SHARED VALUE PRIORITIES IN GROUPS:

The Impact of the Bahá'í Faith on Values

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Abstract

Values such as honesty, meaning in life, pleasure, justice and freedom are guiding principles in motivating the selection and evaluation of individual behaviour and goals. They are also important for understanding cultural norms, attitudes and practices. In previous studies individuals and groups have often been found to be willing to subordinate their values toward goals and behaviours that are aligned with their own group; their 'in-group'. Studies of values within a group have not reported evidence for the subordination of their values toward universal goals and behaviours; their 'out-groups'.

This research is the first to examine widely the values held by adherents of the Bahá'i Faith; a world-wide religious community that envisions a united global society. The main aim of this thesis is to discover and explain the system of value priorities held by Bahá'is. Data was obtained from an online survey of over one thousand responses to the cross-culturally validated 'Schwartz Value Survey'. Data relating to the degree of commitment to religion referred to as religiosity, was also collected in addition to demographic information.

The results indicate the individual and cultural systems of value priorities of the Bahá'i world community were different from those reported in the literature. Unusually high consensus in the systems of value priorities amongst respondents were found despite wide variations in their culture, age, education, income, employment and previous religious beliefs. The universally oriented nature of the values and high degree of consensus was explained with reference to particular epistemological perspectives and practical ordinances inherent in the Bahá'i Writings.

Past studies have revealed a consistent order of associations between value priorities and religiosity. In this thesis, a different pattern of associations was observed. In addition, value items describing a *Spirituality* value type was found to be held as the highest priority. Although theorized by Schwartz (1992), this has not previously been observed in other value surveys. Further, past studies on religiosity revealed that compassionate values in religious groups were focused toward the in-group whereas these values for the Bahá'i community were indicated to be focused toward both in and out-groups. These variations were found to be consistent with the theological and epistemological perspectives in the Bahá'i Writings.

Statement of Authorship

Except where explicit reference is made in the text of the thesis, this thesis contains no material published elsewhere or extracted in whole or in part from a thesis by which I have qualified for or been awarded another degree or diploma. No other person's work has been relied upon or used without due acknowledgement in the main text and bibliography of the thesis.

Faezeh Afshar

Candidate

Signed:_____   Dated: _____

Associate Professor Andrew Stranieri

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Signed:_____   Dated: _____

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List of Abbreviations

BIC: Bahá'í International Community

CM: Centered Mean

ESS: European Social Survey

MDS: Multi-dimensional Scaling

PWR: Parliament of the World's Religions

M: Mean

SCVS: Schwartz Cultural Values Structure

SD: Standard Deviation

SSA: Similarity Structure Analysis, as well as Smallest Space Analysis

SVS: Schwartz Value Structure

SVS: Schwartz Value Survey

UHJ: Universal House of Justice

UMI: Universal Moral Inclusivity

WVS: World Values Survey

Chapter 1.   Introduction

Values are considered to be guiding principles in an individual's life, motivating and guiding the selection and evaluation of behaviours and events, and central to understanding attitudes, norms and practices (Schwartz 1992). Values are also considered to be the essence of culture and are used to define and describe differences in cultures (Hofstede 1991). A cultural value system is defined as "a conception of the normative value system that underlies social practices and institutions" (Schwartz 2008, p. 2). Cultural values are considered to provide shared social values leading to shared visions and creating social cohesion (Hofstede 2001; Smith, Peterson and Schwartz 2002; Schwartz 2006c; Inglehart 2008; Schwartz 2009b). Culture is often understood mainly in geographic terms. Yet, it has also been regarded to be represented in the unique characteristics, values and norms shared by the members of groups and communities (Lytle, Brett and Shapiro 1999).

The interconnection of people from many cultures today signifies a great surge forward in the social evolution of human life, and forces the world towards the emergence of a single global society (Robertson 1991; 1992; Beyer 1998). Rapid global changes in recent decades have made the importance and impact of values more obvious than ever before (Laszlo 1989). Numerous authors link many global issues such as environmental problems to a lack of universal emphasis on moral and ethical values in policies, practices and decision making (United Nations 1987; Parson and Fisher-Vanden 1997; Dolan and Garcia 2002; Elworthy and Holder 2005; Patz, Gibbs, Foley, Rogers and Smith 2007; United Nations 2008b; 2009). Further, there is a pervading sense of historical momentum and urgency in numerous recent works concerning the lack of awareness of moral values (Maheu 1968; Berger 1981; Laszlo 1989; United Nations 2008a; b).

In the last decennia, in the process towards a global society, religion is seriously investigated by sociologists of religion (Robertson 1992; Beyer 1994; 1998; Berger 2001; 2003; Geoffroy 2004; Emmons 2005). From a sociological perspective of religion, Geoffroy (2004) suggests that religion has a major role to play in the transition from this "Modern Age" to the "Global Age". Fontaine, Luyten and Corveleyn (2000) and Fontaine, Duriez, Luyten, Corveleyn and Hutsebaut (2005) derived the important role of religious values in today's societal functions by finding the works of many scholars of different fields to have related a loss of values to a decline in religiosity. However, Geoffroy (2008) observed that decades of individualism, selfish greed, and wealth accumulation has led humanity towards a period of reflection, self-evaluation and a spiritual insight. Similarly, Berger (2008) found that since the 21st century there has been a real explosion of religious faith in many parts of the world. By using data from the World Values Surveys, including 65 societies and 75 percent of the world's population, Inglehart and Baker (2000) found that while theorists such as Marx, Nietzsche, Lerner and Bell predicted the decline

of religion in the wake of modernization, not only did religion and spiritual beliefs not fade away, instead there was an increasing resurgence of social and political debates about religious values.

However, ever since the mid twentieth century, Glock and Ringer (1956) observed changes in adaptation of some traditional religions to the prevailing values in social, economic, and political institutions of a society. They argue that some religious policies on social issues almost invariably adapt to or compromise with the dominant societal point of view. These are considered reflecting the two definitions for the sociology of religion provided by Yinger (1957) as, "the scientific study of the ways in which society, culture, and personality… influence religion —influence its origin, its doctrines, its practices, the types of groups which express it, the kinds of leadership, etc". Conversely, he also defined it as "the study of the ways in which religion affects society, culture, and personality—the processes of social conservation and social change, the structure of normative systems, the satisfaction or frustration of personality needs, etc." (pp. 20–21).

Geoffroy and Vaillancourt (2008) discussed the important role of religion for the definition of individual and collective identities in the modern world. Individualistic and collectivistic values has been identified as one main dimension in individual and cultural identities (Hofstede 1983; Schwartz 1992). Tjosvold, Law and Sun (2003) distinguish between these two on their underlying emphases in serving individual versus collective interests. Within collectivistic interests, Triandis, Bontempo, Villareal, Asai and Lucca (1988) further distinguish between 'in-groups' and 'out-groups'. In-groups are the only groups in which members may be willing to subordinate their goals and behaviour to others. The concerns, needs and goals of all other groups are disregarded as those of out-groups. Ever since the last century, the importance of shared universalistic values in this global age in governing attitudes, behaviours and conduct has been emphasized as being of "great significance" (Aberle 1950, p. 500).

In this thesis special attention will be made to 'universalistic values orientation' or 'universal moral inclusiveness'. These are values where the distinction between in-group and out-groups are minimized, all people are perceived as morally equal, and each individual is considered as valuable in his or her own rights. While, Beyer (1994) and Day (2008) identified individualistic and in-group oriented attitudes imbedded in the practices of many societies and religious communities in the world today, there is also a sign of a visionary universalistic orientation model for a united global society offered by the teachings and principles of the Bahá'i Faith.

The Bahá'i model considers the spiritual dimension as the fundamental aspect of all existence. As such the lack of application of spiritual principles and values are regarded as the core fundamental reality of the current crises faced by humanity. Arbab (1987), based on his understanding of the Bahá'i Writings, describes spirituality as "a state, an inner condition, that should manifest itself in action, in everyday choices, in profound understanding of human nature

and in meaningful contributions to community life and society" (p. 10). Schwartz (2011) considers the values of groups in supra-national regions as units that merit research. Accordingly, the values of particular population investigated in this thesis are considered to be those held by the worldwide members of the Bahá'i Faith.

The central theoretical notions in this thesis include human reality, values, culture, spirituality, religion and their interplay in the context of today's global society. The theories addressing these in Chapters two, three and four have informed this thesis as the basis in motivating its aims and objectives. They have also provided the impetus in deriving its research questions, formulating its hypotheses, analyses of its data and discussions of the results. In the next sections the research problems, motivations, aims and objectives of this thesis are presented. These will be followed by the research questions and their hypotheses.

1.1   Research Problem

The main problems addressed in this thesis are related to the universalistic orientation of values, the extent to which they are shared, and the role of spirituality and religion in promoting and motivating these values.

Universalistic Oriented Values

Inherent in all the diversities within the global world today, there exist both explicit and implicit distinctions prevalent in most economic, political, cultural, social and individual practices (Buchanan 1997). The lack of universalistic oriented values exists in the priorities for the interests of self, particular groups, religions, societies and nations, often at the expense of the interests of others. The tendencies of groups to favour those within their in-groups and discriminate against those regarded as out-groups have been reported (a; Struch and Schwartz 1989; Jackson and Hunsberger 1999; Altemeyer and Hunsberger 2005). In particular, limitations in prosocial practices and social compassion in religious groups have often been found to be based on in-group and out-group distinctions (Rokeach 1969b; a; 1970b; Batson, Schoenrade et al. 1985; Batson, Floyd et al. 1999; Bushman, Ridge, Das, Key and Busath 2007).

Schwartz (1992) identified 10 different types of values such as *Benevolence* and *Universalism*, described in Section 2.1.3. Saroglou, Delpierre and Dernelle (2004) found consistent patterns of associations held between religiosity and these 10 value types. Schwartz and Huismans (1995) defined religiosity as, 'the degree of commitment to re1igion' (pp. 88–89). Religiosity was found to be consistently related positively to *Benevolence* values towards close others, and negatively to *Universalism* values.

However, except for one limited study, no other studies of values were found to include data from Bahá'i world community. The only one study of the value priorities of a Bahá'i sample

was conducted in Adelaide, Australia by Feather, Volkmer and McKee (1992). This study showed some statistically significant effects of values in the Baha'i groups (N = 66 Iranian, N = 59 Australian) when compared with the representative Australian sample (N = 66). However, Feather et al. (1992) identified some limitations with their study. Their samples included highly selective subjects, and limited in its scope. This study also used an older version of value structure by Schwartz and Bilsky (1987; 1990). This structure was proposed as a tentative theory of the universal content and structure of human values. These were later revised by Schwartz (1992) with many modifications and extensions leading to a new values instrument. In addition this study was not included in the reports from the meta analysis of studies of religion and values by Saroglou et al. (2004).

Shared Values

Shared ethical values and their shared meanings amongst people, are considered necessary to provide a stable basis for more integrated groups, communities, organizations and societies and in reducing conflicts (Buchanan 1997). Since mid-last century, the "great significance" of the role of a shared set of value structure in a global world has been emphasized (Aberle 1950, p. 500). Aberle (1950) further contend that without such a structure maintaining an integrated society would be "seriously impaired" (p. 500). René Maheu (1968) and Laszlo (1989) have expressed similar concerns.

However, in the processes towards a global society, the ever increasing interactions of social, cultural and religious values of individuals and societies have made collective life even more varied, interrelated and complex (Rosenau 1980; Cameron 2003). People are faced and influenced by various cultural expectations as well as their religious norms and practices.

Berger (1981) argued that these continuous transitions into new ways of life, in addition to ever increasing and unavoidable clashes of values, religions, beliefs and cultures, have led people towards a relativistic environment, and pluralistic views in many aspects of life, including their values and religious practices and beliefs. The contradictions in the prevalent social, cultural and religious values in many societies make the promotion of global shared value priorities seem to be an impossible fantasy. Schwartz and Huismans (1995) noted that their observed consistent patterns of associations between values and religiosity do not imply that even the supporters of the same religion from different cultures will share the same value priorities.

Spiritual Values and Religion

The relationship between spirituality and the ways in which humans search for, conceptualize, create meaning and add quality in life have been a focus of social and behavioural science research (Meddin 1998; Wong 1998a; Sawatzky, Ratner and Chiu 2005; Sandage, Jankowski and Link 2010).

A lack of focus in spirituality as an important dimension in the reality of human nature and the consideration of its requirements in today's individuals and social practices have been related to the core of many problems (Frankl 1962a; Eliade 1973; Emmons 2005).

Hill et al. (2000) regards spirituality as a response to the sacred and postulate that the activation of the sacred in everyday life is regulated by religion. However, there is a widening gap reported between religion and spirituality. In a comprehensive review of literature on religion and spirituality, Hill, Pargament, Hood jr., McCullough, Swyers, Larson and Zinnbauer (2000) found that in modern discourse, the term "spiritual" is often substitute for words such as "fulfilling", "moving", "important", or "worthwhile" with no connection to a religion (p. 64). Further, Pargament (1999) distinguished increasing references made to spirituality that are in contrast to those of religion. Berger (2001) reported similar findings.

