	*Egalitarianism*
Openness to Change (Individualism)	Self-direction	*Intellectual Autonomy*
	Stimulation Hedonism	*Affective Autonomy*
Conservation (Collectivism)	Tradition Security Conformity	*Embeddedness*

*: Each dimension in parentheses shows the corresponding Triandis' culture dimension.

As given in Table 1.4, as power and achievement were positively associated with self-enhancement then hierarchy and mastery are also expected to be positively associated with self-enhancement; as universalism and benevolence are positively associated with self-transcendence then egalitarianism and harmony are also expected to be positively associated with self-transcendence; as self-direction, stimulation and hedonism are positively associated with openness to change then intellectual autonomy and affective autonomy are also expected to be positively associated with openness to change; and as tradition, conformity and security are positively associated with conservation then embeddedness is also expected to be positively associated with conservation.

Furthermore, as Triandis (1995, 1996) claimed, if power is added to conservation (collectivism) values (security, conformity and tradition), this ends up with *vertical collectivism*; if achievement is added to openness to change (individualism) values (self-direction, stimulation and hedonism), this ends up with *vertical individualism*; if benevolence is added to conservation (collectivism) values, this ends up with *horizontal collectivism*; and if universalism is added to openness to change (individualism) values, this ends up with *horizontal individualism*. Based on this information, the following relationships can also be proposed (See Table 1.5):

Table 1.5 Triandis' vertical and horizontal I-C and Schwartz's Individual and Culture Level Value Types

Triandis' Vertical and Horizontal I-C	Schwartz's Individual Level Value Types	Schwartz's Culture Level Value Types
Vertical Collectivism		
	Power (Verticalism)	*Hierarchy*
	Tradition/Security/Conformity (Collectivism)	*Embeddedness*
Vertical Individualism		
	Achievement (Verticalism)	*Mastery*
	Self-direction (Individualism)	*Intellectual Aut.*
	Stimulation/Hedonism (Individualism)	*Affective Aut.*
Horizontal Collectivism		
	Benevolence/Universalism (Horizontalism)	*Egalitarianism*
	Tradition/Security/Conformity (Collectivism)	*Embeddedness*
Horizontal Individualism		
	Universalism (Horizontalism)	Harmony
	Benevolence/Universalism (Horizontalism)	*Egalitarianism*
	Self-direction (Individualism)	*Intellectual Aut.*
	Stimulation/Hedonism (Individualism)	*Affective Aut.*

As seen in Table 1.5, the first and the last column presents the associations between Triandis' culture dimensions and Schwartz's culture level value types which were transferred from the associations between Triandis' culture dimensions and Schwartz's individual level value types. In summary, vertical collectivism is expected to be positively associated with hierarchy and embeddedness; vertical individualism is expected to be positively associated with mastery, intellectual autonomy and affective autonomy; horizontal collectivism is expected to be positively associated with egalitarianism and embeddedness; and lastly horizontal individualism is expected to be positively associated with harmony, egalitarianism, intellectual autonomy and affective autonomy.

In addition, integration of Schwartz's culture level value types and Triandis' culture dimensions allowes recognizing the parallels between acclimation-compensation hypothesis and the possible differences between post-communists and the countries that have no communism heritage in terms of Triandis' culture dimensions.

As acclimation-compensation hypothesis argues that post-communists are expected to give less importance to *intellectual autonomy*, *affective autonomy*, *mastery* and *egalitarianism* value types and more importance to *hierarchy* and *embeddedne*ss value types, the following associations are expected based on the associations between Schwartz's culture level value types and Triandis' culture dimensions:

Post-communists are expected to report lower levels of openness to change, and higher levels of conservation than the individuals that have no cummunism heritage and no significant difference is expected on self-enhancement since it encompasses two values (power and achievement) of which post-communists are expected to report at opposing levels (i.e., high levels of power and low levels of achievement), and on self-transcendence since it includes harmony value type for which no difference is proposed by acclimation-compensation hypothesis.

Post-communists are expected to report lower levels of horizontal individualism (egalitarianism, intellectual autonomy, affective autonomy and harmony) and vertical individualism (mastery, intellectual autonomy and affective autonomy), and higher levels of vertical collectivism (hierarchy and embeddedness) than individuals with no communim heritage and no significant difference is expected in terms of horizontal collectivism (egalitarianism and embeddedness).

1.4 Overview and Hypotheses

The primary purpose of the present study was to investigate the relationship between culture and value concepts and to compare university students from Post-communist

Turkic Countries and Turkish university students in terms of their cultural properties and value structures. Following hypotheses will be tested in the present study:

1.4.1 Hypotheses Concerning the Differences between Post-communist Turkic and Turkish students

Hypothesis 1.1: Students from Post-communist Turkic countries are expected to give higher importance to hierarchy and embeddedness and lower importance to egalitarianism, mastery, intellectual autonomy and affective autonomy as compared to Turkish students.

Hypothesis 1.2: Students from Post-communist Turkic Countries are expected to report lower levels openness to change, and higher levels of conservation than Turkish students, and no significant difference is expected on self-enhancement and self-transcendence.

Hypothesis 1.3: Students from Post-communist Turkic Countries are expected to report lower levels of horizontal individualism and vertical individualism, and higher levels of vertical collectivism than Turkish students and no significant difference is expected in terms of horizontal collectivism.

1.4.2 Hypotheses Concerning the Relationships between value types/dimensions and Vertical and Horizontal I-C:

Hypothesis 2.1: Positive associations are expected between embeddedness and conformity, tradition and security; hierarchy and power; mastery and achievement; affective autonomy and hedonism and stimulation; intellectual autonomy and self-direction; egalitarianism and benevolence, universalism; and between harmony and universalism.

Hypothesis 2.2: Positive associations are expected between vertical individualism and achievement, stimulation, hedonism, self-direction; between vertical collectivism and power, conformity, tradition, security; between horizontal individualism and universalism, benevolence, stimulation, hedonism, self-direction; and between horizontal collectivism and universalism, benevolence, conformity, tradition and security.

Hypothesis 2.3: Positive associations are expected between vertical collectivism and hierarchy and embeddedness; vertical individualism and mastery, intellectual autonomy and affective autonomy; horizontal collectivism and egalitarianism and embeddedness; and between horizontal individualism and harmony, egalitarianism, intellectual autonomy and affective autonomy.

CHAPTER II

METHOD

2.1 Participants

There are two groups of participants in this study: 1- Turkish university students studying in METU, 2-Turkic (predominantly Muslim) Post-communist students studying in Turkish universities which are located in Ankara. In total 581 students participated in this study. The Turkish sample (n = 292) consisted of 124 (21.0%) males and 168 (28.4%) females and Post-communist sample (n = 299) consisted of 193 (32.7%) males and 106 (17.9%) females. Post-communist group mainly included the following number of students from different ethnic categories (and percentages within themselves): 33 Azerbaijanis (5.5%), 82 Kazakhs (13.8%), 81 Kyrgyz (13.6 %), 7 Tadjik (1.2%), 73 Turkmen (12.3%), 3 Uzbeks (.5%) and 14 from other ethnic categories (2.4). The mean age of the Turkish sample is 21.28 years (*SD*=2.34) and of the Post-communist sample is 22.10 years (*SD*= 3.25). The total age mean is 21.75 years (*SD*=2.85).

2.2 Instruments

Data were collected through a questionnaire in Turkish using following measures.

2.2.1 Demographic information questionnaire.

Demographic characteristics of the participants were assessed by using a 9-item questionnaire, which collected information concerning sex, age, citizenship, ethnicity, departments they are currently studying, number of years and months spent in Turkey, class, religion, and SES. (Appendix A)

2.2.2 Individualism-Collectivism Scale (INDCOL)

Individualism and Collectivism scale, INDCOL, developed by Triandis and Gelfand (1998) and adopted into Turkish by Wasti (2003), was used to measure individualism-collectivism and vertical-horizontal dimensions of culture. It is comprised of 32 items that constitute four 8-item subscales, namely Horizontal Individualism (HI), Vertical Individualism (VI), Horizontal Collectivism (HC) and Vertical Collectivism (VC) (Triandis, & Gelfand, 1998). (Appendix B)

Based on a pilot test results, some items were rewritten in order to make them easier to translate (Wasti, 2003). For example, as there was no exact translation for the word “privacy” in Turkish, the original item “I like my privacy” was rewritten to mean “I enjoy being myself”. Similarly, instead of the original item “When I succeed it is because of my abilities”, a new item “I prefer to make my own decisions rather than consulting others” was used. Extra items were borrowed from another version of the INDCOL used in previous research to increase reliability (Wasti, 2003).

Students responded to each item by using 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree). Scores for each subscale were computed by averaging these responses.

The reliabilities for each subscale of INDCOL were reported in Table 2.1: Reliabilities for Each Subscale.

Table 2.1 Reliabilities for Each Subscale

	Post-communist Turkic Countries	Turkey	General
Schwartz' s Individual Level Value Types			
Power	.59	.76	.68
Achievement	.79	.89	.81
Hedonism	.74	.79	.78
Stimulation	.58	.59	.59
Self direction	.57	.72	.65
Universalism	.69	.82	.76
Benevolence	.63	.81	.74
Tradition	.54	.62	.59
Conformity	.54	.75	.68
Security	.67	.75	.73
Schwartz' s Culture Level Value Types			
Intellectual autonomy	.48	.65	.57
Hierarchy	.44	.52	.48
Egalitarianism	.68	.82	.76
Mastery	.74	.75	.74
Embeddedness	.77	.87	.84
Affective autonomy	.71	.80	.77
Harmony	.52	.70	.62
Schwartz's Value Dimensions			
Openness to change	.70	.67	.68
Conservation	.77	.87	.84
Self-enhancement	.84	.85	.84
Self-transcendence	.78	.88	.84
Triandis' Culture Dimensions			
Horizontal collectivism	.82	.82	.82
Vertical individualism	.66	.82	.76
Vertical collectivism	.81	.80	.80
Horizontal individualism	.86	.84	.85

2.2.3 Portrait Values Questionnaire (PVQ)

The PVQ comprises 40 items. Each item consists of a description of a person ("portrait") with two sentences. The subjects are asked to assess how similar to the portrayed person they are. The possible answers are: *very similar*, *similar*, *rather similar*, *rather dissimilar*, *dissimilar*, *very dissimilar*; coded with the scores 1 to 6. The 40 items belong to 10 scales (Conformity, Security, Self-direction, Benevolence, Tradition, Universalism, Stimulation, Achievement, Power and Hedonism). The number of items per scale is between 2 and 6 (Schwartz, Melech, Lehman, Burgess, Harris, & Owens, 2001).

