

Comparison of Life Ways From the Viewpoints of Slovak and Spanish University Students

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Abstract – Life ways are the events and experiences that shape an individual's personality, influenced by values, goals, and attitudes. The research question arising is whether preferred life ways of university students in Spain and Slovakia are different or not. Research areas were based on 13 styles and values in an individual's life in a very broad and complex context that captures the meaning and purpose of life and the values on which it stands. The main goal of the research is to determine whether the life paths of Slovak and Spanish students are different or similar. The research sample consists of 210 Slovak and 102 Spanish students. Data were collected by questionnaire describing all life ways in detail and for statistical analysis we used one-way, multifactorial analysis of variance (ANOVA). Slovak and Spanish students both prefer a lifestyle focused on experience and joy, considering it the most suitable for creating a favourable impression, while self-control with stoicism is inadequate to create it. However, Spanish students also value self-knowledge and independence, which are less emphasized by Slovak students, and they more frequently experience calm and receptive expectations as well as self-control with stoicism. Both groups note a discrepancy between their desired and actual lifestyles, particularly in striving for reason and moderation.

Keywords – University students, life ways, values.

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1. Introduction

Many scholars have long been researching the type of life ways, values, and orientations young people prefer. Some essays have already dealt, for example, with the most appealing life ways for high school and university students [1], [2]. Other studies focus on the system of values of students at different faculties of the Slovak University of Technology [3], [4] as well as on the place education occupies on the scale of values of high school students [5].

The present study introduces the results of the research on the life ways preferred by university students of economics at two universities—one in Slovakia and one in Spain—following different criteria.

2. Theoretical Premises of the Research

Life ways can be defined from two different points of view [6]. From an external viewpoint, they are the chain of events and situations that occur in the life of an individual. From an inner perspective, they are the sum of personal relationships, experiences, and incidents resulting from the different circumstances people encounter throughout their lives. The complex characteristics of life ways in relation to one's personality are highlighted in [6]. In this respect, it is necessary to differentiate between distribution (what changes when), reason (why) and optimization (what represents improvement). Thus, a life way takes shape gradually in interaction with the environment, allowing the conscious intervention of the individual in their social environment, as well as making decisions that will eventually forge their own personality. Every life way reflects the life structure of the individual and their connection with the subjective and objective world [7]. Values, goals, objectives, and attitudes are major life way elements. Therefore, they are included among the motivational variables. Life way is presented as the individual's life concept, pursuit of goals, attitude in life and, above all, the very meaning of life itself.

The sense or meaning of life is generally understood as the answer to questions about the motives and reasons to live, as well as the objectives, values and general orientation in the life of the individual. It is related to reevaluating life, defining plans and creating a scale of values of every person. The sense and significance of life, therefore, is not invariable. On the contrary, it is a complex and dynamic phenomenon. So is life way for at a certain moment a person can focus more on their environment, whereas—at another moment—they can pay more attention to their inner self. Likewise, an individual can behave rather rationally or emphasize experience at one particular moment than at others. The author of study [8] states that the meaning and significance of life can occur in three ways. The first through the performance of deeds or actions, the second through experiencing something or relating to another person, and the third with the attitude we take toward inevitable suffering. The meaning and significance of life, undoubtedly, is closely related to the values to which the person attributes an important role in their life.

The valuation systems and values human beings use in their lives have been subject of study and analysis by philosophers, writers, and scholars since antiquity, such as Plato and Aristotle, Dante, Hume, Kant, and Dostoyevsky—to mention few of them. Among the early pioneers of scholarly research on human values let us highlight Spranger, Allport, Vernon and Lindsey Murray, Kluckhohn, Rokeach, Bond and others. A great deal of research on values has been carried out since then not only at national level, but also in the frame of global and European projects [9].

A value is everything that attracts, enriches, orients a person, everything that forms their personality in all dimensions, in its external expression and efforts [10]. Values—as representatives of what a person wants or desires, what is desirable, meaningful, cherished, strived at in life—are considered the highest level of motivation when selecting forms, methods, and ways of behaving. The selection of human values is determined by education, society, and—as [11] claims—also by personal disposition and experience. In line with this, people create relationships with others, nature, as well as with elements of ideological, artistic, scientific, religious and philosophical spheres. When subsequent processing is named—with full consciousness—using rational means is when a rational element is added to this relationship and what is called value emerges in the consciousness of man [11]. Many authors consider that attitudes and, therefore, behavior are determined by values. A value is an explicit or implicit idea — accepted by an individual or group—of what is

desirable (or preferable) and which determines the ways, means and goals they choose [12]. Values keep evolving throughout a person's life or change at a specific point in time. They emerge with a particular meaning but may change or disappear over the years or in specific periods of time. Values can be modified through the influence of social determinants or rationality [13]. At some point, human beings assign objects their priority position following subjective determinants and thus create their individual scale of values [14]. While someone might consider health to be their priority number one, for someone else it might be family, or work. When a person's situation changes, so does their scale of values. In the case of a mature individual, however, the most important values have a stable position.