1.2 Motivation

In the existing studies of values, there is no indication of any specific world community that globally share universalistic oriented values based on some spiritual principles. Berger (1981) suggests an approach called "anti-defamation" (p. 39) for the common search for truth in learning about other religions and traditions. Tishken (2000) identifies the importance of the need for religions like Bahá'i to be more included in studies of religions.

The Bahá'i universalistic oriented model of a global society is considered to be based on both an appreciation and a promotion of the fundamental inherent unity of the common humanity. Any distinctions based on in-groups and out-groups priorities are regarded as against its fundamental spiritual principle of the "oneness of the world of humanity" (Abdu'l-Bahá 1976 [1912], p. 245).

Shoghi Effendi (1934), described this model as "divine in origin, all embracing in scope, broad in its outlook, scientific in its method, humanitarian in its principles and dynamic in the influence it exerts on the hearts and minds of men." (p. 1). In describing its nature and purpose, Shoghi Effendi (1938) further asserted that, "Far from wishing to add to the number of the religious systems, whose conflicting loyalties have for so many generations disturbed the peace of mankind, this Faith is instilling into each of its adherents a new love for, and a genuine appreciation of the unity underlying, the various religions represented within its pale." (p. 196)

Referring to this model in promoting a global 'unity in diversity', the Universal House of Justice (UHJ), the world governing body of the Bahá'i Faith, in their document addressed 'To the Peoples of the World' state that, "The experience of the Bahá'i community may be seen as an example of this enlarging unity", by presenting the community as, "drawn from many nations, cultures, classes and creeds, engaged in a wide range of activities serving the spiritual, social and economic needs of the peoples of many lands" (UHJ 1985, p. 15). They further identified this

model as "a single social organism, representative of the diversity of the human family" that conducts, "its affairs through a system of commonly accepted consultative principles". In conclusion, they stated that "If the Bahá'i experience can contribute in whatever measure to reinforcing hope in the unity of the human race, we are happy to offer it as a model for study" (UHJ 1985, p. 15).

Accordingly, towards the inevitable emergence of a single global society (Robertson 1991; 1992; Beyer 1998), in searching for a set of shared moral values that can provide purpose, meaning, and motivational aspiration to its progress and sustainability, Schaefer (1988) calls for discerning investigations to examine the contributions of the Bahá'i Faith to the world. These suggest that the finding of values held in this community and their relations to religiosity, would be an important addition to the other studies reporting these relations (e.g. Saroglou, Delpierre et al. 2004).

These have motivated the exploration of the values and principles held in this global community to be considered as deserving a special examination and in offering a unique case study in this thesis.

1.3 Aims and Objectives

Bahá'i teachings, principles and practices present a model that considers the spiritual dimension as the fundamental reality of individual and society. One of the objectives of this thesis is thus to examine the way in which perceptions of human nature and society contribute to an emphasis on values in devising solutions to social problems and crises. It is also to examine the ways in which a visionary 'universalistic orientation' could contribute to an emphasis on values in formulating solutions to discriminatory distinctions in societies.

Often, visionary approaches to social issues are dismissed as utopian idealism in the name of realism (Arbab 2000). Presented in Chapter four, the Bahá'i Writings offer a model that instead of merely diagnosing the reality of these problems, also confronts them with evolutionary visions, principles, tools and teachings. These writings offer practical approaches towards the remedies of the problems. Accordingly, rather than promoting a naive utopian dream of an ideal society, the objectives of this thesis are the critical examinations of the values held in the existing Bahá'i community. Hence, it is hoped that the analyses in this thesis show that in this community exists indications of some positive responses towards solutions of some social problems and crises faced in the global society.

Thus, the main aim of this thesis is to find the system of value priorities held by Bahá'is, because it is expeted that these responses are based on values related to the Bahá'i religion. This is approached by investigating the extent to which:

- Bahá'is values reflect Bahá'i ideals

- the pattern of relations between values and religiosity held by Bahá'is is different from the consistent relations reported in the other studies.
- values held by Bahá'is are in contrast with the dominant cultural and religious values from where they live.
- the values held by Bahá'is promote cultural values that reflect Bahá'i ideals of a united global society.
- the individual and cultural values held by Bahá'is are shared.
- religious values could lead to greater similarities in values than national cultural values.

These have led to the formulations of the research questions and their hypotheses as presented in Section 4.4, a summary of which is presented in the following Section.

1.4   Research Questions

The formulations of the research questions and their hypotheses in this thesis are based on individual and cultural values theories and structures advanced by Schwartz (1992; 1994a; 2008), as discussed in Sections 2.1.3 and 2.2.2 . The formulation of the hypotheses are based on an overall analyses of the visions, ideologies and principles derived from the spiritual, physical and social teachings and practices reviewed in the Bahá'i literature, presented in Chapter four.

1.4.1 Research Question 1: Value priorities

Individuals, groups, communities, societies and nations, are considered to be motivated by their own particular set of implicit or explicit values. Schwartz (1992) found that people attribute various degrees of importance to values. The order of priorities of the value types is described as system of value priorities. These value systems are considered to be used to distinguish individuals, groups and societies. Accordingly, in relation to the system of value priorities, the first research question in this thesis is presented as:

RQ1.   *What are value priorities held by Bahá'is?*

Based on an understanding of the Bahá'i perspectives presented in Section 4.2, as an integrated hypothesis, the following ordered set of value priorities, or value system, are predicted to be held by Bahá'is:

H1.   *Values Spirituality, Universalism and Benevolence would be held as highest priorities, Conformity, Tradition and Self- Direction as high priorities; Security and Achievement as moderate priorities; Stimulation and Hedonism as low priorities; and Power as the least priority.*

The level of priorities in all the hypotheses refer to the hierarchical order of the value priorities as well as their mean importance ratings as discussed in Section 5.2.3.3.

1.4.2 Research Question 2: Value Priorities and Religiosity

Recently in exploring cross-religious/cultural differences, rather consistent pattern of associations were found to be held between religiosity and the ten types of values (Saroglou, Delpierre et al. 2004). However, these studies did not include data from Bahá'i world community, hence the following research question:

RQ2. How do values held by Bahá'is relate to their religiosity?

Based on an understanding of the Bahá'i perspectives presented in Section 4.2, the motivational goals of the ten value types and their contents in *SVS*, the following associations are predicted between value priorities and religiosity:

H2. The association of religiosity with Tradition would be most positive; the association with Benevolence, Conformity and Universalism would be positive; the association with Stimulation would be low negative and with Power and Hedonism would be most negative. The association of religiosity with the priority given to Achievement, Security and Self- Direction values would be less positive than those for Benevolence, Conformity and Universalism values and less negative than Stimulation values.

Since the *'Spirituality'* value type was not found to form in other studies of values there is no report of its associations with religiosity. Due to the central orientation of spiritual dimension in the Bahá'i Wittings, the following sub question is presented:

RQ2a. How do Spirituality values held by Bahá'is relate to their religiosity?

Based on the importance of spiritual aspect of religion in this thesis it is predicted that:

H2a. The association of Spirituality values with religiosity would be most positive.

To examine whether there would be a different pattern of relations between values and religiosity amongst Bahá'is than the ones reported in previous studies, the following sub research question is further presented:

RQ2b. Are there different pattern of relations between Bahá'i values and their religiosity?

Some explorations of the Bahá'i teachings and principles discussed in Section 4.2, suggest few complementary as well as conflicting relations with the ones reported in the past studies. As an integrated hypothesis, the following overall differences in value priorities and religiosity are predicted:

H2b. Bahá'i religiosity would show higher associations with Universalism, Benevolence, Conformity, Self- Direction and Achievement, and lower association with Security, Tradition and Power than the other religious groups reported in the literature.

1.4.3 Research Question 3: Shared Value priorities

One of the historical functions of religion has been the promotion of cohesion in society. Roccas and Schwartz (1997) and Roccas (2005) in their review of past research found that while

there were consistent patterns of correlations between religiosity and values across monotheistic religions, religious groups attribute various levels of importance to different values. These studies did not include data from Bahá'is.

An aim of this thesis is to explore whether a religious community with adherents from different cultural backgrounds could share the same system of value priorities.

Schwartz and Sagie (2000) demonstrate the importance of considering both value importance and value consensus in understanding shared values. They defined value consensus as "agreement among individual members of a society concerning the importance they attribute to different types of values" (p. 469). Accordingly, the third research question in this thesis is presented as:

RQ3.   *Is there a consensus system of value priorities held by Bahá'is?*

Based on some explorations of the Bahá'i teachings and principles discussed in Section 4.2 and their emphases on world unity, it is anticipated that:

H3.   *There would be a high level of consensus in the system of value priorities held by Bahá'is from heterogeneous groups*

Schwartz and Bardi (2001) in their data collected from all the continents, found broad agreement regarding the hierarchical order of value priorities across individuals and societies. The high level of agreements regarding the hierarchy of importance of values was identified as "Pan-cultural values". It was suggested that it be used as a baseline of value endorsement. Accordingly, with regard to the third research question in relation to consensus value priorities, the following sub question is presented:

RQ3a. *How do Bahá'i values relate to pan-cultural values baseline?*

Based on the emphasis found in the Bahá'i teachings, it is predicted that:

H3a.   *In comparison with the pan-cultural values baseline, the value priorities held by Bahá'is would particularly show higher importance to Universalism and Benevolence and lower to Power and Hedonism values.*

1.4.4   Research Question 4: Cultural value orientations

While individual values are used in understanding the values of groups and cultures, in further examination of cultural values, Schwartz (1994b; 1999; 2006c; 2008) found that individual-level value types and cultural-level orientations provide different value perspectives. Schwartz advanced a theory of Cultural Values Structure (SCVS) by identifying seven orientations for understanding cultural values as described in Section 2.2.2. These were identified as *Autonomy* (*Intellectual* and *Affective*) versus *Embeddedness*, *Hierarchy* versus *Egalitarianism* and *Mastery* versus *Harmony*. The orientations in cultural values were considered to provide a

contextual framework in interpreting the variations in motivating individual values and behaviour in different cultures.

In relation to cultural value priorities, one of the aims of this thesis is to investigate the extent to which a religious community living in different nations could share similar cultural value orientations. Hence, the fourth research question and its sub question are presented as:

RQ4. *How do Bahá'i values relate to cultural value orientation?*

RQ4a. Are there any shared cultural value orientations held by Bahá'is?

The literature reviewed of the Bahá'i teachings and practices in Section 4.2, reveals a particular perspective on the interrelatedness of the progress of society and its members. According to the specified items and structure of SCVS, as an integrated hypothesis, the following particular pattern of cultural value priorities are predicted to be held by Bahá'is:

H4. *The Egalitarianism cultural value orientation would be held as the highest, Harmony and Intellectual Autonomy as high, Embeddedness as moderate, Mastery and Affective Autonomy as low and Hierarchy as the lowest priorities.*

Durkheim (1965 [1912]) considered the role of religion in shaping the values of societies and in producing cohesion and collective consciousness. In relation to sub question *4a*, and based on many explicit Bahá'i Writings discussed in Section 4.2, it is predicted that:

H4a. *There would be a high level of agreement in the system of cultural value priorities held by Bahá'is.*

Further, shared individual values of people from different cultures without a shared cultural values orientation are considered to lead to different interpretation of values and hence their different motivations in driving behaviour (Schwartz 2008). Since the members of the Bahá'i Faith belong to various cultural backgrounds, an examination of the cultural values of this community could explore the interplay between values inspired by religious belief and values derived from their demographic cultural values. This led to second sub research question in relation to shared cultural orientations across nations to be presented as:

RQ4b. Do Bahá'is share values with their fellow members in other countries to a greater extent than they do with their own national cultures?

Explicit emphases in the Bahá'i Writings led to the prediction that:

H4b. *There would be more agreements in the priorities for the cultural value orientations held amongst Bahá'is from different nations than with those of their background nations.*

1.5   Method

An online survey of 1304 self-selected respondents from worldwide members of the Bahá'i Faith was undertaken. Responses were obtained from 1243 respondents living in 93 countries. The survey included:

- The 57 value items presented as instructed for *SVS*.
- One more particular value item 'service' that was presumed to be important for the analysis in this thesis.
- A single item of self-rating subjective religiosity by Schwartz and Huismans (1995) used for the measure of religiosity.
- Demographic data regarding age, gender, education, employment, previous religious beliefs and other backgrounds.
- Some social, environmental oriented questions were adopted from European Social Survey (ESS 2001) and World Values Survey (WVS 2009), as presented in appendices Section A.6. The answers to which required respondents to activate some value based motivations.

According to specified instructions in (Schwartz 1992; 2009c), as discussed in Section 6.1, 1158 valid responses were derived from the data. The data in various proportions was representative of both genders from many cultures, age groups, education, income, employment, previous religious beliefs and other backgrounds.

1.6   Research Significance

The main overall contribution of this thesis is identifying the system of value priorities of adherents of the Bahá'i Faith, and comparing it with what is found in other studies of values. These are presented as the following.

In relation to religious studies:

- The findings has indicated current value systems of the adherents of a worldwide Bahá'i community.