Turkish adaptation of PVQ was conducted by Demirutku (2004) and the following test-retest reliabilities were found: Power (.81), Achievement (.81), Hedonism (.77), Stimulation (.70), Self-direction (.65), Universalism (.72), Benevolence (166), Tradition (.82), Conformity (.75), and Security (.80). For this study, the reliabilities for each subscale are given in Table 2.1.

2.3 Procedure

The Turkish participants were administered the questionnaires (containing measures of each variable and demographic information) by the author in group sessions containing up to 25 individuals. The Post-communist Turkic sample completed the questionnaire either in their dormitories (due to the special permission taken from YURTKUR General Directorate which is the principle responsible for the Turkish state-owned dormitories) under the control of dormitory officials or the students were administered the questionnaire by the author in METU library. Informed consent of the participants was taken and confidentiality of responses was assured.

CHAPTER III

RESULTS

In the first part of the results section, descriptive statistics and group comparisons are presented. First, value types and value dimensions were compared. Second, Triandis' culture dimensions were compared, and finally, Schwartz and his colleagues' acclimation-compensation hypothesis was tested on the basis of research hypotheses.

In the second part, correlations among the observed variables were reported. In this section, firstly the correlations among culture and individual level value types and dimensions were reported and then, the correlations with Triandis' culture dimensions were reported.

In the last section, the results of hierarchical regression analyses were reported. In these analyses, first, four cultural dimensions (horizontal collectivism, horizontal individualism, vertical collectivism, and vertical individualism) were predicted by Schwartz's value dimensions.

3.1 Descriptive Statistics and Groups Comparisons

3.1.1 Comparisons of Schwartz's Individual Level Value Types

Mean differences between students from Post-Communist Turkic Countries and Turkey on individual level value types were examined by using analysis of covariance (ANCOVA). In ANCOVA, mean differences between the groups (independent variables) on dependent variable(s) are tested after statistically controlling (adjusting) for the effects that another variable or variables may have on the relationship. In these analyses the effects of age and gender were controlled for by using these two demographic variables as the covariates in all analyses

Table 3.1 Comparison of Value Types across Groups

	Post-Communist Turkic Countries (N = 287)		Turkey (N = 286)			
	Mean	SD	Mean	SD	F	Eta^2
Power	3.91	1.02	3.79	1.18	1.47	.00
Achievement	4.26	1.05	4.15	1.18	1.33	.00
Hedonism	3.96	1.18	4.50	1.07	32.73****	.05
Stimulation	4.30	.97	4.50	.90	6.40*	.01
Self-direction	4.73	.84	4.98	.81	12.26****	.02
Universalism	4.70	.76	4.79	.88	1.38	.00
Benevolence	4.73	.83	4.77	.99	.256	.00
Tradition	3.96	1.00	3.48	1.16	26.35****	.04
Conformity	4.55	.80	4.10	1.04	30.73****	.05
Security	4.74	.80	4.42	.99	18.25****	.03

Note: Adjusted means were reported.

*p<.05 **p<.01 ***p<.005 ****p<.001

As seen in Table 3.1, comparison of the two groups of students on the basic value dimensions yielded a number of significant differences. First, Turkish students reported (M = 4.50) higher levels of *hedonism* than Post-communist Turkic students (M = 3.96) (F (1, 567) = 32.73, p < .001). Second, Turkish students reported (M = 4.50) higher levels of *stimulation* than Post-communist Turkic students (M = 4.30) (F (1, 567) = 6.40, p < .05). Third, Turkish students reported (M = 4.98) higher levels of *self-direction* than Post-communist Turkic students (M = 4.73) (F (1, 567) = 12.26, p <.001). Fourth, Turkish students reported (M = 3.48) lower levels of *tradition* than Post-communist Turkic students (M = 3.96) (F (1, 567) = 26.35, p <.001). Fifth, Turkish students reported (M = 4.10) lower levels of *conformity* than Post-communist Turkic students (M = 4.55) (F (1, 567) = 30.73, p <.001). Lastly, Turkish students reported (M = 4.42) lower levels of *security* than Post-communist Turkic students (M = 4.74) (F (1, 567) = 18.25, p <.001). No significant differences were found on *power*, *achievement*, *universalism* and *benevolence* values between the two student groups.

Examination of Eta Squares which show the strength (size) of the associations suggested that the differences between the groups were in moderate size and the largest differences were observed on *hedonism* and *conformity* values.

3.1.2 Comparisons of Schwartz's Value Dimensions

Students from Post-Communist Turkic Countries and Turkish students were compared on Schwartz's value dimensions which are openness to change, conservation, self-enhancement and self-transcendence. Furthermore, another index for openness to change mean was calculated according to Triandis' conceptualization of openness to change which is a composition of self-direction, stimulation and hedonism value types. Mean differences between students from Post-Communist Turkic Countries and Turkey on value dimensions were examined

by using analysis of covariance (ANCOVA) in which gender and age were used as covariates. The results of these analyses can be found on Table 3.2.

Table 3.2 Comparison of Value Dimensions across Groups

	Post-Communist Turkic Countries (N = 284)		Turkey (N=286)			
	Mean	SD	Mean	SD	F	Eta^2
Openness to Change (self-direction, stimulation, hedonism)	4.33	.77	4.67	.75	27.12****	.05
Conservation (tradition, conformity, security)	4.49	.66	4.08	.90	35.97****	.06
Self-transcendence (universalism, benevolence)	4.72	.71	4.79	.85	1.01	.00
Self- enhancement (power, achievement, hedonism)	4.11	.94	4.00	1.09	1.66	.00

Note: Adjusted means were reported.

*p<.05 **p<.01 ***p<.005 ****p<.001

As can be seen in Table 3.1, comparison of the two groups of students on value dimensions yielded a number of significant differences. First, Turkish students reported higher levels of *openness to change* (M = 4.67) than Post-communist Turkic students (M = 4.33) (F (1, 566) = 27.12, p < .001). Second, Turkish students reported lower levels of *conservation* (M = 4.08) than Post-communist Turkic students (M = 4.49) (F (1, 566) = 35.97, p <.001). No significant differences were observed on *self- enhancement* and *self-transcendence* values between the two student groups.

Examination of Eta Squares which show the strength (size) of the associations suggested that the differences between the groups were in moderate size and the largest difference was observed on *conservation* value dimension.

3.1.3 Comparison of Schwartz's Value Types at the Culture Level

In this section, two groups were compared on Schwartz's (1994) culture level value types; intellectual autonomy, affective autonomy, hierarchy, egalitarianism, mastery, embeddedness and harmony. Mean differences between students from Post-Communist Turkic Countries and Turkey on culture level value types were examined by using analysis of covariance (ANCOVA) in which gender and age were used as covariates. The differences among two groups were presented on Table 3.3.

Table 3.3 Comparison of Value Types at the Culture Level

	Post-Communist Turkic Countries (N = 284)		Turkey (N = 286)			
	Mean	SD	Mean	SD	F	Eta^2
Intellectual autonomy	4.73	.84	4.98	.81	12.26****	.02
Hierarchy	3.91	1.02	3.79	1.18	1.47	.00
Egalitarianism	4.69	.73	4.82	.85	4.14*	.01
Mastery	4.26	1.05	4.15	1.18	1.33	.00
Embeddedness	4.49	.66	4.08	.91	35.97****	.06
Affective autonomy	4.13	.90	4.51	.85	25.57****	.04
Harmony	4.78	.91	4.70	1.03	1.02	.00

Note: Adjusted means were reported.

*p<.05 **p<.01 ***p<.005 ****p<.001

As can be seen in Table 3.3, comparison of the two groups of students on culture level value types yielded a number of significant differences. First, as expected Turkish students reported (*M* = 4.98) higher levels of *intellectual autonomy* than

Post-communist Turkic students (M = 4.73) (F (1, 566) = 12.26, p < .001). Second, as expected Turkish students reported (M = 4.82) higher levels of *egalitarianism* than Post-communist Turkic students (M = 4.69) (F (1, 566) = 4.14, p < .05). Third, as expected Turkish students reported (M = 4.08) lower levels of *embeddedness* than Post-communist Turkic students (M = 4.49) (F (1, 566) = 35.97, p < .001). Lastly, as expected Turkish students reported (M = 4.51) higher levels of *affective autonomy* than Post-communist Turkic students (M = 4.13) (F (1, 566) = 25.57, p <.001). No significant differences were observed on *hierarchy*, *mastery* and *harmony* values between the two student groups.

Examination of Eta Squares suggested that the differences between the groups were in moderate size and the largest differences were observed on *embeddedness* and *affective autonomy* value types.

3.1.4 Comparison of Triandis' Horizontal and Vertical I-C

In this section, students from Post-Communist Turkic Countries and Turkish students were compared on Triandis' Horizontal and Vertical I-C. For the comparison, analysis of covariance (ANCOVA) was used in which gender and age was covariates. The results of this analysis can be found on Table 3.5.

Table 3.4 Comparison of Triandis' Culture Dimensions

	Post-Communist Turkic Countries (N = 284)		Turkey (N = 286)			
	Mean	SD	Mean	SD	F	Eta^2
Horizontal Collectivism	3.69	.64	3.78	.53	3.62	.01
Vertical Individualism	3.21	.61	2.91	.71	24.60****	.04
Vertical Collectivism	3.61	.63	3.45	.57	9.10***	.02
Horizontal Individualism	3.65	.71	3.82	.60	9.65***	.02

Note: Adjusted means were reported.

