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*The Forces of Value:
Structure and Content of Self-reported Values by Civilian and Military Science Students*

by

Shelly Holland

Honors Thesis

in

*Jepson School of Leadership Studies
University of Richmond
Richmond, VA*

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Advisor: Dr. Donelson Forsyth

Abstract

The Forces of Value: Structure and Content of Self-reported Values by Civilian and Military Science Students

Shelly Holland

Committee Members: *Dr. Donelson Forsyth, Dr. Tony Kong, and Dr. Terry Price*

Upon graduation, students in the Reserve Officers' Training Corps (ROTC) programs are commissioned to lead the individuals tasked with protecting the American people and their ideology. This project examines the values of leaders and followers in military and nonmilitary contexts to determine if students in military education programs endorse values that are different from the values of students in non-military programs. First, this paper discusses the concept of *values*, and how values are defined and differentiated from other concepts. By providing an overview of past literature on values within the military and in general, the importance leaders place on values and value structures is highlighted. A revised version of the Schwartz Values Survey was used to gather data for this project; ROTC cadets and their civilian peers rated 72 values via an online survey. The data suggest that (1) the value structures of both groups are similar to the Schwartz's conceptualization of values; (2) ROTC students and civilians do not fall on different sides of the orthogonal dimensions and instead have equivalent reported values' and (3) military science students endorse values that are stressed by traditional military organizations as they rated individual military values, as well as military values as a whole, significantly higher than their civilian counterparts. The results of this study suggest that ROTC and civilian students have equivalent universal value structures, but that the ROTC students uniquely endorse military values at higher rates than their civilian counterparts. This paper concludes that the findings are potentially positive for both the ROTC programs and the field of leadership as a whole, given that the findings generate a better understanding of the value structures some Americans possess.

Signature Page for Leadership Studies Honors Thesis

***The Forces of Value:
Structure and Content of Self-reported Values
by Civilian and Military Science Students***


Thesis presented

by


Shelly Holland

This is to certify that the thesis prepared by *Shelly Holland* has been approved by her committee as satisfactory completion of the thesis requirement to earn honors in leadership studies.

Approved as to style and content by:



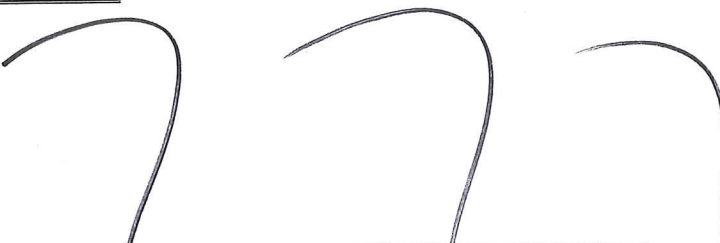
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I Introduction

“Our American values are not luxuries but necessities, not the salt in our bread, but the bread itself. Our common vision of a free and just society is our greatest source of cohesion at home and strength abroad, greater than the bounty of our material blessings”

-Jimmy Carter

39th President of the United States

“We serve our nation- our people- for the devotion, faith, and trust we place in our free, democratic system of government. Being in the Army means a total commitment to a higher calling, devotion to duty, and a thousand other adjectives. For those who have fought for it, freedom has a taste the protected will never know.”

-Glen E. Morrell

Former Sergeant Major of the Army

Over the course of history, leaders consistently emphasize the importance of values. Values have the power to unite different people with certain ideologies, individuals, products, and services while simultaneously estranging them from others. Jimmy Carter and Glen Morrell suggest that Americans share values due to their avowed devotion to democracy. Carter implies that part of America’s strength is derived from a “common vision” and “cohesion.” However, Morrell alludes to the idea that American citizens are not entirely cohesive. Morrell argues that those who have fought for American values, namely United States Military personnel, have higher commitments and perhaps hold certain values, such as duty, dearer than their civilian counterparts. Is there truly a disconnect between the values of those who protect our country and the people they are actually protecting? Is it possible that military leaders endorse values that

are disparate from those held by civilians? This project examines these questions by measuring the values of leaders and followers in military and nonmilitary college programs.

This chapter, Chapter 1, begins this examination by asking three questions: What are values? How can values be measured? And are the values of individuals who are members of military cultures different from the values endorsed by their civilian counterparts? An in-depth examination of the various theories of values, with a particular focus on military values research, will follow, and this chapter concludes with a conceptualization and hypothesis for this study. Chapter 2 focuses on the methods utilized to measure values throughout this project and provides a thorough explanation of the Schwartz Values Survey. Chapter 3 discusses the results of the project and evaluates the accuracy of the hypotheses. Chapter 4 begins with a summary of the overall study and an examination of the strengths and weaknesses. It brings this project to a close with a discussion of the implications the findings of this research might have for military and civilian programs, as well as values research at large.

What Is a Value?

Human values have been an area of study since ancient times, traceable to Plato's desire to discover the set of values all good men should embody. Values, Plato suggested, explain why some people choose to lie, while others choose to speak honestly. He emphasized the importance of values such as courage, justice, happiness, and truthfulness, and argued that ignoring the motivators behind human action could lead to disharmony and societal evil. Since Plato, the conceptualization and study of values has morphed, yet the scholarly agreement in the importance of values remains. Today, as in

the past, a wide range of influences such as cultural norms, wealth, and past experiences affects people in both thought and action (Schwartz, 2011, p. 307). What connects these influences are an individual's values. Values are still labeled as the core motivators behind actions that underlie individual decision-making and affect human interaction. They are a strong guiding force, consistently determining behavior and shaping attitudes. But what are these ambiguous motivators that are said to trigger human judgments and actions?

The word *values* has many different meanings and interpretations. Scholars do not agree on a universal definition, but maintain that there is much to be gained by studying values. Values studies have a wide range of applicability, and even have empirically supported predictive qualities. The various definitions, distinguishing values from other concepts, and the predictive qualities are expanded upon in this section.

Various Scholarly Definitions of Values

A single, universally accepted definition of a value still eludes scholars. The existence of various definitions denotes the complexity of values theories and why such concepts are still examined in the present day.

Clyde Kluckhohn (1951) defines a value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means, and ends of action" (p. 395). Gordon Allport defines values as hierarchical judgments that represent basic convictions pertaining to a specific mode of conduct or end-state of existence (Allport, 1955). Milton Rokeach defines values as, "core conceptions of the desirable within every individual and society," which "serve as standards or criteria to guide not only action but also judgment, choice,

attitude, evaluation, argument, exhortation, rationalization, and attribution of causality” (Rokeach, 1979, p. 2). Shalom Schwartz defines values as guiding principles, in the form of desirable goals, which vary in importance from one individual to another (Schwartz, 1994a).

Despite a lack of agreement on a single definition of values, scholars do agree on the presence of five characteristics in every conceptualization of values. The five features are as follows: “values are (1) concepts or beliefs, about (2) desirable end states or behaviors, that (3) transcend specific situations, (4) guide selection or evaluation of behavior and events, and are (5) ordered by relative importance” (Schwartz & Blisky, 1992, p. 551). For example, individuals who value “security” over “stimulation,” two universal values recognized by Schwartz, would probably choose more risk-averse behaviors throughout their general lifetime. However, the complexity of values often causes individuals to confound values with other concepts; the following section differentiates between these other concepts and values.

Distinguishing Values

Values are often confused with other terms, such as needs, motivational states, and attitudes. This confusion takes away from the importance of values being the underlying motivators behind attitudes or the unseen determinants of more externally visible qualities and characteristics of an individual. Values, for instance, should be seen as a foundation in which all other concepts are grounded within, which is why it is vital to distinguish values from other ideas.

Values are neither needs nor attitudes; instead, values, needs, and attitudes are three different concepts. Brewster Smith notes the theoretical disorder of the concept of

values in his publication *Social Psychology and Human Values* (1969). This disarray causes confusion and contributes to a lack of standardization on the study of values as a whole. He states, “a handful of major attempts to study values empirically have started from different preconceptions and have altogether failed to link together to yield a domain of cumulative knowledge” (p. 97-98). In 2004, this confusion hadn’t been solved. Steven Hiltin and Jane Allyn Piliavin (2004) note that there is still “little coherence between the different approaches used across conceptualization and measurement of values” (p. 359). However, differentiations between values and other concepts, such as need or attitudes, are clearer in recent years.

Values and Attitudes

Attitudes are favorable or unfavorable perceptions and evaluations of different entities (Eagly and Chaiken, 1993). Rokeach writes,

“An attitude differs from a value in that an attitude refers to an organization of several beliefs around a specific object or situation...A value, on the other hand, refers to a single belief of a very specific kind [and] concerns a desirable mode of behavior” (p.18).

Attitudes are influenced by an individual's values, but they are distinct entities that are prone to more fluctuation and modification than values. Attitudes held by one person are heavily influenced by situational considerations, while reported values are relatively more constant.

Finally, it is the centrality of values in comparison to attitudes that further emphasizes the disparity between these two concepts. Values are the “determinants of attitudes” (Rokeach, p. 18). Other prominent scholars agree with the centrality differentiation as they state: “attitudes are functions of values” (Woodruff, 1942, p. 33);

“attitudes express values” (Watson, 1996, p. 215). Differentiating the concepts of values and attitudes is important for both theoretical and empirical reasons. Examining an individual's values can hint towards the attitudes said person might have, where as the opposite is not necessarily true. Empirically, individuals will have more attitudes than values, and their attitudes fluctuate with situations whereas values are more stable.

Values and Needs

Values and needs are two concepts scholars find it vital to distinguish. However, some equate the concepts of values and needs such as Abraham Maslow in his hierarchy of needs. By referring to self-actualization as both a higher-order value and a need, Maslow regards these disparate concepts as comparable (Maslow, 1964). However, Maslow incorrectly analogizes values and needs. Values hinge on universal needs, and are related, but they are not always directly analogous to needs as Maslow asserts.

Needs and values influence behavior in significantly different ways, which is why they should not be conflated. Values focus on societal interaction and decision-making whereas needs connote biological influences (Hitlin and Piliavin, 2004, p. 341). If values and needs were equated to each other, for example, it would be very difficult to distinguish between animals and human beings. What differentiates Homo sapiens from base animals is an ability to discern needs, but to also value end-states and motivations that animals others than humans can neither detect nor acknowledge. Furthermore, human values can supersede needs, whereas animal needs drive their every action in the absence of value sets. For example, an individual can ignore the need for food during a hunger strike to project his value for justice. Values, instead, are the cognitive representations of needs (Rokeach, p. 20). Hitlin and Piliavin reinforce this idea as they

state, “The expression and satisfaction of more biological needs can be reflected through culturally prescribed values, but these values are not the needs” (p. 341). The study of values, rather than needs, offers a more complete analysis of human beings, and is why this study differentiates between these two concepts. Additionally, values uniquely have a predictive quality that is important when discussing the benefits of values research.

The Predictive Quality of Values

Values do shed light on the behavior, actions and attitudes of individuals and have a wide variety of predictive qualities (Hofstede, 1980). Self-reported values, for example, have the capacity to help predict an individual’s voting habits, vocational preferences, and even friendship groups. For example, a person who values protecting the environment above all other values is most likely to vote for the political party that he or she perceives as the most “green” and environmentally friendly. Schwartz elaborates on the importance of values in a socially predictive context as he extrapolates that “groups and individuals cognitively transform the necessities inherent in human existence and express them in the language of specific values about which they communicate” (Schwartz, 1994a, p. 21). Here, Schwartz notes that, as a species, humans have a natural tendency to define actions and existence through a set of widely understood values. After values are recognized, groups and individuals are able to judge actions taken by various individuals both inside and outside of their respective groups. These judgments then affect future decision-making, social interaction, group formations, etc., further demonstrating the importance of value sets in human life.

Schwartz asserts that values epitomize reactions to three universal requirements “which all individuals and societies must cope: (1) needs of individuals as biological

organisms, (2) requisites of coordinates social interaction, and (3) requirements for the smooth functioning and survival of groups” (Schwartz, 1994b, p. 21, *numbering added*). Values are the building blocks of human interaction and group dynamics. Scholars agree that they drive human decision-making while also being the epicenter of extreme conflict at times. It is only natural that values, and whether or not they exist universally, have historically been an academic area of great intrigue and research.

How Do we Measure Values?

The measurement of values is imperfect and lacks standardization. Many different tests, ranking, and ratings have been conceptualized to report what different individuals value. This project considered two alternative values surveys—the Rokeach Value Survey (RVS) and the Allport-Vernon-Lindzey (AVL)—prior to committing to the Schwartz Values Survey. This section begins by discussing the two accepted methods of measuring values, and explains why a rating system was chosen over a ranking system. The section continues with an in-depth examination of the three prominent scholars and their different inventories and surveys.

