

(Non)homogeneous Lithuania: Differences in Values Between Men and Women

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The article examines the value profiles among Lithuanian women and men. Data from the European Social Survey (Round 10) was used to perform latent profile analysis to determine the number of profiles among Lithuanian women and men. The latent profile analysis was performed to search for the best fitting profile number. The data confirmed that six-profiles solution is the best for both women and men. Only one significant difference was observed between the profiles. The findings of the research showed that men and women represent similar profiles based on the patterns of how value is important. These similarities among men and women suggest the existing of Lithuanian cultural profiles and that they are probably not gender-sensitive. However, considering the lack of a priori theory to exploit the findings, recommendations for future research are provided.

Keywords: value profiles, gender differences, latent profile analysis, European Social Survey

INTRODUCTION

National culture is usually characterised by the common values between people living in the same region and/or country (Hofstede 1980). Values are typically defined as desirable goals that serve as guiding principles in people's lives and shape their behaviour (Ball-Rokeach 1973; Schwartz 1992). They are passed down from generation to generation, suggesting that people of the same country or generation have certain transferable universal values. Research in value orientations can help provide an explanatory analysis of society members' attitudes and opinions, or even actions (Halman, de Moor 1994). In addition, cultural values form our behaviour norms and provide a tool to determine whether a behaviour is acceptable. Common experiences of a certain group of people, related to their education, age, gender, or occupation, and their unique individual experiences can influence their value priorities (Inglehart 1997; Schwartz 2003). Comparisons of the value priorities of groups and individuals can help

to understand the impact of major social changes (in economics or politics) and some distinctions of individual experience (Schwartz 2003). Both the World Values Survey, the European Values Survey, and other studies have revealed small, although significant, changes in the value structure over time (Gouveia et al. 2015; Inglehart 2004). Over the past few decades, a gradual shift towards survival and self-realisation values has been observed in industrial Western societies. These changes were largely associated with long-lasting economic welfare and public safety (Inglehart 1981; 1990).

As post-materialistic theory notes, values' dynamic is related to the country's economic wealth and political stability. As society becomes safer, the significance of the survival values of the population decreases, and the values of self-realisation become more relevant (Savicka 2015). Lithuania has undergone dramatic changes in the last 30 years after regaining its independence from the Soviet Union. Global changes in technologies, economy, medicine, politics, and becoming a member country of the European Union and NATO have influenced changes in value orientations among Lithuanians (Žiliukaitė 2007; Žiliukaitė et al. 2016). These changes were also closely related to the broader processes of late modernity, individualisation, secularisation and democratisation, which also had an important footprint on society's social and behavioural norms. However, it can be assumed that these changes affect the population differently. This brief research aims to explore the values profiles of Lithuanian citizens among men and women separately. Latent profile analysis will be performed to find the best solution to describe how many different values profiles there are between men and women. Latent profile analysis has been developed to explore possible profiles, as it has no prior hypothesis about the number of exact profiles existing (see Spurk et al. 2020). All profiles between men and women will be described and compared with each other.

WHY IS IT IMPORTANT TO MEASURE GENDER DIFFERENCES IN VALUE ORIENTATIONS?

Several scales have been applied for measuring values in recent decades (Hofstede 1980, 1991; Rokeach 1967, 1973; Inglehart 1971), but different researchers agree that Schwartz's (1992) Value Survey is considered one of the most used for studying individual differences in value orientations. It is based on the measurement of how people feel about the importance of certain values to them personally as the main 'guiding principles' of their lives. In contrast to Hofstede (1980; 1991), Schwartz's works integrate two dimensions, analysis of individual values and analysis of cultural values. Schwartz distinguishes ten basic values at the individual level: conformity, tradition, benevolence, universalism, self-direction, stimulation, hedonism, achievement, power and security (Schwartz et al. 2012). These values can be positioned in two-dimensional space and assigned to the four broader values: Openness to Change, Conservation, Self-transcendence and Self-enhancement. Conservation includes the basic values, such as tradition, conformity and security; Openness to Change includes self-directing and stimulation, Self-enhancement is achievement and power; Self-transcendence is benevolence and universalism.