*p<.05 **p<.01 ***p<.005 ****p<.001

Three significant differences were yielded as a result of the comparison. First, Turkish students reported (M = 2.91) lower levels of *vertical individualism* than Post-communist Turkic students (M = 3.21) (F (1, 566) = 24.60, p < .001). Second, as expected Turkish students reported (M = 3.45) lower levels of *vertical collectivism* than Post-communist Turkic students (M = 3.61) (F (1, 566) = 9.10, p < .005). Lastly, as expected Turkish students reported (M = 3.82) higher levels of *horizontal individualism* than Post-communist Turkic students (M = 3.65) (F (1, 566) = 9.65, p < .005). As expected, no significant group difference was found on *horizontal collectivism* culture dimension.

Examination of Eta Squares suggested that the differences between the groups were in moderate size and the largest difference was observed on *vertical individualism* culture dimension.

3.2 Correlations among the Variables in the Study

Pearson correlations for the variables used in the study were computed. The first set of correlations reflects the correlations among Schwartz's individual level value

types and Schwartz's culture level value types (See Table 3.6). Secondly, correlations between Schwartz's individual level value types and Triandis' culture dimensions were presented (See Table 3.7). Thirdly, the correlations of Schwartz's culture level value types with Triandis' vertical and horizontal I-C were reported (See Table 3.8). Lastly, correlations of Schwartz's value dimensions with Triandis' vertical and horizontal I-C and correlations within Triandis' vertical and horizontal I-C were presented (See Table 3.9).

3.2.1 Correlations among Schwartz's Individual and Culture Level Value Types

For this section, correlations among Schwartz's individual and culture level value types are presented. The numbers below the diagonal represent the correlation coefficients for Post-communist Turkic Countries and above the diagonal represent the correlation coefficients for Turkish sample (See Table 3.5). Only high correlations will be reported and these correlations are significant at $p<.001$ level.

Table 3.5 Correlation within and between Culture level Value types and Individual Level Value types (For Post-communist and **Turkish samples**)

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1		**.71******	**.22******	**.25******	**.31******	**.13***	**.26******	**.31******	**.33******	**.46******	**.31******	**1.00******	**.20*****	**.71******	**.44******	**.27******	**.15****
2	.64****		**.33******	**.28******	**.35******	**.21******	**.26******	**.26*****	**.36******	**.55******	**.35******	**.71******	**.25******	**1.00******	**.47******	**.36******	**.20*****
3	.38****	.40****		**.48******	**.36******	**.31******	**.33******	**-.02**	**.17****	**.19*****	**.36******	**.22******	**.36******	**.33******	**.15***	**.88******	**.28******
4	.36****	.40****	.40****		**.53******	**.33******	**.28******	**-.02**	**.05**	**.14***	**.53******	**.25******	**.34******	**.28******	**.07**	**.84******	**.27******
5	.37****	.53****	.27****	.51****		**.52******	**.40******	**.01**	**.20****	**.29******	**1.00******	**.31******	**.49******	**.35******	**.21******	**.51******	**.46******
6	.14*	.29****	.05	.28****	.47****		**.66******	**.21******	**.51******	**.48******	**.52******	**.13***	**.87******	**.21******	**.48******	**.37******	**.92******
7	.09	.25****	.08	.19***	.42****	.63****		**.32******	**.63******	**.56******	**.40******	**.26******	**.90******	**.26******	**.60******	**.36******	**.61******
8	.09	.17**	.10	-.05	-.07	.15*	.16**		**.59******	**.51******	**.01**	**.31******	**.26******	**.26******	**.78******	**-.02**	**.24******
9	.04	.23****	.06	.13*	.24****	.55****	.54****	.37****		**.72******	**.20*****	**.33******	**.59******	**.36******	**.90******	**.13***	**.51******
10	.22****	.44****	.18***	.29****	.47****	.64****	.55****	.20***	.58****		**.29******	**.46******	**.52******	**.55******	**.89******	**.19*****	**.50******
11	.37****	.53****	.27****	.51****	1.00****	.47****	.42****	-.07	.24****	.47****		**.31******	**.49******	**.35******	**.21******	**.51******	**.46******
12	1.00****	.64****	.38****	.36****	.37****	.14*	.09	.09	.04	.22****	.37****		**.20*****	**.71******	**.44******	**.27******	**.15****
13	.12*	.30****	.07	.30****	.49****	.85****	.87****	.13*	.55****	.60****	.49****	.12*		**.25******	**.55******	**.41******	**.70******
14	.64****	1.00****	.40****	.40****	.53****	.29****	.25***	.17**	.23****	.44****	.53****	.64****	.30****		**.47******	**.36******	**.20*****
15	.16**	.38****	.15*	.17***	.31****	.61****	.56****	.64****	.84****	.81****	.31****	.16**	.58****	.38****		**.13***	**.50******
16	.44****	.48****	.87****	.80****	.45****	.18***	.15*	.04	.11	.28****	.45****	.44****	.21****	.48****	.20***		**.32******
17	.13*	.25****	.05	.16**	.38****	.87****	.57****	.18***	.52****	.61****	.38****	.13*	.61****	.25****	.59****	.12*	

Note: Numbers reflect the partial correlations after controlling for age and gender of the participants.

1-power; 2-achievement; 3-hedonism; 4-stimulation; 5-Self direction; 6-universalism; 7-benevolence; 8-tradition; 9-conformity; 10-security; 11- Intellectual autonomy; 12-Hierarchy; 13-Egalitarianism; 14-Mastery; 15-Embeddedness; 16-Affective autonomy; 17- Harmony.

*p<.05 **p<.01 ***p<.005 ****p<.001

Correlations for Post-communist Turkic Sample: As presented in Table 3.6 (below diagonal), fairly high correlations were found first, between *power* and *achievement* (*r* = .64), *hierarchy* (*r* = 1.00) and *mastery* (*r* = .64), second, between *achievement* and *hierarchy* (*r* = .64) and *mastery* (*r* = 1.00), third, between *hedonism* and *affective autonomy* (*r* = .87), fourth, between *stimulation* and *affective autonomy* (*r*= .80), fifth, between *self-direction* and *intellectual autonomy* (*r* = 1.00) and *mastery* (*r* = .53), sixth, between *universalism* and *security* (*r* = .64), *egalitarianism* (*r* = .85), *embeddedness* (*r* = .61) and *harmony* (*r* = .87), seventh, between *benevolence* and *egalitarianism* (*r* = .87) and *embeddedness* (*r* = .56), eighth, between *tradition* and *embeddedness* (*r* = .64), ninth, between *conformity* and *embeddedness* (*r* = .84), tenth, between *security* and *egalitarianism* (*r* = .60), *embeddedness* (*r* = .81) and *harmony* (*r* = .61), eleventh, between *intellectual autonomy* and *mastery* (*r* = .53), twelfth, between *hierarchy* and *mastery* (*r* = .64), thirteenth, between *egalitarianism* and *embeddedness* (*r* = .58) and *harmony* (*r* = .61), fourteenth, between *mastery* and *affective autonomy* (*r* = .48), and last, between *embeddedness* and *harmony* (*r* = .59).

Correlations for Turkish Sample: As presented in Table 3.6 (above diagonal), fairly high correlations were found first, between *power* and *achievement* (*r* = .71), *hierarchy* (*r* = 1.00) and *mastery* (*r* = .71), second, between *achievement* and *hierarchy* (*r* = .71) and *mastery* (*r* = 1.00), third, between *hedonism* and *affective autonomy* (*r* = .88), fourth, between *stimulation* and *affective autonomy* (*r* = .84), fifth, between *self-direction* and *intellectual autonomy* (*r* = 1.00), sixth, between *universalism* and *benevolence* (*r* = .66), *egalitarianism* (*r* = .87), and *harmony* (*r* = .92), seventh, between *benevolence* and *conformity* (*r* = .63), *egalitarianism* (*r* = .90), *embeddedness* (*r* = .60), and *harmony* (*r* = .61), eighth, between *tradition* and *conformity* (*r* = .59), *embeddedness* (*r* = .78), ninth, between *conformity* and *security* (*r* = .72) and *embeddedness* (*r* = .90), tenth, between *security* and *embeddedness* (*r* = .89), eleventh, between *intellectual autonomy* and *affective autonomy* (*r* = .51), twelfth, between *hierarchy* and *mastery* (*r* = .71), thirteenth, between *egalitarianism* and *harmony* (*r* = .70), fourteenth, between *mastery* and *affective autonomy* (*r* = .36), and last, between *embeddedness* and *harmony* (*r* = .50).

3.2.2 Correlations of Individual Level Value Types with Horizontal and Vertical I-C

For this section, correlations between Schwartz's individual level value types and Triandis' vertical and horizontal I-C are presented (See table 3.6).

Table 3.6 Correlation of Individual Level Value Types with Horizontal and Vertical I-C

	power	achievement	hedonism	stimulation	self direction	universalism	benevolence	tradition	conformity	security
POST-COMMUNIST										
TURKIC COUNTRIES										
Horizontal collectivism	-.01	.04	-.02	.02	.15*	.28****	.31****	.17***	.21****	.26****
Vertical individualism	.37****	.42****	.17***	.19***	.15*	.01	-.13	-.10	-.01	.10
Vertical collectivism	.07	.11	.05	.05	.13	.27****	.26****	.23****	.24****	.28****
Horizontal individualism	.22****	.28****	.20***	.23****	.26****	.09	.02	-.07	.03	.14*
TURKEY										
Horizontal collectivism	-.01	.00	.00	.02	.08	.31****	.45****	.16**	.36****	.27****
Vertical individualism	.51****	.60****	.13*	.11	.05	-.06	.05	.23***	.20***	.37****
Vertical collectivism	.17**	.17***	-.07	-.04	-.04	.17***	.38****	.44****	.52****	.42****
Horizontal individualism	.08	.09	.12	.22****	.23****	.05	.06	-.13*	-.07	.03
OVERALL										
Horizontal collectivism	-.02	.01	.01	.03	.13***	.29****	.37****	.14***	.25****	.23****
Vertical individualism	.45****	.52****	.09*	.13***	.07	-.04	-.03	.18****	.16****	.29****
Vertical collectivism	.12***	.15****	-.04	-.01	.03	.21****	.31****	.35****	.40****	.36****
Horizontal individualism	.15****	.18****	.18****	.23****	.26****	.07	.04	-.12*	-.05	.06

Note: Numbers reflect the partial correlations after controlling for age and gender of the participants.