Rating vs. Ranking Values

Most researchers use either a ranking method or a rating method when measuring values. Rating asks participants to compare different values using a common scale (e.g., “Please rate each of the following values on a scale from -1 to +7, where -1 denotes a value you oppose and 7 denotes a value of utmost importance”) whereas ranking asks participants to compare different values directly to one another (e.g., “Please rank each value in order of importance, with 1 denoting your most important value and 10 denoting your least important value.”).

Some values studies assume rankings are more valid than ratings because rankings require respondents to differentiate more incisively between competing values (Rokeach & Ball-Rokeach, 1989). However, these assumptions fail to recognize the more useful statistical and phenomenological properties of ratings.

In a 1996 study conducted at the University of Western Ontario, researchers evaluated both ranking and rating values. This study was motivated by the relationship between reported values and attitude favorability, and the preceding disparity in their respective measurements. Defining values as “abstract evaluations of the importance of different ways of being or end-states of existence,” and attitudes as “abstract evaluations of the favorability or unfavorability of specific objects,” researchers noted that respondents typically rank values but rate attitudes (Maio & Roese, 1996). Yet abstract evaluations are more valid when measured in the same way, and the use of ratings of attitudes is broadly acknowledged (Himmelfarb, 1993). Researchers of the 1996 study concluded that ratings have more predictive validity than rankings because “the latter force participants to sometimes make unimportant and/or inconsequential (hence invalid) distinctions between similarly regarded values” (Maio & Roese, 1996, p. 172).

The benefits of a rating system expand past that of the 1996 study. Ratings enable participants to measure “negative” values, or values which individuals neither express nor promote in their personal lives. Furthermore, it allows researchers to add alternative values, i.e. military values, without affecting the rating of the core values (Schwartz, 1994b). In conclusion, the rating, rather than ranking, of values allows respondents to indicate the importance of each individual value as a separate entity while simultaneously allowing for a comparative account of a multitude of values. Regardless

of the method used to measure an individual set of values, scholarly discussion about values has existed for thousands of years; the contributions by the three most prominent scholars of value theory are detailed in the following sections.

Allport-Vernon-Lindzey

Gordon Allport, an American psychologist, was one of the first scholars to concentrate on the study of the personality and subsequently contributed to the formation of values scales. Allport believed that individuals are unique beings, and that their uniqueness cannot be ignored when measuring values or testing personality (Allport, 1955). This belief influenced his particular values scales that he formed in collaboration with Philip Vernon and Gardner Lindzey.

The Allport-Vernon-Lindzey (AVL), published in 1931, is the third most-cited personality measure, making it a viable candidate for a study of student values. Often referred to as an interest inventory, this measure asks participants to choose the most appealing alternative activities or occupations. Allport's studies on values were driven by his definition of a value as "a belief upon which a man acts by preference," which he categorized into six major value types (Allport, 1937, p. 143). The six types, along with their respective definitions are as follows:

- (1) Theoretical Values: interest in the discovery of truth through reasoning and systematic thinking.
- (2) Economic Values: usefulness and practicality, including the accumulation of wealth.
- (3) Aesthetic: interest in beauty, form and artistic harmony.
- (4) Social: interest in people and human relationships.

- (5) Political: interest in gaining power and influencing other people.
- (6) Religious: interest in unity and understanding the cosmos as a whole.

The six values were measured via multiple-choice questions that were based in specific, behavioral scenarios. For example, question five reads: “Do you think it is justifiable for great artists, such as Beethoven, Wagner, and Byron to be selfish and negligent of the feelings of others? (a) Yes; (b) No.” Answering in the affirmative might suggest that the individual values achievement and success over more benevolent values.

The AVL aims to measure relative strengths of the six basic values of theoretical, economic, aesthetic, social, political, and religious (Allport, Vernon & Lindzey 1960). Its archaic language has been revised to reflect relevance in a more modern society. Though it is a widely used measure, the AVL had several shortcomings that disqualified it as the most useful measure when examining military values. First, it only measures relative importance of values, rather than absolute importance. The test does not show how much a person holds one particular value over another in terms of importance. For example, a large gap between individual values could be present, and yet the independent scores do not indicate where these gaps exist, if at all. This type of shortcoming poses a threat to values research because it ignores values on an individual level, which is where differences between groups might exist.

Second, the AVL yields independent scores on the basic value clusters, rather than scores that show a relationship between the clusters. Mean scores for all six value domains do not provide information on values that might be in competition with one another. For example, many religious values might be in conflict with economic values,

the AVL does not elucidate this tension nor does it, again, give adequate information on individual values that might even lie outside the six value domains.

A third problem with the AVL is primarily theoretical where Allport makes a distinction between internal and external motivators. He argues that internal genotypes are forces that relate to interaction in the external world, whereas external phenotypes are forces that relate to how others influence individual behavior. These two motivators, he claims, are mutually exclusive. Rokeach argues that Allport's conceptualization fails to recognize values as internal motivators as well as external motivators because he solely focuses on the external motivations caused by values, which creates a paradigm that does not mirror how values work in real life application or moral philosophy (Rokeach, 1973, p. 7). To gain a full understanding of an individual's values, it is important to view values as both external motivators *and* internal motivators in the form of ethical impulses. In short, the shortcomings of the AVL, which are seen again in Rokeach's approach, resulted in it being forgone as a possible measure of student values in military and non-military contexts.

Rokeach

Milton Rokeach, prominent scholar on the study of values, defines a value as an "enduring prescriptive or proscriptive belief that a specific mode of behavior or end-state of existence is preferred to an opposite mode of behavior or end state" (Rokeach, 1973, p. 25). This definition relies on five assumptions about the nature of human values. Rokeach assumes that (1) an individual's total number of values is relatively small; (2) "all men possess the same values to different degrees;" (3) values are organized into value systems; (4) the background of human values is traceable to culture, society and its

institutions, and personality; (5) “the consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding” (Rokeach, p. 3). His assumptions then translate into 36 values that are subdivided into two groups – Terminal Values and Instrumental Values. The Terminal Values, which reflect the goals a person wishes to achieve throughout a lifetime, are (Rokeach, p. 28):

- (1) A comfortable life
- (2) An exiting life
- (3) A sense of accomplishment
- (4) A world at peace
- (5) A world of beauty
- (6) Equality
- (7) Family Security
- (8) Freedom
- (9) Happiness
- (10) Inner harmony
- (11) Mature love
- (12) National security
- (13) Pleasure
- (14) Salvation
- (15) Self-respect
- (16) Social recognition
- (17) True Friendship

(18) Wisdom

The Instrumental Values, which Rokeach argues are the modes of achieving

Terminal values, are (Rokeach, p. 28):

(1) Ambitious

(2) Broadminded

(3) Capable

(4) Cheerful

(5) Clean

(6) Courageous

(7) Forgiving

(8) Helpful

(9) Honest

(10) Imaginative

(11) Independent

(12) Intellectual

(13) Logical

(14) Loving

(15) Obedient

(16) Polite

(17) Responsible

(18) Self-controlled

Rokeach's methodology of measuring values, the Rokeach Values Survey (RVS), and his identified terminal and instrumental values are still prominently utilized in values research today when ranking is preferred.

The RVS, developed in 1973, asks participants to rank the set of 18 instrumental values and the set of 18 terminal values. The directions read, "Rank each value in its order of importance to you. Study the list and think of how much each value may act as a guiding principle in your life" (Rokeach, 1979, p. 27). This survey put values in competition with one another because Rokeach (1979) believed that forcing a participant to rank their choice was analogous to the real world's limited resources and the concept of opportunity costs. Take the terminal value of "freedom" for example. The mode, or instrumental value, to reach that desired goal is "independence," which conflicts with "obedient," therefore the two cannot be equally valued if they do not both support the intended terminal value. Furthermore, Rokeach mentions limited resources to show that humans cannot value all things equally, and that they are limited in their ability to endorse certain values. It was partially for these conceptualizations, in addition to the ranking system as a whole, that the RVS was forgone. This type of ranking survey does not adequately express the importance of particular value to an individual, participants are not able to denote the strength of certain values, and are barred from ranking values as equally important. For example, participants might rank value A over value B despite the preference for both values being relatively equal. Conversely, value A might be supremely more important than value B, but the ranking system Rokeach proposes does not allow for that difference to be denoted. Additionally, Rokeach did not find empirical evidence to support his separation between instrumental and terminal values and failed to

empirically address the idea that values are universal. These shortcomings resulted in eliminating it as a possible measure for this study.

Schwartz

Shalom Schwartz, creator of the Schwartz Values Survey and influenced by both Rokeach and Allport, defines values as: “desirable transsituational goals, varying in importance, that serve as guiding principles in life of a person or other social entity” (Schwartz, 1994a, p 21). Schwartz further emphasizes the importance of values by explaining that they express motivational goals and influence decision-making. His definition is utilized in this research because it encompasses appealing aspects of previous scholars and also fills in some of the gaps or questions. Though it is not dogmatic, his conceptualization and means of measuring values is widely accepted.

Schwartz (1992) identifies ten motivational types of values that drive his values theory and survey. These ten motivational types are then further categorized into one of three universal human requirements: (1) biological needs of individuals, (2) social interaction requirements, and (3) social demand for group survival. Schwartz explicates that these three universal requirements are cognitively represented by values. For example, the motivational type hedonism was drawn from the requirement of need of individuals as biological organisms. Table 1, taken directly from Schwartz’s publication about the structure of human values explicates the following: column one lists the value type and its definition; column two lists specific values that represent their corresponding type; column three notes which of the three universal requirements form which the value type is drawn (Schwartz 1994a, p. 22).

Table 1: Motivational Types of Values

Definition	Exemplary values	Sources
Power: Social status and prestige, control or dominance over people and resources	Social power authority, wealth	Interaction Group
Achievement: Personal success through demonstrating competence according to social standards.	Successful capable ambitious	Interaction Group
Hedonism: Pleasure and sensuous gratification for oneself.	Pleasure Enjoying life	Organism
Stimulation: Excitement, novelty, and challenge in life.	Daring, varied life, exciting life	Organism
Self-direction: Independent thought and action—choosing, creating, exploring.	Creativity, curious Freedom	Organism Interaction
Universalism: Understanding, appreciation, tolerance, and protection for the welfare of <i>all</i> people and for nature.	Broad-minded, social justice, equality Protecting the environment	Group* Organism
Benevolence: Preservation and enhancement of the welfare of people with whom one is in frequent personal contact.	Helpful Honest Forgiving	Organism Interaction Group
Tradition: Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide.	Humble, devout Accepting my portion in life	Group
Conformity: Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.	Politeness, obedient Honoring parents and elders	Interaction Group
Security: Safety, harmony, and stability of society, of relationships, and of self.	National security Social order, clean	Organism Interaction Group

Schwartz, S. H. (1994). "Are there universal aspects in the content and structure of values?" *Journal of Social Issues*, 50, 22.

What differentiates Schwartz's conceptualization of values from Allport is his recognition that values form a circular relationship and are commonly in conflict or complementary with one another. Though Rokeach agrees that values are always in conflict with one another, Schwartz differentiates himself from Rokeach by arguing for a circumplex conceptualization rather than a linear ranking that does not show how some values complement each other. Schwartz's structuring of values relies on the assumption that "actions taken in pursuit of each type of values have psychological, practical, and social consequences that may conflict or may be compatible with the pursuit of other

value types” (Schwartz, 1994a, p. 23). The circular arrangement of value sets (Appendix B) illustrates this circumplex relationship. Similar underlying motivations are signaled by their close proximity in either direction around the circle. Shared emphases, taken from Schwartz’s publication (1994a, p. 24 - 25) are as follows:

- a. Universalism and Benevolence – *enhancement of others and transcendence of self-interests.*
- b. Benevolence and Tradition – *promote devotion to one’s in-group.*
- c. Benevolence and Conformity – *call for normative behavior that promotes close relationships.*
- d. Conformity and Tradition – *subordination of self in favor of socially imposed expectations.*
- e. Conformity and Security – *protection of order and harmony in relations.*
- f. Tradition and Security – *preservation of existing social arrangements that give certainty to life.*
- g. Security and Power – *avoiding or overcoming the threat of uncertainties by controlling relationships and resources.*
- h. Power and Achievement – *social superiority and esteem.*
- i. Achievement and Hedonism – *self-centered satisfaction.*
- j. Hedonism and Stimulation – *a desire for affectively pleasant arousal.*
- k. Stimulation and Self-Direction – *intrinsic interest in novelty and mastery.*
- l. Self-Direction and Universalism – *reliance upon one’s own judgment and comfort with the diversity of existence.*

Conversely, antagonistic motivations are signaled by more distance between value placements on the circle. Schwartz created the Schwartz Values Survey to measure a person’s values.