Values can be divided into two categories: creative ones (the result of work) and experiential (love, friendship, etc.) [15]. Values are one of the most important elements in the psychological development, as well as in the psychological and mental health of the individual. They contribute significantly to the development of their personality, both from a cognitive as well as from an emotional point of view. Values determine people's behavior in various aspects of reality and within themselves and influence their degree of satisfaction in life depending on the success/failure ratio they have faced. In this context, it is important to note that throughout their life, individuals can lose this important value. It is, therefore, necessary to keep in mind that no one has just one value in life. You can always find other ones you were not aware of before, which can make your life meaningful again.

Values are a very important part of the incentive structure of human personality. They express what is important for people, what course they give their lives, what fills them with existential well-being. Values are a substructure whose importance significantly determines the decisions and actions of a person that, in the end, shape their own individual and specific perception of the outside world [16].

The values a person identifies and is attracted to do not constitute some random grouping but are part of a specific system and a specific scale of values, in which they occupy a specific position.

When creating their own scale of values, individuals are influenced mainly by the family they grow up in, by the educational organizations they attend, as well as by friends and other groups of people or communities—whether of religious, political, interest or any other character—they meet regularly. However, they are also influenced by society as a whole, by the surrounding culture and other environmental factors that have appeared more or less randomly in their way of life.

Life ways and values are closely related to the individual's degree of satisfaction with their own life, well-being and overall quality of life. "The values of an individual or of a collectivity do not appear isolated, juxtaposed or disordered. On the contrary, they are interrelated, interdependent and form "a system." Therefore, when a new value appears or another disappears, when a value grows stronger or weaker, the whole system is affected" [17].

Adolescence and early adulthood are important periods in which young people develop their value systems and seek their own life way. It is within them that priorities are set in their life and when they most need guidance in their development. It is extremely important that they are provided with real positive values and acceptable ways of life so that they identify with them and consciously strive for them later on. According to Morris (one of the first scholars to study values) the three fundamental values that reflect the different ways of living are the Dionysian—the tendency to give free reins to existing desires, energies and living strength—the Promethean—the affective tendency to manipulate the world and transform it—and the Buddhist—aiming towards self-regulation. These three values combine with each other forming thirteen life ways [18]. The authors of paper [18] have called these ways of life "life ways" and it is them our research focuses on, namely how university students in Slovakia and Spain perceive them.

3. Methodology

The methodology delineates the structured approach undertaken to achieve the stipulated research objectives. It encompasses four key subsections: research objectives, research method, sample survey, and result analysis.

a. Research Objectives

The aim of the research is to determine what life ways are preferred by current university students in Slovakia and Spain. For this purpose, students were asked the following questions:

- Which life way is your ideal? Which life way do you strive for?
- Which life way corresponds to your real life?
- Which life way you think makes a positive impression on others?
- What life way does the education system lead to?
- Which life way do you reject?

Another objective was to compare the obtained results by country and gender.

b. Research Method

To determine the students' preferred life ways, the study employed the method developed by Morris and known as "Ways to Live" [19]. Its author, C. Morris, described thirteen styles and values in the life of an individual in a very broad and complex context that captures the meaning and sense of life and the values it stands on. For this purpose, Morris made use of different philosophical, ethical, religious, and social approaches. None of these modes is a pure life way—strictly speaking—but contains values of greater and lesser importance that allow the individual to lead and survive their unique life process [7]. These life styles or values are the following:

1. Preserve the best the individual has achieved.
2. Nurture independence from people and things.
3. Show sympathy for others.
4. Experience joy and loneliness alternately.
5. Act and enjoy life through social participation.
6. Master situations resulting from change.
7. Integrate action, pleasure and contemplation.
8. Live healthily, without any worries and full of joy.
9. Wait in quiet receptivity.
10. Control the self with stoicism.
11. Meditate on the inner life.
12. To live to the taste of adventures.
13. Obey the cosmic purposes.

