

DIMENSIONS OF CULTURAL VALUES

Laura Šalčiuvienė

PhD student
Kaunas University of Technology
Economics and Management Faculty
Marketing Department
Laisvės al. 55-302,
LT 3000 Kaunas, Lithuania
E-mail: laura.salciuviene@vf.ktu.lt
Phone: +370 650 41262

Marketers have long acknowledged the importance of attitudes and attitude change in the study of marketing and market research, but the role of values has received relatively little attention. In this paper secondary data is used to present the ethnic and social cultural impact on cultural values.

A three-level structure of the individual value system, which is derived from ethnic peculiarity, level of adaptability to the former or new created social and economic environment, and one's owns decisions, is applied.

The identification of Lithuanian cultural values and explanation of derived hypotheses are based on information received using Q-sort scaling and survey methods.

Keywords: cultural values, ethnic culture, social culture

Introduction

Knowledge of consumer values provides an efficient, measurable set of variables, closely related to needs, which expand the marketer's knowledge beyond demographic differences.

Values indicate priorities for how we want to live, and the market is the major system through which we can realise our values. Consequently, markets could be defined as continual exchanges of property rights until they end up with those who pay an optimum price. One ultimate driving force of the markets is the values held by its population.

The above considerations suggest that it would be very useful to incorporate value research into market analysis.

Some Lithuanian values studies have been conducted (Luobikienė 1995; Pranulis 1996), but these are based mostly on youth samples. The research findings will allow us to identify the main cultural values common to all Lithuanians.

The primary *purpose of this article* is to explain the meaning of values, to investigate the relationship of culture to values and culture's influence on them.

The research also has two *secondary objectives*:

1. To identify the main cultural values of Lithuanians,
2. To confirm or deny the proposed hypotheses based on a review of the literature, dis-

cussion about ethnic and social culture and on the information received using the Q-sort scaling method.

Methodological Issues

The Culture Concept

Culture is complex and multidimensional. It is in fact too complex to define in simple terms. Kroeber and Kluckhohn (1952) identified over 160 different definitions of culture. One of the earliest widely cited definitions by Tylor (1871) defines culture as "that complex whole which includes knowledge, belief, art, morals, law and customs, and any other capabilities and habits acquired by man as a member of society." More recently, Hofstede (1980) defines culture as "...the interactive aggregate of common characteristics that influence a group's response to its environment." Four years later, he redefines culture as the collective programming of the mind, which distinguishes one group of people from another.

A definition by Terpstra and David (1985) serves to delineate what is meant by culture in this context: "culture is a learned, shared, compelling, interrelated set of symbols, whose meaning provides a set of orientations for members of a society. These orientations, taken together, provide solutions to problems that all societies must solve if they are to remain viable."

According to Hawkins, Best and Coney (1995), culture is that complex whole which includes knowledge, beliefs, art, law, morals, customs, and any other capabilities acquired by humans as members of society.

To sum up the above definitions, culture can be described as a collection of values, beliefs, behaviours, norms, and attitudes that distinguish a society. The boundaries that culture sets on behaviour are called norms. These are

derived from cultural values, which in turn affect behaviour through norms, beliefs and attitudes.

The above generalisation of culture definitions allows us to determine that cultural values are the fundamental elements of culture.

Cultural Values

The term "value" is used in a wide range of social sciences (e. g. anthropology, sociology, and psychology) and it has therefore different meanings in the different fields.

In the consumer behaviour literature values are recognised as a powerful force shaping consumers' motivations, life-styles and product choices (Carman 1978; Kluckhohn 1969; McCracken 1986). Values can help to explain the differences in behaviour amongst people from different cultures (McCort and Malhotra 1993) and these values tend to persist over time.

Interest in values research began in the late 1970s (Corfman, Lehmann and Narayanan 1991; Grunert, Grunert and Bealty 1989; Grunert and Scherhorn 1990; Loudon and Della Bitta 1988; Kahle 1983; Kluckhohn 1969; Howard and Sheth 1969; Rokeach 1973; Peter and Olson 1993; Engel, Blackwell and Miniard 1999; Hawkins et al. 1995; Solomon 1999). Some marketers have become convinced that the role played by people's values is absolutely central to their personal development, to their actions as citizens and to their behaviour as consumers.