*p<.05 **p<.01 ***p<.005 ****p<.001

Firstly, for Post-communist Turkic sample, there were significant correlations between *horizontal collectivism* and *self-direction* (r = .15, p<.05), *universalism* (r = .28, p<.001), *benevolence* (r = .31, p<.001), *tradition* (r = .17, p<.01), *conformity* (r = .21, p<.001), and *security* (r = .26, p<.001); and for Turkish sample this dimension was positively correlated with *universalism* (r = .31, p<.001), *benevolence* (r = .45, p<.001), *tradition* (r = .16, p<.01), *conformity* (r = .36, p<.001) and *security* (r = .27, p<.001).

Secondly, for Post-communist Turkic sample, there were significant correlations between *vertical individualism* and *power* (r = .37, p<.001), *achievement* (r = . 42, p<.001), *hedonism* (r = .17, p<.005), *stimulation* (r = .19, p<.005), and *self-direction* (r = .15, p<.05); for Turkish sample this dimension was positively correlated with *power* (r = .51, p<.001), *achievement* (r = .60, p<.001), *hedonism* (r = .13, p<.05), *tradition* (r = .23, p<.001), *conformity* (r = .20, p<.005), and *security* (r = .37, p<.001).

Thirdly, for Post-communist Turkic sample, *vertical collectivism* was found to be positively correlated with *self-direction* (r = .13, p<.05), *universalism* (r = .27, p<.001), *benevolence* (r = .26, p<.001), *tradition* (r = .23, p<.001), *conformity* (r = .24, p<.001), and *security* (r = .28, p<.001); for Turkish it was positively correlated with *power* (r = .17, p<.01), *achievement* (r = .17, p<.005), *universalism* (r = .17, p<.005), *benevolence* (r = .38, p<.001), *tradition* (r = .44, p<.001), *conformity* (r = .52, , p<.001), and *security* (r = .42, p<.001).

Lastly, *horizontal individualism* was found to be correlated with *power* (r = .22, p<.001), *achievement* (r = .28, p<.001), *hedonism* (r = .20, p<.005), *stimulation* (r = .23, p<.001), *self-direction* (r = .26, p<.001), and *security* (r = .14, p<.05) for Post-communist Turkic sample; and correlated with *stimulation* (r = .22, p<.001), *self-direction* (r = .23, p<.001) and tradition (r = -.13, p<.05) for Turkish sample.

3.2.3 Correlation of Culture Level Value Types with Horizontal and Vertical I-C

In the third correlation analysis the relationship between Triandis' vertical and horizontal I-C and Schwartz's culture level value types were investigated (See table 3.7).

Table 3.7 Correlation of Culture Level Value Types with Horizontal and Vertical I-C

	Intellectual Autonomy	Hierarchy	Egalitarianism	Mastery	Embeddedness	Affective Autonomy	Harmony
POST-COMMUNIST TURKIC COUNTRIES							
Horizontal collectivism	.15*	-.00	.35****	.04	.28****	.00	.19***
Vertical individualism	.15*	.38****	-.06	.43****	.05	.22****	-.01
Vertical collectivism	.13*	.07	.28****	.11	.33****	.06	.23****
Horizontal individualism	.27****	.23****	.09	.29****	.05	.26****	.04
TURKEY							
Horizontal collectivism	.08	.01	.38****	-.00	.31****	.01	.32****
Vertical individualism	.05	.51****	-.03	.60****	.32****	.14*	-.00
Vertical collectivism	-.04	.17**	.26****	.17***	.53****	-.06	.23****
Horizontal individualism	.23****	.08	.08	.09	-.06	.19***	.01
OVERALL							
Horizontal collectivism	.13***	-.02	.37****	-.01	.25****	.02	.25****
Vertical individualism	.07	.46****	-.06	.52****	.26****	.13***	.01
Vertical collectivism	.03	.12***	.25****	.15****	.45****	-.03	.23****
Horizontal individualism	.26****	.15****	.09*	.18****	-.03	.24****	.02

Note: Numbers reflect the partial correlations after controlling for age and gender of the participants.

*p<.05 **p<.01 ***p<.005 ****p<.001

Firstly, *horizontal collectivism* was found to be positively correlated with *intellectual autonomy* (r = .15, p<.05), *egalitarianism* (r = .35, p<.001), *embeddedness* (r = .28, p<.001), and *harmony* (r = .19, p<.005) for Post-communist Turkic sample; and positively correlated with *egalitarianism* (r = .38, p<.001), *embeddedness* (r = .31, p<.001), and *harmony* (r = .32, p<.001) for Turkish sample.

Secondly, for Post-communist Turkic sample, *vertical individualism* was found to be positively correlated with *intellectual autonomy* (r = .15, p<.05), *hierarchy* (r = .38, p<.001), *mastery* (r = .43, p<.001), and *affective autonomy* (r = .22, p<.001); and for Turkish sample it was positively correlated with *hierarchy* (r = .51, p<.001), *mastery* (r = .60, p<.001), *embeddedness* (r = .32, p<.001), and *affective autonomy* (r = .14, p<.05).

Thirdly, *vertical collectivism* was found to be positively correlated with *intellectual autonomy* (r = .13, p<.05), *egalitarianism* (r = .28, p<.001), *embeddedness* (r = .33, p<.001), and *harmony* (r = .23, p<.001) for Post-communist Turkic sample. For Turkish sample, it was found to be positively correlated with *hierarchy* (r = .17, p<.01), *egalitarianism* (r = .26, p<.001), *mastery* (r = .17, p<.005) *embeddedness* (r = 53, p<.001), and *harmony* (r = .23, p<.001).

Lastly, the correlations between horizontal individualism and culture level value types were reported. *Horizontal individualism* was found to be positively correlated with *intellectual autonomy* (r = .27, p<.001), *hierarchy* (r = .23, p<.001), *mastery* (r = .29, p<.001) and *affective autonomy* (r = .26, p<.001) for Post-communist Turkic sample; and for Turkish sample it was correlated with *intellectual autonomy* (r = 23, p<.001), and *affective autonomy* (r = .19, p<.005).

3.2.4 Correlations of Value Dimensions with Vertical and Horizontal I-C

In the fourth and the last correlation analysis the relationship between Triandis' vertical and horizontal I-C and Schwartz's value dimensions and the correlations within the Triandis' vertical and horizontal I-C dimensions were investigated (See table 3.8).

Table 3.8 Correlation of Value Dimensions with Horizontal and Vertical I-C

	Openness to change	Conservation	Self transcendence	Self enhancement
POST-COMMUNIST TURKIC COUNTRIES				
Horizontal collectivism	.06	.28****	.32****	.02
Vertical individualism	.23****	.05	-.04	.41****
Vertical collectivism	.10	.33****	.29****	.11
Horizontal individualism	.30****	.05	.08	.30****
TURKEY				
Horizontal collectivism	.04	.31****	.39****	-.00
Vertical individualism	.12*	.32****	-.02	.56****
Vertical collectivism	-.06	.53****	.27****	.13*
Horizontal individualism	.23****	-.06	.06	.10
OVERALL				
Horizontal collectivism	.07	.25****	.35****	-.00
Vertical individualism	.12***	.26****	-.04	.54****
Vertical collectivism	-.01	.45****	.27****	.15****
Horizontal individualism	.28****	-.03	.07	.18****

Note: Numbers reflect the partial correlations after controlling for age and gender of the participants.

*p<.05 **p<.01 ***p<.005 ****p<.001

Firstly, for Post-communist Turkic sample, significant and positive correlations were found between *horizontal collectivism* and *conservation* (r = .28, p<.001) and *self-transcendence* (r = .32, p<.001). For Turkish sample, parallel significant correlations were found. The correlations with *horizontal collectivism* dimension and *conservation* (r = .31, p<.001) and *self-transcendence* (r = .39, p<.001) were significant.

Secondly, for Post-communist Turkic sample, there were significant positive correlations between *vertical individualism* and *openness to change* (r = .23, p<.001), and *self-enhancement* (r = .41, p<.001). For Turkish sample the positive correlations between *vertical individualism* and *openness to change* (r = .12, p<.05), *conservation* (r = .32, p<.001) and *self-enhancement* (r = .56, p<.001) were significant.

Thirdly, for Post-communist Turkic sample, the correlations between *vertical collectivism* and *conservation* (r = .33, p<.001), and *self-transcendence* (r = .29, p<.001) were found to be significant. For Turkish sample, significantly positive correlations were found between *vertical collectivism* and *conservation* (r = .53, p<.001), *self-transcendence* (r = .27, p<.001) and *self-enhancement* (r = .13, p<.05).

Lastly, the correlations between *horizontal individualism* and *openness to change* (r = .30, p<.001), and *self-enhancement* (r = .30, p<.001) were found to be significant for Post-communist Turkic sample. For Turkish sample, the correlation between *horizontal individualism* and *openness to change* (r = .23, p<.001) was significant.

3.3 Multiple Regression Analysis

In this section, Triandis' culture dimensions; horizontal collectivism, horizontal individualism, vertical collectivism, and vertical individualism were predicted on the basis of both Schwartz's value dimensions by using a series of hierarchical regressions. In these regressions, in the first step age and gender (dummy coded) of

the participants were entered to control for their effects on the dependent variables and in the second step value dimensions were entered as a block.

3.3.1 Value Dimensions predicting Vertical and Horizontal I-C

3.3.1.1 Value Dimensions predicting Horizontal Collectivism

In the first group of hierarchical regression analyses, the criterion (dependent) variable was horizontal collectivism and the predictors were value dimensions. Analyses were repeated for both samples. The results were summarized in Table 3.9.