For the purpose of the study two questionnaires were prepared—one in Slovak and one in Spanish—describing all life ways in detail, according to Morris's definition. For its execution, the students were asked to select and mark only one of the styles (letters A - E). The letter A determines the life way they would like to achieve, B indicates the style they actually live, C refers to the style that makes a favorable impression on them, D refers to the style the educational system leads to, and E shows a life way they do not accept or reject outright.

For statistical analysis we used one-way, multifactorial analysis of variance (ANOVA). At significance level = 0.05, we examined the statistical significance of the differences between the life way they would like to achieve (A), the one they actually live (B), the one that creates a favorable impression (C), the one the educational system leads to (D) and the one that is definitely rejected by Slovak and Spanish students (E). Analyses for men and women have been performed separately in addition to a common one for all students together.

c. Sample Survey

The group of participants consisted of 312 students, 210 Slovaks from the University of Economics in Bratislava, 60 men and 150 women, aged 20-24 and 102 Spanish students from the University of Granada, including 42 men and 60 women aged 18-30.

d. Result Analysis

The tables of results for the entire respondent group from Slovakia and Spain will be gradually presented based on each criterion. Each table will indicate the frequency of occurrence (f) of the life way and its corresponding percentage. The highlighted ones, in bold, are only those that reached the first three positions.

It is confirmed that both Slovak and Spanish students have indicated the same life way as the most desired one, i.e., it is in the first place for both groups. Most often they have desired to achieve the style aimed at experiencing joy and loneliness alternately (4). Among the Slovak students, in the second place is the life way integrating action, pleasure and contemplation (7), and in the third one the style oriented towards the use of physical energy, living with the taste of adventure (12). Among the Spanish students, in the second place is the style of reason and moderation preserving the best that man has achieved (1). From the point of view of aspiration, desire and real, experienced or lived, this life way had just a small percentage among Slovak students. Thirdly, they were inclined to the style of diversity, integrating action, pleasure and contemplation (7) (Table 1).

Table 1. Preferred life ways of Slovak university students (n=210) and Spanish (n=102), according to the criteria of aspiration or desire

Life way	Aspiration criteria, desire			
	Slovak students		Spanish students	
	f	%	f	%
1	8	3,80	15	14,70
2	13	6,19	0	0,00
3	16	7,61	8	7,84
4	61	29,04	28	27,45
5	4	1,90	2	1,96
6	3	1,42	4	3,92
7	38	18,09	14	13,72
8	11	5,23	4	3,92
9	12	5,71	9	8,82
10	9	4,28	5	2,90
11	5	2,38	1	0,98
12	19	9,04	12	11,76
13	10	4,76	0	0,00

At significance level = 0.05, there is no statistically significant difference between the life way that Slovak and Spanish students would like to achieve (P-value = 0.111882). There is also no statistically significant difference between the desired life way of Spanish and Slovak women (P-value = 0.10388) or between the desired way of life of Spanish and Slovak men (P-value = 0.266802).

The results show that the sample of respondents is very evenly matched and that their opinions coincide. The most frequent life way is experiencing joy and loneliness alternately (4). The second place among the Slovak participants is the style in which action, pleasure and contemplation are integrated (7), while among the Spanish sample this second place is occupied by the styles in which sympathy and interest in others are demonstrated (3) and the style of expectations of peace, waiting in quiet receptivity (9). The third position among Slovak students is the style of showing sympathy and interest in others (3). Curiously, Spanish students selected again two styles in this place, namely the style of diversity, the style of integration of action, pleasure and contemplation (7) and the style of self-control with stoicism (10).

At significance level = 0.05, no statistically significant difference between the life way actually lived by Slovak and Spanish students has been found (P-value = 0.103875). There is also no statistically significant difference between the style actually lived by Slovak and Spanish students (P-value = 0.077275) or between the style actually lived by Slovak and Spanish men (P-value = 0.332234).

The main difference can be seen in the fact that among the three most frequent life styles experienced or lived, Spanish students have chosen waiting in quiet receptivity (9) and self-control with stoicism (10), while these two life ways have rarely been selected by Slovak students.

Desire and actual life way have coincided in the first two places among Slovaks. The predominant coincidence of desire and reality to be positive, as it contributes to their greater self-satisfaction. In the last places, from the point of view of desire, are those styles aimed at mastering situations arising from changes for solution of tasks and activities (6), the style of acting and enjoying life through social participation to achieve common goals (5) and the style of meditation on inner life (11). On the contrary—as can be expected—the latter two were among the most frequently rejected among all life ways.