When considering cultural values, there are two important aspects to consider: individual and gender differences. Most of the analysis performed is orientated to the global perspective of society and less attention is paid to a subgroup level. The so-called person-centred approach assumes that there are individual differences and heterogeneities within a population; the approach focusses directly on a subject itself and its characteristics (Howard, Hoffman 2018). In general, a person-centred approach helps researchers and practitioners to determine

existing subgroups in the population based on the similarities between the people's values, attitudes, etc. (Howard, Hoffman 2018). In other words, although there may be values that are important for all people, there may be individual differences, while for one person the same value is the most important, while for others it is medium or the least important. The focus on the individual level helps to better understand the diversity of people among cultures and, in one way or another, helps to confirm or deny heterogeneity across cultures.

Furthermore, as stated by Weisgram, Biglar and Liben (2010), the distinction between men and women is perhaps the biggest subdivision within people. Studies have found numerous differences in attitudes or behaviour, role models among men and women (Fortin 2005; Düval 2023; Cohn-Schwartz, Schmitz 2024), but little is known about value differences. Society shapes the understanding of what one expects from oneself, but it also shapes what one expects from a man and a woman. It can be suggested that during personal development, while emerging from a child to a grown up, men and women can develop different values, norms and expectations related to it.

Several research on gender differences in value orientations or their importance focused on work values, health, morality and family (Struch et al. 2002). Their findings in general showed the difference in the orientation of the communal (nurturant, yielding) versus agentic (instrumental) and expressive, person orientation versus instrumental task orientation. Research also showed gender differences in role-based experiences of women and men in cultures and differences in the meanings of some related values. For example, in the traditional approach, the success value can be associated with interpersonal competence for women and with traditional male employment role job competence for men. Also, in cultures where women fill the dominant role, women might associate the success value with the agentic competence more than men (Struch et al. 2002).

One of the areas where these differences can be expected is the workplace. One of the key terms measuring workers' satisfaction at work is job satisfaction. Job satisfaction describes how comfortable an employee is with his or her work: the amount of physical and psychological work an employee or another job requires. Job satisfaction is one of the main concepts that relate to the role of work in industrial society (Weiss et al. 2022; Drafke 2009). It has been discussed that job satisfaction is related to personal values and one's personal life. Various factors such as salary, relationships with colleagues, and the level of personal autonomy at work can determine the level of job satisfaction (Sirgi et al. 2001; Spector et al. 2007). Additionally, job satisfaction is related to a perceived work-life balance and the ability to spend time equally between work, personal and family life (Hauw, Vos 2010). In fact, the balance between work and life has become a key criterion for employees, and especially for young people who started entering the labour market (Hauw, Vos 2010). Work-life balance is positively related to both life and work satisfaction, which are related to a greater work engagement. Studies show that women show greater job satisfaction than men (Redmond, McGuinness 2019). It can be explained by the lower career expectations of women than of men (because of wage differences, discrimination, etc.) (Clark 1997). However, the researchers note that the determinants of job satisfaction for women and men differ (Sloane, Williams 2000). The flexibility of a job and good work-life balance can be observed as important determinants of job satisfaction for women (Redmond, McGuinness 2019). Job satisfaction is often associated with individual happiness or subjective well-being (Diener 1984). This relation is explained by the compensation hypothesis and how individuals seek to compensate for their job dissatisfaction by finding more joy in other areas of their life and vice versa (Iris, Barrett 1972).