In relation to the study of values involving:

Spirituality

- The values of the Bahá'i community have been found to present a distinct *Spirituality* value type. This has not been reported in other studies of values.
- The Bahá'i community has been found to hold the *Spirituality* value type as its highest priority

Universalism

- Different to findings in other studies, the Bahá'i community has been identified as a religious community that holds *Universalism* values as one of its highest priorities.

Self-Direction

- Different to findings in other studies, the Bahá'i community has been identified as a religious community that holds *Self-Direction* values as one of its high priorities.

In relation to shared individual values:

- The Bahá'i community has been found to show ~~striking~~ significant consensus in the systems of value priorities amongst heterogeneous groups.
- In comparison with the pan-cultural values baseline, the Bahá'i community has been found to hold much higher value priorities particularly in *Universalism* and *Benevolence* and much lower in *Power* and *Hedonism* values.

In relation to cultural value orientations:

- The Bahá'i community has been found to hold the following cultural values: *Egalitarianism* and *Harmony* as highest, *Intellectual Autonomy* and *Embeddedness* as high, *Mastery* and *Affective Autonomy* as low, and *Hierarchy* as the lowest priorities.

In relation to shared cultural orientations:

- The Bahá'i community has been found to hold substantial similarities in their cultural value priorities and the order of those priorities amongst heterogeneous groups and different countries.

In relation to the interplay of cultural and religious values:

- Heterogeneous groups from different countries showed much higher similarities to the Bahá'i cultural orientation than to their own dominant cultural backgrounds.

In relation to religiosity:

- Different to findings in other studies, the Bahá'i community has shown significant positive associations of religiosity with the priority given to *Universalism* values.
- The Bahá'i community has shown significant positive associations of religiosity with the priority given to *Spirituality* value type. These relations have not been reported in other religious studies.
- In contrast to the increasing widening gaps for spirituality and religiosity reported in the literature, the Bahá'i community has shown very high scores for both *Spirituality* values and religiosity, and a significant positive association between the two.
- Different to the consistent order of associations found between religiosity and the priorities attributed to the ten value types in other studies, the Bahá'i community has shown lower order of associations for *Power* and *Security*; and higher associations for *Universalism*, *Benevolence*, *Self-Direction* and *Achievement* values.
- Different to the current findings of in-group oriented focus of social compassion in religious groups, the Bahá'i community has shown high inclusivity of *Universalism* values.
- The Bahá'i community has shown significant positive associations of religiosity with *Egalitarianism*, *Harmony*, and *Embeddedness* and significant negative associations

with *Affective Autonomy*, and *Hierarchy*. These relations have not been reported in other religious studies.

In relation to the Schwartz theories of content and structure of values discussed in Sections 2.1.3 and 2.2.2:

- The finding further validated the individual and cultural values theories on the conflict and congruence of the values, and their circular structures advanced by Schwartz (1992; 1994a; 2008).

- Empirical support was found for the 11 value types in Schwartz's initial theory of values structure by a distinct region including all the potential values serving the motivational goals of *Spirituality* value type.

- The finding provides an additional empirical support that the values serving similar underlying motivational goals could be expected to be presented with clusters based on their predicted congruencies and conflicts with other values

- The finding provides an additional empirical support to the theory of the conceptualization of the correlations by Schwartz and Huismans (1995), in predicting associations of value priorities with variables such as religiosity.

- The importance of the value 'service' in the Bahá'i community provides evidence for the significance of the addition of single values to SVS that are specific to particular social context.

Finally, the positive support for the hypotheses in examining particular characteristics found here lead to other more important studies on the role of religions. In particular as discussed by Yinger (1951), the ways in which it could affect "society, culture, and personality" in the processes of "social change" and "the conditions under which the unifying influences of religion are operative" (p. 200).

1.7   Organization of the Thesis

The foundation theoretical notions in this thesis are human nature, values, culture, spirituality, religion and their interplay in the context of today's global society. The theoretical framework in Chapters two and three elaborate on these notions by situating them in the context of the relevant research literature.

Chapter two provides a literature review of theories, research and general findings related to the role of values and culture in the emerging global society. Initially, individual and cultural values and their specific theories and frameworks for the content and structures of values are discussed. This is followed by a review of the literature in Chapter three on spirituality and religion to provide a contextual introduction for the review of the current studies on the relation of values and religiosity and their measurements.

Chapter four begins by a brief introduction to the history and an overall review of the Bahá'i teachings and activities. These provide some background information and a foundation upon which this thesis has been motivated. It will continue by exploring some of the philosophies and principles in the Bahá'i Writings, as well as some of its spiritual, personal and social teachings and practices. These have further informed some understanding, particularly in relation to their motivations in promoting particular values and demotion of some others. These were intended to help in focusing the research attention, sharpening formulation of the hypotheses and assisting in understanding and analysis of the collected data based on an adequate theoretical framework for this thesis. Following a brief introduction of these notions, summary descriptions of the research hypotheses are provided.

Chapter five provides the research methodology and methods utilized in this thesis. These will include details of the participations, data collection, and the particular measures and procedures taken. Chapter six presents the preliminary results and analyses of demographic data and the structure of values. Chapter seven presents a report of the results of the data analyses and correlations in addressing the research questions. Chapter eight contains the overall discussion of the research findings and limitations of the study. Chapter nine provides an overall review of the thesis, its future directions and limitations, and some concluding remarks.

1.8   Summary

In this Chapter, the research problems, motivations, aims and objectives of this thesis were presented. These were followed by a summary of the research questions and their hypotheses. The method used for implementing the research was discussed and some of the significant outcomes of the thesis were outlined.

In the following Chapter, some theories, research and general findings in the literature are presented related to individual and cultural values, the instruments used for their study, and the role of shared values in the context of an emerging global society.

Chapter 2.   Values

Values have been a subject of investigation to define their characteristics for understanding and predicting the motivations and behaviours of individuals, groups, societies and cultures (Allport, Vernon and Lindzey 1960; Rokeach 1973; Schwartz 1992). Values have become a subject of explicit focus in nearly all social science disciplines (Hechter 1993). Many social psychologists have found the concept of values crucial to an understanding of human behaviour (Spates 1983; Ros, Schwartz and Surkiss 1999; Bardi and Schwartz 2003).

As a consequence, studies of values have been based on various views and different approaches. The history of the concept of values from its beginnings in the 19th century was reviewed by Spates (1983). He identified Talcott Parsons (1939) as one of the earlier sociologist who shifted the interpretation of values and considered them as cultural and ideals rather than related to objects. Parsons found the varying concepts of values in sociology, observing that the variations were based on the prevailing underlying cultural, political, economic, religious or other social views, and considerations of a mixture of subjective and objective elements. Parsons also referred to values as the moral beliefs that provide people with the ultimate rationales of action. Because of the important role of values in social affairs, Parsons suggested that studying values helps the creation of a unified theory of human behaviour (as cited in Spates 1983).

Kluckhohn (1951) refers to 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." (as cited in Spates 1983, p. 30). Rokeach (1973) considers values in playing a considerable part in emotional experiences and in evoking strong emotions both for and against a situation.

One of the basic problems in all human societies is the regulation of human behaviour and activities. Cultural values are considered to provide the basis by which the appropriateness of actions in various situations is judged and behavioural choices are justified (Schwartz 1999; 2008). Schwartz (2006c) considers the system of values as one of the basic and often overlooked normative systems in societies.

Poortinga (1992) describes culture as a "set of shared constraints" (p. 10) that limit the range of behaviours available to members of a certain group. He identifies two types of constraints; namely, external and internal. External constraints refer to the conditions provided for people by ecological, social, economic, historical and political contexts. Internal constraints refer to the transmission of cultural values and beliefs. As such, some studies have focused on values as a particular internal behavioural constraint (Bond 1988; Bond and Smith 1996).

Emmons (2005) considers religion in providing human existence with meaning by providing guidance, direction and establishing goals and value systems that potentially affect all

aspects of one's life. Accordingly, Rokeach (1973) viewed values as individual characteristics that include cultural, religious, emotional and behavioural components. Accordingly the research questions and their hypotheses in this thesis are formulated in relation to the interplay of values, culture and religion. In the rest of this Chapter the individual and cultural aspects of values are discussed, followed by the religious aspects in the next Chapter.

2.1   Individual Values

Schwartz (1992) regards values as guiding principles in individual's life, as motivation and guidance in the selection and evaluation of behaviours and events, and as central to understanding attitudes, behaviours, norms, views, and actions. Values are also considered by Williams (1968) as standards of priorities that are activated in social interaction to evaluate the desirability of behavioural goals or modes of action, by Hackman and Kaplan (1974) as basic components of cognitive maps that guide motivation and behaviour, by Levy (1990) as sub-group of attitudes, and by Schwartz (1994a) as the beliefs associated with desirable goals and the modes of conduct that enable achieving those goals. Fontaine et al. (2005) regards values as organized into value systems that would function as standards of "oughts" and "shoulds" (p. 124), and as such they determine people's attitudes and behaviours.

While there have been many definitions offered for values, nearly all of them converge in many aspects and provide complementary descriptions of the concept. Schwartz and Bilsky (1987) offered their summary of the main features of the conception of basic values implicit in the writings of many theorists and researchers as "concepts or beliefs, about desirable end states or behaviours, that transcend specific situations, guide selection or evaluation of behaviour and events, and are ordered by relative importance" (p. 551).

As a collective summary of these descriptions and many others in the literature (Kluckhohn 1951; Allport, Vernon et al. 1960; Rokeach 1973; Schwartz 1992; Westwood and Posner 1997; Rohan 2000; Roccas, Sagive and Knafo 2002), values here are generally defined as: guiding principles and beliefs that lead, justify, as well as deeply motivate one's goals, behaviours, choices, desires, preferences and acceptability of some personal and social standards of conduct over others.

2.1.1   Presentations and Categorizations of Values

Along with its many definitions, there have also been a number of approaches in presentations of values and their categorization based on different domains of study and their underpinning theories and philosophies (Hitlin and Piliavin 2004). Many attempts have been made not only in the identification but also in categorization and measurements of values based on different perspectives (Spranger 1966; Quinn and Rohrbaugh 1981; Elizur 1984; Checkland

and Scholes 1990; O'Reilly, Chatman and Caldwell 1991; Balle 1994; Kidder 1995; Buenger, Daft, Conlon and Austin 1996; Kabanoff and Holt 1996). The various viewpoints and proposed structures presented by these amongst many others, while valuable on their own domain of studies, have not provided a unified view on basic values, their structure and relations and a reliable means for their measurements (Rohan 2000).

However, the recent theories and techniques in both conceptualization and measurement of values have provided important tools in making the studies of values to yield more structured and meaningful findings. The most prominent and fundamental work on values in the social sciences has been conducted by Rokeach (1973; 1979) and Schwartz (1992; 1994a). These approaches have already been employed in many disciplines such as psychology, sociology, social psychology and psychology of religion. The following subsection discusses the approach by Rokeach, followed by the particular values structure advanced by Schwartz that is employed in this research.

2.1.2   Rokeach's Values Category

Rokeach (1973) considered that there are a relatively small number of values that are held by individuals in various degrees that are organized as their value hierarchies. Rokeach value survey (RVS) is composed of a list of 36 value items, and distinguished into two equal groups, 'instrumental' versus 'terminal' values. Instrumental values were considered beliefs about desirable modes of behaviour (as instruments), to the attainment of desirable end-states such as honesty, ambition and love. Conversely, terminal values were considered beliefs about ultimate goals or final desired states of existence such as 'equality', 'a world of peace' and 'wisdom'.

Rokeach advocated the ranking of values and presented RVS as an instrument to find the value profile of individuals and groups. But the hierarchical ranking procedure of this model was found to require a forced comparison of values in which respondents found the ranking of values potentially difficult and demanding (Alwin and Krosnick 1985; Braithwaite and Law 1985).

Most studies, such as (Kelly and Strupp 1992), that employed the RVS and its sub-scales of terminal and instrumental values, also found the scales to be too broad and lacking the specificity required to provide meaningful conclusions from their results. These studies led to the use of group of items in order to control for ambiguity as well as flexibility of interpretation of RVS value items (Braithwaite and Law 1985). There have also been some variations made to the RVS model by others researchers (Kahle, Beatty and Homer 1986; Hall 1995). However, Braithwaite and Law found using the single items as a measurement of values in RVS and the use of the variations inadequate. They argued that individual differences found by using these instruments could not reveal the variations in their underlying constructs.

Rokeach (1973) further distinguished different categories of values in personal, social, competency, and moral domains. Yet, Weber (1993) did not find empirical confirmation for the theoretical distinction between these value domains. Braithwaite and Law (1985) found them to be limited in the number of dimensions they assess. Hofstede and Bond (1984) further considered the used of Rokeach's Value Survey instrument as biased towards the western values. The limitations and difficulties intrinsic to RVS have further been broadly analysed by many other researchers (Gorsuch 1972; Buros 1978; Cohen 1978; Munson and Posner 1980; Thompson, Levitoy and Miederhoff 1982; Alwin and Krosnick 1985; Gorsuch 1988; Schwartz 1992; Hague 1993).