The group of Spanish students has shown a discrepancy between desire and reality.

This was presented in the case of the style of reason and moderation preserving the best man has achieved (1), which was placed among the most common desires, but in reality, did not appear even once among those experienced or lived.

As for the actual, experienced or lived life way, just as aspired or desired by Slovak students, to a lesser degree they have been represented by that of meditation on inner life (11) and mastery of situations arising from changes for the solution of tasks and activities (6). For the Spaniards, as already mentioned, the life way of reason and moderation preserving the best that man has achieved (1), the style in which self-knowledge is cultivated, and independence in relation to people and things (2), the style of meditation on inner life (11) and that of obedience to cosmic purposes or self-sacrifice (13) (Table 2).

Table 2. Preferred life ways of Slovak university students (n=210) and Spanish (n=102), according to the actual, experienced or lived criteria

Life way	Real, experienced or lived criteria			
	Slovak students		Spanish students	
	f	%	f	%
1	7	3,33	0	0,00
2	20	9,52	1	0,98
3	22	10,47	14	13,72
4	61	29,04	26	25,49
5	7	3,33	4	3,92
6	3	1,42	5	4,90
7	33	15,71	12	11,76
8	10	4,76	4	3,92
9	8	3,80	14	13,72
10	12	5,71	12	11,76
11	1	0,47	1	0,98
12	17	8,09	8	7,84
13	9	4,28	1	0,98

According to the Slovak students, the best positive impression is created by the style experiencing joy and loneliness alternately (4), the style showing sympathy and interest in others (3), as well as the style preserving the best that man has achieved with reason and moderation (1). On the contrary, according to them, the style that cultivates self-knowledge, independence in relation to people and things (2), and the style on meditation of the inner life (11) have failed to create a favorable impression. The Spanish students agree with the Slovak students on showing sympathy and interest in others (3). However, the same students have placed more frequently the style or way in which action, pleasure and contemplation are integrated (7) and the style of waiting in calm receptivity, i.e., calm and receptive expectations (9) in other positions.

Similar to the Slovak students, Spanish ones consider to be less adequate to give rise to a favorable impression the style on meditation of inner life (11), followed by the style related to the mastery of situations arising from changes for the solution of tasks and activities (6) and that of obedience to cosmic purposes or self-sacrifice (13). Regarding the style of waiting in quiet receptivity, that is, quiet and receptive expectations (9), the Spanish students have a different view from that of the Slovak counterparts. This was presented among the three most frequent styles, as well as among the actual, experienced or lived, in the group of Spanish students, and those that produce a positive or favorable impression. In the group of Slovak students, it had a very low representation (Table 3).

Table 3. Preferred life ways of Slovak university students (n=210) and Spanish (n=102), according to the positive impression criteria

Life way	Positive impression criteria			
	Slovak students		Spanish students	
	f	%	f	%
1	27	12,85	9	8,82
2	4	1,90	7	6,86
3	29	13,80	22	21,56
4	31	14,76	6	5,88
5	10	4,76	5	4,90
6	16	7,61	4	3,92
7	11	5,23	15	14,70
8	17	8,09	5	4,90
9	14	6,66	11	10,78
10	14	6,66	5	4,90
11	7	3,33	2	1,96
12	14	6,66	7	6,86
13	16	7,61	4	3,92

At significance level = 0.05, in the case of the style that creates a favorable, positive impression from the point of view of Slovak and Spanish students (both male and female) there is a statistically significant difference (p-value = 0.005719). A statistically significant difference between Slovak and Spanish students in this style (p-value = 0.001894). However, a statistical difference between the two male groups (p-value = 0.2708) was not observed.

According to the opinion of both surveyed university student groups, the educational system orients young people to a life way in which the best that man has achieved is preserved with reason and moderation (1). Among Slovaks, such a style is followed by the style of demonstrating sympathy and interest in others (3) and mastering situations arising from changes for the solution of tasks and activities (6). These styles were placed in the first three places. The styles of self-control with stoicism (10) and obedience to cosmic purposes or self-sacrifice (13) follow the list with the same percentage.

The criteria of education and reality have coincided only once, in the case of the path of showing sympathy and interest in others (3). More Spanish university students opted for the style of reason and moderation preserving the best that man has achieved (1). In other places were placed the styles of mastering situations arising from changes for the solution of tasks and activities (6)—which was among the most frequent among Slovaks as well—the style of acting and enjoying life through social participation to achieve common goals (5) and the style of self-control with stoicism (10) (Table 4).