The aims of this study are 1) to identify existing (if any) value profiles (clusters of individuals with similar value orientations based on the Schwartz values model) among Lithuanian women and men separately and 2) to analyse the similarities and differences between these profiles. This study contributes to the literature by being the first known study that uses latent profile analysis to analyse value profiles in a Lithuanian sample. This approach provides a deeper view than traditional mean score analyses, revealing and confirming existing (if any) heterogeneity in Lithuania. Furthermore, the comparison of women and men value profiles will provide a deeper understanding of gender differences in the country and may provide valuable information for further analysis of gender (in)equality, societal changes, and further advancing research in social psychology and gender studies. A deeper understanding of differences or similarities between women and men's values can be valuable for explaining their behaviour and attitudes, including those related to workplace discrimination and other forms of inequity, political participation, and others. It is considered that a) congruence between one's work/life circumstances and values can result in higher satisfaction (see, e.g. Hofer et al. 2006), b) satisfaction is a multi-faceted construct that can be related to various factors. In this study, work/life satisfaction is used to compare profiles.

METHODOLOGY

The European Social Survey (ESS) Round 10 data (3.1 edition; European Social Survey, 2022) was used. ESS Round 10 data were collected during late 2020 and early 2022 through computer-assisted personal (face-to-face) interviewing. Participation in the survey was voluntary. Each participant got a leaflet about the survey, data protection and privacy. Data is acceptable at the official European Social Survey website.

The Lithuanian sample consisted of 1,464 participants. In total, 567 women and 897 men participated, from age 15 to 90. Table 1 presents a detailed information about women and men.

Four higher-order values described by Schwartz were measured using a Schwartz 21-item scale (Schwartz et al. 2015): Openness (6-items; Cronbach alpha for women .78 and men .78), Conservation (6-items; Cronbach alpha for women .78 and men .78), Self-enhancement (4-items; Cronbach alpha for women .72 and men .76) and Self-transcendence (5-items; Cronbach alpha for women .70 and men .77). Each statement was measured using a Likert scale from 1 (very much like me) to 5 (not like me). The validity of the scale and the model has been confirmed in previous studies (e.g. Sandy et al. 2017). Besides, the respondents were asked to evaluate their job satisfaction and satisfaction with their life as a whole on an 11-point Likert scale, where 0 meant extremely dissatisfied and 10 extremely satisfied. The studies have shown that one-item measurements are valid (e.g. Dolbier et al. 2005).

The statistical analysis was performed on SPSS 29.0, R (R Core Team 2023) and RStudio (RStudio Team 2024). Latent profile analysis was performed using the *tidyLPA* (Rosenberg et al. 2018) package for R. Four values scales (openness, conservation, self-enhancement and self-transcendence) were used to perform the latent profile analysis. The analysis tests series of the models to determine which model fits the best. A single profile solution was first tested; then the additional profile was continuously added until the final model was produced. The best fitting solution was determined using the following criteria: log-likelihood (LogLik); Aikake information criterion (AIC); Bayesian information criterion (BIC); sample size-adjusted Bayesian information criterion (SABIC); bootstrapped likelihood ratio test (BLRT). The best possible model had to have lower AIC, BIC and SABIC values, and a statistically significant BLRT test ($p < .05$). BLRT indicates that a profile solution is significantly better