Table 3.9 Value dimensions predicting Horizontal Collectivism

Variable	Beta		R^2		t	
	Post-Communist Turkic Countries (N=285)	Turkey (N=286)	Post-Communist Turkic Countries	Turkey	Post-Communist Turkic Countries	Turkey
			.12****	.19****		
Openness to Change	.03	-.08			.33	-.97
Conservation	.17	.19			2.15*	2.44*
Self transcendence	.24	.37			3.08***	4.77****
Self enhancement	-.12	-.16			-1.40	-2.07

*p<.05 **p<.01 ***p<.005 ****p<.001

For the Post-communist Turkic sample, in the first block demographic variables (gender and age) had a significant contribution to the prediction of horizontal collectivism and they explained 2% of the total variance. In the second step, out of

the 4 value dimensions, *conservation* (β = .17, p <. 05) and *self transcendence* (β = .24, p <. 005) significantly predicted horizontal collectivism. Value dimensions explained 12% of the total variance in the second step.

For the Turkish sample, in the first block gender and age had a significant contribution to the prediction of horizontal collectivism and they explained 3% of the total variance. In the second step, out of the 4 value dimensions, again *conservation* (β = .19, p <. 05) and *self transcendence* (β = .37, p <. 001) significantly predicted horizontal collectivism. Value dimensions explained 19% of the total variance in the second step.

3.3.1.2 Value Dimensions predicting Vertical Individualism

In the second group of hierarchical regression analyses, the criterion (dependent) variable was vertical individualism and the predictors were value dimensions. Analyses were repeated for both samples. The results were summarized in Table 3.10.

Table 3.10 Value Dimensions predicting Vertical Individualism

Variable	Beta		R^2		t	
	Post-Communist Turkic Countries (N=285)	Turkey (N=286)	Post-Communist Turkic Countries	Turkey	Post-Communist Turkic Countries	Turkey
			.19****	.40****		
Openness to Change	-.11	-.19			-1.53	-2.65**
Conservation	.00	.19			.04	2.81
Self transcendence	-.10	-.25			-1.56	-3.72****
Self Enhancement	.37	.66			6.16****	9.73****

*p<.05 **p<.01 ***p<.005 ****p<.001

For the Post-communist Turkic sample, in the first block demographic variables did not have a significant contribution to the prediction of vertical individualism. In the second step, out of the 4 value dimensions, *self enhancement* (β = .37, p <. 001) significantly predicted vertical individualism. Value dimensions explained 19% of the total variance in the second step.

For the Turkish sample, in the first block demographic variables did not have a significant contribution to the prediction of vertical individualism. In the second step, out of the 4 value dimensions, *openness to change* (β = -.19, p <. 01), *self transcendence* (β = -.25, p <. 001) and *self enhancement* (β = .66, p <. 001) significantly predicted vertical individualism. Value dimensions explained 40% of the total variance in the second step.

3.3.1.3 Value Dimensions predicting Vertical Collectivism

In the third group of hierarchical regression analyses, the criterion (dependent) variable was vertical collectivism and the predictors were value dimensions. Analyses were repeated for both samples. The results were summarized in Table 3.11.

Table 3.11 Value Dimensions predicting Vertical Collectivism

Variable	Beta		R^2		t	
	Post-Communist Turkic Countries (N=285)	Turkey (N=286)	Post-Communist Turkic Countries	Turkey	Post-Communist Turkic Countries	Turkey
			.12****	.31****		
Openness to Change	-.01	-.16			-.11	-2.04
Conservation	.25	.55			3.22***	7.67****
Self transcendence	.14	.05			1.76	.67
Self Enhancement	-.00	-.05			-.02	-.67

*p<.05 **p<.01 ***p<.005 ****p<.001

For the Post-communist Turkic sample, in the first block demographic variables did not have a significant contribution to the prediction of vertical collectivism. In the second step, out of the 4 value dimensions, only *conservation* significantly predicted vertical collectivism (β = .25, p <. 005). Value dimensions explained 12% of the total variance in the second step.

For the Turkish sample, in the first block demographic variables did not have a significant contribution to the prediction of vertical collectivism. In the second step, out of the 4 value dimensions, again *conservation* (β = .55, p <. 001) significantly predicted vertical collectivism. Value dimensions explained 31% of the total variance in the second step.

3.3.1.4 Value Dimensions predicting Horizontal Individualism

In the fourth group of hierarchical regression analyses, the criterion (dependent) variable was horizontal individualism and the predictors were value dimensions. Analyses were repeated for both samples. The results were summarized in Table 3.12.

Table 3.12 Value Dimensions predicting Horizontal Individualism

Variable	Beta		R^2		t	
	Post-Communist Turkic Countries (N=285)	Turkey (N=286)	Post-Communist Turkic Countries	Turkey	Post-Communist Turkic Countries	Turkey
			.10****	.06***		
Openness to Change	.17	.23			1.88	2.59*
Conservation	-.06	-.11			-.73	-1.34
Self transcendence	.02	.00			.20	-.01
Self Enhancement	.18	.04			2.04*	.43

*p<.05 **p<.01 ***p<.005 ****p<.001

For the Post-communist Turkic sample, demographic variables significantly predicted horizontal individualism and demographic variables explained 7% of the total variance. In the second step, out of the 4 value dimensions, only *self enhancement* significantly predicted horizontal collectivism (β = .18, p <. 05). Value dimensions explained 10% of the total variance in the second step.

For the Turkish sample, demographic variables significantly predicted horizontal individualism and they explained 5% of the total variance. In the second step, out of

the 4 value dimensions, only *openness to change* significantly predicted horizontal individualism (β = .23, p <. 05). Value dimensions explained 6% of the total variance in the second step.

CHAPTER IV

DISCUSSION

The main purpose of the present study was to investigate the relationship between culture and value concepts and to compare Central Asian university students with Turkish university students in terms of their cultural properties and value structures. The concept of value (both at individual level and culture level) was adopted from Schwartz (1992, 1994) and the concept of culture and its correlates were adopted from Triandis (1995, 1996). In the following sections the findings will be discussed.

4.1 Comparisons of Central Asian and Turkish Students

Findings revealed that the comparisons between the two samples can largely be explained on the basis the propositions of the acclimation-compensation hypothesis and the propositions considered regarding the integration between Schwartz's value types and Triandis' culture dimensions.

According to Schwartz and colleagues' (Schwartz, & Bardi, 1997; Schwartz et al. 2000) acclimation- compensation hypothesis, Post-communists were expected to give higher importance to hierarchy and embeddedness and lower importance to egalitarianism, mastery, intellectual autonomy and affective autonomy.

The results of the comparison of the two groups on culture level value types (Hypothesis 1.1) yielded support to the propositions of acclimation-compensation hypothesis. As expected, Post-communist Turkic sample reported significantly

higher levels of embeddedness and lower importance of egalitarianism, intellectual autonomy and affective autonomy as compared to Turkish students. These findings reflected people's adaptation to life in a communist social system. As expected, people acclimated their value priorities; they seemed to upgrade the importance of values that were attained like tradition, conformity (embeddedness) and downgraded the importance of values that were unavailable (intellectual autonomy, affective autonomy and egalitarianism). Through compensation mechanism they upgraded the importance of the values that were unavailable like security (embeddedness). The findings concerning mastery and hierarchy value types were not in line with acclimation-compensation hypothesis.

The non-significant difference on mastery value type would have been resulted from several reasons one of which might be the characteristics of Post-communist Turkic sample. Rather than a representative sample (representing different age groups, socio economic status and educational backgrounds), the Post-communist Turkic sample was only composed of university students studying in Turkey and the criterion which is set for the students who are going to study abroad (e.g. in Turkey) is not well-known by anybody. This mainly evokes the doubts about infusion of widespread corruption in the selection procedure since corruption (especially in education) is a very prevailing problem in Central Asia (Cheryl, Hellman, & Ryterman, 2004; Knack, 2006; Moore, 2004; Pannier, 2004; Utyaganova, 2003). Corruptions are claimed to take place in many areas of education sector such as building of schools, recruitment, promotion and appointment of teachers, conduct of teachers, supply and distribution of equipments, food and textbooks, allocation of specific fellowships, examination, diplomas and certification. Therefore, nowadays, there is a significant out-migration of younger generation, in search of better opportunities for both *education* and employment (USAID Europe and Eurasia Bureau Anti-Corruption Working Group, 2005).

The scope of corruption seems to be large scale that as one Uzbek elementary school teacher acknowledges, ninety percent of students rely on their parents' money or lucky circumstances and only ten percent rely on their knowledge (Moore, 2004).

As a result of this unresolved corruption issue in Central Asia, no reliable information is available for the Post-communist Turkic students studying in Turkey. However, just by taking into account that they were university students, they were waited to be as ambitious as Turkish university students and that might have been why no difference was found in terms of mastery value type.

The non-significant finding on hierarchy value type would be resulted from the reason that these states are in a democratic transition period where there is an increased acceptance of democratic values, such as equality, human rights, and supremacy of law. Therefore, greater adoption of these values would diminish the emphasis placed on hierarchy which also embodies a controversy with requirements of democratic regime (Matveeva, 1999; Phillips, & James, 2001). In addition to this, *(sojourner) acculturation* of Post-communist Turkic Students to Turkish Culture would have taken place and this would explain the difference on hierarchy. Berry and his colleagues (Berry, 1994; Berry, 1997; Berry, & Kim, 1988) argued about four different patterns of acculturation: *integration, assimilation, separation* and *marginalization*. People who were *integrated*, concerned about both maintaining their own cultural identity and had extended relationships with the host culture. Those, who were *assimilated*, tried to integrate to the host culture more than maintaining their own cultural identity. The *separated* subjects interested in maintaining their own cultural identity more than contacting with the host culture and m*arginalized* individuals had little concern for both (own and host) cultures. Berry and Kim (1988) also suggested that if sojourners *integrate*d or *assimilated* to the host culture, they would have minimum adaptation difficulties. Therefore, if Post-communist Turkic students have pragmatically chosen to experience less painful adaptation they would have been either integrated or assimilated to the Turkish culture. In both case, they would have accepted but not rejected the value structure of Turkey. And as there is no special emphasis on hierarchy in Turkish value structure, the importance of hierarchy value might have diminished in time for Post-communist Turkic students.