Table 4. Preferred life ways of Slovak university students (n=210) and Spanish (n=102), according to the education criteria

Life way	Education criteria			
	Slovak students		Spanish students	
	f	%	f	%
1	43	20,47	30	29,41
2	7	3,33	7	6,86
3	38	18,09	1	0,98
4	6	2,85	2	1,96
5	10	4,76	10	9,80
6	21	9,99	23	22,54
7	4	1,90	3	2,94
8	15	7,14	5	4,90
9	18	8,57	5	4,90
10	20	9,52	10	9,80
11	3	1,42	0	0,00
12	5	2,38	0	0,00
13	20	9,52	6	5,88

At significance level = 0.05, there is no statistically significant difference between the life way that Slovak and Spanish students (female and male together) prefer in terms of education (p-value = 0.068157). However, among Slovak and Spanish students, at significance level = 0.05, a statistically significant difference in the preferred life path with the criterion of education (p-value = 0.042123) was recorded. For men, however, there wasn't a statistically significant difference noted in their preferred educational paths (p-value = 0.329109).

The results related to the rejected life ways are very interesting. For Slovak students the most rejected styles are: the style of meditation of inner life (11) and the style of acting and enjoying life through social participation to achieve common goals (5). This result reflects the fact that today's society is characterized by a strong competitive environment in which more emphasis is placed on individual performance and self-presentation than on teamwork. In third place are ranked the styles of self-awareness and independence in relation to people and things (2), and that of self-control with stoicism (10). A minimum number of rejections is against the integrative style of action, pleasure and

contemplation (7), which is very frequent in desires, the style of calm and receptive expectations (9), and although the students did not classify it neither as desired nor as real, likewise as the style of living to the taste of adventures (12).

Spanish students most frequently rejected the styles of self-knowledge and independence (2), and meditation of the inner life (11)—just like their Slovaks colleagues—and the style of obedience to cosmic purposes or self-sacrifice (13). Unlike the Slovak students, none rejected the style of self-control with stoicism (10) (Table 5).

Table 5. Preferred life ways of Slovak university students (n=210) and Spanish (n=102), according to the rejection criteria

Life way	Rejection criteria			
	Slovak students		Spanish students	
	f	%	f	%
1	5	2,38	3	2,94
2	26	12,38	47	46,07
3	6	2,85	1	0,98
4	4	1,90	3	2,94
5	49	23,33	7	6,86
6	8	3,80	1	0,98
7	2	0,95	1	0,98
8	8	3,80	3	2,94
9	2	0,95	3	2,94
10	26	12,38	0	0,00
11	55	26,19	21	20,58
12	2	0,95	1	0,98
13	17	8,09	11	10,78

At significance level = 0.05, there is no statistically significant difference between the style rejected by Slovak and Spanish students (p-value = 0.191187). There is also no statistically significant difference between the style rejected by Slovak and Spanish students (p-value = 0.153877) or between the style rejected by Slovak and Spanish men (p-value = 0.437345).

Regarding the opinions of men and women, some differences have been found. Among Slovaks, regarding the criterion of desire, men and women agreed on the style that occupied the first place. What is striking is the fact that among women, the style of living with the flavor of adventures or the way in which physical energy is applied (12) were found at the highest levels (third place), while, for men in turn, the style of demonstrating sympathy and interest in others (3), (second place). An opposite result was anticipated based on the tendency for women to be more emotionally and socially oriented, displaying a greater interest in others, while male university students are likely to make more significant use of their physical energy during their current stage of development, characterized by peak physical strength.

The Spanish students, on the other hand, differ in that among the three most commonly desired styles they also included the style of the application of physical energy living to the taste of adventures (12), which agrees with the expectations described above. Women, on the other hand, more often want to follow the style with which they can preserve the best that man has achieved with reason and moderation (1).

The life ways that reflect reality for both Slovak women and men and that occupied the first two places with the same frequency were (4 and 7). The difference occurs in third place, where women have placed the style of showing sympathy and interest in others (3) and men have placed the style of self-control with stoicism (10). The comparison of these styles in terms of desire and reality or experience, in the case of women, hides a strange contradiction. On the one hand, women show interest in others in real life, and on the other, they indicate that they do not. What is the reason? It seems that their interest in others has not brought them the expected satisfaction in life. Among the Spanish students, women more frequently live the style of showing sympathy and interest in others (3) and self-control (10). Unlike Slovak women, internally they want to live a style of sympathy and interest in others. The self-control style (10) is often a reality for both men and women in Slovakia.