Values can be conceptualised as criteria used by individuals to select and justify their actions and to evaluate people and events, thus representing motivations. These criteria are assumed to differ in content as well as in the structural relations among them. This assumption hinges on the following five central features (Schwartz and Bilsky 1987), that values:

1. are concepts or beliefs,
2. about desirable end states or behaviours,
3. that transcend a specific situation,
4. guide the selection or evaluation of behaviour and events, and
5. are ordered by relative importance.

The meaningful content of values can be defined as cognitive representations of three types of universal human requirements: biologically based needs of the organism, social interactions claims for interpersonal co-ordination, and social institutional demands for group welfare and survival (Kluckhohn 1969; Maslow 1959; Rokeach 1973). As such, values serve as blueprint for perceptions, attitudes and behaviour, including product evaluations and buying decisions.

The concept of values has been widely used by researchers in marketing to explain consumer behaviour (Rokeach 1973; Henry 1976; Pitts and Woodside 1983; Kahle 1983; Kenedy, Best and Kahle 1988). Currently, research in marketing is oriented toward the development of more appropriate measures for value systems and their use as a basis for market segmentation (Kamakura and Mazzon 1991; Rokeach and Ball-Rokeach 1989).

Values are more stable and occupy a more central position than attitudes within a person's cognitive system. Therefore, they are determinants of attitudes and behaviour and hence provide a more stable and inner-oriented understanding of consumers.

However, after reviewing and comparing concepts of values suggested different authors, it was decided to apply the following definition for our purposes: **values are generalised, relatively enduring and consistent priorities for how we want to live** (Zetterberg 1998).

In order to carry out a study on cultural values, it is important to have a framework integrating:

- Generalised values,
- Relatively enduring values,
- Consistent values.

In generalising the above review of culture and cultural value concepts, it can be stated that culture is best embodied in the values its people hold. Cultural values shape people's beliefs and attitudes and guide their behaviour. A value system forms the foundation upon which decisions are made. Values unite individuals with certain people, products and services and distinguish them from others. To deny the importance of values means to not fully understand the actions of one and others. So, a value system is seen as a relatively permanent perceptual framework that influences an individual's behaviour.

Consumer Value Systems

A review of the value literature and the cultural conditioning viewpoint on value acquisition leads us to propose that values may be investigated at three mutually dependent and at least partially consistent levels of abstraction. These levels, arranged in a hierarchical network, are referred to as generalised, relatively enduring values and consistent values. The ethnic, socio-cultural, economic and familial environment on the formation and development of the individual's value system influences each type of mentioned values (see Figure 1).

But first it must be noted that Lithuanian values belong to three different cultures:

- The culture before the Second World War.
- The culture after war, when the communist values and ideology were instilled in Lithuania and these pressures influenced the behaviour, understanding, and thinking of Lithuanians.
- The culture after 1990, when new values begin to evolve in the actions, thinking and behaviour of Lithuanians.

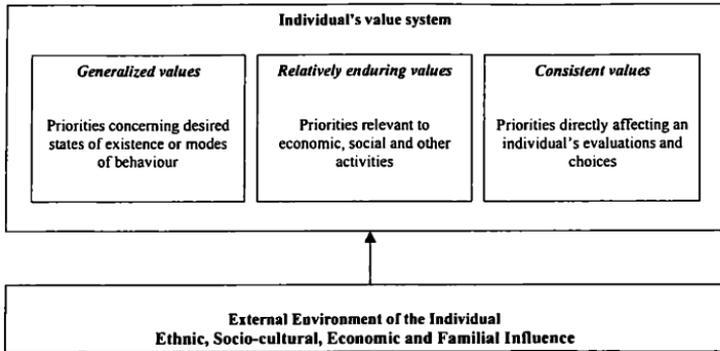


Figure 1. Structure of the Consumer Value System
(adapted from Vinson, Scott and Lamont 1977)

These cultures, based on traditional core values, had a strong influence on the formation of cultural values of Lithuanians.

Generalised values form the central core of an individual's value system. Explanation of this type of values will be based on ethnic and religious culture of Lithuania.

Pranulis (1996) defines ethnic culture as the matter that has the expression of behaviour and comes from the depth of historical and genetic inheritance. Lithuania is the most ethnically compact Baltic state. The territory of Lithuania is inhabited by 81.3 percent Lithuanians, 8.4 percent Russians, 7.0 % – Poles, 1.5 % – Belorussians, 1.0 % – Ukrainians, 0.1 % – Jews and 0.7 % – representatives of other nationalities. Therefore, the analysis of the Lithuanian ethnic culture will help us to identify core values, which are the basis of an individual's value system.