Nevertheless, the significance of Rokeach's work could be attributed to the distinction of a relatively small set of values that are found to be universal. Also one of the powerful aspects of the values concept was distinguished by Rokeach (1979), to be the equal applicability of values to the study of individuals, groups, institutions, societies and countries. Accordingly, cultures, societies and their institutions could be categorised by their priorities of values, and religion was considered to be one such institution (Rokeach 1973). Moreover, Rokeach (1979) identified that a set of particular values is not what makes the differences among individuals, cultures, societies or religious groups. Rather it is the preferences or the hierarchy attached to different values that distinguishes one from the other.

Shortcomings in the work on values by Rokeach were addressed by the significant works of Schwartz and his colleagues. Schwartz (1992) observed that viewing values as hierarchies by Rokeach can ignore their interrelatedness. The usefulness of considering instrumental values as means and terminal values as ends were also questioned based on the lack of enough empirical evidence found for this distinction. Particularly, some values were often found to express motivations for both means and ends. Consequently, based on extensive and global empirical research, Schwartz (1992; 1994a) developed a comprehensive theory about the universal content, types and the structural relationships of human values.

In this thesis, Schwartz's human values structure (SVS) is used in developing hypotheses, analyses of the results and their discussions in relevant Chapters. In the next Section a summary explanation for SVS is provided.

2.1.3   Schwartz's Universal Human Values

Schwartz identifies three universal requirements of human existence in order to cope with the reality of their social contexts. These essential requirements consist of:

1. Individual needs as biological organisms.
2. Requisites of coordinated social interaction.
3. Requirements for the smooth functioning and survival of groups.

The values of individuals and groups are regarded as specific cognitive representations of these requirements that are used to explain, coordinate, and rationalize their behaviour (Schwartz and Bilsky 1987; 1990; Schwartz 1992; 1994a; 1996). Accordingly, Schwartz (1992) specified 57 values by adding items related to *Power* and *Tradition* to RVS and by eliminating 11 value items that were not cross-culturally stable. As presented in Appendix A.2, and described in Section 5.2.1.1, these 57 cross-culturally validated value items and their definitions, make the *Schwartz Value Survey* (*SVS*)[1] inventory. This survey is used for collecting data for values in this thesis.

2.1.3.1   The Structure of Values

Schwartz (1992) observed that the multidimensional character of values, and what distinguishes the values of an individual, a group, society or culture from others is not that each hold a particular set of value priorities. Rather, it is the way these limited sets of values are ordered and structured. The structure of values and their hierarchical order presents the system of value priorities of individuals, groups, societies and cultures. These ordered value systems are considered to help people in organizing their standards and principles to choose between alternatives in their decision making and resolving conflicts. These systems also help to interpret, understand and evaluate goals and behaviours of peoples and cultures.

The structure of values was advanced by Schwartz (1992; 1994a) based on the distinctions that he found in motivation of values. He distinguished value items from each other by the type of motivational goals that they serve. He identified typologies of values in three levels of motivational types, basic values, bi-polar and polar dimensions.

2.1.3.2   Basic Value types

Based on theoretical analyses and extensive empirical research and by using the three specified requirements, Schwartz (1992; 1994b) distinguished 10 value types amongst the value items. The value items were distinguished from each other by the kind of motivational goals that they serve. For example the value type of '*Power*' contains value items such as 'social power, wealth and authority' as its index, which serve the motivational goal of 'societal prestige and controlling others'. These types are identified as: '*Power, Achievement, Hedonism, Stimulation, Self-Direction, Universalism, Benevolence, Tradition, Conformity* and *Security*.

Table 1 provides the list of value types, the definitions of the motivations for each type of value in terms of its central goal, followed by the lists of the index value items that primarily express that goal.

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[1] . 'SVS' has been used as acronym for both 'Schwartz Value Structure' and 'Schwartz Value Survey'. However, to differentiate between the two in this thesis, to refer to the latter '*SVS*' (in italic) is used.

Table 1. Definitions of value types in terms of their goals and the index value items presenting each type. Source: Adapted from (Schwartz 1992; 1994a)

Value type	Defining Goals	Index Value Items
Achievement	Personal success through demonstrating competence according to social standards	ambitious, successful, capable, influential, and [intelligent, self-respect, social recognition]
Benevolence	Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group')	helpful, honest, forgiving, responsible, loyal, true friendship, mature love, and [sense of belonging, meaning in life, a spiritual life
Conformity	Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms	obedient, self-discipline, politeness, honouring parents and elders, and [loyal, responsible]
Hedonism	Pleasure and sensuous gratification for oneself.	pleasure, enjoying life, self-indulgent
Power	social status and prestige, control or dominance over people and resources.	authority, wealth, social power, and [preserving my public image, social recognition]
Self-Direction	Independent thought and action (choosing, creating, exploring)	creativity, freedom, choosing own goals, curious, independent, and [self-respect, intelligent, privacy]
Security	Safety, harmony, and stability of society, of relationships, and of self.	social order, family security, national security, clean, reciprocation of favours, and [healthy, moderate, sense of belonging]
Stimulation	Excitement, novelty, and challenge in life.	a varied life, an exciting life, daring
Tradition	Respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides.	Respect for tradition, humble, devout, accepting my portion in life, and [moderate, spiritual life]
Universalism	Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.	broadminded, social justice, equality, world at peace, world of beauty, unity with nature, wisdom, protecting the environment, and [inner harmony, a spiritual life]

Value type	Defining Goals	Index Value Items
Spirituality	Meaning, coherence, and inner harmony through transcending everyday reality.	a spiritual life, meaning in life, inner harmony, detachment, devout and [unity with nature, accepting my portion in life]

The indexed value items that are presented in the square brackets were not found to be very consistent in representing those value types across the samples used by Schwartz (1992; 1994b). These values were found to express the motivational goals of more than one value types. Actions that are expressed by any value item are considered to promote or lead to attainment of the central goal of the specific type that that value represents. For example, each of the values 'honest', 'helpful' and 'responsible' are a few index items for value type '*Benevolence'*, which serve its motivational goal of 'preserving and enhancing the welfare of people'. The hypotheses made for these value types in this thesis are presented in Section 4.3, their results in Section 7.1 and their discussions are in Section 8.5.

2.1.3.3 Spirituality Value Type

Schwartz (1992) also considered the search for ultimate meaning as a basic human need in all societies. Accordingly, '*Spirituality'* was proposed as a distinct value type. The motivational goal of the *Spirituality* value type was defined as "meaning, coherence, and inner harmony through transcending everyday reality". Derived from a broad variety of sources, the possible markers for the *Spirituality* value type were identified as: 'meaning in life', 'a spiritual life', 'inner harmony', 'detachment' and 'devout'.

Nevertheless, in the extensive empirical research by Schwartz, *Spirituality* did not attract a consistent broad meaning across cultures. The hypothesis for the *Spirituality* value type in this thesis is presented in Section 4.3.1, its results in Section 6.2.5 and its discussion is in Section 8.2.2.

Schwartz's theory also identified the dynamic relations that exist among the types of values that are presented in a circular structure (Schwartz 1992).

2.1.3.4 Circular Values Structure

Schwartz (1992) posited that the behaviour connected to each value type has psychological, practical and social consequences that may be compatible or in conflict with other types. More than one value is usually involved with any particular action, attitude or behaviours. The invocation of each value typically requires trade-offs among other relevant and competing values. For example for a religious person, if taking drugs becomes a strong desire (motivated by *Stimulation* value type), it may violate obeying her/his religious teachings (motivated by *Tradition* value type). Likewise, *Tradition*, *Conformity*, and *Security* values might be expressed and

promoted by attending religious services, at the expense of *Hedonism* and *Stimulation* values, assuming they are hold with similar importance.

The 'Smallest Space Analysis/Similarity Structure Analysis' (SSA) technique, as discussed in Section 5.2.2.2, was used by Schwartz in examining the interrelationships between values based on extensive data from many countries. In this examination, Schwartz found a consistent universal circular structure of the relations among value items and their types, leading to the presentation of the value types in a structure similar to Figure 1.
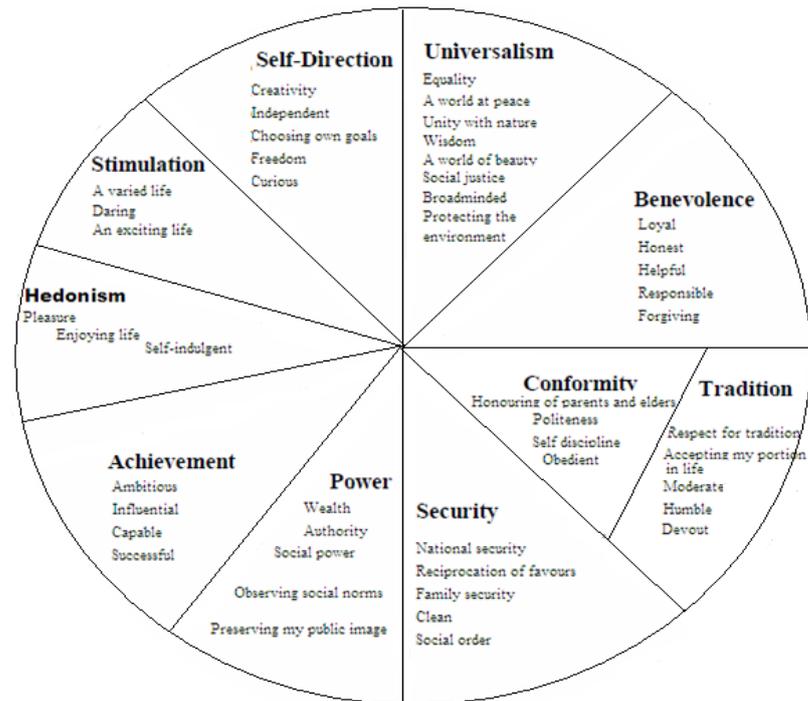
Figure 1. Theoretical model of relations among values and their motivational types adapted from (Schwartz 1992)

The circular structure of value types was also found to represent the theorized compatibilities and conflicts in values. The competing value types were presented in opposing directions from the centre and the complementary ones were in close proximity going around the circle. Particularly the closeness of any two values in either direction around the circle indicated the similarity of their underlying motivations. The greater the distance of the values in either direction around the circle the more there are conflicts of their underlying motivations. Therefore, circular values structure was presented as a tool for understanding and examining the invocations of compatible or conflicting values (Schwartz 1992; 1994a; 1995). The SSA presentation of this circular Schwartz value structure (SVS) by use of the data in this thesis is provided in Section 6.2, and discussed in 8.2.1.

2.1.3.5   The Top Polar Dimension of Values: Individual and Collective

Schwartz (1992; 1996; 2009a) further identified the universal human values and their structure as serving to represent two kinds of measurable interests, individual and collective. Schwartz suggested that seeking individual interests was opposed to actions that serve collective interests. The motivational goals of each value types were identified as either to serve the interest of individual or social entities. Accordingly, values were characterized based on serving individual or collective interests. Values with primal underlying motivational goals serving collective interests were identified as belonging to types *Benevolence, Tradition,* and *Conformity.* Those values whose primal underlying motivational goals serve individual interests were identified to be from types *Power, Achievement, Hedonism, Stimulation,* and *Self-Direction.* Lastly, values from types *Universalism* and *Security* were identified to serve both kinds of interests. The findings by Burgess and Schwartz (1994) emphasized that values also serve mixed interests rather than only individual and collective interests. The presentation of this polar value dimension by the data in this thesis is discussed in Sections 6.2.7 and 8.2.1.3.