Table 1. Detailed information about women and men

Variable		Women (<i>n</i> = 897)	Men (<i>n</i> = 567)
Age		52.13 (SD = 17.74)	47.66 (SD = 17.29)
Mean years of full-time education completed		13.94 (SD = 3.32)	13.50 (SD = 2.93)
Legal marital status	Legally married	15 (1.7%)	15 (2.6%)
	Legally separated	4 (0.4%)	7 (1.2%)
	Legally divorces/Civil union dissolved	170 (19.0%)	86 (15.2%)
	Widowed/Civil partner died	147 (16.4%)	37 (6.5%)
	Never married or in legally registered civil union	169 (18.8%)	165 (29.1%)
	Not applicable/refuse to answer	380 (43.7%)	257 (45.3%)
Domicile	A big city	226 (25.2%)	137 (24.2%)
	Suburbs or outskirts of a big city	39 (4.3%)	49 (8.6%)
	Town or a small city	436 (48.6%)	240 (42.3%)
	Country village	187 (20.8%)	137 (24.2%)
	Farm or home in country sides	8 (0.9%)	3 (0.5%)
	Refusal	1 (0.1%)	1 (0.2%)
Main activity	Paid work	423 (47.2%)	331 (58.4%)
	Education	48 (5.4%)	41 (7.2%)
	Unemployed, looking for job	46 (5.1%)	27 (4.8%)
	Unemployed, not looking for job	17 (1.9%)	15 (2.6%)
	Permanently sick or disabled	37 (4.1%)	24 (4.2%)
	Retired	245 (27.3%)	105 (18.5%)
	Housework	70 (7.8%)	7 (1.2%)
	Refusal	11 (1.2%)	17 (3.0%)
Employment relation	Employee	757 (84.4%)	412 (72.7%)
	Self-employed	68 (7.6%)	92 (16.2%)
	Working for won family business	15 (1.7%)	21 (3.7%)
	Refusal	58 (6.4%)	42 (7.4%)
Responsible for supervising other employees	Yes	187 (20.8%)	145 (25.6%)
	No	652 (72.7%)	377 (66.5%)
	Refusal	58 (6.5%)	45 (7.9%)
Total hours normally worked per week in main job overtime included		39.82 (SD = 8.25)	41.08 (SD = 9.03)

compared to the previous profiles solution. If profile's BLRT is statistically insignificant, it suggests that the solution does not fit. Entropy, which refers to the accuracy with which individuals are assigned to profiles, has also been examined. Higher entropy values indicate greater accuracy. For more about the latent profile analysis please read Spurk et al. (2020).

The parameters of the models were estimated using the maximum-likelihood estimation with robust standard errors. Seed was set to '1234'. After profiles identification, one-way ANOVA was performed to test the differences between the profiles.

RESULTS

First, life and job satisfaction was compared between women and men. The analysis revealed no statistically significant differences ($p > .05$).

The results of latent profile analysis are reported in Table 2. The results revealed the best fit for the 6-profiles solution for both groups of women and men, based on the lowest AIC, BIC and SABIC scores and statistically significant BLRT. Although based on the BLRT results, the analysis could be continued to find a solution with higher number of profiles, further analysis was not performed because the lowest number of participants in a profile was below 25 (see Spurk et al. 2020). Additionally, the entropy score was the highest of the 6-profiles solution suggesting the best accuracy.

The first profile of women was characterised by low levels of openness and self-enhancement, and high levels of conservation and self-transcendence (see Fig. 1). In other words, this group of women is characterised by a tendency to follow traditions and a concern for others. The second profile is characterised by higher than mean all values. Compared to other groups, women in the second profile have a tendency to value everything as equally important. The third profile is characterised by high openness, higher than average self-enhancement and self-transcendence, and lower than average conservation. Helping yourself and others, seeking new experience, and not following traditions are a key description of the third profile. The fourth profile is characterised by higher than average conservation, lower than

Table 2. Summary of the model fit for unconditional latent profile models for women and men

Model tested	LogLik	AIC	BIC	SABIC	BLRT (p)	Entropy	n. min, %
Women ($n = 897$)							
1	-4714.03	9444.07	9482.46	9457.05	< .01	1	1
2	-4509.18	9044.36	9106.75	9065.46	< .01	.64	0.43
3	-4387.04	8810.09	8896.47	8839.30	< .01	.69	0.18
4	-4342.97	3731.94	8842.32	8769.27	< .01	.66	.13
5	-4327.31	8710.63	8844.99	8765.08	< .01	.67	.06
6	-4298.37	8662.74	8821.10	8716.30	< .01	.69	.05
Men ($n = 567$)							
1	-3003.90	6023.80	6058.52	6033.13	< .01	1	1
2	-2829.55	5685.10	5741.53	5700.26	< .01	.66	.47
3	-2773.54	5583.09	5661.22	5604.07	< .01	.64	.26
4	-2713.84	5473.68	5573.51	5500.49	< .01	.70	.14
5	-2688.18	5432.35	5553.88	5464.99	< .01	.71	.06
6	-2674.52	5415.04	5558.27	5453.51	< .01	.72	.07