In order to analyse ethnic culture, we need *first* to determine the national character of Lithuanians. *Second*, we need to review the basis for the traditional core cultural values of Lithuanians. These affect the evolution of new

cultural values. *Finally*, we need to identify ethnic groups, affecting the overall cultural environment of Lithuania.

Historically, Lithuanians are a nation of tillers of the soil, who have lived near the sea, but not along with it. Lithuanians can be most easily recognised while working or daydreaming. Lithuanians should not be grouped among the dynamic or particularly expressive nations: traditionally, they are more inclined towards reserve, the family hearth and stubborn labour. The foundations of the nation's character were laid in ancient times, and were determined by ecology, geographic location, politics, work characteristics and religious holidays.

It is possible to distinguish several features common to all Lithuanians, which come from the depth of ethnic culture (Pranulis 1996):

- *Persistence*. Lithuanians are focused, hard working and patient in attaining their objectives. But at the same time they can be a little conservative and reserved.
- *Diligence*. Many Lithuanians are accurate in the performance of their work duties. They are diligent in the execution of both

manual labour and mental work and in studies as well.

- *Thrift.* Lithuanians endeavour to do things and satisfy needs with minimum costs. Sometimes they may appear miserly.
- *Non-talkative.* Many of Lithuanians are less talkative and do not initiate or maintain verbal communication.
- *Cautious and affectionate toward the native land.* Lithuanians are steady in their convictions and sensitive to their homeland. A travel chronicle pointed out that the pagan Lithuanian was very stubborn, and it was not easy to change their convictions. At the present time, even those who have migrated to the cities in many cases maintain contact with the countryside.
- *Tolerance toward foreigners and strength of one's convictions.* Even in prehistoric times, the first travellers cross Lithuania noticed that the inhabitants were very tolerant and did not persecute foreigners or practitioners of other religions, as long as the strangers were not trying to impose their views on Lithuanians, reduce their way of life or change their religion.

Lithuanians were the last pagans in Europe, who officially embraced Christianity only at the end of the 14th century. The Roman Catholic

Church dominates present Lithuania. Over 80 percent of the population consider themselves Catholics. Currently, along with the Catholics, there are other religious communities.

The Roman Catholic Church rooted the following values in the minds of Lithuanians: hardworking, humility, obedience, fear of cognition, poverty as a virtue, individuals were unable to express themselves and instead had to suppress their capabilities. The last two values by the Roman Catholic Church were regarded as arrogance (haughtiness) or encroachment on God's will. For this reason some people in Lithuania have a bad understanding about the market-driven economy dominated by private enterprise and oriented toward trade with Western Europe and the USA.

The generalisation of the above discussion about religion allows us to conclude that the Roman Catholic religion had an impact on the cultural values and on the fundamental philosophy of life of the Lithuanian nation. Yet, even 600 years of Christianity have not eradicated certain ancient Lithuanian customs and traditions.

Additionally, we need to identify ethnic groups, affecting the overall cultural environment of Lithuania in order to finish analysing ethnic culture.

Table 1. The Major Ethnic Groups in Lithuania (Pranulis 1996)

<i>Ethnic group</i>	<i>Description of main features</i>
Aukštaičiai (Highlanders)	Situated in the northeastern part of Lithuania. Resolute, courageous, sometimes may even be aggressive in pursuing one's goals. Hospitable and friendly.
Dzūkai	Situated in the southeastern part of Lithuania. They are characterised as the most expressive, good-natured, friendly, disposed to help and defend justice.
Samogitians (Lowlanders)	Situated in the northwestern part of Lithuania. This is the largest ethnic group. They are characterised as proud, stubborn, patient and persistent people.
Suvalki	Situated in the southwestern part of Lithuania (further subdivided into Kapsai and Znavykai). They are very motivated to material values, business-oriented, and have a strong feeling of competition.

There are four important ethnic groups in Lithuania (see Table 1). Each of these differs in its customs, behaviour and character.

The pure ethnic cultures exist basically in the countryside and settlements of Lithuania. In the main cities there is a melting and reforming of ethnic cultures. However, even in the cities, through observation of dialect, behaviour, attitudes, reactions, and standpoints of people, one can recognize representatives of the separate ethnic groups.