2.1.3.6   Bipolar Values Dimensions

Within the top polar individual and collective values, Schwartz (1992) also presented measurable bipolar value dimensions that further reflect the conflicts and compatibilities among the values in his integrated circular value structure: *Self-Enhancement* versus *Self-Transcendence,* and *Openness to Change* versus *Conservation.*

Shown in Figure 2, the dimension *Self-Enhancement* versus *Self-Transcendence* contains the value types of *Power* and *Achievement* at one end of the dimension and *Universalism* and *Benevolence* at the opposite end. The dimension of *Openness to Change* versus *Conservation* contains the value types of *Stimulation* and *Self-Direction* at one end and *Security, Conformity*, and *Tradition* at the opposite end of the dimension. The value type of *Hedonism* is related to both dimensions of *Self-Enhancement* and *Openness to Change*. The values of *Stimulation* and *Self-Direction* relate to the extent to which their impact on motivating people is in following their own intellectual and emotional interests in an uncertain direction. While the place of the *Spirituality* value type in these dimensions is not made clear, Schwartz proposed it to be near *Universalism* values. (Schwartz 1992)

The *Self-Transcendence* dimension is considered to refer to the extent to which people are motivated to transcend selfish concerns and emphasize concern for the welfare and interests of others (value type *Benevolence* and *Universalism*). To the other end *Self-Enhancement* relates to values which motivate people to emphasize pursuit of their own interests and relative success, even at the expense of others (*Power* and *Achievement* value types) (Schwartz 1992; 1994a; 1995).
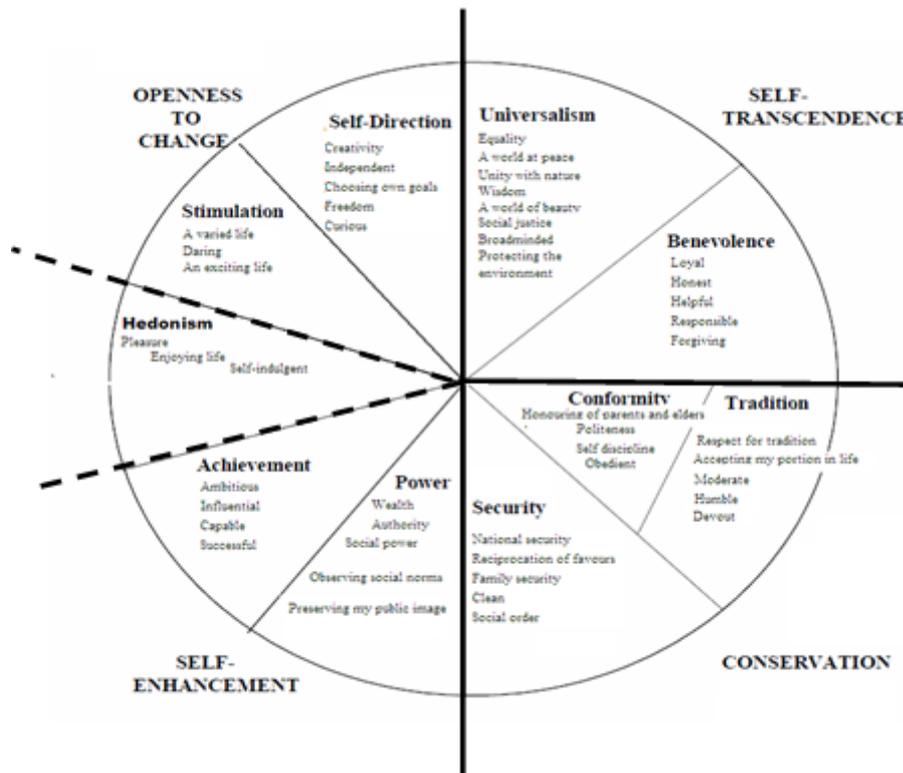
Figure 2. Theoretical model of relations among motivational types of values, and bipolar value dimensions (Schwartz 1992)

The presentation of this bipolar value dimension using the data in this thesis is discussed in Sections 6.2.7 and 8.2.1.2.

2.2   Cultural Values

Parsons's (1939) viewed the very heart of the human enterprise to be the role that normative agreements play in human affairs and making social order possible, and values were considered as the most important of these normative agreements. Hofstede (1991) considered values as the essence of culture. Therefore, the study of cultural values by sociologists has become the study of such ideals and how they control "the structure of social action" (as cited in Spates 1983, p. 28).

Schwartz (2008) stated that the "rich complex of meanings, beliefs, practices, symbols, norms and values prevalent among people in a society are manifestations of the underlying culture" (p. 4). Hofstede (1993) regarded cultural values as the ultimate determinant of human organization and behaviour, and used them to define and describe cultural differences. Further, personal values are considered to be strongly influenced by social values (Rokeach 1973), or the cultural context in which people have been raised (Erez and Earley 1993). This place an emphasis on the role of culture in the study of anthropology, in which culture is considered to be learned through living in a particular environment and society. Accordingly, culture reflects itself in

people's values, ideas and behavioural patterns that dictate to people both what to learn and how to behave. As such, cultures are considered to be both influenced by and descriptive of human behaviour.

Individuals with common cultural backgrounds and experiences are considered to share, to some degree similar ideologies and values. Marini (2000) regards values as culturally oriented and defines them as "evaluative beliefs that synthesize affective and cognitive elements to orient people to the world in which they live" (p. 2828). As such, variations in cultural backgrounds and learning lead to different ideologies and values of individuals in interpreting the same environment (Altman, Valenzi and Hodgetts 1985).

While culture is understood mainly in geographic terms, it also represents the unique characteristics, values and norms shared by the members of social groups and communities (Lytle, Brett et al. 1999; Kaplan and Norton 2004). Accordingly it is appropriate to examine cultural values of a geographically dispersed community, such as the one studied in this thesis. The following subsections discuss the approaches with the concepts, definitions and structures of the Schwartz model related to cultural values as the subheadings.

2.2.1   Cultural Value Orientations

Many researchers have considered the role of cultural value orientations influencing individuals to determine the legitimacy and acceptability of behaviours, attitudes, and value preferences in their society. Kluckhohn viewed value-orientations in a culture as the hierarchically arrangement of its values. She considered societies to "have a discoverable dominant profile of cultural orientations" as well as "discoverable substitute profiles." (as cited in Spates 1983, p. 32). Similarly, Schwartz (2008) considers cultural values such as freedom and security, whether implicitly or explicitly, representing shared abstract ideas about what is desirable and socially acceptable in a society. Cultural value orientations are considered in the same way to influence societal norms, goals, policies and practices.

The understanding of differences in cultural value orientations are considered to provide the means by which many issues in relation to the interactions of societal policies and practices could be predicted, analysed, managed and controlled. Therefore, understanding these values is considered to help in preventing or managing conflict as well as helping towards smooth functioning of the interactions of societies.

The established cultural values of a society are promoted by social institutions, through constantly exposing their members to their customs, practices, laws and norms. Accordingly, individuals, by adapting their daily life with cultural values, would contribute towards shared social values leading to shared visions and creating social cohesion (Inglehart 1997; Hofstede 2001; Smith, Peterson et al. 2002; Schwartz 2006c; Inglehart 2008; Schwartz 2009b).

Schwartz (2008) considered the prevailing cultural value orientations to represent the ideals of a society and cultural value importance as the underlying explicit or implicit communication of expectations of social institutions, their policies and everyday practices. The orientations in cultural values are considered to provide a contextual framework in interpreting the variations in motivating individual values and behaviours in different cultures. Differences in cultural orientations have been considered along some basic dimensions. The simplest dimension relates to the cultural orientations promoting individualistic versus collectivistic values.

There have been different approaches in understanding the same world and defining its cultural value orientations. Most influential approaches were based on dimensions presented by Hofstede (1984; 1993; 1998; 2001), Inglehart (1997; 2000; 2008) and Triandis (1988; 1993; 1994). However, despite the popularity of Hofstede's studies, his cultural theory has met with many critics (Bond 1988; Triandis 1994; Realo and Allik 1999; McSweeney 2002). Most of the Hofstede value items refer to work values and do not measure the diversity of human values that are relevant in everyday life.

Schwartz (1999) further considered the current theories of cultural values by researchers such as Inglehart and Triandis to address only some limited aspects of culture (e.g. materialism versus post-materialism, individualism versus collectivism) rather than addressing a full range of potentially relevant value dimensions.

Further, by identifying the basic needs and issues faced by all societies, Schwartz (1994b; 1999; 2006c; 2008; 2009b) developed an inclusive theory and structure for the main cultural value orientations. This theory and structure is presented to be used as an instrument for comparing cultures.

2.2.2   Schwartz's Cultural Value Orientations

In addition to the theories related to the differences in individual values, Schwartz (1994b; 1999; 2006c; 2008; 2009b) further considered the study of value priorities as an efficient way to characterize and describe cultures and their values orientations. In developing the theories related to the cultural differences, Schwartz considered three basic needs and issues confronting all societies in regulating their activities. These three basic issues were identified as:

1. The nature of the relation of individual and group.
2. Responsible behaviours that guarantee preserving the social fabric.
3. The relation of humankind to the natural and social world.

Different responses to these issues lead to variation in cultural orientations. In theorizing on possible societal responses to these three key issues faced by all societies, Schwartz presented seven cultural value orientations to differentiate between cultures. Based on responses to the first issue, the following two possible orientations were identified:

- Conservatism or *Embeddedness* orientation (the latter term is used in this thesis) is described by its emphases in maintaining the status quo, propriety, and restraint of actions or inclinations that might disrupt the solidary group or the traditional order in which people are embedded.

Versus:

- *Intellectual Autonomy* orientation is described by its emphases in the desirability of individuals' pursuing their own ideas and intellectual directions independently.
- *Affective Autonomy* orientation is described by its emphases in the desirability of individuals' pursuing affectively positive experience.

Based on responses to the second issue, the following two possible orientations were identified:

- *Egalitarianism* orientation is described by its emphases in transcendence of selfish interests in favour of voluntary commitment to promoting the welfare of others.

Versus:

- *Hierarchy* orientation is described by its emphases in the legitimacy of an unequal distribution of power, roles, and resources.

Also, based on responses to the third issue, the following two possible orientations were identified:

- *Mastery* orientation is described by its emphases in getting ahead through active self-assertion.

Versus:

- *Harmony* orientation is described by its emphases in fitting harmoniously into the environment.

Schwartz aggregated the individual scores of 46 value items from more than 70 countries that were found to show relatively stable meanings across cultures to find the mean cultural values. The Smallest Space Analysis (SSA) (Guttman 1968) was applied to examine the intercorrelations between the value means. The value space was partitioned into seven regions postulated by the theory of seven cultural value orientations. Figure 3 demonstrates the seven cultural orientations, their dimensions and their proposed value items contents.

The 46 cultural value items used in this thesis are presented in Table 57. The SCVS was used in formulating hypotheses as presented in Section 4.4.4, and analyses of data in Section 7.5.1. The SSA presentation of the seven cultural orientations based on the data in this thesis is shown in Figure 20 and discussed in Sections 7.5.1 and 8.4.2.

Like the structural relationship in the individual values orientations, Schwartz (2008) found the formation of similar circular structures corresponding to the relationship of these dimensions. Three distinct bipolar dimensions were suggested to be expressed by these seven cultural value orientations. These three bipolar dimensions express the contradictions between the

alternative resolutions to each of the three key issues. Schwartz (2008) suggested that as societies create their preferred solutions to these problems it causes their cultural value emphases to evolve and change over time. The relation of compatibility and contradictions presented by these cultural values and their three bipolar dimensions were considered to lead to an integrated structure of cultural value systems. The presentations of these cultural value orientations in this thesis are presented in Section 7.5 and discussed in 8.5.
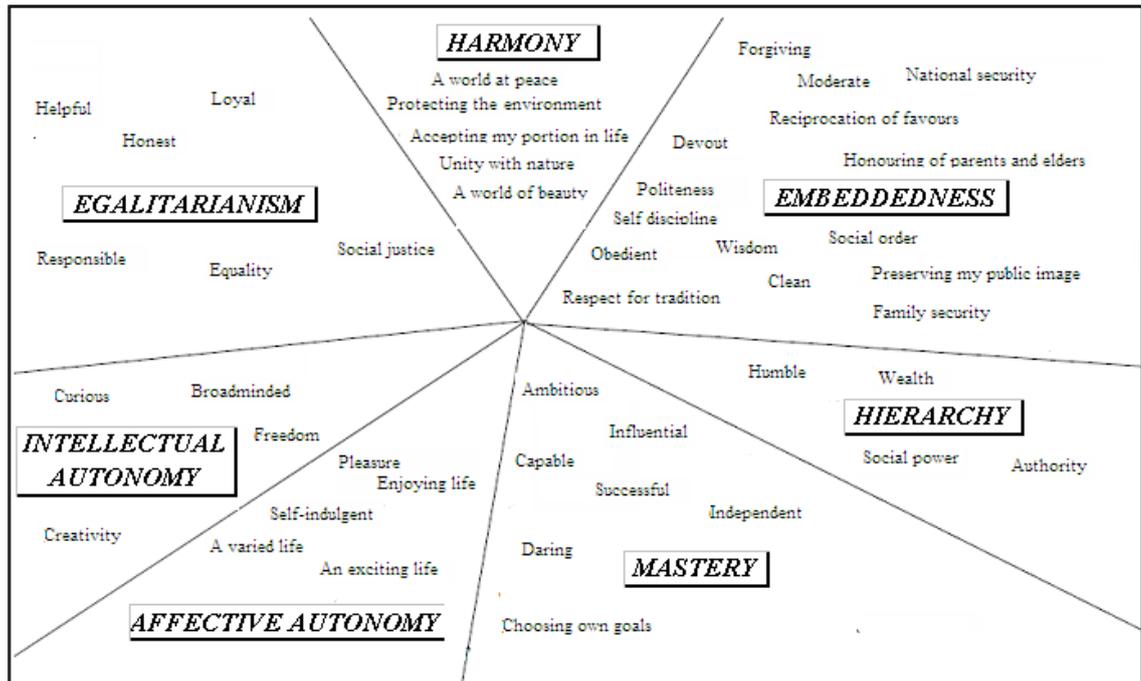
Figure 3. A sample SSA presentation of culture level, adapted from (Schwartz 2008, p. 13)

Similar to structural relationship in the individual values types, in cultural value structure, compatibilities and oppositions in value orientations are presented. Based on shared or opposite assumptions made in a society, an emphasis on one cultural value orientation is suggested to be either compatible or in opposition with another orientation type. This means in a particular culture the simultaneous emphasis or de-emphasis of certain value types are either possible or not possible. The closer the dimensions to each other, the higher their agreements, and the farther they are, the more conflict on the cultural orientation they promote. The compatibilities and oppositions in the cultural value orientations based on the data in this thesis are presented in Section 7.5.1 and discussed in 8.4.1.1.