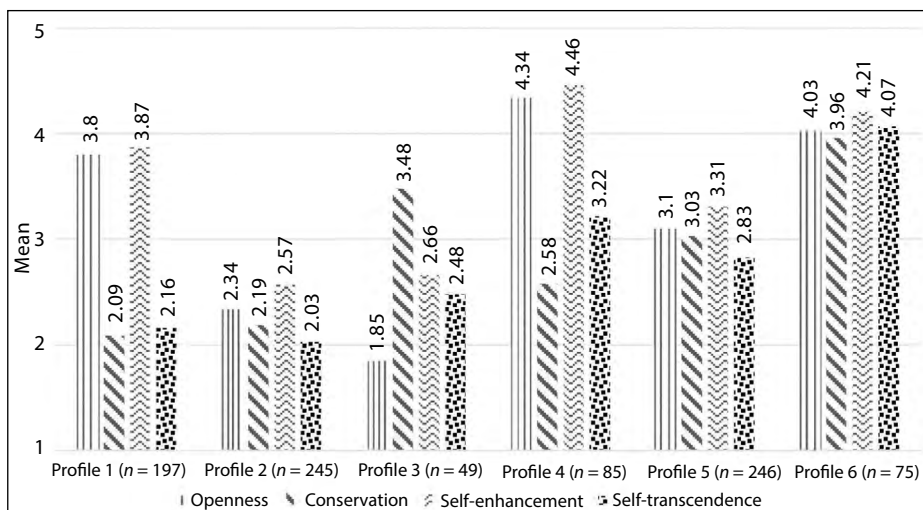


Fig. 1. Women profiles

average self-transcendence, and low levels of openness and self-enhancement, suggesting that following traditions is the most important aspect of their lives. The fifth profile is characterised by average levels of all values and is relatively similar to the second profile. Finally, the sixth profile is characterised by a low level of all values, meaning that neither of the values is important to this group of women.

The first men profile was characterised by high levels and all values (see Fig. 2), similar to the second profile of women. The second profile is characterised by low levels of openness and

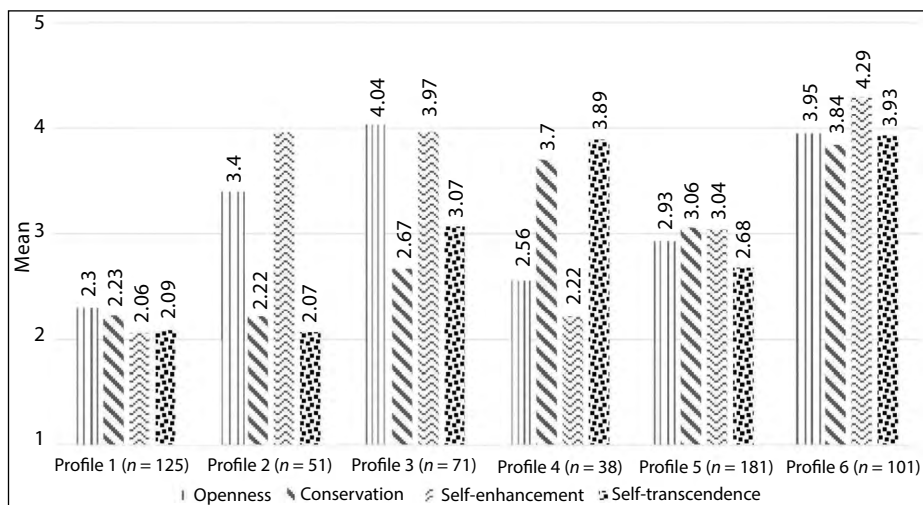


Fig. 2. Men profiles

self-enhancement, and high levels of conservation and self-transcendence, similar to the first profile of women; the third profile is characterised by higher than average conservation, average self-transcendence, low openness and low self-enhancement, similar to the fourth profile of women; the fourth profile is characterised by higher than average self-enhancement and openness, lower, and low levels of conservation and self-transcendence, and this combination is unique for the men group only; the fifth profile is characterised by average levels of all values, similar to the fifth profile of women; and the sixth profile is characterised by low level of all values, similar to the sixth profile of women.