After reviewing the ethnic and religious cultures, which are the bases for the generalised values of Lithuanians, we will focus on social culture.

Relatively enduring values will be explained by the social culture of Lithuania.

The matter of the social culture arises as the result of adaptation to a certain ideological, political, institutional environment. According to Pranulis (1996), compared with Lithuanian ethnic culture, which developed over a 600-year period, social culture developed over a relatively short period of time (50–70 years). The roots of many social, political, economic, psychological problems in post soviet countries in many respects may be seen as the consequences of more than fifty years of a communist or centralised economy system, which brought and instilled new values on society.

Education, experience of practical activities, attitudes, economic infrastructure and conditions in the centralised economy system left a heavy imprint for the coming culture. It created obstacles for the development of both internal and external economic systems based on private property, private initiatives and market relations.

In order to explain the present social and psychological behaviour it is necessary to review some aspects of the centrally planned economy system.

One important aspect it is that a lot of people were not truly involved in the manage-

ment of organizations or in decision-making, and these people did not really suffer when their firm endured difficulties.

Another important aspect is that many people still think that government must solve all their problems, because the state guaranteed many individual securities, including employment, housing, health care and education. The centrally planned economy was based on collective property.

Since 1990, the Lithuanian people have been faced with the mentioned aspects, which could be characterised as difficulties. The first of these is lack of responsibility, no motivation to work and so on. The second is that the new democratic government is not preserving social securities (employment, housing, health care and education). Many individuals are not ready to accept personal responsibility for these areas. Other difficulties are based on the principles of private property and private initiative, because many Lithuanians were opposed to the market economy system (Pranulis 1996).

It is important to understand that specific cultural differences arise from the consequences of a centrally planned economy system.

After evaluating the main aspects of the centralised economy, it can be stated that the compulsion on education, ideological, political, psychical and economics in Lithuania during these years created a specific type of morality, motivation and value orientation.

Nowadays society requires such characteristics as activity, mobility, confidence, and the ability to adapt to different situations.

In generalising the above characteristics it can be stated that they are opposite of the characteristics of the soviet people. However, changes in the mentality and behaviour of the Lithuanian people, especially the elderly, require much time and effort.

The preceding paragraph illustrates that the value system is an important key to under-

standing an individual's valuations and decisions, and that values are relatively enduring.

After the analysis of generalised and relatively enduring values we will focus on *consistent values*. The third category of values, shown in Figure 1, consists of priorities directly affecting an individual's valuations and choices. Among the many kinds of priorities in this category are evaluative priorities about the desirable attributes of product classes as well as specific brands. It is this category of values that is mostly used in predicting brand appeal.

Note that the conceptual model, shown in Figure 1, suggests that people's values do not exist as distinct and unconnected elements. They coexist in an interconnected hierarchical structure with the generalised values exerting influence on each other as well as affecting the more peripherally located relatively enduring values. These relatively enduring values, in turn, are inter-connected along the central-peripheral dimension and further influence the individual's consistent priorities associated with the attributes of products and brands. Besides, individuals are becoming less embedded in tradition and institutions. Changing familial, economic and social structures produce and affect the individual's changing cultural values.

After the analysis of the main aspects of culture, based on business and capitalism, private property, democratic spirit, which strongly affect the evolution of an individual's cultural values, in my opinion, the most important is to identify current Lithuanians cultural values.

Research Methodology

In order to attain the objectives of the research, the research methodology consists of the three stages: sample selection, Q-sort scaling technique and questionnaire development.

Sampling

Probability sampling (stratified sampling) in the Q-sort scaling procedure was used. The population was geographically stratified into four parts of Lithuania: northeast, northwest, southeast, southwest. Using the data of the Statistics Department by Folz (1996), a total of 400 respondents from these parts of Lithuania were selected. These data were collected on February 14–15, 2002.

The probability sample (stratified sampling) was used in the survey. The population was geographically stratified in two parts of the city of Kaunas – using the river Nemunas as the dividing line. Using data of the Statistics Department, a total of 130 respondents from Kaunas were selected. The data were collected through questionnaires on February 18–22, 2002.

Q-sort Scaling Procedure

For the purpose of identifying the main cultural values, the Q-sort scaling procedure (Malhotra and David 2000) was applied. Q-sort scaling was developed to quickly discriminate among a relatively large number of objects. This technique uses a rank order procedure in which objects are sorted into piles based on similarity with respect to some criterion. The number of objects to be placed in each pile is specified in advance, often to result in roughly normal distribution of objects over the whole set.