The Schwartz Values Survey (SVS), influenced by the RVS, mitigates the shortcomings of ranking systems and instead utilizes a rating system to better express relative and absolute value importance. The content of the scale matches Schwartz's conception of the hierarchical and circular configuration of values. Participants rate these 58 values on a scale from -1 to 7 (-1 noting an opposition to said value, and 7 noting a high level of importance of said value), which are then organized into the value sets and higher-order dimensions. The SVS, unlike forgone methods of researching values, explains and highlights the dynamic relationship between values while also ensuring no value is sacrificed for the sake of another. Again, the SVS is unique in that it shows a circular relationship between values. Values that appear across from each other on the circle are values directly in conflict, whereas values next to or near each other on the circle are more closely related.

The SVS conceptualization recognizes that values cannot be divorced from one another within the same person because of the influence they have on each other. Also, by combining singular values to denote an expression of a value type, the indexes of the priority attributed to each type are more reliable measures in the study of values (Schmitt, Schwartz, Steyer, & Schmitt, 1993). In short, the SVS provides a more dynamic, informative, and helpful outlook on values for this particular study, which is why it was chosen at the expense of the RVS and the AVL. The following section more closely examines rating vs. ranking to demonstrate the benefits in rating values.

Military Values Research

Regardless of the method used to measure values, researchers commonly measure the values of organizations, as well as individuals. Studies have demonstrated that,

similar to the differences found amongst individuals, groups and organizations also significantly differ in their value formations. For example, two businesses within the same career area will have two different mission statements, which they intend for their employees to uphold. While many studies are dedicated to examining the value construct of different organizations, social scientists are particularly intrigued by military organizations, demonstrated by many studies conducted on the value constructs of this particular group.

Military organizations not only span history, but they are also the oldest examples of formal organization (Soeters & Recht, 1998, p. 171). Though studies suggest that national cultures make respective military regimes and value constructs distinct, three aspects of military organizations suggest that there is one international military culture that reflects shared values (Soeters, 1997, p. 24). Furthermore, these three characteristics distinguish the military sector from civilian life. First, due to an increase in organizational control over personal life, there is said to be a “communal character of military life” (Soeters, 1998, p. 171). S.M. Dornbush (1955) supports this characteristic while noting a function of military academies as he states, “by sharing their experience and history, [cadet develop] a unity of experience and orientation, out of which may develop a community of purpose and action” (pp. 316 - 321). Furthermore, Dornbush alludes to a change in values as cadets are indoctrinated over time. Second, hierarchy is stressed in all military organizations. And third, there is a “downward flow of directives” which highlights the discipline and control aspects of military organizations (Soeters, 1998, p. 172). These three unique qualities of a communal character, hierarchy, and a downward flow of directive are reflected by the values of military organizations.

The empirical studies conducted by Soeters and Recht suggest that values are linked with organizational requirements, particularly within the military sector. Unlike civilians, military professionals in America find it necessary to restrict some of the constitutional freedoms valued by civilians in order to defend the values they deem important. For example, they openly sacrifice personal preferences for the benefit of their country. Additionally, military professionals are entrusted with an expansion of certain freedoms in order to protect the nation. Civilians are neither granted the freedom to kill other people, nor the amnesty when killing inevitably happens. The nation entrusts the military with such an expansion of rights because the general public deems military values laudable – but do all military personnel adhere to the same value constructs?

It is asserted that the armed forces must be kept apart from the mainstream of civilian society in order to operate effectively and ethically (Watkin, 2012). The branches of the Department of Defense (DOD) note the following fourteen values across their mission statements that are distinct from typical civilian values: loyalty, duty, respect, selfless service, service before self, honor, integrity, personal courage, commitment, sacrifice, patriotism, citizenship, excellence in all action, and country. At a military academy, it is easy to adhere to and adopt the military values while disregarding the outside civilian life because cadets are entrenched in military culture. However, some military personnel, such as those in the Reserve Officers' Training Corps (ROTC) cannot so easily detach themselves from the civilian influences that surround them at higher rates than their counterparts at military academies. Furthermore, the military hierarchy and culture do not influence civilian value formation at all. Instead, civilians are not required to curtail any particular value for the sake of the country and people the military

defends, having the opportunity to form their values separately from military influences and beliefs. ROTC cadets, however, are expected to recognize and endorse the military values set forth by the DOD.

Though studies support a universal military culture, the United States differs in their use of ROTC programs to supplement the US military. Michael Neiberg notes that the United States is the sole country that relies on civilian colleges by means of an ROTC program to educate and train officers (Neiberg, 2001). This section will review the literature on values formations in the American military organization at both the academy and ROTC levels. It will conclude by examining the possibility of self-selection into a military career.

Military Academy Findings

Values are a central concern of military leadership doctrine (Maslowski, 1990) even though their methods for instilling those different values vary branch by branch. Each one, however, uses an indoctrination period that is said to mold individuals' existing values to those of the military (Maslowski, 1990).

Each military academy utilizes an “explicit resocialization process” that is geared to significantly influence the value system of each cadet (Stevens and Rosa, 1994, p. 473). Academies such as the United States Military Academy (USMA) and the United States Naval Academy (USNA) emphasize character development in their cadets and midshipmen via inculcation of military values during their summer orientation and subsequent campus life (Priest, 1982). At the Academies, every activity, norm, and class is aimed at developing particular values that coincide with the United States military

doctrine (Stevens and Rosa, 1994). For example, the strict Honor Code that exists at USMA aims to develop the Army values of integrity and honor. However, some studies, such as those conducted in 1982 by Robert Priest, suggest that the Academies do not directly influence cadets' values. Priest (1982) states, "Cadets' values at entrance did not change importantly over four years in kindness, social skills, physical development, status, honesty, religiousness, creativity, and independence" (p. 639). Conversely, Stevens' (1994) more recent work challenges Priests' conclusion, for he found a statistically significant change in cadets' values change while at military academies. An analysis of the two competing conclusions suggests that socialization in a military setting does not change some values, but does affect values unique to the military's culture, such as country. Stevens distributed two different values surveys to cadets during their summer orientation as plebes, and then again in the final semester of their senior year. Stevens, et al, concluded the following (Stevens and Rosa, 1994, p. 476):

1. For **all cadets**, an increase in strength was noted for the values of variety and independence.
2. For **all cadets**, a decrease in strength was noted for the values of goal orientation, conformity, and benevolence.
3. For **men**, an increase in strength was noted for the values of practical mindedness, variety, recognition, independence, and leadership.
4. For **men**, a decrease in strength was noted for the values of goal orientation, conformity, and benevolence.
5. For **women**, an increase in strength was noted for the values of variety and independence.

6. For **women**, a decrease in strength was noted for the values of goal orientation, conformity, and benevolence.

However, similar to the changes seen at the military academies, civilian institutions also note changes of values over time (Hammill & Segal, 1995). Such findings suggest that changes might not be solely due to the socialization process of the academies, an idea expanded upon later in this section (Stevens & Rosa, p. 478).

Research has demonstrated that the academy environment is more controlled than that of their civilian counterparts, which enables a more intentional indoctrination of military values. Whereas academy students are consistently surrounded by military culture, ROTC cadets live at civilian institutions, surrounded by civilian peers, and often granted more freedoms than their academy counterparts. Despite these differences, they are also expected to adhere to the military values as these individuals are being groomed for officer positions within the military. Upon graduation, the military does not recognize a difference between ROTC officers and those coming from the academies. These individuals are viewed as equals despite the disparity between the educational environments in which they were groomed. The ROTC cadets are expected to act in ways that reflect the values of the military, rather than the civilians they are surrounded by every day. However, do ROTC officers possess similar values of their academy counterparts? Do they differ from the civilians at their respective institutions?

ROTC Findings

The ROTC function in the United States is unique. Scholars suggest, however, that it is also vital to the American military system. As Reed and Loman (1975, p. 229 – 230) state:

The ROTC is important ... since in the past it has provided a major point of convergence between the military and other parts of society. Historically, ROTC has functioned to make the membership of the officer corps more representative of the country at large. In doing so it has also had the effect of providing a “leavening” of civilian values and ideological commitments to counterbalance the more absolute values of those coming from military academies.

In 2010, ROTC graduates constituted 30 percent of all active duty officers in the DOD; the breakdown of commissioning is as follows:

- 38.5 % of newly commissions U.S. Army Officers
- 1.8 % of newly commissioned U.S. Marine Corps Officers
- 16.7 % of newly commissioned U.S. Navy Officers
- 38.1 % of newly commissioned U.S. Air Force officers.

The military assumes that the ROTC programs are able to develop values of their cadets that differentiate them from civilian peers at civilian institutions (Priest, 1998). Empirical data supports this assumption. Josefina Card (1977) published findings that demonstrated significant difference between the values of ROTC cadets and their civilian counterparts. Card examined student differences of 14 personal values: support, conformity, recognition, independence, benevolence, leadership, patriotism, aestheticism, religiousness, need for uniqueness, equalitarianism, acceptance of authority, intellectualism, and pragmatism (p. 201). Significant differences between 10 of the 14 values were identified within college ROTC and non-ROTC students. Leadership,

patriotism, conformity, acceptance of authority, and recognition were valued at statistically significant higher rates within ROTC cadets than their civilian counterparts whereas benevolence, religiousness, independence, support, and equalitarianism were valued at higher rates within the civilian populations (p. 202). Card's reanalysis of the data separating males and females yielded matching findings.

Though research is not consistent, Card's study implies that ROTC cadets differ significantly in some ways from their civilian counterparts. Despite that the very nature of a military organization suggests its members will embrace unique values that set them apart from others, researchers such as Card have identified some consistent commonalities between individuals who are members of military organizations and those who are not. Four of the fourteen values, for example, did not have any statistically significant differences between the two groups. However, another implication of Card's study suggests that ROTC students are equally prepared for officer commissioning as the Academy graduates in terms of adhering to the intended military values because they differ from civilians in similar ways that academy students do.

Despite inconsistent data, the DOD emphasizes the importance and readiness of ROTC cadets to differentiate themselves from civilians as academy students do. This project reexamines the assumption that ROTC students differ from their civilian counterparts in reported values and determine if it is a valid claim for the ROTC programs and the DOD to make. However, the possibility of self-selection for military careers remains. There is evidence that suggests, even during early stages in life, students preparing for military careers enter college with a different set of reported values than those with civilian career aspirations (Scott, 1965).

But Which Comes First? The Possibility of Self-Selection

It is possible that the self-reported values of military students might have been formed prior to entering the collegiate atmosphere. A 1995 study concluded that cadets, even in their plebe year, “are more similar in their values to the career-oriented military personnel... than to citizen-soldiers or their civilian peers (Hammill & Segal, p. 113). This phenomenon is labeled as self-selection of occupational choice. Some individuals might self-select military careers, or academies, because their values already closely adhere to those of the military. Hammill and Segal noted “new cadet values seem primarily to reflect the cadets’ internal preparation for and attitudes towards the West Point environment” (p. 113). Their research implies that some of the differences noted between military personnel and civilians might not be the direct result of military indoctrination, but rather, some people are predisposed to the military lifestyle. Further implications of self-selection possibility are taken into account in Chapter 4.

Conceptualization

This chapter examined three key questions – What are values? How can values be measured? And are the values of individuals who are members of military cultures different from the values endorsed by their civilian counterparts? Though no universally accepted definition of a value is agreed upon, this study draws on Schwartz’s work by defining values to be evaluative beliefs about outcomes (end states) or actions that transcend situational factors and define their relative importance by guiding consistent behavior or an evaluation of events (Schwartz & Blisky, 1992). Values, as demonstrated throughout this chapter, drive human decision-making and can explain why some people consistently pursue some goals and outcomes and why they simultaneously avoid others.

Similar to the disagreement in defining a value, the measurement of values is also debated. The circumplex better highlights the circular relationship between values and how some are at competition with each other while simultaneously complementing others.

Additionally, organizations differ in value constructs just as individuals differ. The military is one such organization that aims to instill extra values within cadets that differentiate them from the civilians they protect. ROTC programs aim to mimic the indoctrination period of the academies in order to distinguish their graduates from civilians at the same institution. The separation between civilian and military personnel stems from the military belief that their “profession’s ethic remains the foundation of trust which the American people place in their military” (Snider and Watkins, 2002). American civilians place a great amount of trust in the military for national and personal safety, which is reflected in the heightened responsibility that military values tend to entail (Coll, 2011). The aim of this study is to understand if students in military education programs more strongly endorse certain values, or fall within a different Schwartz value dimension than their civilian counterparts.