There were no statistically significant differences in work ($F(5, 446) = 1.82, p > .05$) and life ($F(5, 868) = 1.61, p > .05$) satisfaction between six women profiles (see Fig. 3). The analysis has revealed that there are significant differences in work ($F(5, 342) = 4.10, p < .05$) and life ($F(5, 555) = 4.81, p < .05$) satisfaction between six men profiles, however only between few profiles. The men from the sixth profile revealed to be only less satisfied with work and life compared to the first and the fifth profiles.

There are similar profiles based on the patterns of how value is important: the first women profile and the second men profile share a high conservation and self-transcendence and a low openness and self-enhancement; the second women profile and the first men profile; the fourth women profile and the third men profile; the fifth women profile and the fifth men profile; and the sixth women profile and the sixth men profile. The similarities between women and men profiles in general supports the idea that culture as a higher order system affects all citizens in a similar matter. The key principle of culture is that it is transferred from generation to generation from parents to kids, grandkids, etc. Also, these similarities support that the number of profiles and their characteristic are reliable to describe Lithuanian culture and sub-groups in Lithuania. A way to validate the findings of latent profile analysis is to conduct the analysis in a similar sample and search for the same solution. If there were more differences, it could be argued that the Schwartz value model is gender-sensitive, meaning that people

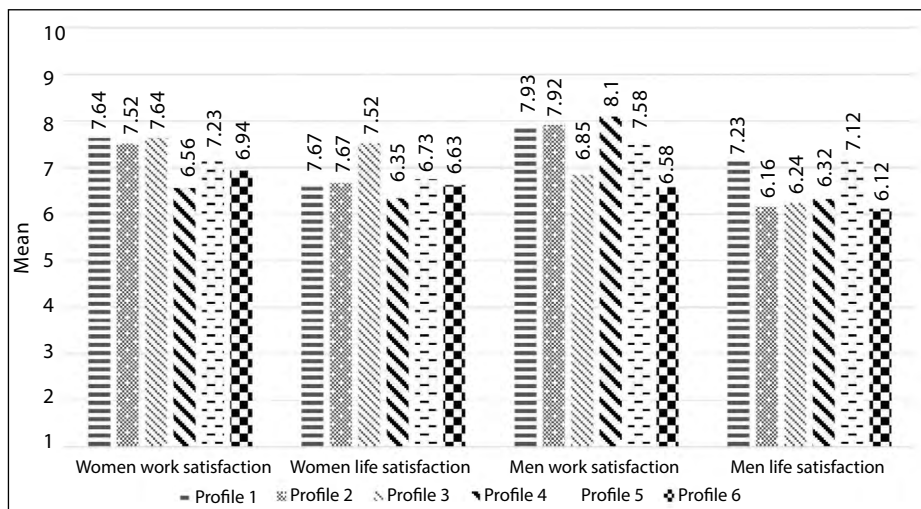


Fig. 3. Work and life satisfaction differences between men and women profiles

living in the same country and being affected by the same cultural values, develop their values differently because of the gender and not because of other individual differences, like family income and personality traits. Only the third women profile and the fourth men profile have no similarities. It can be discussed that these profiles are gender-unique and deeper analysis is needed in the future.