In our research, respondents were given 50 value statements (chosen from newspapers and journals) on individual cards and asked to place them into 5 piles, ranging from “an extremely important value in my life” to “not at all important value in my life.” To avoid misinterpretation by respondents, short values statements using simple language were provided.

In order to eliminate values that were not the most important, only the first pile of value statements was retained and the remainder was rejected. This process resulted in reducing the total number of cultural values to ten.

Hypotheses

Based on the literature review and discussion about ethnic and social culture, changes in the mentality and behaviour of people and previous research findings, the following hypotheses are made:

Hypothesis 1: Family orientation as a value is extremely important to both males and females.

Hypothesis 2: The family orientation value is extremely important to all ethnic groups.

Hypothesis 3: The social recognition cultural value positively correlates with other cultural value dimensions.

Hypothesis 4: The risk taking cultural value negatively correlates with other cultural value dimensions.

In order to test the hypotheses, a questionnaire was designed and survey conducted.

Questionnaire Development

The questionnaire consisted of a demographic section and a section on cultural values.

The *demographic section* contained information on age, sex, and ethnic group. Respondents classified their ethnic groups into Aukštaičiai (Highlanders), Dūkai, Samogitians (Lowlanders) and Suvalki.

The *cultural values section* consisted of ten values statements identified from the Q-sort scaling procedure. Respondents were given the following instructions and value statements:

“for the cultural values statements that follow, please circle the number (on a five point scale) that accurately represents the extent to which you ‘1-strongly agree’ and ‘5-strongly disagree.’”¹

To test the above hypotheses, respondents were asked to complete a questionnaire. A Lithuanian version of the questionnaire was administered to all respondents.

Methods of Analysis

The demographic data were analysed to provide frequencies or percentages. Responses with regard to the gender, age and ethnic group were analysed by box-plot and stem-and-leaf plots. Using the gender and ethnic group classification reported by the respondents, the first two hypotheses were tested. To test the remaining hypotheses, Spearman correlation coefficients were computed.

Research Results

The results are presented in the following order:

1. Q-sort scaling procedure results,
2. Survey results. Results of the survey, confirming or rejecting the hypotheses.

According to the Q-sort scaling procedure, the opinion of 400 Lithuanian respondents about cultural values was expressed. The results allowed us to distinguish ten extremely important cultural values:

- Family orientation,
- Social recognition,
- Risk taking,
- Power and wealth,
- Freedom,
- Physical and financial security,
- Work,

¹ The questionnaire is available from the author.

- Health,
- True friendship,
- Adaptability.

After evaluation of the stratified sampling method and the number of respondents, it may be stated that the ten identified cultural values are common to all Lithuanians. The hypotheses raised in the beginning of the study will be verified through the results of the survey.

Demographics

49 males and 81 females participated in this study (See Table 2). Ages ranged from 20–65 years, with males ranging in age from 20–61 years and females from 20–65 years.

50 % of males are 35 years or younger and 50 % of females is 34 years or younger (see Figure 2).

According to ethnic group, we can see that the ages of aukštaičiai ranged from 21–65 years and ages of džūkai ranged from 20–60. 50 % of aukštaičiai were less than or equal to 34 years. 50 % of samogitians were 37 years or younger, 50 % of suvalki – 34 years or younger, and 50 % of džūkai were 33 years or younger (see Figure 3).

Of the total sample, approximately 60 % were between the ages of 22 and 39 (see Figure 4).

To test *hypothesis 1* a cross-tabulation between respondents' gender and their orientation to family cultural value was conducted.

Table 3 reports respondents' answers. Af-

Table 2. Demographic Profile of Respondents by Gender

		Sex * Ethnic Group Crosstabulation								Total	
		ETHNIC GROUP									
				Aukštaičiai		Samogitians		Suvalki		Džūkai	
SEX		N	%	N	%	N	%	N	%	N	%
	Male	14	10.8	9	6.90	15	11.50	11	8.50	49	37.70
	Female	30	23.10	14	10.80	22	16.90	15	11.50	81	62.30
	Total	44	33.80	23	17.70	37	28.50	26	20.00	130	100.00