Hypotheses

Schwartz argues that certain values are common across cultures and contexts. However, his studies were based on individuals in nonmilitary contexts. The hypothesis for the findings of this study is three-fold. First, I predicted that the value structures of both groups would be mostly similar to the value structures identified by Schwartz in his theory of values. Specifically, Schwartz not only confirms the importance of 10 basic values, but he also finds a consistent pattern in the relationship among these values. I

predict that this pattern of relationships among 10 universal values would hold for students in military organizations as well as students in nonmilitary settings.

Second, I predict that the students educated in the military science department would favor conservation values in contrast to the civilian students that would favor values denoting an openness to change. Conservation values include those that fall under security, conformity, and tradition. These conservation values are mirror concepts of what many branches of the United States Military (USM) try to instill within their cadets. Openness to change values include those that fall under hedonism, stimulation, and self-direction. Such values are actually in opposition to the core values of the USM and it is predicted that the ROTC student will report them at a lower importance for this reason.

Third, I predict that students in military science, more so than students in general, would be more likely to endorse values that are stressed by traditional military organizations. More specifically, the added values of hierarchical loyalty, duty, respect of others, selfless service, service before self, honor, integrity, personal courage, commitment, sacrifice, patriotism, citizenship, excellence in all action, and country will have higher reported means by ROTC students than civilian counterparts.

The results of this research will garner a better understanding of the way college students construct their values, as well as demonstrate how and to what degree the environment can influence the formation or modification of values. Lastly, the results of this study will help answer a question seldom addressed: Does a fundamental disconnect exist between those who protect our country and the people they are actually protecting?

Measurement and Design

I tested the preceding hypotheses by measuring the values of college students who were actively engaged in ROTC training and students who were not. Students participated by taking the Schwartz Values Survey online, which was modified by adding fourteen military values from the various branches of the United States Military. The survey prompts participants to rate a total of 72 values, such as family security, wealth, and freedom, on a scale of -1 to +7. Additionally, all participants were asked to what degree, if any, they believed their values changes at various stages in life. These averages are then examined to determine if there is difference between civilian and military self-reported reported values.

The findings of this study will determine if the values of students in military education programs are different from the values of students in non-military programs. A more detailed analysis of the methods utilized throughout this study is found in Chapter 2: Method.

II Method

This research examines the structure and content of self-reported values by civilian students and students of military science. Students who are participating in a Reserve Officers' Training Corp (ROTC) as well as students who are not enrolled in such a program completed the Schwartz Values Inventory to determine if the values of students in military education programs are different from the values of students in non-military programs. This chapter reviews the quantitative procedures I utilized to measure student values and test for differences in those values.

Participants

Participants recruited to the study are from the University of Richmond, VUU, VCU, Longwood, and Randolph-Macon. They represented an assortment of majors. I recruited and gathered general data on the ROTC students first and then tailored my recruitment of subsequent individuals to generate a matched sample. I sought to generate data with comparable demographics in order to correct for sample bias and bolster validity of this study, so the demographics of the ROTC population influenced which classes I visited to supplement a recruitment email. Furthermore, civilian participants were recruited from all schools involved in the University of Richmond's ROTC program. The final sample of participants included 42 men and 28 women (total $n = 70$), and 33 were members of an ROTC program and 37 were civilian students. They ranged in age from 18 to 23, but the majority (54.9%) were either 20 or 21.

The students responded to the survey via a secure server with data encoding that preserved participants' anonymity. In an effort to further protect the identity of participants, results are presented only in aggregate form, so no individual responses are

distinguishable from another. All students were made aware of the nature of the values study prior to completing the online survey and were asked to not open the survey or complete it if they do not give their consent to take part.

The risks to participants were minimal. They may have felt self-conscious, since they were taking part in a research study, but the survey did not ask for any personal or typically embarrassing information. Additionally, participants may have benefited from involvement in this study by receiving credit that can be used to meet a course requirement or gaining a better understanding of a social science study.

Procedure

Participants were recruited to the study via e-mail sent out through the academic departments, as well as class visits for announcements and flyers. The e-mail message stated:

“My name is Shelly Holland and I am a senior in the Jepson School of Leadership Studies at the University of Richmond. For my honors thesis, I am conducting a confidential study of values and am in need of volunteers to assist me by donating a half-hour of their time to this project.

If you wish to participate, please follow the link at the end of this email. You can, of course, decline to participate once you read the information form/consent form.

Thank you in advance for helping me, please do not hesitate to contact me via email if you have questions or concerns.”

Civilian students were recruited primarily by means of the above email, while ROTC students also experienced a classroom visit approved by Lt. Colonel Thompson of the military science department. In addition, I contacted professors individually to inquire about extra course credit through participation and reached out to various leaders on campus to help with the distribution of the values survey. This aided in the overall sample size and also better allowed me to generate matched samples by focusing on classes that reflect the demographic of the ROTC program.

Students with a desire to participate following recruitment partook in an online survey generated by Qualtrics, offered through the University of Richmond’s Office of Institutional Effectiveness. Qualtrics is a secure server with data encoding that protected the anonymity of subjects. Participants consented to the study by completing a form at the opening of the survey. Additionally, they were asked to not open the survey or complete it if they did not give their consent to take part. The consent form included the following:

- I. An introduction of the study.
- II. Procedural section that delineates the time necessary to complete the survey and includes detailed instructions of how to rate the 72 values presented.
- III. Risk overview explaining the possible, but very minimal risk of involvement in this survey.

- IV. Benefits of the survey and learning more about the structure of ones values.
- V. Confidentiality clause explaining the safeguards with which participants are provided and the method of storing data.
- VI. Explanation of possible compensation in the form of academic credit at the discretion of their professors.
- VII. A reiteration that participation is voluntary and the subject may withdraw at anytime without consequence.
- VIII. Contact information for questions about the research.
- IX. Contact information for questions about an individual's right as a research participant.

Subjects were then prompted with, "I have read and understood the above consent form and desire of my own free will to participate in this study," followed by the survey options "yes" or "no." If a participant responds "no," the survey skips to the end and thanks them for their interest.

After consenting to participation, subjects completed the online survey by first providing demographic information (year in school, age, race, and sex), followed by a question(s) pertaining to their military science affiliation. The following questions were asked to indicate whether participants were part of a military science program:

1. "Are you in an ROTC or similar program?" (check "yes" or "no")
2. If yes, "What year are you in the ROTC program?" (check 1st, 2nd, 3rd, 4th)
3. "Why did you join an ROTC program?" (not required – blank area to type response)

Following the military science questions, participants then answered the Schwartz Value Inventory (SVI) supplemented with military values. After an instructional page, the Qualtrics software presented subjects with eight of 72 values that are supplemented with a description of said value for clarification purposes. Subjects then rated each individual value from -1 to +7 by marking the box that corresponds with their rating. This process repeated until all 72 individual values were ranked. Qualtrics randomized the order of values so no two surveys were identical. Prior to the completion of the survey participants were asked one final question pertaining to a perceived change in values over the years. It read, “People's values sometimes change at different times in their lives. Did your values change: before middle school; during middle school; between middle school and high school; in high school; since starting college (check all that apply).” The Qualtrics software compiled the results in aggregate form and stores it for analysis.

Measures

The Schwartz Values Test was not the only measure of values applicable to this study. However, the SVI was the best choice for this particular study because it allowed for an accurate rating, rather than a ranking, of a variety of values. Furthermore, supplementing the SVI with military values was unproblematic because of the rating system that does not force subjects to sacrifice one value for the sake of another.

Ultimately, I committed to the SVI because it more accurately expresses a central assumption that values research has largely ignored: Values form a circular, rather than linear, motivational continuum. Meaning that motives are able to come from a variety of values, rather than a singular value that must eclipse all others, regardless of whether or not they play an integral role in the aforementioned motivation.

The Schwartz Values Test

The Schwartz Values test defines a value as “desirable, trans-situational goals, varying in importance, that serves as guiding principles in people’s lives” (Schwartz, 1994, p. 20). The SVI includes 58 values that are categorized into one of ten universal classifications, which Schwartz has identified as values endorsed across individuals, cultures, and eras (value sets). The 58 values, with their descriptors are as follows:

VALUE	Descriptor
AMBITIOUS	hard-working, aspiring
INFLUENTIAL	having an impact on people and events
CAPABLE	competent, effective, efficient
SUCCESSFUL	achieving goals
LOYAL	faithful to my friends
HONEST	genuine, sincere
HELPFUL	working for the welfare of others
RESPONSIBLE	dependable, reliable
FORGIVING	willing to pardon others
POLITENESS	courtesy, good manners
SELF-DISCIPLINE	self-restraint, resistance to temptation
HONORING of PARENTS and ELDERS	showing respect
OBEDIENT	dutiful, meeting obligations
PLEASURE	gratification of desire
ENJOYING LIFE	enjoying food, sex, leisure
SELF-INDULGENT	doing pleasant things
WEALTH	material possessions, money
AUTHORITY	the right to lead or command
SOCIAL POWER	control over others, dominance
PRESERVING MY PUBLIC IMAGE	protecting my "face"
OBSERVING SOCIAL NORMS	to maintain face
CREATIVITY	uniqueness, imagination
INDEPENDENT	self-reliant, self-sufficient
CHOOSING OWN GOALS	selecting own purpose
FREEDOM	freedom of action and thought
CURIOUS	interested in everything, exploring
NATIONAL SECURITY	protection of my nation from enemies

RECIPROCATION of FAVORS	avoidance of indebtedness
FAMILY SECURITY	safety for loved ones
CLEAN	neat, tidy
SOCIAL ORDER	stability of society
A VARIED LIFE	filled with challenge, novelty, and change
DARING	seeking adventure, risk
AN EXCITING LIFE	stimulating experiences
RESPECT for TRADITION	preservation of time-honored customs
MODERATE	avoiding extremes of feeling and action
HUMBLE	modest, self-effacing
ACCEPTING MY PORTION IN LIFE	submitting to life's circumstances
DEVOUT	holding to religious faith and belief
EQUALITY	equal opportunity for all
A WORLD AT PEACE	free of war and conflict
UNITY WITH NATURE	fitting into nature
WISDOM	a mature understanding of life
A WORLD OF BEAUTY	beauty of nature and the arts
SOCIAL JUSTICE	correcting injustice, care for the weak
BROADMINDED	tolerant of different ideas and beliefs
PROTECTING the ENVIRONMENT	preserving nature
MEANING IN LIFE	a purpose in life
SELF RESPECT	belief in one's own worth
MATURE LOVE	deep emotional and spiritual intimacy
INNER HARMONY	at peace with myself
PRIVACY	the right to have a private sphere
SOCIAL RECOGNITION	respect, approval by others
TRUE FRIENDSHIP	close, supportive friends
HEALTHY	not being sick, physically or emotionally
INTELLIGENT	logical, thinking
A SPIRITUAL LIFE	emphasis on spiritual not material matters
SENSE of BELONGING	feeling that others care about me

From this categorization, the reported values are further classified into one of ten value sets. The ten value sets Schwartz (1992) organizes the values into, as well as the descriptions he ascribes to each, are as follows:

1. **Self-Direction**: independent thought and action (e.g., freedom).
2. **Stimulation**: excitement, novelty, and challenge in life (e.g., variety).
3. **Hedonism**: personal gratification and pleasure (e.g., enjoyment of food, sex, and leisure).
4. **Achievement**: personal success through the demonstration of competence in accordance with society's standards (e.g., ambition).
5. **Power**: social status, prestige, dominance, and control over others (e.g., wealth).
6. **Security**: safety, harmony, and stability of society (e.g., law and order).
7. **Conformity**: restraint of actions that violate social norms or expectations (e.g., politeness).
8. **Tradition**: respect for and acceptance of one's cultural or religious customs (e.g., religious devotion).
9. **Benevolence**: preservation and enhancement of the welfare of others in one's immediate social circle (e.g., forgiveness).
10. **Universalism**: understanding, appreciating, and protecting all people and nature (e.g., social justice, equality, environmentalism).

These value sets are then categorized one final time into two orthogonal dimensions – Self-enhancement vs. self-transcendence and Openness to change vs. conservation.