Furthermore, generally speaking, the non-significant findings might have resulted from the reason that all Post-communist Turkic Countries were considered as one

group by paying attention to their communist heritage. However, the cultural, societal or political properties of different Post-communist Turkic Countries might differ from each other to a great extent (Capisani, 2000). For instance, as discussed above, Uzbeks are the promoters of the Person-Islamic culture (Bikzhanova, Zadykhina, & Sukhareva, 1974), Tadjiks were the urban and the agricultural population (Manz, 1994) and the Kazakhs were pursuing a nomadic life (Khazanov, 1992). The social lives under these conditions might produce some variations in value structures.

4.2 Integration of Triandis' and Schwartz's Cultural Conceptualization

After integrating Schwartz's value dimensions and Triandis' culture dimensions, a new hypothesis was recently proposed by this study for explaining the differences between Post-communist countries and countries which have no communist heritage by using Triandis' (1995, 1996) conceptualization of vertical and horizontal I-C. It was hypothesized that Post-communist Turkic students were expected to report lower levels openness to change, and higher levels of conservation than Turkish students, and no significant difference was expected on self-enhancement and self-transcendence value dimensions.

The analysis for testing these associations stated in these hypotheses showed that, as expected, there was a significant difference between groups for openness to change and conservation dimensions and there was no significant difference on self enhancement and self transcendence dimension. These findings are also in line with the propositions of acclimation-compensation hypothesis which claimed that Post-communists would report higher levels of tradition, conformity and security (embeddedness) and lower levels of hedonism, stimulation and self-direction (intellectual/affective autonomy). On self enhancement, the non-significant difference meant also that groups did not differ on power and achievement value types and on self transcendence, the non-significant difference meant that groups did not differ on universalism and benevolence value types. The findings fully supported

Schwartz's (1994) hypothesis concerning the associations between individualism and autonomy, and collectivism and embeddedness; and also these findings supported the generated hypothesis based on the integration of Schwartz' and Triandis' cultural conceptualization.

The analysis conducted to test Hypothesis 1.3 showed that, as expected, on horizontal individualism, vertical individualism and vertical colectivism there was significant differences. Turkish sample reported higher levels of horizontal individualism and lower levels of vertical collectivism than Post-communist Turkic sample and Turkish sample reported lower levels of vertical individualism than Post-communist Turkic sample. The result concerning the non-significant difference on horizontal collectivism was not overwhelming since as predicted by acclimation-compensation hypothesis, Post-communists would report lower levels of egalitarianism (horizontalism), and higher levels of embeddedness (collectivism).

Moreover, the regression results in which Schwartz's value dimensions were used as predictors of Triandis' culture dimensions would help to enlighten the underlying reasons for group differences on these culture dimensions. First, for both samples, conservation and self-trancendence significantly predicted horizontal collectivism. For this dimension no difference was found as stated above and the finding was in accordance with acclimation-compensation hypothesis. Second, self-enhancement predicted vertical individualism for Post-communist Turkic sample and openness to change, self-transcendence and self-enhancement significantly predicted vertical individualism for Turkish sample, which is quite informative about the controversial finding on this dimension. In Turkey, vertical individualism seems to be understood different from the conventional understanding of this dimension. Therefore, the Turkish case has to be considered on its own and the existence of such cases has to be considered as a challenge to the universality of these culture dimensions. Third, conservation significantly predicted vertical collectivism for both samples and as Post-communists were expected to report higher levels of embeddedness (or conservation) according to acclimation-compensation hypothesis, the difference between groups on vertical collectivism dimension was entirely meaningful. Fourth, self-enhancement predicted horizontal individualism for Post-communist Turkic

sample and openness to change predicted horizontal individualism for Turkish sample. Turkish sample's higher report of horizontal individualism was parallel to the propositions of acclimation-compensation hypothesis that stated lower levels of intellectual autonomy and affective autonomy would be reported by Post-Communists.

4.3. Relationships between value types/dimensions and Vertical and Horizontal I-C:

The associations proposed by Hypothesis 2.1 were derived from PVQ items (Schwartz, 2006, Personal Communication). All the predicted relationships were evidenced by both Post-communist Turkic and Turkish sample. Even if all the value types seemed to be positively correlated with each other, the highest correlations were consistent with the predicted relationships. For instance, the correlation between hierarchy and power was the highest compared to all other significant correlations in both samples.

The second hypothesis (Hypothesis 2.2.) was also largely supported. However, contrary to expectations, power and achievement were found to be correlated with horizontal individualism, and universalism and benevolence were found to be related with vertical collectivism for Post-communist Turkic sample. Also some unpredicted results were evidenced such as, instead of stimulation and self-direction, values like tradition, conformity and security were correlated with vertical individualism; and hedonism, universalism and benevolence were not significantly correlated with horizontal individualism but universalism and benevolence were positively correlated with vertical collectivism in Turkish sample. Among four of the relationships between culture dimensions and individual value types proposed by Triandis (1995, 1996), three of them were supported on Turkish sample and two of them were supported on Post-communist Turkic sample. Achievement was positively correlated with vertical individualism and benevolence was positively correlated with horizontal collectivism and lastly for only Turkish sample power

was correlated with vertical collectivism. For Turkish sample, the correlations for horizontal individualism dimension did not support Triandis' (1995, 1996) hypothesis; however it supported Çukur, de Guzman and Carlo's findings (2004). In their study, Çukur, de Guzman and Carlo (2004) cross-culturally investigated the relationship between Schwartz's individual level value types and Triandis' culture dimensions. They compared Philippine, American and Turkish cultures and found out that universalism was not but stimulation and self-direction were positively correlated with horizontal individualism. These consistent findings for Turkish culture have challenged Triandis' (1995, 1996) hypothesis.

The last hypothesis (Hypothesis 2.3) was largely supported. First, as predicted for Turkish sample the correlations between vertical collectivism and hierarchy and embeddedness were significant, however hierarchy was not correlated with vertical collectivism for Post-communist Turkic sample, rather this value type was correlated with vertical individualism for both samples. Second, for Post-communist Turkic sample, as predicted the correlations between vertical individualism and mastery, intellectual autonomy, and affective autonomy were all significant. For Turkish sample, intellectual autonomy was not correlated with vertical individualism but embeddedness was found to be positively correlated with this dimension for Turkish sample which was contrary to expectations. Consistent findings were also observed in regression analysis mentioned above representing the different conceptualizations of vertical individualism in both cultures. Third, the predictions for horizontal collectivism were fully supported since egalitarianism and embeddedness value types were found to be correlated with this dimension for both samples. In addition to these, harmony was found to be positively correlated with horizontal collectivism for both samples and intellectual autonomy was correlated with this dimension only for Post-communist Turkic sample. Lastly, only two out of four predictions were supported for horizontal individualism. It was positively correlated with intellectual and affective autonomy, but it was not correlated with harmony and egalitarianism for both samples. That is, this dimension was perceived as more related to autonomy, therefore, Post-communist sample reported lower levels of it which was consistent with the hypothesis based on the integration of Schwartz's and Triandis' culture conceptualizations.

4.4. Limitations of the Present Study and Suggestions for the Future Study

There were several limitations that should be considered in interpreting the findings of current study. The most important limitation is the characteristics of the sample. As mentioned before student samples can not fully represent all cultural characteristics in both Turkic Republics and Turkey. Especially, given that all Central Asian countries which are the former republics of USSR were combined into the single sample, the heterogeneity of the sample may have caused a high degree of error variance in estimations and caused some conceptual problems. Instead of composing sample as such, sufficient number of participants from each Post-communist Turkic Country (Kazakhstan, Turkmenistan, Kyrgyzstan, Tajikistan and Uzbekistan) could have been included into the sample and they had to be considered as representing the culture of their own unique region (e.g. Kazakh Culture) rather than representing a general Post-communist Turkic culture.

Secondly, a longitudinal study would have yielded better results since there was almost no information about the effects of communism on Post-communist Turkic countries' value structures. For instance, the acclimation-compensation hypothesis, on which the comparisons were based in the study, was developed for Post-communist Eastern European Countries. However, different historical and social properties of Turkic Countries necessitate different hypothesis to be developed.

Thirdly, more detailed information about the participants would have been gathered. For instance, the number of years Post-communist Turkic students spent in Turkey and the number of years they plan to stay in Turkey would have helped to elaborate more on the discussion about acculturation hypothesis.

Lastly, the information about the past educational experiences of Post-communist Turkic sample would have been asked. The reason for this would be, for instance, if they had a religious education during their academic life, their value structure might have changed in accordance with this experience.

4.5. Contribution of the Study

The main contribution of this study is to provide empirical evidence on the relationship between culture and value concepts, to compare students from Post-communist Turkic Countries and Turkish students based on value structures and to integrate Triandis' and Schwartz's culture conceptualizations. As a result, first, the analyses of the present data provided evidence for the relationship between value and culture, second, significant differences were found on value structures of Post-communist Turkic sample and Turkish sample and even if some slight discrepances were evident these findings provided support for acclimation-compensation hypothesis which was first used for comparing Eastern European Post-communist countries and Western European Countries. Lastly, the integration of Schwartz's and Triandis' culture conceptualizations was accomplished and a new hypothesis for comparing Post-communist Turkic and Turkish sample was proposed and mainly supported.

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APPENDIX A

DEMOGRAPHIC INFORMATION SHEET

Bu araştırma, ODTÜ Avrasya Çalışmaları Yüksek Lisans programı kapsamındaki bir tez çalışması için yapılmaktadır.

Bu ankette sizlere sosyal değer ve tutumlarınızla ilgili sorular sorulmaktadır. Soruları sadece kendi duygu ve düşüncelerinizi yansıtacak şekilde içtenlikle cevaplandırmanız çok önemlidir. Bu nedenle sorulara neyin doğru neyin yanlış olduğuna göre değil, gerçekte sizin ne yaşadığınız ve hissettiğinize göre cevap veriniz. Anketteki tüm soruları, ilgili açıklamaları dikkatlice okuyarak ve boş soru bırakmadan cevaplayınız.