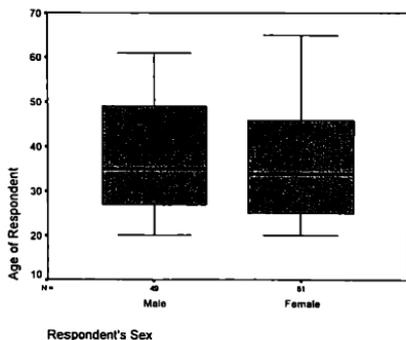


Figure 2. Boxplot of Respondents' Age, Grouped by Gender

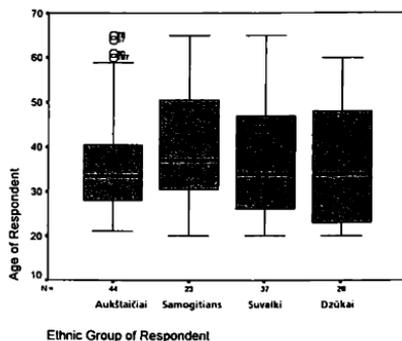


Figure 3. Boxplot of Respondents' Age, Grouped by Ethnic Group

Frequency	Stem	Leaf
26.00	2	000111112222223333333444
17.00	2	5555556678888999
21.00	3	00000111122333344444
20.00	3	55555556667778899
7.00	4	0233344
13.00	4	5666777788999
6.00	5	001244
10.00	5	5667788999
7.00	6	0001144
3.00	6	555

Stem width: 10
Each leaf: 1 case(s)

Figure 4. Stem-and-Leaf Plot of Respondents' Age

ter evaluating the results it can be stated that 65.40 % of males and females evaluate the family orientation cultural value as the most important.

To test *hypothesis 2* a cross-tabulation between respondents' ethnic groups and their orientation to the family cultural value was conducted.

Table 4 reports respondents' answers. The research findings suggest that 22.30 % of

aukštaičiai, 12.30 % of samogitians, 16.20 % of suvalki and 13.1 % of dzūkai evaluate the family orientation cultural value as the most important (63.8 % of total).

As discussed in Hypotheses 3 and 4, the risk taking and social recognition culture values are likely to have a relationship with other cultural value dimensions.

The risk taking and social recognition culture values were chosen because of their level of importance. Respondents evaluated the former as the second most important cultural value (48.8 %) after the family cultural value (63.8 %). The latter was evaluated as the third most important cultural value (33.8 %).

To understand the underlying relationship between the two chosen values and other cultural value dimensions, the Spearman correlation coefficient was computed. The results are shown in Table 5.

The analysis of the Spearman correlation coefficients between the social recognition cultural value and other cultural value dimensions reveals that the family orientation and true friendship cultural value dimensions have

Table 3. Family Oriented Cultural Value and Gender Crosstabulation

Family oriented value * sex crosstabulation				
SEX		N	% of Total	% within respondent's sex
		Male	30	23.08
	Female	55	42.32	67.90
Total		85	65.40	

Table 4. Family Oriented Cultural Value and Individual's Ethnic Group Crosstabulation

Family oriented value * ethnic group crosstabulation					
	ETHNIC GROUP				Total
	Aukštaičiai	Samogitians	Suvalki	Dzūkai	
N	29	16	21	17	83
% of Total	22.30	12.30	16.20	13.10	63.80
% within ethnic group of respondent	65.90	69.60	56.80	65.40	

Table 5. Spearman Correlation Coefficient between the Social Recognition Cultural Value and other Cultural Value Dimensions and between the Risk-Taking Cultural Value and other Cultural Value Dimensions

Cultural values dimensions	Social recognition cultural value	Risk taking cultural value
Family orientation	-0.325**	-0.239**
Physical and financial security	0.793**	-0.403**
Risk taking	0.306**	1.000
Power and richness	0.152	0.191*
Freedom	0.067	0.226*
Social recognition	1.000	0.726**
Work	0.052**	-0.207
Health	0.057	-0.306**
True friendship	-0.346**	-0.409
Adaptability	0.620	0.518**

Note: * Significant level 0.01; ** Significant level 0.05 (two-tailed).

statistically significant inverse relationships with the social recognition cultural value. In other words, individuals less oriented toward the social recognition value are more oriented toward the family orientation value and true friendship or vice versa.

On the other hand, the physical and financial security, risk taking and work cultural value dimensions are positively correlated with the social recognition cultural value. This means that those individuals, who are more physically, financially secure and oriented toward risk and work values are more oriented toward the social recognition value.