To evaluate individuals' values with the SVI participants are presented with two lists of value items. The first list contains nouns that describe potentially desirable end-states, while the second contains adjectives denoting desirable means of action. An explanatory phrase in parentheses follows the item to specify meaning and aid the participant. For example, "CAPABLE (competent, effective, efficient)" is an achievement item; 'FORGIVING (willing to pardon others)' is a benevolence item. Participants are then asked to rate the combined values on a scale from -1 to +7, where 0 indicates that a value of no importance and 7 means a value of supreme importance. -1 is used to indicate an opposition to a particular value. This method allows participants to convey proportionality, or how much more important certain values are than others. Furthermore, this test does not pigeonhole participants into sacrificing one value for another if they are of equal importance, such as the RVS and AVL, and allow the subject to rate them equally. Also, this measure allows researchers to observe numerical assignments to sets of values, which demonstrates the dynamic relationship between values and provides a clearer picture of the extremes and how strongly an individual feels about particular values.

Values from Military Organizations

Participants also rated their degree of endorsement of a second set of values developed specifically for this investigation. These values are not ones on the Schwartz Value Scale, but instead are drawn, specifically, from the value statements of the U.S. armed forces. In order to maintain congruency throughout the survey, and to avoid highlighting these particular values, all indicators were free of military language and did not refer to any particular branch. Furthermore, they were presented to participants in the

same manner the SVI values are, with an explanatory phrase following the stated value to help specify the meaning of that particular value. The 14 supplemental values definitions, their military branch association, as well as how they were presented to subjects on the survey, are as follows:

1. **Loyalty** (Army): Bear true faith and allegiance to the U.S. Constitution, the Army, your unit, and other Soldiers.

HIERARCHICAL LOYALTY	loyalty to an established system
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2. **Duty** (Army, West Point): Fulfill your obligations.

DUTY	fulfill you obligations
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3. **Respect** (Army): Treat others as they should be treated – with dignity and respect while expecting others to do the same.

RESPECT of OTHERS	treating others as they deserve
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4. **Selfless Service** (Army): Put the welfare of the Nation, the Army, and your subordinates before your own.

SELFLESS SERVICE	put welfare of others before own
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5. **Service before Self** (Air Force): Professional duties always take precedence over personal desires.

SERVICE before SELF	vocational duties take priority
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6. **Honor** (Army, Navy, Marines, West Point): Conducting oneself in the highest ethical manner in all relationships.

HONOR	high principles, morality
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7. **Integrity** (Army, Medal of Honor, Air Force): Do what's right, legally and morally.

INTEGRITY	honest action
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8. **Personal Courage** (Army, Navy, Medal of Honor, Marine): Face fear, danger, or adversity to act in an honorable manner.

PERSONAL COURAGE	face fears, gallantry
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9. **Commitment** (Navy, Medal of Honor, Marines): Dedication to all duties.

COMMITMENT	dedication, faithfulness
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10. **Sacrifice** (Medal of Honor): Giving up something valued for the sake of something more important.

SACRIFICE	Personal sacrifice for a cause
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11. **Patriotism** (Medal of Honor): Love of country.

PATRIOTISM	love of country
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12. **Citizenship** (Medal of Honor): Fostering commitment to country in the younger generations.

CITIZENSHIP	fostering commitment to country
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13. **Excellence In All Action** (Air Force): A sustained passion for continuous improvement and innovation.

EXCELLENCE in all ACTION	continuous improvement and
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14. **Country** (West Point): Demonstrated loyalty to the Unites States in all action.

COUNTRY	loyalty to homeland
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These 14 values were dispersed throughout the SVI so that participants rated a total of 72 values by the culmination of the survey. After participants completed the inventory, the Qualtrics software stored it in aggregate form for analysis.

Data Analysis

Evaluating the data to test the three-part hypothesis followed a modified version of the Draft-Users Manual process. The unmodified version sorts the 58 values into ten different value sets. The score for each value set is the average rating given to items deductively chosen as markers of that value. The value sets, along with their corresponding values are as follows:

1.	Conformity	11, 20, 40, 47
2.	Tradition	18, 32, 36, 44, 51
3.	Benevolence	33, 45, 49, 52, 54
4.	Universalism	1, 17, 24, 26, 29, 30, 35, 38
5.	Self-Direction	5, 16, 31, 41, 53
6.	Stimulation	9, 25, 37
7.	Hedonism	4, 50, 57
8.	Achievement	34, 39, 43, 55
9.	Power	3, 12, 27, 46, 58
10.	Security	8, 13, 15, 22, 56

This list will be modified by dispersing 14 military values throughout the survey. After generating each subjects averages for the ten values sets, a correlation between

military science affiliation and reported values were examined on an individual level and collective level. Furthermore, the two subject groups (civilians and ROTC students) were assigned an average rating for each of the ten values sets. These averages were analyzed to denote what values individual groups favor and to what extent they favor them. Last, the averages showed whether or not ROTC student endorsed different values than their civilian counterparts.

III Results

This project examined the structure and content of self-reported values of civilian students and students of military science to determine if students in military education programs endorse values that are different from the values of students in non-military programs. My hypothesis was three fold: first, I predicted that the value structures of both groups would be mostly similar to the value structures identified by Schwartz in his theory of values; second, I predicted that the students educated in the military science department would favor conservation values in contrast to the civilian students that would favor values denoting an openness to change; third, I predicted that students in military science, more so than civilian students, would be more likely to endorse values that are stressed by traditional military organizations.

Group Value Structures

Participants, who were either participating in a military science program or were civilians, completed the Schwartz value survey as well as 14 value items derived from the ethics codes of military organizations. The means for the entire sample, as well as the range and standard deviation, are shown in Table 1. It orders the values in ascending order from lowest rated value to highest rated value. As that Table indicates, the top five values were as follows:

1. Family Security (6.56)
2. Honor (6.31)
3. Integrity (6.31)
4. Respect (6.29)
5. Responsible (6.13)

The bottom five values were as follows:

1. Moderate (3.19)
2. Social Power (3.26)
3. Accepting my Portion in Life (3.29)
4. Wealth (3.37)
5. Unity with Nature (3.54)

These findings are consistent with results reported previous by Schwartz and other researchers. Family Security, the top rated value, is typically the highest rated value universally. Family Security falls under the universal value of security, which denotes a strong value for the safety, harmony, and stability of society, and in this case, family. Honor, Integrity, and Respect are added military values. Responsible is a value that falls under the universal value of benevolence, which places strong value in preserving and enhancing the welfare of people one comes in contact with on a recurrent basis.

The bottom five values were split between three of the ten universal value sets; none of the bottom five came from the added military values. Moderate and Accepting my Portion in Life both fall under the universal value of tradition, in which individuals value an acceptance of customs and ideas within their traditional culture. Both Social Power and Wealth are power values, which indicates an individual values social status and control over others and material resources. Unity with Nature falls under the Universalism value set. Universalism, in regards to Unity with Nature indicates a person who values appreciation and protection for nature.

The military values were dispersed throughout the collective sample. The highest rated military value of honor was rated at a 6.31, while the lowest rated military value of

hierarchical loyalty was rated at a 4.44. Despite no clear pattern emerging for the military values, five of the fourteen added military values were found in the top ten collectively endorsed values. Honor, integrity, respect, duty, and commitment were all rated above 6.0. Conversely, no military value is found in the bottom ten collectively endorsed values.

Table 1:
Collective Sample Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
MODERATE (avoiding extremes of feeling and action)	70	-1	7	3.19	2.241
SOCIAL POWER (control over others, dominance)	70	0	7	3.26	2.165
ACCEPTING MY PORTION in LIFE (submitting to life's circumstances)	69	-1	7	3.29	2.607
WEALTH (material possessions, money)	70	-1	7	3.37	1.935
UNITY with NATURE (fitting into nature)	70	-1	7	3.54	2.263
DEVOUT (holding to religious faith & belief)	69	-1	7	3.67	2.524
OBSERVING SOCIAL NORMS (to maintain face)	69	-1	7	3.90	1.673
PROTECTING the ENVIRONMENT (preserving nature)	70	0	7	3.99	2.061
A SPIRITUAL LIFE (emphasis on spiritual non-material matters)	70	-1	7	4.04	2.374

A WORLD of BEAUTY (beauty of nature and the arts)	70	0	7	4.21	1.985
SELF-INDULGENT (doing pleasant things)	69	0	7	4.29	1.864
PRESERVING PUBLIC IMAGE (protecting my "face)	69	-1	7	4.33	1.930
CREATIVITY (uniqueness, imagination)	70	0	7	4.36	1.753
RECIPROCATION of FAVORS (avoidance of indebtedness)	70	-1	7	4.43	2.157
PLEASURE (gratification of desires)	70	0	7	4.44	1.708
HIERARCHICAL LOYALTY (loyalty to an established system)	70	-1	7	4.44	1.791
DARING (seeking adventure, risk)	69	0	7	4.49	1.945
AUTHORITY (the right to lead or command)	70	0	7	4.61	1.898
SOCIAL ORDER (stability of society)	70	-1	7	4.61	1.980
SOCIAL RECOGNITION (respect, approval by others)	70	0	7	4.63	1.763
CLEAN (neat, tidy)	69	1	7	4.86	1.602
A VARIED LIFE (filled with challenge, novelty and change)	68	2	7	4.91	1.717
A WORLD AT PEACE (free of war and conflict)	70	0	7	4.97	1.849

RESPECT for TRADITION (preservation of time honored customs)	70	2	7	5.00	1.579
PRIVACY (the right to have a private sphere)	70	0	7	5.10	1.608
CURIOUS (interested in everything, exploring)	69	2	7	5.13	1.454
SENSE of BELONGING (feeling that others care about me)	70	0	7	5.14	1.772
INFLUENTIAL (having an impact on people and events)	70	1	7	5.16	1.400
FORGIVING (willing to pardon others)	69	1	7	5.17	1.504
BROADMINDED (tolerant of different ideas and beliefs)	70	0	7	5.19	1.713
OBEDIENT (dutiful, meeting obligations)	69	0	7	5.19	1.468
MATURE LOVE (deep emotional and spiritual intimacy)	70	0	7	5.27	1.793
AN EXCITING LIFE (stimulating experiences)	70	2	7	5.36	1.341
SOCIAL JUSTICE (correcting injustice, care for the weak)	70	1	7	5.37	1.406
SACRIFICE (personal sacrifice for a cause)	69	0	7	5.38	1.716
HUMBLE (modest, self-effacing)	70	0	7	5.39	1.747
SERVICE before SELF (vocational duties take priority)	70	0	7	5.43	1.602

ENJOYING LIFE (enjoying food, sex, leisure, etc)	69	2	7	5.45	1.577
INNER HARMONY (at peace with myself)	70	-1	7	5.51	1.576
EQUALITY (equal opportunity for all)	70	0	7	5.51	1.491
PATRIOTISM (pride in and loyalty to country)	69	0	7	5.52	1.746
CITIZENSHIP (responsible member of my community)	69	0	7	5.54	1.520
SELFLESS SERVICE (put welfare of others before own)	70	1.0	7.0	5.59	1.5463
WISDOM (a mature understanding of life)	69	1	7	5.62	1.373
SELF-DISCIPLINE (self-restraint, resistance to temptation)	70	3	7	5.64	1.204
COUNTRY (love of homeland)	69	1	7	5.65	1.561
CHOOSING OWN GOALS (selecting own purpose)	69	0	7	5.68	1.440
NATIONAL SECURITY (protection of my nation from my enemies)	70	0	7	5.69	1.690
HELPFUL (working for the welfare of others)	69	1	7	5.71	1.426
INDEPENDENT (self- reliant, self-sufficient)	70	2	7	5.73	1.250
POLITENESS (courtesy, good manners)	70	2	7	5.74	1.282

HONORING of PARENTS & ELDERS (showing respect)	69	1	7	5.77	1.352
CAPABLE (competent, effective, efficient)	68	0	7	5.81	1.296
PERSONAL COURAGE (face fears, gallantry)	70	2	7	5.81	1.311
EXCELLENCE IN ALL ACTION (outstanding performance and continuous)	69	2	7	5.84	1.208
HEALTHY (not being sick physically or mentally)	69	1	7	5.86	1.287
SELF RESPECT (belief in one's own worth)	69	1	7	5.91	1.292
INTELLIGENT (logical, thinking)	69	1	7	5.96	1.230
MEANING IN LIFE (a purpose in life)	70	1	7	5.96	1.334
AMBITIOUS (hard-working, aspiring)	69	1	7	6.03	1.000
FREEDOM (freedom of action and thought)	70	1	7	6.04	1.197
COMMITMENT (dedication, faithfulness)	70	1	7	6.04	1.135
TRUE FRIENDSHIP (close, supportive friends)	70	2	7	6.06	1.214
LOYAL (faithful to my friends, group)	70	1	7	6.07	1.333
SUCCESSFUL (achieving goals)	69	1	7	6.10	1.087
DUTY (fulfill your obligations)	69	1	7	6.12	1.092