2.2.2.1 Distinction between Values in Individual and Cultural Dimensions

Schwartz (2008) noted some differences in the kinds of relations that exist between pair of values at the two contexts of individual and cultural analysis. Schwartz suggested that the analyses of values in culture-level and individual-level may yield different value dimensions. For example, the value items in the *Hierarchical* cultural value type include both 'humility' and

'social power'. At the cultural level, these two values are considered to go together because, a high priority given to 'humility' usually corresponds with a high priority given to 'social power' and vice versa. In a society that legitimizes hierarchy, members accept that at the same time while they are inferior to some (expressed by 'humility'), they are also superior to others (expressed by 'social power'). Conversely, at an individual level a simultaneous pursuit of these two values are typically contradictory and therefore are expressed by opposing value types.

Another example provided is related to value items 'wisdom' and 'broadmindedness'. At the individual level, these two values are positively correlated. High personal priority to 'wisdom' usually corresponds with high priority to 'broadmindedness' and vice versa, because both emphasize thoughtful consideration in one's behaviour. However, at the culture level, the pursuits of these two values are typically contradictory and therefore are expressed in opposing cultural value types of *Embededness* and *Intellectual Autonomy*. That is because, 'wisdom', as an expression of traditional knowledge, is emphasized in societies that value the existing norms and practices. On the other hand, 'broadmindedness' is emphasized in societies that value intellectual independence to foster innovation and creation of different ideas. The presentation of the distinctions between some of the values in individual and cultural dimensions particularly in regards to these value items are shown in Figure 21 and further discussed in Section 8.4.1.2.

2.2.3   Kluckhohn' Cultural Value Orientations

In addition to Schwartz's cultural value orientations, one of the earliest and influential works in identifying the dimensions of culture was advanced by Kluckhohn and Strodtbeck (1961). Kluckhohn and Strodtbeck suggest that there are a limited number of problems that are common to all human groups and societies. To make sense of different types of cultural influence, they used anthropological theories and identified five common problems for which there were only a limited number of solutions. They derived these questions in addressing the common issues that were faced by all human groups and societies. The five crucial problems are identified as:

1. In relation to human nature orientation, "What is the character of innate human nature?"
2. With regard to activity orientation, "What is the nature of human activity?"; and
3. In relation to human relational orientation, "What is the nature of human relationship to each other?"
4. In relation to the orientation in man-nature relationship, "What is the relation of man to nature (and super nature)?"
5. In relation to time orientation, "What is the temporal focus of human life?" (Kluckhohn and Strodtbeck 1961, pp 10–11).

Table 2. The dimensions of culture value orientations. Extracted from Kluckhohn and Strodtbeck (1961, ch 1)

Bases of beliefs in each orientation	Bases of beliefs in each orientation solution	Descriptions for the bases of beliefs in each orientation solution
Beliefs about human nature.	*Evil*	*People are inherently evil*
	Mixed	*People are inherently neutral.*
	Good	*People are inherently good.*
Beliefs about appropriate human activities in making and reaching goals.	*Being*	*People should focus on living for the moment.*
	Becoming	*People should strive to develop themselves into an integrated whole.*
	Doing	*People should strive for their goals and accomplishments.*
Beliefs about appropriate social relationship and structure.	*Hierarchical*	*Social relationships should be arranged based on clear and rigid Hierarchical structure. Decisions should be made by those in charge.*
	Collateral	*Social structure should be based on groups of individuals with relatively equal status, where everyone shares in the decision process.*
	Individual	*Social structure should be arranged based on individuals, where all people have equal rights, and each have complete control over one's own destiny.*
Beliefs about the need or responsibility in relationship with nature.	*Subjugation to Nature*	*People must submit to nature.*
	Harmony with Nature	*People should work with nature to maintain harmony or balance.*
	Mastery -Dominant over Nature	*People have need or responsibility to control nature.*
Beliefs in relationship with time in the extent to which past, present, and future influence decisions.	*Past*	*People are basically influenced by past events or traditions in making their decisions.*
	Present	*People are basically influenced by present circumstances in making their decisions.*
	Future	*People are basically influenced by future prospects in planning their goal and making their decisions.*

These questions are considered to help understanding the presentation of cultural values, the answers to which are suggested to present the belief systems that would logically precede and

underpin all other aspects of cultures. Table 2 presents the bases of beliefs for each orientation, the suggested limited responses for each orientation and their summary descriptions.

Their theory of cultural value orientations thus is suggested to help understanding cultures and their differences based on the type of responses they present to these common questions. They further propose that in any given society the choices made for the responses to these value orientation are arranged as a dominant value system in that society.

The responses to these questions are considered in understanding value orientations, formulating the hypotheses and discussion of the results. In particular, the responses to these questions were sought to help understanding the priorities for the value types and the cultural value orientations based on the three requirements of human existence advanced by Schwartz (1992), and the three basic needs and issues confronting all societies in regulating their activities (Schwartz, 2008). These are employed in Section 4.2 in developing the hypotheses and in Section 8.5 to discuss the epistemological grounds in explaining the individual and cultural value priorities that are observed in this thesis.

2.2.4   Individualistic versus Collectivistic Values

Besides the above mentioned approaches, Geert Hofstede (1983; 1991; 2001) distinguishes between individualism and collectivism as one of the important dimension in his cultural orientations. Further, Tjosvold et al. (2003) distinguishes between individualistic and collectivistic values based on the emphases people make in the pursuit of serving their own interests versus serving collective interests. Within collectivistic interests, Triandis et al. (1988) distinguishes between 'in-groups' and 'out-groups'. Collectivistic and individualistic values have been found to have a prominent role in many areas such as cross-cultural psychology, international management, politics and economic development and particularly in cultural and religious studies (Miller, Bersoff and Harwood 1990; Hofstede 1993; Roccas and Schwartz 1997; Triandis and Gelfand 1998; Schwartz 1999; Smith, Peterson et al. 2002; Schwartz 2007).

Individualistic values were found to promote competitive goals where the pursuit of one's goal is perceived at the expense of the others (Johnson and Johnson 1989; Tjosvold, Johnson, Johnson and Sun 2003; Tjosvold, Law et al. 2003). The result of the study by Tjosvold et al. (2003) further suggested that collectivist values, cooperative goals, and constructive interaction provide an important foundation for productive collaborations. Tjosvold et al. (2003) found that while individualistic values foster close-mindedness and competition, universalistic values lead to open-mindedness, strong relationships, commitment to cooperative goal and strengthen cooperation. The universalistic values are referred to when all people are perceived as morally equal.

Dahl (1994) suggests that the economic goals and the notions of competitive achievements and success prevalent in today's society do not often correspond to the sustainable social or environmental wellbeing. He regards the foundation underlying these problems to be the expression of the generally exclusive materialistic values in society. Inglehart and Baker (2000) also relate economic advancement to a shift toward cultural orientations that promote collectivist, rational, tolerant, and participatory values.

On the other hand, Halpern (2001) related self-interest values orientation to provide psychological justifications for criminal activity that lead to higher crime rates. Also, Bellah and Madsen (1996) while not intended to neglect the "central significance of the individual person", seriously criticized the prevalent secular "dominant ideological individualism, with its compulsive stress on independence, its contempt for weakness and its adulation of success" (p. 516).

Tjosvold et al. (2003) found that individualistic values are determined by individual attitudes and collectivistic values by social norms. Rokeach (1969b) considered one of the established sources of social norms in promoting collective values to be religions.

Schwartz (1992) found close relations between the cultural dimensions of Inglehart and the top polar dimensions presented in his SVS values. Particularly, he regarded values such as *Benevolence*, *Tradition*, and *Conformity* to be linked with collectivism; and *Power*, *Achievement*, *Hedonism*, *Stimulation*, and *Self-Direction* as linked with individualism; and *Universalism* and *Security* as linked to both individualism and collectivism. In relation to universalistic value orientation, the meta-analysis across 21 samples studied, Saroglou et al. (2004) showed that religiosity generally was related positively and in few cases near zero to *Benevolence* and the association between religiosity and *Universalism* was found mainly to be negative. The individualistic/ collectivistic dimensions in this thesis are discussed in Sections 6.2.7.2 and 8.2.1.3.

2.3   Shared Values in the Context of Global Society

The importance of shared moral values in governing attitudes, behaviours and conduct toward all people globally was recognized as being of "great significance" ever since the mid-twentieth century (Aberle 1950).

Fast developments and ever-increasing networks of interconnections and interdependencies are taking place simultaneously in a number of interactive dimensions, economics, politics, communications, physical environment and culture. Increasing scientific advancements, sophisticated technologies and services have brought about a unique interconnectedness that has signified a great surge forward in the social evolution of human society. These changes are creating a world which sociologists, including McLuhan (1960) refer to as a 'global village'. Beyer (1998) and Robertson (1991; 1992) view it as the emergence of a

single global society. Robertson (1991) further identified the process as the globalization of the planet in making the world to a 'single place' (p. 283). Tomlinson (1999) and Beck (2000) referred to globalization as the rapid transformation of social life throughout the world.

However, besides the bright picture presented by globalization, there have also been the parallel expressions of disintegration, chaos, confusion and complexity that have emerged from the growing interdependence and interaction in the global society (Rosenau 1980; Cameron 2003). Many researchers and authors referred to the transformation that is happening in the world today as the "age of transition" (Toulmin 1970; Laszlo 1989; Held 1995). These, together with ever-increasing mass migration, refugees and other movements of the people around the world, have caused formerly isolated people, cultures and societies from every corner of the world to come into contact. This has led the world to evolve so rapidly towards a global society in which the developments, tragedies, happiness, problems, rise and falls in one corner are related, affected, integrated and often with direct impacts on people in other corners of the world. Featherstone (1990) further views the end of the twentieth century as the beginning of unprecedented and unanticipated changes in the global outlook and the emergence of a global and cultural system.

Within all these transformations, individuals, groups, communities, societies and nations, each are motivated by their own particular set of implicit or explicit values. As a result, the process of globalization has led to the coexistence of various and often conflicting social, cultural and religious values, ideals, behaviour and practices in societies. As a consequence, the collective life has become even more varied, interrelated and complex than ever before. The prevalent interconnectedness of peoples and cultures has shaken the systems of beliefs and values, once considered by Durkheim (1965 [1912]) as the core foundations in providing shared visions and order in societies. Berger (1981) distinguished an ever increasing and unavoidable clash of values, religions, beliefs and cultures. He considered that the continuous transitions into new ways of life have led people towards a relativistic environment and a pluralistic view on many aspects of life, including values, religious practices and beliefs.

For the survival of civilization O'Brien (1992) considers the discovery and conformity with universal ethical principles as imperative (p. 171). However, Maheu (1968) regarded the diverse, even contradictory, interpretations, motivations and utilizations, as an indication of fundamental divisions concerning values in societies. Contradictions between values have often been considered as the main causes of conflicts (Rost 1993). Buchanan (1997) further found the conflicting values and value systems of individuals as well as societies, as a serious obstacle to a consistent measurement in continuous evaluation and reconciliation of the differences. MacIntyre (1984) in critiquing the contemporary moral philosophy asserts that: "We have — very largely, if not entirely — lost our comprehension, both theoretical and practical, of morality" and he continues that it seems there is "no rational way of securing moral agreement in our culture" (p. 2).

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There has been pervading sense of historical momentum and urgency in numerous recent works concerning the lack of awareness of moral values (Maheu 1968; Berger 1981; Laszlo 1989; United Nations 2008a; b). Buchanan (1997) further states that, "Our common enemy, is the depreciation of civilizing values" (p. 711). Harmes (1994) and Cameron (2003) express similar views.

Consequently, the rapid global changes in recent decades have signaled the importance and the positive impact of shared ethical values more obviously than ever before. According to Hardin (1968) a universal implicit assumption for the solution to many scientific problems are considered to be only in terms of changing the techniques, with almost no demand for the need to change human values or ideas of morality. He referred to these widespread practices as "The Tragedy of the Commons" (p. 1243). Similarly, Laszlo (1989) considered the current approaches towards many of the global issues as heading towards collective catastrophes. He observed that often in the process of addressing these issues, the focus of efforts had been on managing individual crises; on finding innovative ways to satisfy outdated values; and on contemplating "changing almost anything on this earth but ourselves" (p. 27).

In addressing these, Schaefer (1995) expressed the urge for a fundamental transformation of consciousness, attitudes and ethical values in individual, social, economic and political, practices. He considered the resolution towards many of these problems to require major social adjustments by consciously evaluating their underpinning values, considering changes in the priorities of values and sacrifices of individual interests for the sake of common good, sustainable development and welfare of human society as well as environment.

Aberle analysed the importance of a shared set of values for maintaining integrated society, without which it would be "seriously impaired" (Aberle 1950, p.500). Buchko (2007) suggest that the more shared values would affect individuals' understandings of their world and social environment, the more they would affect cooperative decisions and activities. However, in the existing studies of values, there is no indication of any specific world community that shares universalistic oriented values globally.