Ankete verilen cevaplar toplu olarak değerlendirilecektir. Bu nedenle anket üzerine isim yazmanıza gerek yoktur.

Araştırmaya katıldığınız için çok teşekkür ederiz.

Öğr. Gör. Özlem D. Gümüş
ODTÜ Avrasya Çalışmaları Yüksek Lisans Öğrencisi

Cinsiyet : Erkek____ Bayan___
Yaş : ____
Vatandaşlık (grajdanstvo) : _____
Etnik kimlik (nationalnost) : _____
Bölüm : _____
Sınıf : ____
Kaç yıldır Türkiye'de yaşıyorsunuz?: ____ Yıl, ____Ay

Dininiz nedir?

Müslüman___ Protestan___ Katolik___ Musevi___ Budist___ Hiçbiri___ Diğer ___

Ailenizin gelir düzeyini genel olarak 7 aralıklı ölçek üzerinde nasıl değerlendirirsiniz? (Uygun gördüğünüz rakamın yanına X işareti koyunuz).

1	2	3	4	5	6	7
Ortalamanın çok altında			Ortalama			Ortalamanın çok üstünde

APPENDIX B

INDIVIDUALISM-COLLECTIVISIM SCALE

Aşağıdaki cümlelere ne derece katılıp katılmadığınızı öğrenmek istiyoruz. Lütfen HER SORU İÇİN verilen ölçeği kullanarak katılım derecenizi cümlenin sağındaki kutucuklardan birine X işareti koyarak belirtiniz.

1	2	3	4	5
Kesinlikle katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum

	Kesinlikle katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Kesinlikle katılıyorum
1. Benim mutluluğum çevremdekilerin mutluluğuna çok bağlıdır.	1	2	3	4	5
2. Kazanmak her şeydir	1	2	3	4	5
3. Yakın çevrem için kişisel çıkarlarımdan fedakârlık ederim.	1	2	3	4	5
4. Başkaları benden daha başarılı olduğunda rahatsız olurum.	1	2	3	4	5
5. Yakın çevremdekilerin birbiriyle uyumunu muhafaza etmek benim için önemlidir.	1	2	3	4	5
6. İşimi başkalarından daha iyi yapmak benim için önemlidir.	1	2	3	4	5
7. Komşularımla ufak tefek şeyleri paylaşmak hoşuma gider.	1	2	3	4	5
8. İş arkadaşlarımın iyiliği benim için önemlidir.	1	2	3	4	5
9. Rekabet doğanın kanunudur.	1	2	3	4	5

10. İş arkadaşlarımdan biri ödül kazansa gurur duyarım.	1	2	3	4	5
11. Özgün bir birey olmak benim için önemlidir.	1	2	3	4	5
12. Başkası benden daha başarılı olduğu zaman kendimi gergin ve kamçılanmış hissederim.	1	2	3	4	5
13. Çoğu zaman kendi bildiğim gibi yaşarım.	1	2	3	4	5
14. Yakın çevremin kararlarına saygı göstermek benim için önemlidir.	1	2	3	4	5
15. Başkalarına güvenmektense kendime güvenirim.	1	2	3	4	5
16. Ne fedakârlık gerekirse gereksin aile bireyleri birbirlerine kenetlenmelidir.	1	2	3	4	5
17. Anne-baba ve çocuklar mümkün olduğu kadar birlikte kalmalıdırlar.	1	2	3	4	5
18. Başkalarından bağımsız bireysel kimliğim benim için çok önemlidir.	1	2	3	4	5
19. Kendi isteklerimden fedakârlık yapmak gerekse de aileme bakmak benim görevimdir.	1	2	3	4	5
20. Bireysel kimliğim benim için çok önemlidir.	1	2	3	4	5
21. Ben başkalarından ayrı özgün bir bireyim.	1	2	3	4	5
22. Yakın çevremde çoğunluğun isteklerine saygı gösteririm.	1	2	3	4	5
23. Kendine özgü ve başkalarından farklı olmaktan hoşlanırım.	1	2	3	4	5
24. Bir karar vermeden önce yakın arkadaşlara danışıp onların fikirlerini almak önemlidir.	1	2	3	4	5
25. Maddi güçlük içinde olan bir akrabama imkânlarım ölçüsünde yardım ederim.	1	2	3	4	5
26. Rekabet olmadan iyi bir toplum düzeni kurulamaz.	1	2	3	4	5
27. İnsan hayatını başkalarından bağımsız olarak yaşamalıdır.	1	2	3	4	5

28. Çok hoşuma giden bir şeyden ailem onaylamazsa vazgeçerim.	1	2	3	4	5
29. Başkalarıyla işbirliği yaptığım zaman kendimi iyi hissederim.	1	2	3	4	5
30. Başkalarıyla rekabet edebileceğim ortamlarda çalışmak hoşuma gider.	1	2	3	4	5
31. İnsanlarla açık ve dosdoğru konuşmayı tercih ederim.	1	2	3	4	5
32. Çocuklara vazifenin eğlenceden önce geldiği öğretilmelidir.	1	2	3	4	5
33. Benim için zevk başkalarıyla vakit geçirmektir.	1	2	3	4	5
34. Başarı hayattaki en önemli şeydir.	1	2	3	4	5
35. Eğer başarılı oluyorsam bu benim yeteneklerim sayesindedir.	1	2	3	4	5
36. Yakın çevremle fikir ayrılığına düşmekten hiç hoşlanmam.	1	2	3	4	5
37. Ailemi memnun edecek şeyleri nefret etsem de yaparım.	1	2	3	4	5

APPENDIX C

PORTRAIT VALUES QUESTIONNAIRE

Şimdi de aşağıda bazı kişiler kısaca tanımlanmaktadır. Lütfen her tanımı okuyun ve bu kişilerin size ne derece benzediğini ya da benzemediğini düşünün. Tanımda verilen kişinin size ne kadar benzediğini göstermek için sağdaki kutucuklardan size uygun olanına X işareti koyunuz. Rakamların anlamları aşağıda belirtildiği gibidir.

1	2	3	4	5	6
Bana hiç benzemiyor	Bana benzemiyor	Bana çok az benziyor	Bana az benziyor	Bana benziyor	Bana çok benziyor

	Bana hiç benzemiyor	Bana benzemiyor	Bana çok az benziyor	Bana az benziyor	Bana benziyor	Bana çok benziyor
1. Yeni fikirler bulmak ve yaratıcı olmak onun için önemlidir. İşleri kendine özgü, orijinal yollarla yapmaktan hoşlanır.	1	2	3	4	5	6
2. Onun için zengin olmak önemlidir. Çok parası ve pahalı şeyleri olsun ister.	1	2	3	4	5	6
3. Dünyada herkesin eşit muamele görmesinin önemli olduğunu düşünür. Hayatta herkesin eşit fırsatlara sahip olması gerektiğine inanır.	1	2	3	4	5	6
4. Onun için yeteneklerini göstermek çok önemlidir. İnsanların onun yaptıklarına hayran olmasını ister.	1	2	3	4	5	6

5. Onun için güvenli bir çevrede yaşamak önemlidir. Güvenliliği tehlikeye sokabilecek her şeyden kaçınır.	1	2	3	4	5	6
6. Hayatta pek çok farklı şey yapmanın önemli olduğunu düşünür. Her zaman deneyecek yeni şeyler arar.	1	2	3	4	5	6
7. İnsanların kendilerine söylenenleri yapmaları gerektiğine inanır. İnsanların her zaman, hatta başkaları izlemiyorken bile, kurallara uymaları gerektiğini düşünür.	1	2	3	4	5	6
8. Kendisinden farklı olan insanları dinlemek onun için önemlidir. Onlarla aynı fikirde olmadığında bile onları anlamak ister.	1	2	3	4	5	6
9. Sahip olduğundan daha fazlasını **istememenin** önemli olduğunu düşünür. İnsanların sahip olduklarıyla yetinmeleri gerektiğine inanır.	1	2	3	4	5	6
10. Eğlenmek için her fırsatı kollar. Zevk veren şeyleri yapmak onun için çok önemlidir.	1	2	3	4	5	6
11. Yaptığı işler hakkında kendi başına karar vermek onun için önemlidir. Faaliyetlerini seçip planlarken özgür olmaktan hoşlanır.	1	2	3	4	5	6
12. Çevresindeki insanlara yardım etmek onun için çok önemlidir. Onların iyiliği için uğraşmak ister.	1	2	3	4	5	6
13. Çok başarılı olmak onun için önemlidir. İnsanlar üzerinde iyi izlenim bırakmaktan hoşlanır.	1	2	3	4	5	6
14. Ülkesinin güvende olması onun için çok önemlidir. Devletin içeriden ve dışarıdan gelebilecek tehditlere karşı uyanık olması gerektiğini düşünür.	1	2	3	4	5	6

15. Risk almaktan hoşlanır. Her zaman macera peşinde koşar.	1	2	3	4	5	6
16. Her zaman uygun şekilde davranmak onun için önemlidir. İnsanların yanlış diyeceği şeyleri yapmaktan kaçınmak ister.	1	2	3	4	5	6
17. İşin başında olmak ve başkalarına ne yapacaklarını söylemek onun için önemlidir. İnsanların onun söylediklerini yapmalarını ister.	1	2	3	4	5	6
18. Arkadaşlarına sadık olmak onun için önemlidir. Kendisini ona yakın olan insanlara adamak ister.	1	2	3	4	5	6
19. İnsanların doğayı korumaları gerektiğine gönülden inanır. Çevreye bakıp güzelleştirmek onun için önemlidir.	1	2	3	4	5	6
20. Dini inanç onun için önemlidir. Dininin gereklerini yerine getirmek için çok çaba harcar.	1	2	3	4	5	6
21. Eşyaların düzenli ve temiz olması onun için önemlidir. Ortalığın dağınık ve kirli olmasından hiç hoşlanmaz.	1	2	3	4	5	6
22. Her şeyle ilgili olmanın önemli olduğunu düşünür. Her şeyi merak etmekten ve anlamaya çalışmaktan hoşlanır.	1	2	3	4	5	6
23. Dünyadaki bütün insanların uyum içinde yaşaması gerektiğine inanır. Dünyadaki bütün gruplar arasında barışın güçlenmesi onun için önemlidir.	1	2	3	4	5	6
24. Hırslı olmanın önemli olduğunu düşünür. Ne kadar yetenekli olduğunu göstermek ister.	1	2	3	4	5	6
25. İşleri geleneksel yollarla yapmanın en iyisi olduğunu düşünür. Öğrendiği gelenek ve görenekleri devam ettirmek onun için önemlidir.	1	2	3	4	5	6