RESPONSIBLE (dependable, reliable)	69	2	7	6.13	.922
RESPECT (treating others as they deserve)	70	3	7	6.29	1.024
INTEGRITY (honest action)	70	2	7	6.31	1.071
HONOR (high principles, morality)	70	2	7	6.31	1.123
FAMILY SECURITY (safety for loved ones)	70	3	7	6.56	.911

ROTC v Civilians: Schwartz Values

I expected to find that both civilian and military science student value structures would be similar to Schwartz's conceptualization. To test this hypothesis, the ROTC and Civilian samples were examined individually in order to determine if students in military education programs endorse values that are different from the values of students in non-military programs. The top and bottom five values, along with their universal value, in the self-reported value structures for the two groups are as follows:

ROTC:

Top 5 values

1. Honor (*military*)
2. Integrity (*military*)
3. Country (*military*)
4. Family Security (*security*)
5. National Security (*security*)

Bottom 5 values

1. Wealth (*power*)
2. Accepting my Portion in Life (*tradition*)

3. Moderate (*tradition*)
4. Social Power (*power*)
5. Unity with Nature (*universalism*)

Civilian

Top 5 values

1. Family Security (*security*)
2. True Friendship (*benevolence*)
3. Successful (*achievement*)
4. Responsible (*benevolence*)
5. Respect (*military*)

Bottom 5 values

1. Social Power (*power*)
2. Moderate (*tradition*)
3. Accepting my Portion in Life (*tradition*)
4. Devout (*tradition*)
5. Unity with Nature (*universalism*)

The complete findings for all 72 values for both the ROTC and civilian population are found in Appendix C and D. In conclusion the ROTC and civilian populations endorsed nearly equivalent values, but the ROTC students uniquely endorse the military values at significantly higher rates than their civilian counterparts. It appears that the populations are similar, but the ROTC group merely has “extra” values that they endorse.

ROTC v Civilians: Schwartz Orthogonal Values

Prior to conducting research, I predicted in my second hypothesis that the students educated in the military science department will favor conservation values in contrast to the civilian students that would favor values denoting an openness to change. To test this hypothesis, I conducted a four 2 (type of student: ROTC students vs. civilian students) X 2 (sex: male vs. female) analyses of variance of responses to the four composite value indexes identified by Schwartz: Conservatism, Self-transformation, self-enhancement, and openness to change. Sex was corrected for because of an uneven distribution of men and women in the study, and also because Schwartz's conceptualization calls for correction of sex variance. These analyses did not support this hypothesis as there was no statistical significance in the differences between the two student groups on any of Schwartz's orthogonal value dimensions. These findings, found in Table 2, suggest that the two groups of ROTC students and civilians are equivalent when it comes to basic values.

Table 2: Orthogonal Dimensions Ratings

Dependent Variable	Are you in a ROTC or similar program?	Mean	Std. Error	Statistical Tests	
				F-ratio	Significance
Conservatism	Yes	5.048	.183	.517	.475
	No	4.878	.149		
Self_Transformation	Yes	5.226	.199	.468	.496
	No	5.401	.162		
Self_Enhancement	Yes	4.811	.197	.131	.719
	No	4.902	.160		
Openness_to_Change	Yes	5.170	.210	00.3	.958
	No	5.185	.171		

After discovering that no significant difference existed between ROTC and civilian students within the four facets of the orthogonal dimensions I examined the ten basic value sets for significant differences (Table 3). Again, the results indicate that the two groups of ROTC students and civilians are equivalent and do not differ in basic values.

Table 3: Ten Universal Value Ratings

Dependent Variable	Are you in a ROTC or similar program?	Mean	Std. Error	Statistical Tests	
				F-ratio	Significance
Conformity	Yes	5.541	.188	.002	.962
	No	5.553	.153		
Tradition	Yes	4.346	.274	1.197	.278
	No	3.959	.223		
Benevolence	Yes	5.676	.206	.314	.577
	No	5.825	.167		
Universalism	Yes	4.775	.244	.414	.522
	No	4.978	.198		
Self-Direction	Yes	5.232	.196	2.080	.154
	No	5.596	.159		
Stimulation	Yes	5.108	.275	.889	.349
	No	4.774	.223		
Hedonism	Yes	4.582	.262	2.079	.154
	No	5.068	.213		
Achievement	Yes	5.547	.196	2.111	.151
	No	5.914	.159		
Power	Yes	4.075	.253	.316	.576
	No	3.891	.206		
Security	Yes	5.257	.190	.300	.586
	No	5.123	.154		

Though no significant differences were found on a macro level, a micro level examination indicates that significant differences are present only between the Schwartz values of intelligence, choosing one's own goals, ambitious, and national security. The ROTC students rated national security significantly higher than their civilian counterparts while rating intelligence, choosing one's own goals, and ambitious significantly lower than civilians. Though these differences exist between the ROTC and civilian students among individual values, my second hypothesis was not supported by the data. In conclusion, the ROTC and civilians endorse the same basic values and do not differ amongst the orthogonal dimensions of conservation vs. openness to change and self-transcendence vs. self-enhancement.

Examining the Military Values

I expected to find that military science students would endorse values that are typically stressed by traditional military organizations at a higher rate than their civilian counterparts. Quantitative data supported this third hypothesis. To test this hypothesis, I conducted fourteen 2 (type of student: ROTC students vs. civilian students) X 2 (sex: male vs. female) analyses of variance of responses to the values I drew from the codes of conduct of military organizations. Again, sex was corrected for because of an uneven distribution of men and women in the study, and also because Schwartz's conceptualization calls for correction of sex variance. ROTC students rated several individual values significantly higher, specifically, patriotism, sacrifice, personal courage, selfless service, service before self, country, and citizenship. I also computed a total index of these values, which had an acceptable level of internal consistency, with Cronbach alpha of .901. Analysis of this index indicated that military science students

endorsed military values as a collective whole at higher rates that were statistically significant. Table 4 indicates the military value, the different populations' mean, and, finally, their statistical significance. Any p-value that is less than .05 indicates a statistically significant difference between the endorsement ratings of the two groups.

Table 4: Military Values Endorsement

Variable	ROTC Mean	Civilian Mean	F-ratio	p-value
PATRIOTISM (pride in and loyalty to country)	6.194	4.905	12.034	.000
SACRIFICE (personal sacrifice for a cause)	6.059	4.798	7.144	.002
COMMITMENT (dedication, faithfulness)	5.959	6.039	.425	.655
PERSONAL COURAGE (face fears, gallantry)	6.250	5.441	4.384	.016
INTEGRITY (honest action)	6.452	6.133	.638	.532
HONOR (high principles, morality)	6.571	6.080	2.007	.143
SELFLESS SERVICE (put welfare of others before own)	6.097	5.055	3.958	.024
SERVICE before SELF (vocational duties take priority)	6.089	4.799	5.704	.005
RESPECT (treating others as they deserve)	6.383	6.169	1.641	.202
DUTY (fulfill your obligations)	6.214	5.975	2.227	.116
HIERARCHICAL LOYALTY (loyalty to an established)	4.780	4.266	2.245	.114

HIERARCHICAL LOYALTY (loyalty to an established system)	4.780	4.266	2.245	.114
COUNTRY (love of homeland)	6.294	5.047	11.577	.000
EXCELLENCE IN ALL ACTION (outstanding performance and continuous)	5.757	5.876	1.732	.185
CITIZENSHIP (responsible)	5.754	5.261	4.325	.017

The data support my third hypothesis that military science students endorse military values at higher rates than civilians. Several factors, such as self-selection might factor into this difference and will be discussed in chapter 4.

In conclusion, this project examined the structure and content of self-reported values by civilian students and students of military science to determine if students in military education programs endorse values that are different from the values of students in non-military programs. My hypothesis was three fold: first, I predicted that the value structures of both groups would be mostly similar to the value structures identified by Schwartz in his theory of values. This hypothesis was supported by the data as participants' value structures paralleled Schwartz's findings. Second, I predicted that the students educated in the military science department will favor conservation values in contrast to the civilian students that would favor values denoting an openness to change. My data did not support this hypothesis. Although significant differences were identified between individual values, ROTC and civilian students endorsed the same basic values and orthogonal dimensions. Third, I predicted that students in military science, more so than civilian students, would be more likely to endorse values that are stressed by

traditional military organizations. The final hypothesis was supported by my findings as ROTC students rated individual military values, as well as military values as a whole, significantly higher than their civilian counterparts. The next chapter discusses the implications of these findings and the general shortcomings and successes of the study as a whole.

IV Conclusions

Scholars and leaders alike have consistently emphasized the importance values have within an organization, and the power behind such values. Additionally, there is both theoretical and practical applicability of value theories. By effectively identifying the values held by individuals, researchers can adapt their modes of research to yield more reliable results, educators can modify their intended lessons to better instruct different pupils, and politicians can better tailor their rhetoric. But, perhaps most importantly within the context of this study, understanding the value structures of civilian students and ROTC cadets at the same institution aids leaders in knowing how to effectively instruct and appeal to their followers. Understanding the motivations people possess, and the values they personally recognize, breeds more effective group dynamics.

Values are labeled as the foundational beliefs within individuals that drive both action and decision-making while simultaneously affecting human interaction. They are a strong guiding force, consistently determining behavior and shaping attitudes. However, even though studies suggest that values of individuals across settings, cultures, and eras tend to be similarly structured, there are some exceptions. Glen E. Morrell, former Sergeant Major of the Army, Morrell argues that those who have fought for American values, namely United States Military personnel, have higher commitments and perhaps hold certain values dearer than their civilian counterparts. But are the values of individuals who are members of military cultures different from the values endorsed by their civilian counterparts? This project explored the following questions: Do students in both military and non-military contexts endorse values in consistent relational patterns among the 10 basic values identified by Schwartz? Do civilian students and ROTC

students fall on opposite sides of the identified Schwartz orthogonal dimensions? And do military science students endorse values stressed by military organizations at higher rates than their civilian counterparts?

By distributing the Schwartz Values Inventory this paper sought to shed light on both the value structures and the possible disconnects between the ROTC cadets and their civilian peers. The inventory was modified with the 14 military values of patriotism, sacrifice, commitment, personal courage, integrity, honor, selfless service, service before self, respect, duty, hierarchical loyalty, country, excellence in all action, and citizenship. Two of my three hypotheses were supported by the empirical findings of this study. However, my third hypothesis, stating that students educated in the military science department will favor conservation values in contrast to the civilian students that would favor values denoting an openness to change, was not supported by my data.

Prior to delving into the possible implications of my findings, both the strengths and weaknesses of the study as a whole ought to be addressed. In terms of strengths, this research was the first to look at individual values stressed by military organizations. While studies have existed comparing civilians to military personnel, particularly at academic institutions, I did not find an existing study comparing the universal values postulated by Schwartz to those that military organizations claim to indoctrinate into their cadets and officers. This type of research can aid military leaders in determining the degree to which they can claim the ROTC programs produce leaders similar to those of the academy students. Furthermore, my study sheds light on the degree to which the ROTC students endorse military values, which is something the military might find useful.

Another strength of this project was the care of scrutiny taken when comparing the values of students in military and non-military contexts. Starting from a macro outlook, the orthogonal values were examined, followed by the 10 basic values, then the military values, and, finally, some individual values. When differences were not identified within the more macro examinations, the scrutiny of the individual and military values yielded significant, applicable results. Additionally, care was taken when choosing which values to look at individually. I was initially tentative to look at values on this micro level because it might be construed as cherry-picking. For this reason, I only looked at individual values within the 10 universal values that showed the most difference between the two groups – hedonism and security. Although I believe there were significant strengths to this study, particularly with it being the first study to examine expressed military values, some shortcomings still existed.

My research was limited in that I only sampled a small group of students from civilian institutions and was not able to have a group of military academy students. Having an academy population would have helped solidify or dismantle the conclusions I ultimately drew from this study. It would have shown whether or not the ROTC students are more or less similar to their future officer peers. Both ROTC graduates and academy graduates are seen as equals upon commissioning, ergo it would have been useful to examine the similarities and differences between these two groups in addition to a civilian comparison. Additionally, my research suffered from a population and self-selection standpoint. First, it would have been beneficial to have more participants of equal gender distribution. Second, a tracking measure, where students are given the SVI during their freshman year, and again during their senior year, would have been more

beneficial to see if the ROTC programs are instilling the military values or if students already possessed them upon entering the program. I admit to these shortcomings not to say that the data gathered was not significant, but rather to show that this study has the possibility to be pursued much further.