The correlation between the rest of the cultural value dimensions and the social recognition cultural value were statistically insignificant.

Further analysis included the Spearman correlation coefficient between the risk taking cultural value and other culture value dimensions.

The results from the Spearman correlation analysis suggest that the risk taking cultural value is negatively correlated with the following values:

- Family orientation ($p < 0.05$),

- Physical and financial security ($p < 0.05$),
- Health value ($p < 0.05$).

And positively correlated with:

- Power and richness ($p < 0.01$),
- Freedom ($p < 0.01$),
- Social recognition ($p < 0.05$),
- Adaptability ($p < 0.05$).

Correlation between the remaining cultural value dimensions and the risk taking cultural value were statistically insignificant.

After evaluating the sampling method, location (Kaunas) and a number of respondents (130) it cannot be stated that the research findings are common to all Lithuanian people.

The generalisation of theoretical studies and empirical research results of cultural values and the evaluation of hypotheses allows us to draw the following conclusions.

Conclusions

Cultural understanding is the basis of success or failure in any endeavour. In order to attain competitive advantage, it is necessary to understand the priorities of consumer values.

Lithuanian culture provides the Lithuanian people with their basic identity. It is possible to identify certain cultural values that are commonly held by the Lithuanian people no matter to what age or ethnic group they belong. These cultural values are unique and consistent, shaped by a specific ethnic and social culture and maintained by a common language.

Findings of the study showed that several cultural value dimensions exist among the Lithuanian people, which affect their evaluations and choices. A significant correlation was found between the two most important cultural values and other cultural value dimensions.

After evaluating the research findings it can be stated that the first two hypotheses were accepted. The third and fourth hypotheses were accepted in part. The results of the Spearman

correlation analysis suggest that the family orientation and true friendship cultural value dimensions have statistically significant inverse relationships with the social recognition cultural value. On the other hand, the physical and financial security, risk-taking and work cultural value dimensions have a positive correlation with the social recognition cultural value.

The risk-taking cultural value is negatively correlated with family orientation, physical and financial security, the health value and positively correlated with power and wealth, freedom, social recognition and adaptability.

The results of the research on Lithuanian cultural values are useful in analysing the relevancy of Lithuanian goods to consumers and in forecasting the tendencies of changes in Lithuanians' demands.

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KULTŪROS VERTYBIŲ DIMENSIJOS

Laura Šaltūviienė

Santrauka

Straipsnyje nagrinėjamos Lietuvos vartotojų kultūros vertybės. Pradžioje pateikiamos kultūros (Kroeber and Kluckhohn 1952; Hofstede 1980; Terpstra and David 1985) ir vertybių (Carman 1978; Kluckhohn 1969; McCracken 1986; Corfman et al. 1991; Grunert et al. 1989; Solomon 1999) sąvokos, paskui aptariama kultūros poveikis vertybėms, jų tarpusavio ryšys, taip pat aptariama individo vertybių sistema, kuri veikia jo sprendimus. Daug dėmesio skiriama šalies etninės ir socialinės kultūros, turėjusios įtakos Lietuvos gyventojų vertybių formavimuisi. Remiantis mokslinės literatūros analize iškeliamos keturios hipotezės, joms patikrinti atliekamas empirinis Lietuvos gyventojų kultūros vertybių tyrimas.

Empirinio kultūros vertybių tyrimo metodologija sudėdama iš trijų etapų: pradžioje buvo apibrėžtas tiriamųjų

kontingentas ir apskaičiuota tyrimo imtis; Lietuvos gyventojų kultūros vertybėms nustatyti buvo pasirinktas *Q-sort* metodas; galiausiai buvo sudaryta anketa tyrimo pradžioje iškelto hipotezės patikrinti.

Apibendrinus teorines studijas, gautus empirinio tyrimo rezultatus ir įvertinus iškeltų hipotezių teisingumą suformuluotos išvados:

1. Kultūra tampa vienu iš pagrindinių veiksnių, turinčių įtakos įmonės veiklai.
2. Priimant sprendimus, leidžiančius įgyti konkurencinį pranašumą, reikia gerai žinoti vartotojų vertybių prioritetus.
3. Lietuvos vartotojų kultūros vertybių tyrimo rezultatai labai pravers analizuojant lietuviškų prekių tinkamumą ir prognozuojant vartotojų paklausos kitimo tendencijas.