When evaluating a favorable impression, the difference for Slovaks is primarily in the frequency of appearance. Women said that a favorable impression is presented with the life way in which joy and loneliness are experienced alternately (4), while men have preferred the style of reason and moderation preserving the best that man has achieved. (1). Women prefer, therefore, a style that is more accompanied by emotions and men a style directed more by reason, which corresponds to the increasingly frequent expectations in our culture. The Spanish students also disagreed in only one case, which was the style that occupied third position for both sexes. Women think, in agreement with Slovak men, that a favorable impression is produced by the style of reason and moderation preserving the best man has achieved (1). According to Spanish men, it is the style of calm and receptive expectations (9). It is interesting that Spanish men, who are seen by members of other cultures as men with temperament, have preferred a style that is rather characterized by passivity.

As for the style the educational system leads to, Slovak women and men more or less agree with the style of reason and moderation preserving the best that man has achieved (1) and in the style about interest in others (3).

The difference is in the third place. Women think that greater education leads to the solution of situations, tasks and activities (6), in other words, towards the continuous mastery of new challenges and circumstances, while, according to men, they need greater self-control with stoicism (10) and to suppress impulses that spring from within. This suggests that men feel bound and restricted by the educational system, they would prefer more freedom and space for greater expression of thought. They also expressed this with their rejection. That men do not identify with this style suggests a well-known fact that they often have disciplinary problems at school, and in general, that behavioral problems occur more frequently with them than with girls. Spanish students also totally disagree with the life way that the educational system entails. They expressed their agreement in relation to the style of reason and moderation, preserving the best that man has achieved (1) and to the solution of tasks and activities (6), but in third place for men was the style of life in which common objectives are achieved (5) and for women that of self-control with stoicism (10).

What the rejected styles concern, Slovak female and male students' coincidence in the style occupying the first place. The most rejected style for both men and women is the style of inner life meditation (11). Similarly, in second place, men and women agreed with the style of social participation for the achievement of common objectives (5), but men here, with the same number of choices, placed the style of self-sacrifice (13). In this way, men expressed that a relatively large group of them was against the willingness to sacrifice and do good to others, if this did not bring anything to them personally. In third place, women rejected the style of self-knowledge and independence (2) suggesting that they are more socially dependent on the people around them than men. Men again deny the style of self-control with stoicism (10). In the Spanish group of respondents, the opinion on the most rejected life ways was presented in a single case, in which there was consensus among students of both genders in the first three positions. Both men and women rejected the style of self-knowledge and independence (2), the style of meditation on the inner life (11) and that of self-sacrifice (13).

4. Conclusion

Based on the results of the research, it can be concluded that the Slovak and Spanish students agree on the following facts:

- the most desired life way, and the one actually lived or experienced by Slovak and Spanish students, is that of experience and joy,

- according to the opinion of students from both countries, the way of life related to experience and joy is again the most suitable for creating a favorable impression, while that related to self-control with stoicism is inadequate to create a favorable impression

- the educational system of both countries, according to the most common opinion, guides young people towards the style of reason and moderation,

- among the styles most frequently rejected by both groups is the style of self-control with stoicism.

The following significant differences have been found among the groups:

- in the group of Spanish students, among the desired styles, self-knowledge and independence in relation to people and things were frequently presented, which had a low percentage of representation among the Slovak students, both from the point of view of desires as reality,

- in this same group, among the three most frequently lived expectations, the style of calm and receptive expectations (9) and that of self-control with stoicism (10) were also presented, which were very rarely presented among Slovaks,

- unlike the Slovak students, none of the Spanish students rejected the style of self-control with stoicism (10),

- In the group of Spanish students, there was a greater discrepancy between what was desired and reality, just as in the case of the Slovaks, especially in the style of reason and moderation, preserving the best that man has achieved (1), which was presented among the most desired, but did not appear even once in those actually experienced.

Comparative research on preferred life ways has shown a series of interesting results that can effectively guide the education of today's young people to follow the correct direction.

A series of differences between Slovak and Spanish students have been identified, particularly in relation to educational activities in each country. It should be noted that the period of university studies is the last one that we can use for this purpose.

The previous study periods are the most appropriate. However, in both cultures monitored, it would be advisable to lead young people to knowledge, regulation and control of their processes, states and internal characteristics, to independence of thought and action and to have a greater focus on others.

Although the study of life ways and values has been the subject of much research around the world, the contribution presented here is in its intercultural comparison, since in most cases the research has focused only on a local level.

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