This research, if expanded, could greatly benefit civilian institutions with ROTC programs as well as the military academies. Researching more schools could show whether or not ROTC programs across the nation have students that endorse similar values, or if there are regional differences. Furthermore, researching the military academies individually with the modified Schwartz Values Inventory utilized in this research would help school officials better understand their student populations. This type of understanding could lead to reform within the academies and an increase in educational efficacy as leaders learn what their followers value and better tailor their messages to their students. In short, the groundwork laid out in this study has a great deal of potential to be built upon in later studies.

So what can we take away from the results of this particular set of research? Although I expected to find a distinct difference between military science students and civilian students pertaining to the Schwartz orthogonal factors of openness to change and conservation, it might bode well for the ROTC program that such a difference was not supported. The results demonstrated that their universal values match, on both an orthogonal and basic level, but that the military differences were endorsed at significantly higher rates within the ROTC population. This similarity suggests that the ROTC population can readily identify with their civilian counterparts while also possessing “extra” values (military values) that help them in their career path.

Again, this could be a great strength for the ROTC program. Upon commissioning, ROTC cadets become officers in charge of enlisted soldiers. The same is true for military academy graduates. Yet the enlisted soldiers both academy and ROTC graduates are leading are typically from civilian institutions, living a civilian life, surrounded by other civilians up until their basic training. The findings of this research demonstrate that the ROTC students and civilians have matching value structures while the same is not necessarily true for academy students and civilians. If those who attend and graduate from a military academy adopt values that are different from their ROTC-program counterparts, the ROTC officers may be better leaders than the academy bred officers because of the shared value structures and recognition of the values civilians, and therefore newly enlisted soldier, possess. Both theory and research, such as the research conducted by Michael Brown and Linda Treviño pertaining to values congruence, propose that “leaders should align employees’ values with their own because shared values are associated with important positive outcomes” (Brown & Treviño, 2009, p. 478). It is possible that the enlisted soldiers, or followers, would be more prone to accept the orders and authority of someone that shares their value construct at a higher rate. Additionally, the indication that ROTC students still endorse military values at a higher rate, and that, as an aggregate group, endorse military values higher than most civilian values demonstrates that ROTC officers are endorsing the values that the military wants them to endorse. In conclusion, the values endorsement disconnect I initially expected to find, and eventually did not, might be a laudable aspect of the ROTC program.

Although the implications of this research might be beneficial, could the extra values the ROTC students endorse lead to conflict amongst officers? Though the

matching universal value constructs of ROTC students and civilians might indicate a great strength in commissioned ROTC officers, it also indicates the potential for conflict between ROTC officers and academy officers. An expansion of my initial research would help shed light on this consideration.

In conclusion, ROTC and civilian students endorse similar universal values, but the ROTC students clearly endorse military values at much higher rates. It seems that there was truth to the idea postulated by Jimmy Carter and Glen Morrell when they suggested that Americans share values. However, it appears that Morrell was correct in providing a caveat to an idea of shared values when he stated, “being in the Army means a total commitment to a higher calling, devotion to duty, and a thousand other adjectives. For those who have fought for it, freedom has a taste the protected will never know.” In short, military personnel, it appears, will stand apart from the civilians they protect, but still fight for and defend the values that we share as a country. Further research on this topic could certainly be conducted to reveal nuances of the ROTC and military programs. Yet for now, the picture painted is a positive one. Americans can sleep soundly as they know their future officers, who will provide the protection for future generations, share the values that, as a whole, Americans hold dear.

Appendix A: Informed Consent Form

Introduction

This study attempts to collect information about the structure and content of students' self reported values.

Procedures

You will be asked to rate 72 values on a scale from -1 to +7, where 0 indicates that a value of no importance and 7 means a value of supreme importance. -1 is used to indicate an opposition to a particular value. The inventory will take approximately 20 minutes. The inventory is designed to determine your hierarchy of values, and allows you to convey proportionality, or how much more important certain values are than others.

Risks/Discomforts

Risks are minimal for involvement in this study. However, you may feel emotionally uneasy when asked to make judgments about your personal values.

Although we do not expect any harm to come upon any participants due to electronic malfunction of the computer, it is possible, though extremely rare and uncommon.

Benefits

There are no direct benefits for participants. However, it is hoped that through your participation, researchers will learn more about the structure of your values.

Confidentiality

All data obtained from participants will be kept confidential and will only be reported in an aggregate format (by reporting only combined results and never reporting individual ones). All questionnaires will be concealed, and no one other than the primary investigator and assistant researchers listed below will have access to them. The data collected will be stored in the HIPPA-compliant, Qualtrics-secure database until it has been deleted by the primary investigator.

Compensation

Participants may earn extra academic credit at the discretion of their professors.

Participation

Participation in this research study is completely voluntary. You have the right to withdraw at anytime or refuse to participate entirely without jeopardy to your academic status, GPA or standing with the university. If you desire to withdraw, please close your internet browser or notify the principal investigator at this email: shelly.holland@richmond.edu.

Questions about the Research

If you have questions regarding this study, you may contact Shelly Holland, at 502-939-1206, shelly.holland@richmond.edu

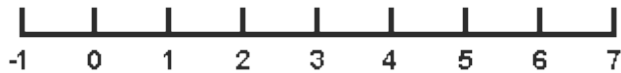
Questions about your Rights as Research Participants

If you have questions you do not feel comfortable asking the researcher, you may contact Dr. Don Forsyth at dforsyth@richmond.edu. Or contact the director of University of Richmond's Institutional Review Board, Dr. Kirk Jonas, 804-484-1565, rjonas@richmond.edu.

Appendix B: Measures

Schwartz Value Survey (SVS)

Please rate each of the following values on a scale from -1 to +7, where 0 indicates that “this value is of no importance to me” and 7 means “this value is of supreme importance to me.” Use -1 to indicate if you are “opposed to this value.”



		Short Content	Rating
1	U1	EQUALITY (equal opportunity for all)	
2	X2	INNER HARMONY (at peace with myself)	
3	P3	SOCIAL POWER (control over others, dominance)	
4	H4	PLEASURE (gratification of desires)	
5	SD5	FREEDOM (freedom of action and thought)	
6	X6	A SPIRITUAL LIFE (emphasis on spiritual not material matters)	
7	X7	SENSE OF BELONGING (feeling that others care about me)	
8	SE8	SOCIAL ORDER (stability of society)	
9	ST9	AN EXCITING LIFE (stimulating experiences)	
10	X10	MEANING IN LIFE (a purpose in life)	
11	C11	POLITENESS (courtesy, good manners)	
12	P12	WEALTH (material possessions, money)	
13	SE13	NATIONAL SECURITY (protection of my nation from enemies)	
14	X14	SELF RESPECT (belief in one's own worth)	
15	SE15	RECIPROCATION OF FAVOURS (avoidance of indebtedness)	
16	SD16	CREATIVITY (uniqueness, imagination)	
17	U17	A WORLD AT PEACE (free of war and conflict)	
18	T18	RESPECT FOR TRADITION (preservation of time-honored customs)	
19	X19	MATURE LOVE (deep emotional & spiritual intimacy)	
20	C20	SELF-DISCIPLINE (self-restraint, resistance to temptation)	

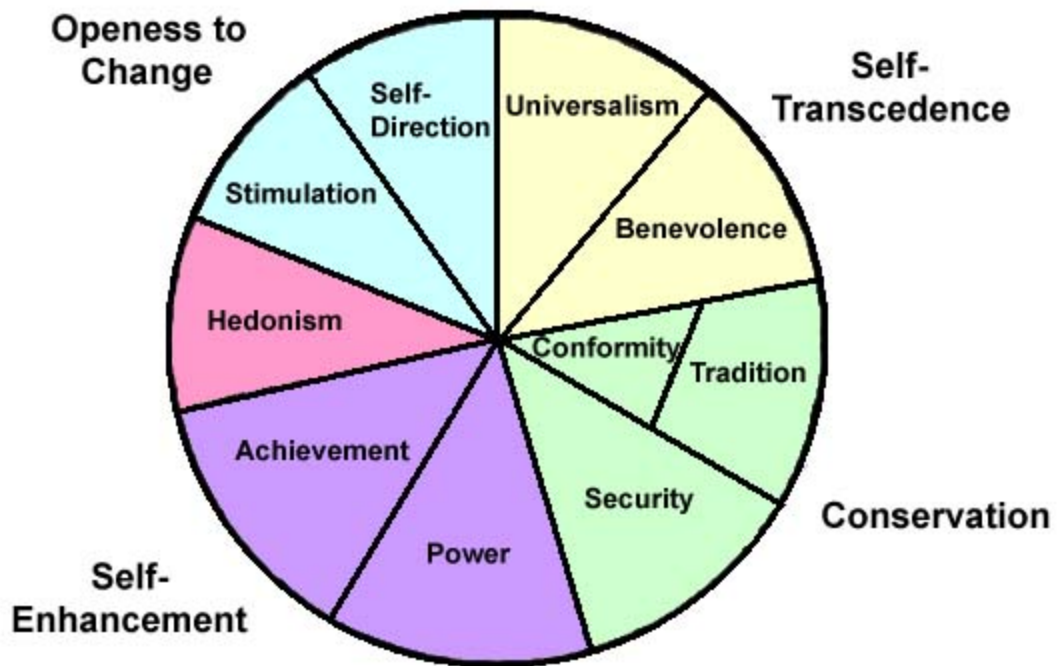
		Short Content	Rating
21	X21	PRIVACY (the right to have a private sphere)	
22	SE22	FAMILY SECURITY (safety for loved ones)	
23	X23	SOCIAL RECOGNITION (respect, approval by others)	
24	U24	UNITY WITH NATURE (fitting into nature)	
25	ST25	A VARIED LIFE (filled with challenge, novelty and change)	
26	U26	WISDOM (a mature understanding of life)	
27	P27	AUTHORITY (the right to lead or command)	
28	X28	TRUE FRIENDSHIP (close, supportive friends)	
29	U29	A WORLD OF BEAUTY (beauty of nature and the arts)	
30	U30	SOCIAL JUSTICE (correcting injustice, care for the weak)	
31	SD31	INDEPENDENT (self-reliant, self-sufficient)	
32	T32	MODERATE (avoiding extremes of feeling & action)	
33	B33	LOYAL (faithful to my friends, group)	
34	A34	AMBITIOUS (hard-working, aspiring)	
35	U35	BROADMINDED (tolerant of different ideas and beliefs)	
36	T36	HUMBLE (modest, self-effacing)	
37	ST37	DARING (seeking adventure, risk)	
38	U38	PROTECTING THE ENVIRONMENT (preserving nature)	
39	A39	INFLUENTIAL (having an impact on people and events)	
40	C40	HONOURING OF PARENTS AND ELDERS (showing respect)	
41	SD41	CHOOSING OWN GOALS (selecting own purposes)	
42	X42	HEALTHY (not being sick physically or mentally)	
43	A43	CAPABLE (competent, effective, efficient)	
44	T44	ACCEPTING MY PORTION IN life (submitting to life's circumstances)	
45	B45	HONEST (genuine, sincere)	
46	P46	PRESERVING MY PUBLIC IMAGE (protecting my "face")	
47	C47	OBEDIENT (dutiful, meeting obligations)	
48	X48	INTELLIGENT (logical, thinking)	
49	B49	HELPFUL (working for the welfare of others)	
50	H50	ENJOYING LIFE (enjoying food, sex, leisure, etc.)	