Schwartz (1999) observed that while members of the same cultural group may share the same social values, the priorities of individuals' values could vary based on their own personalities, beliefs and unique experiences. Shared conditions within a social structure are considered to lead to similar social experiences and thus value priorities. Accordingly, besides social system and cultural context, other elements such as social class, education, occupation, religion, age, gender and political orientation are considered to provide shared conditions in shaping the systems of values of people (Rokeach 1973; Inglehart 1997; Schwartz and Bardi 1997; Schwartz 2003).

Schwartz (1997) and Roccas (2005) found that religious groups attributed various levels of importance to different values. Schwartz and Huismans (1995) also argued that even

proponents of the same religion may disagree about their desirable value priorities. Analyses by Lau (1989) also showed that in both high and low religiosity within the same religious groups there were differences of importance attributed to values. Other studies also found that the characteristics of religious behaviour were not shown to be the same in different religious groups (Keene 1967b; a).

The hypotheses for shared individual and cultural priorities in this thesis are presented in Sections 4.4.3 and 4.4.4, their results and analyses in Sections 7.4.1 and 7.5.2 and their discussions in Sections 8.2.3 and 8.4.2.

Schwartz and Bardi (2001) discovered a broad consensus regarding the hierarchical order of values across individuals and societies in all the continents. Accordingly, they presented this value hierarchy as the pan-cultural normative. While the importance ratings that group members attributed to values were found to substantially vary around this baseline, there were considerable consensus regarding the relative importance and unimportance of certain values. This could be considered as a presentation of a shared system of values. However, the issues observed with the hierarchy of pan-cultural values based on the existing compatibilities and conflicts between values are discussed in Section 8.2.4. The shared values and their comparison with the pan cultural values are hypothesized in Section 4.4.3, their observed results is presented in 7.4.3 and are further discussed in Section 8.2.4.

2.4   Universal Moral Inclusiveness

There are reports of limitations in the prosocial practices based on in-group and out-group distinctions found in the literature. In this Section the importance of universalistic value orientation or universal moral inclusiveness is presented.

Schwartz (2007) defined the term 'Inclusiveness of the moral universe' for "the breadth of the community to which people apply moral values and rules of fairness" (p. 711) and provided a measure to examine the inclusivity of moral values (discussed in Section 5.2.1.5). What Yinger (1951) expressed few decades ago, could still be related to the importance of the inclusivity of moral values in today's global society. Yinger asserted that "An effective moral code for modern urban life would tell a man, not how he ought to act toward neighbours alone, but also how he ought to act toward strangers, toward people whom he will never see or know about, but whom he will affect in this highly interdependent and specialized society." (Yinger 1951, p. 204). He further stressed the important role social institutions and other social mechanisms play in affecting social interaction.

However, the tendencies of groups to favour those within their in-groups and discriminate against those regarded as out-groups have been reported (a; Struch and Schwartz 1989; Jackson and Hunsberger 1999; Altemeyer and Hunsberger 2005). A lack of universalistic oriented values

are found in the priorities for the interests of self, particular groups, religions, societies and nations, often at the expense of the interests of others. The limitations in the prosocial practices based on in-group and out-group distinctions were further found in the studies by (Batson, Schoenrade et al. 1985; Batson, Floyd et al. 1999).

Durkheim (1965 [1912]) described religion in the context of religious communities as instructing their adherents with communal values, enhancing their sense of belonging, and providing the glue that served to hold them together. Batson, Schoenrade and Ventis (1993) found that generally religious people tend to perceive themselves to be as prosocial and helpful. The studies by Saroglou et al.(2005) also found that aligning with most psychological theories of religion, there are limited yet strong associations of pro-sociality with religiousness. However, while there is an expectation that religious teachings would guide their adherents to attribute greater priorities to values such as love, peace, equality and helpfulness, a number of studies have not supported this assumption in correlation with their social considerations.

Saroglou et al.(2005) found a positive relation between religiosity and helping, but the effect was limited to the close target and did not extend to the unknown target. Rokeach (1969b; a) also found that the value items of salvation, forgiving and helpful are the most distinct religious values. Yet, he also found negative correlation of these values with various indicators of social compassion. Rokeach (1970b) attributed a lack of emphasis that he found in social compassion in his studies of religiosity and values, partly due to the failure of respondents in noting the social dimensions of their religion and to the societal implications of their faith's doctrines. He further critiqued those fundamentalists who view salvation in winning converts to their faith, as the only productive and enduring ways in solving social problems and improving society; as opposed to enhancing the interpersonal deeds of compassion and impersonal action related to religious values to produce societal changes.

Schwartz (1992; 1994b) considered the motivational goal shared by *Benevolence* values as preservation and enhancement of the welfare of those others with whom one is in frequent personal contact (i.e. the 'in-group'). The review of numerous studies by Roccas and Schwartz (1997) while showing positive relations between individual religiosity and valuing *Benevolence* toward close others (in-group), negative relations were shown to value *Universalism*. According to Allport and Ross (1967) and Gorsuch and Ortberg (1983) although religious individuals in general uphold the teachings of caring for others, they nonetheless are more conservative and do not necessarily pay greater attention to the more macro level of concerns. Roccas and Schwartz further found positive correlations of religiosity with authoritarianism, nationalism, militarism, and ethnocentrism. These correlations were considered to be contradictory to the theological teachings of religions.

Further, the meta-study by Saroglou et al.(2004) also showed that some religious people attributed weakly to likely importance to *Benevolence* values such as helpfulness, forgiveness and

honesty. However the concern for the welfare of others in these studies was not indicated by attribution of high importance to the *Universalism* values such as: understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. They argued that this could be interpreted to be as a result of the in-groups prosocial tendencies of the function of their religion not to allow favouritism to be extended to out-groups.

The hypotheses regarding universalistic values orientation or moral inclusiveness in this thesis is presented in Section 4.3.3.1, its measurement explained in Section 5.2.1.5, its results is reported in Section 7.1.3.1, and further discussed in Sections 7.4.4.1 and 8.5.3.1.

2.5   Summary

In this Chapter, some theories, research and general findings in literature in regards to individual and cultural values, the instruments used for their study, and the role of shared inclusive values in the context of an emerging global society were presented. These together with the literature review presented in the next Chapter were used in understanding, structuring and formulating research questions.

Overall, close relations are considered between the studies of human nature, values, culture and religion. In the following Chapter, literature is presented to provide general insights about religion, its relation to values and culture and the instruments used for their study. These include some definitions, roles, and historical contributions of religion and its current expectations in today's global society. Also, the positive and negative influences of religion as a meaning system for individual and societal practices are presented. These have provided a background foundation in motivating this thesis and in further informing its research questions.

Chapter 3.   Religion

Many social psychologists have found the concept of values crucial to the understanding of individual and cultural goals, behaviour and practices. Recently, there has also been a renewed emphasis on the role of values in the psychology and sociology of religious studies in contemporary global society (Rokeach 1969b; a; 1970a; Lau 1989; Schwartz and Huismans 1995; Roccas and Schwartz 1997; Fontaine, Luyten et al. 2000; Duriez, Fontaine and Luyten 2001; Roccas, Sagive et al. 2002; Saroglou, Delpierre et al. 2004). Eliade (1961) considers religion like any other human phenomenon as extremely complex. Beit-Hallahmi (1993) proposed a social psychology of religion to consider the explanations regarding the general phenomenon of religion and its specific ties with behaviours and values. In broadening the scope of understanding values and religion Hadden and Heenan (1970) suggested that the discussion of religion ought to be in response to the following four questions:

1. What is the historical role of religious values, authority, and institutions?
2. How do religious values fit into the broader matrix of emerging and changing values?
3. How the role of religious values, authority, and institutions are changing and why?
4. What are the possibilities and limitations of religion as a source of social change, as an inhibitor of change and as an integrating force in human society? (Hadden and Heenan 1970, p.168).

Some explorations of the literature in addressing these questions, presented in this Chapter, have helped understanding the role of religion on values reported in the literature. These have also helped informing the hypotheses in the next Chapter in regards to the differences of the role of religion found in this thesis. Some responses to the first question by Hadden and Heenan (1970) are presented in the following Section.

3.1   The Historical Role of Religion

The importance of religious faith was acknowledged by Kant as an essential element in promoting moral values (Shaw 1999). The historical centrality of religion in society was considered by Durkheim (1965 [1912]) due to its instructing power to its adherents with communal values, enhancing their sense of belonging, and providing the glue that served to hold them together. Durkheim (1974 [1911]) identified religion as a major source of morality and ethics in relation to self, others and society. Emmons (2005) also considered the role of religion as central in defining norms, values, and meaning in life and maintaining social order by providing instructions for cooperation and resolving conflicts. Durkheim (1965 [1912]) further regarded the role of religion as fundamental not only in setting certain values, but also its power in infusing them with special significance in guiding behaviour. Its function in creating shared values was

further identified in helping towards cohesion and socialization of people in societies. The emphases of religion on moral values and virtuous behaviour such as a selfless attitude towards the welfare of others and obedience to the norms and laws, were particularly regarded as creating the uniting power underpinning the establishment of the world's great civilizations. Other scholars such as Eliade (1963) and Toynbee (1966), have also highlighted the historical role of religions in providing order in advancing civilizations. Durkheim (1974 [1911]) further considered religion as the soul of the collective ideals in a society. While Durkheim overlooked the sacred aspect of religion, Eliade (1973) emphasized the sacred, in dealing with a transcendent reality, as the central aspect of religion.

While there are many agreements on the historical role of religion, the attempts to find a unified description in the current literature on the definition of religion and its role have proved to be a formidable task (Harrison 2006). Wuthnow (1996) related this failure to the diversity of religious beliefs, values, practices, experiences, behaviours, motivations and their authority, organizations and institutions. He considered that these diversities reflect its complexity as a social phenomenon and its definition. Eliade (1963) also distinguished its complexity in sociological, ethnological, psychological, historical, and phenomenological approaches to the study of religion. Pargament (1999) further determined that the widespread disciplines of the study of religion have led to no agreements amongst scholars towards its unified definition. The definition of religion and its role considered for individuals and social life in this thesis is provided in Section 4.2.5.2.

3.2   Religion in the Context of a Global Society

In this Section, some recent emphasis on the relation of religion and values in the contemporary global society are presented. These are aimed towards addressing the second question raised by Hadden and Heenan (1970).

In the present complex and troubling environment in the world, Day (2008) notes that some current cultural and religious practices allow conflicts, bloodshed and win/lose "solutions" to "ongoing problems of human suffering" (pp. 464–5). Accordingly, the dual roles of religion in society have recently been the subject of much discussion. On the one hand, religion has been considered as a factor in creating awe and terror, in inciting hatred and motivating war (Huntington 1996; Stern 2003; Fox 2004; Dawkins 2006; Hitchens 2007). In particular, religion has been found as a main source of prejudice towards others, distrust and intergroup discord (Allport 1950; 1959; 1966; Allport and Ross 1967; Hunsberger and Jackson 2005). Herbert (2010) observes that even in this century, the appeal to religious values and motivations is used for igniting terrorism and war.

In addition, historically, certain religious beliefs and structures have helped to oppress rather than to empower social groups such as women, and ethnic minorities. Also, certain religious groups by focusing on personal salvation are found to make little emphasis on changing oppressive social conditions and policies and lead their adherents to withdraw from the larger society (Maton, Dodgen, Sto. Domingo and Larson 2005). As such religion is viewed as a barrier hindering group empowerment against systematic oppression (Silberman 2005).

On the other hand, religion has been considered helpful towards focusing and coordinating human effort, in unifying societies and fostering peace (McCullough and Willoughby 2009). Eliade regarded religious values as the basis of goodness and the foundation of admirable policies and practices. He further observed that the "modern commitment to social action and social justice is founded on a religious intentionality" (Eliade 1973, p.112). Religion is also found to provide a basis for shared social networks, and social action (Silberman, Higgins and Dweck 2005). In addition, an overall analyses of religion has led to view its potential for positive benefits on policies and behaviour to outweigh its potential for negative outcomes (Maton, Dodgen et al. 2005).

However, Emmons (2005) found the spiritual and religious values, practices and goals of some groups in disagreement with those of others. These disagreements were considered in facilitating intergroup conflicts and in extreme conditions even wars. Bellah (1946) further identified the differentiation of the religious elite as a cause of tension and conflict. Yinger (1951) also identified the power seeking ambitions of religious leaders as one of the core problems. That is, in altering religions into organizations that primarily aim to preserve the status quo of their central powers. Bellah (1964) related the degree of serious social consequences from these confrontations directly to the degree of structural independency and rigidity of religious groups.

Nevertheless, in the context of global world, Day (2008) stressed it as crucial to promote the prosocial and unselfish values towards the welfare of all humanity. In addressing these enquiries, Yinger (1970) provided his functional definition, by signifying that religion should be defined on its functionality, and not on its content. Yinger identified the central role of religion as helping individuals to manage their life, and to overcome hopelessness, isolation, loneliness, despair and futility. This is by guidelines and strategies provided by religion in addressing enquiries in relation to the purpose in life and in finding meaning in death, suffering, evil, and injustice.