CONCLUSIONS

One of the goals of this study was to identify the existing (if any) value profiles among Lithuanian women and men. This is the first known study to explore the value profiles in Lithuania, so comparison with previous findings is not possible. Other studies, for example, Valero, Froidevaux and Zhang (2024) analysed only work values although the authors presented the Schwartz theory in their paper. The results revealed that there are at least six different value subgroups in the women and men samples, of which five are similar between women and men. This explanatory study provides a valuable look at Lithuanian culture that supports and reveals existing homogeneity. Latent profile analysis should be a 'theory-driven' method; however, the existing state of the theory does not provide assumptions about the profiles inside the culture existing, although probably suggests their existence. Future studies are recommended for further theoretical development of the Schwartz value model emphasising that there are differences between countries and within countries. Additionally, although profiles are usually named, this study lacks it, considering that there are no examples in the literature. With a limited explanation of the profiles and their operationalisation, the readers should consider this study as a pilot study with a strong recommendation for further development of the theory and analysis of the profiles.

Considering that five out of six profiles are similar in both women and men groups, it can be argued that these are 'national' cultural profiles in Lithuania. In other words, similar results in both samples validate the findings and support that these profiles exist in Lithuania. In addition, it can be assumed that these profiles are not gender-sensitive. However, both women and men samples have their own unique profiles. The unique profile in the women sample is characterised by being open to changes and new experiences, focussing on yourself and helping others, and not strongly following traditions, while the unique profile in the men sample is characterised by higher investment in self and openness to new things and lower levels of following traditions and helping others. It can be speculated that these profiles are somehow gender-specific, and future studies of these profiles are needed.

The second objective was to compare the profiles. The comparison revealed only a few differences between the profiles. The profiles of women did not differ in life and job satisfaction; there was only one significant difference between the profiles of two men. Considering that satisfaction is a multifaceted construct, these differences may be the result of other factors. Future studies are needed to compare these profiles using other factors, e.g. religiosity, trust in politics, household income levels, and others.

This study has certain limitations that should be considered when interpreting the findings. The lack of a priori theoretical assumptions, such as from the Schwartz value theory, makes it challenging to provide a robust explanatory framework for the observed value profiles. However, these findings can be used for an inductive approach to develop a grounded theory that explains the formation of value profiles in the Lithuanian context and for the further advancing of existing theories. Profiles were only compared based on two factors: work and life satisfaction, which is not sufficient to better understand the profiles. Future research

should incorporate additional value-related variables, such as personal growth values and demographic factors, to provide a more comprehensive understanding.

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(Ne)homogeniška Lietuva: vyrų ir moterų vertybių skirtumai

Santrauka

Visuomenės vertybių analizės tyrimai sulaukia vis daugiau tyrėjų dėmesio. Paprastai šie tyrimai orientuoti į visuomenės lygmenį arba palyginimus tarp skirtingų kartų atstovų, tačiau šio pobūdžio tyrimų, orientuotų į individualų lygmenį, sutinkama mažiau. Pastarieji tyrimai, leidžiantys atskleisti vertybinius tam tikrų socialinių grupių ar individų prioritetus, gali padėti geriau suvokti visuomenėje vykstančių socialinių, politinių, ekonominių pokyčių raiškos vertinimą individualiu lygmeniu. Šiame straipsnyje analizuojami Lietuvos gyventojų – vyrų ir moterų – grupių vertybiniai profiliai. Latentinių Lietuvos moterų ir vyrų profilių analizei buvo pasitelkti Europos socialinio tyrimo 10 bangos empiriniai duomenys. Jais remiantis, taikant latentinių profilių analizę, parengta 6 vertybinių vyrų ir moterų profilių analizė, leidusi vertinti skirtumus tarp lyčių. Nustatyta, kad didžioji dalis vyrų ir moterų profilių yra tarpusavyje panašūs. Šie vyrų ir moterų panašumai rodo, jog egzistuoja lietuviški kultūriniai profiliai ir jie tikriausiai nėra jautrūs lyčiai. Tačiau, atsižvelgiant į tai, kad trūksta *a priori* teorijos konkrečioms išvadoms suformuluoti, pateikiamos rekomendacijos būsimiems tyrimams.

Raktažodžiai: vertybių profiliai, lyčių skirtumai, latentinių profilių analizė, Europos socialinis tyrimas