		Short Content	Rating
51	T51	DEVOUT (holding to religious faith & belief)	
52	B52	RESPONSIBLE (dependable, reliable)	
53	SD53	CURIOUS (interested in everything, exploring)	
54	B54	FORGIVING (willing to pardon others)	
55	A55	SUCCESSFUL (achieving goals)	
56	SE56	CLEAN (neat, tidy)	
57	H57	SELF-INDULGENT (doing pleasant things)	
58	P58	OBSERVING SOCIAL NORMS (to maintain face)	

Keying of SVS Ten Individual Level Value Scales

SVS items

		<i>Items</i>	<i>Total</i>	<i>Mean</i>	<i>Ranking (1 = highest mean)</i>
11.	Conformity	11, 20, 40, 47			
12.	Tradition	18, 32, 36, 44, 51			
13.	Benevolence	33, 45, 49, 52, 54			
14.	Universalism	1, 17, 24, 26, 29, 30, 35, 38			
15.	Self-Direction	5, 16, 31, 41, 53			
16.	Stimulation	9, 25, 37			
17.	Hedonism	4, 50, 57			
18.	Achievement	34, 39, 43, 55			
19.	Power	3, 12, 27, 46, 58			
20.	Security	8, 13, 15, 22, 56			



Appendix C

Descriptive Statistics for Civilian Population

	N	Minimum	Maximum	Mean	Std. Deviation
SOCIAL POWER (control over others, dominance)	37	0	7	3.14	2.030
MODERATE (avoiding extremes of feeling and action)	37	-1	7	3.16	2.035
ACCEPTING MY PORTION in LIFE (submitting to life's circumstances)	36	-1	7	3.42	2.634
DEVOUT (holding to religious faith & belief)	36	-1	7	3.56	2.688
UNITY with NATURE (fitting into nature)	37	0	7	3.59	2.127
WEALTH (material possessions, money)	37	-1	7	3.76	1.877
OBSERVING SOCIAL NORMS (to maintain face)	36	-1	6	3.81	1.818
DARING (seeking adventure, risk)	36	0	7	3.97	1.828
A SPIRITUAL LIFE (emphasis on spiritual non-material matters)	37	-1	7	4.00	2.357
HIERARCHICAL LOYALTY (loyalty to an established system)	37	1	6	4.14	1.530
AUTHORITY (the right to lead or command)	37	0	7	4.19	1.713
PROTECTING the ENVIRONMENT (preserving nature)	37	0	7	4.30	1.898

PRESERVING PUBLIC IMAGE (protecting my "face)	36	-1	7	4.36	1.869
RESPECT for TRADITION (preservation of time honored customs)	37	2	7	4.49	1.693
SELF-INDULGENT (doing pleasant things)	36	1	7	4.50	1.630
RECIPROCATION of FAVORS (avoidance of indebtedness)	37	-1	7	4.54	2.049
A WORLD of BEAUTY (beauty of nature and the arts)	37	1	7	4.59	1.771
CREATIVITY (uniqueness, imagination)	37	1	7	4.59	1.499
CLEAN (neat, tidy)	36	1	7	4.61	1.591
SOCIAL ORDER (stability of society)	37	0	7	4.65	1.889
SACRIFICE (personal sacrifice for a cause)	37	0	7	4.73	1.880
PATRIOTISM (pride in and loyalty to country)	36	0	7	4.75	1.811
SOCIAL RECOGNITION (respect, approval by others)	37	0	7	4.76	1.673
SERVICE before SELF (vocational duties take priority)	37	0	7	4.84	1.708
OBEDIENT (dutiful, meeting obligations)	36	1	7	4.89	1.369
PLEASURE (gratification of desires)	37	2	7	4.89	1.329
COUNTRY (love of homeland)	36	2	7	4.94	1.548

A WORLD AT PEACE (free of war and conflict)	37	1	7	5.03	1.818
A VARIED LIFE (filled with challenge, novelty and change)	35	2	7	5.03	1.774
NATIONAL SECURITY (protection of my nation from my enemies)	37	0	7	5.05	1.825
SELFLESS SERVICE (put welfare of others before own)	37	1.0	7.0	5.108	1.7286
INFLUENTIAL (having an impact on people and events)	37	3	7	5.14	1.228
HUMBLE (modest, self-effacing)	37	0	7	5.19	1.984
CITIZENSHIP (responsible member of my community)	36	2	7	5.19	1.527
AN EXCITING LIFE (stimulating experiences)	37	2	7	5.22	1.436
FORGIVING (willing to pardon others)	36	1	7	5.31	1.508
SOCIAL JUSTICE (correcting injustice, care for the weak)	37	2	7	5.35	1.457
SELF-DISCIPLINE (self-restraint, resistance to temptation)	37	3	7	5.38	1.255
PERSONAL COURAGE (face fears, gallantry)	37	2	7	5.38	1.441
PRIVACY (the right to have a private sphere)	37	2	7	5.41	1.462

CURIOUS (interested in everything, exploring)	36	3	7	5.47	1.158
BROADMINDED (tolerant of different ideas and beliefs)	37	1	7	5.51	1.574
HELPFUL (working for the welfare of others)	36	2	7	5.61	1.498
EQUALITY (equal opportunity for all)	37	3	7	5.70	1.309
INNER HARMONY (at peace with myself)	37	2	7	5.70	1.222
INDEPENDENT (self-reliant, self-sufficient)	37	2	7	5.76	1.300
SENSE of BELONGING (feeling that others care about me)	37	3	7	5.78	1.058
EXCELLENCE IN ALL ACTION (outstanding performance and continuous)	36	2	7	5.81	1.167
HONORING of PARENTS & ELDERS (showing respect)	36	2	7	5.81	1.261
MATURE LOVE (deep emotional and spiritual intimacy)	37	0	7	5.84	1.463
WISDOM (a mature understanding of life)	36	1	7	5.86	1.376
ENJOYING LIFE (enjoying food, sex, leisure, etc)	36	3	7	5.89	1.326
MEANING IN LIFE (a purpose in life)	37	1	7	5.89	1.430
DUTY (fulfill your obligations)	36	4	7	5.94	.924

SELF RESPECT (belief in one's own worth)	37	1	7	5.97	1.384
POLITENESS (courtesy, good manners)	37	2	7	6.00	1.291
LOYAL (faithful to my friends, group)	37	3	7	6.05	1.104
COMMITMENT (dedication, faithfulness)	37	3	7	6.05	.941
HONOR (high principles, morality)	37	2	7	6.05	1.311
HEALTHY (not being sick physically or mentally)	36	3	7	6.08	1.025
CAPABLE (competent, effective, efficient)	35	4	7	6.09	1.011
FREEDOM (freedom of action and thought)	37	4	7	6.11	1.048
CHOOSING OWN GOALS (selecting own purpose)	36	3	7	6.17	1.000
INTEGRITY (honest action)	37	2	7	6.19	1.175
AMBITIOUS (hard-working, aspiring)	37	5	7	6.22	.750
INTELLIGENT (logical, thinking)	36	3	7	6.22	1.045
RESPECT (treating others as they deserve)	37	3	7	6.24	1.090
RESPONSIBLE (dependable, reliable)	36	5	7	6.25	.649
SUCCESSFUL (achieving goals)	36	3	7	6.28	.882
TRUE FRIENDSHIP (close, supportive friends)	37	4	7	6.38	.861

FAMILY SECURITY (safety for loved ones)	37	3	7	6.68	.818
Valid N (listwise)	31				

a. Are you in a ROTC or similar program? = No

Appendix D

Descriptive Statistics for ROTC Population

	N	Minimum	Maximum	Mean	Std. Deviation
WEALTH (material possessions, money)	33	-1	7	2.94	1.936
ACCEPTING MY PORTION in LIFE (submitting to life's circumstances)	33	-1	7	3.15	2.612
MODERATE (avoiding extremes of feeling and action)	33	-1	7	3.21	2.484
SOCIAL POWER (control over others, dominance)	33	0	7	3.39	2.331
UNITY with NATURE (fitting into nature)	33	-1	7	3.48	2.438
PROTECTING the ENVIRONMENT (preserving nature)	33	0	7	3.64	2.205
A WORLD of BEAUTY (beauty of nature and the arts)	33	0	7	3.79	2.147
DEVOUT (holding to religious faith & belief)	33	-1	7	3.79	2.369
PLEASURE (gratification of desires)	33	0	7	3.94	1.952
OBSERVING SOCIAL NORMS (to maintain face)	33	1	7	4.00	1.521
SELF-INDULGENT (doing pleasant things)	33	0	7	4.06	2.091
CREATIVITY (uniqueness, imagination)	33	0	7	4.09	1.990

A SPIRITUAL LIFE (emphasis on spiritual non-material matters	33	-1	7	4.09	2.429
RECIPROCATION of FAVORS (avoidance of indebtedness)	33	-1	7	4.30	2.298
PRESERVING PUBLIC IMAGE (protecting my "face)	33	0	7	4.30	2.023
SENSE of BELONGING (feeling that others care about me)	33	0	7	4.42	2.122
SOCIAL RECOGNITION (respect, approval by others)	33	0	7	4.48	1.873
SOCIAL ORDER (stability of society)	33	-1	7	4.58	2.107
MATURE LOVE (deep emotional and spiritual intimacy)	33	0	7	4.64	1.934
PRIVACY (the right to have a private sphere)	33	0	7	4.76	1.714
CURIOUS (interested in everything, exploring	33	2	7	4.76	1.659
HIERARCHICAL LOYALTY (loyalty to an established system)	33	-1	7	4.79	2.012
A VARIED LIFE (filled with challenge, novelty and change)	33	2	7	4.79	1.673
BROADMINDED (tolerant of different ideas and beliefs)	33	0	7	4.82	1.811
A WORLD AT PEACE (free of war and conflict)	33	0	7	4.91	1.910

ENJOYING LIFE (enjoying food, sex, leisure, etc)	33	2	7	4.97	1.704
FORGIVING (willing to pardon others)	33	2	7	5.03	1.510
DARING (seeking adventure, risk)	33	0	7	5.06	1.936
AUTHORITY (the right to lead or command)	33	0	7	5.09	2.006
CLEAN (neat, tidy)	33	1	7	5.12	1.596
CHOOSING OWN GOALS (selecting own purpose)	33	0	7	5.15	1.661
INFLUENTIAL (having an impact on people and events)	33	1	7	5.18	1.590
INNER HARMONY (at peace with myself)	33	-1	7	5.30	1.895
EQUALITY (equal opportunity for all)	33	0	7	5.30	1.667
WISDOM (a mature understanding of life)	33	3	7	5.36	1.342
SOCIAL JUSTICE (correcting injustice, care for the weak)	33	1	7	5.39	1.368
POLITENESS (courtesy, good manners)	33	2	7	5.45	1.227
AN EXCITING LIFE (stimulating experiences)	33	3	7	5.52	1.228
CAPABLE (competent, effective, efficient)	33	0	7	5.52	1.503
OBEDIENT (dutiful, meeting obligations)	33	0	7	5.52	1.523

RESPECT for TRADITION (preservation of time honored customs)	33	2	7	5.58	1.226
HEALTHY (not being sick physically or mentally)	33	1	7	5.61	1.499
HUMBLE (modest, self-effacing)	33	2	7	5.61	1.435
INTELLIGENT (logical, thinking)	33	1	7	5.67	1.362
TRUE FRIENDSHIP (close, supportive friends)	33	2	7	5.70	1.447
INDEPENDENT (self-reliant, self-sufficient)	33	3	7	5.70	1.212
HONORING of PARENTS & ELDERS (showing respect)	33	1	7	5.73	1.464
AMBITIOUS (hard-working, aspiring)	32	1	7	5.81	1.203
HELPFUL (working for the welfare of others)	33	1	7	5.82	1.357
SELF RESPECT (belief in one's own worth)	32	3	7	5.84	1.194
EXCELLENCE IN ALL ACTION (outstanding performance and continuous)	33	2	7	5.88	1.269
SUCCESSFUL (achieving goals)	33	1	7	5.91	1.259
CITIZENSHIP (responsible member of my community)	33	0	7	5.91	1.444

SELF-DISCIPLINE (self-restraint, resistance to temptation)	33	3	7	5.94	1.088
FREEDOM (freedom of action and thought)	33	1	7	5.97	1.357
RESPONSIBLE (dependable, reliable)	33	2	7	6.00	1.146
COMMITMENT (dedication, faithfulness)	33	1	7	6.03	1.334
MEANING IN LIFE (a purpose in life)	33	2	7	6.03	1.237
LOYAL (faithful to my friends, group)	33	1	7	6.09	1.569
SERVICE before SELF (vocational duties take priority)	33	2	7	6.09	1.182
SELFLESS SERVICE (put welfare of others before own)	33	3.0	7.0	6.121	1.1112
SACRIFICE (personal sacrifice for a cause)	32	2	7	6.13	1.129
PERSONAL COURAGE (face fears, gallantry)	33	3	7	6.30	.951
DUTY (fulfill your obligations)	33	1	7	6.30	1.237
RESPECT (treating others as they deserve)	33	4	7	6.33	.957
PATRIOTISM (pride in and loyalty to country)	33	1	7	6.36	1.220
NATIONAL SECURITY (protection of my nation from my enemies)	33	2	7	6.39	1.197
FAMILY SECURITY (safety for loved ones)	33	4	7	6.42	1.001

COUNTRY (love of homeland)	33	1	7	6.42	1.173
INTEGRITY (honest action)	33	3	7	6.45	.938
HONOR (high principles, morality)	33	4	7	6.61	.788
Valid N (listwise)	30				

a. Are you in a ROTC or similar program? = Yes

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