26. Hayattan zevk almak onun için önemlidir. Kendisini ‘şımartmaktan’ hoşlanır.	1	2	3	4	5	6
27. Başkalarının ihtiyaçlarına cevap vermek onun için önemlidir. Tanıdıklarına destek olmaya çalışır.	1	2	3	4	5	6
28. Ana-babasına ve yaşlı insanlara her zaman saygı göstermesi gerektiğine inanır. Onun için itaatkâr olmak önemlidir.	1	2	3	4	5	6
29. Herkese, hatta hiç tanımadığı insanlara bile adil muamele yapılmasını ister. Toplumdaki zayıfları korumak onun için önemlidir.	1	2	3	4	5	6
30. Sürprizlerden hoşlanır. Heyecan verici bir yaşamının olması onun için önemlidir.	1	2	3	4	5	6
31. Hastalanmaktan kaçınmak için çok çaba gösterir. Sağlıklı olmak onun için önemlidir.	1	2	3	4	5	6
32. Hayatta başararak öne geçmek onun için önemlidir. Başkalarından daha iyi olmaya çalışır.	1	2	3	4	5	6
33. Kendisini inciten insanları bağışlamak onun için önemlidir. İçlerindeki iyi yanları görmeye ve kin gütmemeye çalışır.	1	2	3	4	5	6
34. Bağımsız olmak onun için önemlidir. Kendi ayakları üzerinde durmak ister.	1	2	3	4	5	6
35. İstikrarlı bir hükümetin olması onun için önemlidir. Sosyal düzenin korunması konusunda endişelenir.	1	2	3	4	5	6
36. Başkalarına karşı her zaman nazik olmak onun için önemlidir. Başkalarını hiçbir zaman rahatsız ve huzursuz etmemeye çalışır.	1	2	3	4	5	6
37. Hayattan zevk almayı gerçekten ister. İyi zaman geçirmek onun için çok önemlidir.	1	2	3	4	5	6
38. Alçakgönüllü ve kibirsiz olmak onun için önemlidir. Dikkatleri üzerine **çekmemeye** çalışır.	1	2	3	4	5	6

39. Her zaman kararları veren kişi olmak ister. Lider olmaktan hoşlanır.	1	2	3	4	5	6
40. Doğaya uyum sağlamak ve onla kaynaşmak onun için önemlidir. İnsanların doğayı değiştirmemesi gerektiğine inanır.	1	2	3	4	5	6

APPENDIX D

PORTRAIT VALUES QUESTIONNAIRE-PERSON PROFILES

1.	Yeni fikirler bulmak ve yaratıcı olmak onun için önemlidir. İşleri kendine özgü, orijinal yollarla yapmaktan hoşlanır.	**CREATIVITY**
2.	Onun için zengin olmak önemlidir. Çok parası ve pahalı şeyleri olsun ister.	**WEALTH**
3.	Dünyada herkesin eşit muamele görmesinin önemli olduğunu düşünür. Hayatta herkesin eşit fırsatlara sahip olması gerektiğine inanır.	**EQUALITY**
4.	Onun için yeteneklerini göstermek çok önemlidir. İnsanların onun yaptıklarına hayran olmasını ister.	**CAPABILITY**
5.	Onun için güvenli bir çevrede yaşamak önemlidir. Güvenliliği tehlikeye sokabilecek her şeyden kaçınır.	**FAMILY SECURITY**
6.	Hayatta pek çok farklı şey yapmanın önemli olduğunu düşünür. Her zaman deneyecek yeni şeyler arar.	**VARIED LIFE**
7.	İnsanların kendilerine söylenenleri yapmaları gerektiğine inanır. İnsanların her zaman, hatta başkaları izlemiyorken bile, kurallara uymaları gerektiğini düşünür.	**OBEDIENT**
8.	Kendisinden farklı olan insanları dinlemek onun için önemlidir. Onlarla aynı fikirde olmadığında bile onları anlamak ister.	**WISDOM**
9.	Sahip olduğundan daha fazlasını **istememenin** önemli olduğunu düşünür. İnsanların sahip olduklarıyla yetinmeleri gerektiğine inanır.	**MODERATE**
10.	Eğlenmek için her fırsatı kollar. Zevk veren şeyleri yapmak onun için çok önemlidir.	**PLEASURE**
11.	Yaptığı işler hakkında kendi başına karar vermek onun için önemlidir. Faaliyetlerini seçip planlarken özgür olmaktan hoşlanır.	**CHOOSING OWN GOALS**
12.	Çevresindeki insanlara yardım etmek onun için çok önemlidir. Onların iyiliği için uğraşmak ister.	**HELPFULNESS**
13.	Çok başarılı olmak onun için önemlidir. İnsanlar üzerinde iyi izlenim bırakmaktan hoşlanır.	**SUCCESS**

14.	Ülkesinin güvende olması onun için çok önemlidir. Devletin içeriden ve dışarıdan gelebilecek tehditlere karşı uyanık olması gerektiğini düşünür.	**NATIONAL SECURITY**
15.	Risk almaktan hoşlanır. Her zaman macera peşinde koşar.	**EXCITING LIFE**
16.	Her zaman uygun şekilde davranmak onun için önemlidir. İnsanların yanlış diyeceği şeyleri yapmaktan kaçınmak ister.	**PROTECTING PUBLIC IMAGES**
17.	İşin başında olmak ve başkalarına ne yapacaklarını söylemek onun için önemlidir. İnsanların onun söylediklerini yapmalarını ister.	**AUTHORITY**
18.	Arkadaşlarına sadık olmak onun için önemlidir. Kendisini ona yakın olan insanlara adamak ister.	**LOYALTY**
19.	İnsanların doğayı korumaları gerektiğine gönülden inanır. Çevreye bakıp güzelleştirmek onun için önemlidir.	**PROTECTING ENVIRONMENT**
20.	Dini inanç onun için önemlidir. Dininin gereklerini yerine getirmek için çok çaba harcar.	**DEVOUTNESS**
21.	Eşyaların düzenli ve temiz olması onun için önemlidir. Ortalığın dağınık ve kirli olmasından hiç hoşlanmaz.	**CLEANNESS**
22.	Her şeyle ilgili olmanın önemli olduğunu düşünür. Her şeyi merak etmekten ve anlamaya çalışmaktan hoşlanır.	**CURIOSITY**
23.	Dünyadaki bütün insanların uyum içinde yaşaması gerektiğine inanır. Dünyadaki bütün gruplar arasında barışın güçlenmesi onun için önemlidir.	**WORLD AT PEACE**
24.	Hırslı olmanın önemli olduğunu düşünür. Ne kadar yetenekli olduğunu göstermek ister.	**AMBITION**
25.	İşleri geleneksel yollarla yapmanın en iyisi olduğunu düşünür. Öğrendiği gelenek ve görenekleri devam ettirmek onun için önemlidir.	**RESPECT FOR TRADITION**
26.	Hayattan zevk almak onun için önemlidir. Kendisini ‘şımartmaktan’ hoşlanır.	**ENJOYING LIFE**
27.	Başkalarının ihtiyaçlarına cevap vermek onun için önemlidir. Tanıdıklarına destek olmaya çalışır.	**TRUE FRIENDSHIP**
28.	Ana-babasına ve yaşlı insanlara her zaman saygı göstermesi gerektiğine inanır. Onun için itaatkâr olmak önemlidir.	**HONORING PARENTS&ELDERS**
29.	Herkese, hatta hiç tanımadığı insanlara bile adil muamele yapılmasını ister. Toplumdaki zayıfları korumak onun için önemlidir.	**SOCIAL JUSTICE**
30.	Sürprizlerden hoşlanır. Heyecan verici bir yaşamının olması onun için önemlidir.	**EXCITING LIFE**

31. Hastalanmaktan kaçınmak için çok çaba gösterir. Sağlıklı olmak onun için önemlidir.	**HEALTH**
32. Hayatta başararak öne geçmek onun için önemlidir. Başkalarından daha iyi olmaya çalışır.	**DARING**
33. Kendisini inciten insanları bağışlamak onun için önemlidir. İçlerindeki iyi yanları görmeye ve kin gütmemeye çalışır.	**FORGIVINGNESS**
34. Bağımsız olmak onun için önemlidir. Kendi ayakları üzerinde durmak ister.	**INDEPENDENCE**
35. İstikrarlı bir hükümetin olması onun için önemlidir. Sosyal düzenin korunması konusunda endişelenir.	**SOCIAL ORDER**
36. Başkalarına karşı her zaman nazik olmak onun için önemlidir. Başkalarını hiçbir zaman rahatsız ve huzursuz etmemeye çalışır.	**POLITENESS**
37. Hayattan zevk almayı gerçekten ister. İyi zaman geçirmek onun için çok önemlidir.	**PLEASURE**
38. Alçakgönüllü ve kibirsiz olmak onun için önemlidir. Dikkatleri üzerine **çekmemeye** çalışır.	**HUMILITY / HUMBLE**
39. Her zaman kararları veren kişi olmak ister. Lider olmaktan hoşlanır.	**SOCIAL POWER/ INFLUENTIAL**
40. Doğaya uyum sağlamak ve onla kaynaşmak onun için önemlidir. İnsanların doğayı değiştirmemesi gerektiğine inanır.	**UNITY WITH NATURE**