However, Yinger's defining strategy, based on functionality, allows any social phenomenon to be defined as religion as long as they could represent its identified central role. Consequently, Bellah (1946) found the diminishing role of traditional religious leaders in their influence over their people. Barrett (2001) reported the burgeoning of thousands of denominations in many religious groups, some of which consider themselves as the only true denominations.

Further, based on the analyses of the empirical studies of other researchers, Berger (2001) found that many people put together an individualized religion that does not fit into any of the organized religions. They do this by combining bits and pieces from different traditions, in making their own religious profile. He referred to these kinds of approaches as "patchwork religion" (p. 448), and identified them to have led to religious pluralism. He consideres the current expansions of this pluralism as a central ground of concern for the sociology of religion. These have also led to concerns about the current role of religion on values and culture. Berger (2003) found that there are quite complex relations between the process towards a global world and culture. He regards religion as a very important aspect of these relations.

Buchanan (1997) also referred to modern pluralism as the condition of humanity been thrown into uncertainties with the traditional religious moral norms and practices and their validity and applicability in this global age. A constant change in people's values and beliefs is also reflected by Maio, Olson, Bernard and Luke (2003) contending that values are both derived from, as well as, influencing ideologies. Accordingly, Berger (1981) describes pluralism as a common term referring not only to the multiplicity and the variety of religions, but also to the numerous moral and ideological communities and belief systems in societies.

Beyer (1994) argued that in the process towards a global society, the influence of religion can only be considered to be renewed, if it transforms itself into what he called 'performance' religion. Religion needs to devote itself to a global culture, by performing as much as possible in a public arena. Berger (2001) further suggested that when the problems created by other systems in society, are adequately addressed by religious communication and its performance in the public space, it helps to regain its political, social and cultural influence.

A solution for the revitalization of religion to devote itself to global culture may be considered hidden in what was also offered by Yinger (1970). He pointed out that the more a religion is internalized by people in a society, the more it supports the "society's fundamental values" (Yinger 1970, p.110). The continuous role of religion as one of the "principle social phenomena", and as a continuing source for "systems of values and hence of ideals" (P. 96), was already emphasized, particularly in his later works by Durkheim (1974 [1911]). These have motivated this thesis in examining the extent to which religiosity is held amongst respondents in this thesis and its relation to values, the results of which are discussed in Section 8.1.

3.3   Human Nature and Values

Frankl (1961; 1988; 1992), Eliade (1973), and Emmons (2005) relate the sources of many problems in today's values and practices with the lack of focus in an important dimension in reality of human nature and its needs. Maio et al.(2003) content that values are derived from ideologies. From one hand, Machiavelli expresses human nature as "insatiable, arrogant, crafty,

and shifting, and above else malignant, iniquitous, violent, and savage"(Cited in Mooten 2007, p.16). On the other hand others such as Eliade (1973) and Emmons (2005) have emphasized on the spiritual dimension and the sacred aspect of human reality. Frankl (1966; 1992) found that ideologies regarding the nature of human reality lead to determining how meaning and purpose is searched in life and the selection of values. These are considered in addressing the third question raised by Hadden and Heenan (1970).

3.3.1   Nothing-But-Ness Theories

The consideration for man's spiritual dimension and its relation to the notions of free will, search for meaning, self-transcendence and sacredness are found to influence the selection of certain values. Gordon and Morrow (1990) regard each individual to be unique according to their own biological and environmental factors such as inheritance e, upbringing, socio-economical interactions, experiences, learning, abilities, attitudes and skills. However, Frankl (1962a) referred to many current theories influencing ideologies and values as "nothing-but-ness" (p. 116). Frankl (1962a) uses the term "nothing-but-ness" to refer to all the theories that consider man as merely nothing but the result of biological, psychological and sociological conditions. He argued that it is dangerous to perceive man to be the victim of heredity and environment. As such man is viewed merely as a robot or a machine, and not as a human being. Frankl (1965) further refers to all the theories that view man as nothing but the product of conditions and determinants as "pan-determinism". He argued that a pan-deterministic views and instructions increasingly make people, particularly the young, vulnerable to being manipulated. He concluded that all these "nothing but" and "pan-determinism" theories lead to perspectives that people cannot be expected to act as responsible beings. Rather they act as they are taught to be; a set of "noting but" mechanisms.

Frankl (1962a) associated the lack of consideration of the spiritual dimension to lead to deep frustrations, antisocial and unlawful behaviours. The frustration of man in striving to find a concrete meaning in personal existence is referred to as "existential frustration" (p. 111). Frankl (1992) found the base of many statistical data from the experiences of psychologists and therapists on aggression, addiction, and depression prevailing in societies today were the consequences of what he called the "existential vacuum" (p. 69). Frankl (1959) further argued that the acceleration of physical development in the world, could only partly explain the misconduct and the failing in observing law in society and recognizes "spiritual frustration" as being a real 'decisive' factor (p. 163). These are considered in Sections 4.3.9 in informing the hypotheses in relation to *Hedonism* values.

Frankl (1959) considers one distinguishing aspect of human existence to be its transcendence. He states that: "man transcends his environment toward the world (and toward a

higher world); but more than this, he also transcends his being toward an ought… and enters the realm of the genuinely human" (p. 159). The importance of spirituality for self-transcendence in meaning-making has been distinguished (Frankl 1961; 1962b).

3.3.2 Spirituality

There have been increasing acknowledgements of the spirituality aspect of humanity (Moberg 2002). The relationship between spirituality and the ways in which humans search for, conceptualize, create meaning and add quality to life has been a focus of social and behavioural science research (Meddin 1998; Wong 1998a; Sawatzky, Ratner et al. 2005; Sandage, Jankowski et al. 2010).

Frankl (1962a; 1992) identifies the spiritual, biological and psychological dimensions as three distinct and yet integrated dimensions in human nature. Spirituality is considered as an essential element particularly responsible for the unity of man allowing man to rise above the biological and psychological level of existence. Frankl (1962a; 1992) recognizes spirituality as a factor that could empower man to overcome even the most difficult conditions in life. He observed an overemphases on man's biological and psychological dimensions.

However, there are various definitions and interpretations for spirituality based on its diverse frames of reference (Moberg 2002). Some literature concerning studies on spirituality suggest its associations with notions such as finding meaning in life, sacredness, self-transcendence, devout, salvation and detachment (Rokeach 1969b; a; 1970a; Lau 1989). Larson, Swyers and McCullough (1998) identified spirituality as the "feelings, thoughts, experiences, and behaviours that arise from a search for the sacred". They defined the term "sacred" to "a divine being or Ultimate Reality or Ultimate Truth as perceived by the individual" (p. 21).

Schwartz (1992) proposed the *Spirituality* value type and one of its value items as 'a spiritual life', defined as 'emphasis on spiritual not material matters'. The hypothesis, results and discussions in relation to the importance of this value type and its item held by the respondents in this thesis are presented in Sections 4.3.1, 7.1.1 and 8.2.2 respectively.

Further, the importance of spirituality in making meaning in life has been emphasized, as discussed in the next Section.

3.3.2.1   Search for Meaning in Life

Frankl (1966) identifies search for meaning as the primary motivational force in human life. Meaning is considered to be experienced within the context of personal ideals, values and goals. Rue (2000) recognizes meaning-making as one of the distinctive characteristics of human activities. Eliade (1973) further suggests that the structure of the human consciousness is that man discovers himself in the world and cannot live without looking for being and meaning. Frankl

(1992) further regards making choices to be a question of values, and a decision of conscience, which could only make sense if the decision is in the direction of a meaning. Van Jaarsveld (2004) found that the quest for finding the meaning in life is associated with the quest to find the purpose behind our actions.

Frankl (1959) asserts that as soon as only instincts and dynamics with the exclusion of meaning and value are considered to be valid, "the genuinely human is necessarily portrayed in distortion" for the simple reason that "values do not drive", they "pull" us. He distinguishes a great difference between 'driving' and 'pulling' in "the total, unabridged reality of human being" (Frankl 1959, p. 159). Frankl (1962a; 1972) further used the term 'existential vacuum' to refer to the existence of a prevailing sense of futility and emptiness, with the feeling of meaninglessness in societies. The 'existential vacuum' is considered as a widespread phenomenon of the present time. He also observes that without any doubt, "the existential vacuum is increasing and spreading" (Frankl 1972, p.85).

In addition, Frankl (1966) considers values to be usually presented as a hierarchical order and transmitted and channeled by moral and ethical traditions and standards. Through search for meaning, man adjusts these hierarchical ordered values in decision making activities and behaviours.

Emmons (2005) viewed religion in providing human existence with meaning by establishing goals and values that potentially affect all aspects of one's life in providing guidance and direction. The results of the study by Hicks and King (2008) indicated that religious commitment could play an important role in an individual's experience of meaning.

Frankl (1972) also relates the rejection of the role of religions in meaning making to the disintegration of the value systems in individuals and society. He argues that this rejection has led to the existence of so many conflicting theories and views, which have not provided reliable answers to the fundamental quest regarding the reality of man and his purpose in life. These theories and views were further considered not to have provided any moral orientation for guiding man's actions, no standards for measuring good versus evil and nothing to hold on for distinguishing right from wrong. Further, these theories were considered to have led to lacking a moral compass and to a spiritual vacuum threatening the core of society.

This view suggests that search for meaning with moral and ethical consideration particularly if derived from religious beliefs could promote *Benevolence* and *Universalism* values. Without such considerations it could be expected primarily *Achievement, Power, Self-Direction* and *Stimulation* values are promoted. One of the value items in *SVS* is 'Meaning in life' defined as 'a purpose in life'. The importance of this value in this thesis is presented in Section 7.1.1 and discussed in Section 8.2.2.2.

3.3.2.2   Sacred Dimension

Wong (1998a) found that self-transcendence is essential in providing meaning in life. In his historical and phenomenological investigations of religion, Eliade (1963) became convinced that regardless of the perception of the modern, secularized man of himself, he still possessed a sacred dimension. The quest for 'spirituality' in the secular society is explained by Eliade as a response to this sacred dimension. However, Eliade also warns for the way in which the social consciousness in modern man reveals itself. He argues that to ignoring the sacred is in conflict with the structure of consciousness which "could not be without the ideas of being and the meaningful." (Eliade 1973, p.103). This conflict is considered to create a chaos in modern man through the denial of the sacred, ignoring the structure of his consciousness in finding meaning. Philosopher Hans Jonas (1984) associates the destruction of the sacred with "the ethical vacuum" (p. 22).

However, Carver and Scheier (1996) found that the fundamental transformation of consciousness, attitudes and ethical values require self-regulative behaviour in individuals and society. The activations of these attitudes are considered by some to be related to the notion of sacredness of people's goals and values provided by religions. Mahoney and Pargament (2000) content that when goals viewed as sacred tend to get a high priority. People strive harder towards achievements of the goals. They found that people dedicate more time and energy and derive greater satisfaction and sense of meaning in striving to realize sacred goals than in striving for more self-centred and materialistic oriented goals.

Eliade (1973) further emphasized the sacred as the central aspect of religion dealing with a transcendent reality. Emmons (2005) regards the sacred as "ultimate purpose, ethics, commitment to a higher power, and a seeking of the divine in daily experience" (p. 736). He regards spiritual strivings as strivings for goals oriented toward the sacred. Identifying and committing to spiritual goals, is considered as striving to develop and maintain a relationship with the sacred. He explained spiritual strivings as reflecting a desire for self-transcendence, "an integration of the individual with larger and more complex units" (p.736). In addition, he regards strivings as spiritual if "they reflect concern for an integration of the person with larger and more complex units: with humanity, nature and with the cosmos" (Emmons 2005, p.736). The importance of self-transcendent and sacredness are considered for interpreting the observed value priorities in this thesis in Section 8.2.3.

3.3.2.3   Spirituality and Religion

Maton et al. (2005) found tremendous differences between the nature and the perceived role of religion as a meaning system across individuals and social groups. One of the differences relates to the notion of spirituality. There have been controversies in literature on the role of

spirituality versus religion in the contemporary society. In their meta studies, Sawatzky, Ratner and Chiu (2005) found a range of definitions for spirituality, varying from viewpoints of organized religions, to notions of vague subjective experiences not related to any religion[1]. In their review, no agreed upon definition for spirituality was found. The conflicting role of spirituality versus religion and the importance of its development in refining human nature were found to be reflected in its various definitions and practices reported in the literature.

In a comprehensive review of literature on religion and spirituality, Hill et al. (2000) further found that in modern discourse, the term "spiritual" is often used as a substitute for words such as "fulfilling", "moving", "important", or "worthwhile", with no connection to any religion (p. 64). Berger (2001) reports similar findings. Pargament (1999) further distinguishes on increase in references made to spirituality that are in contrast to those of religion. He notes that religion is often referred to as "the organizational, the ritual, and the ideological" in contrast with the spiritual which is referred to as "the personal, the affective, the experiential, and the thoughtful" (p. 5). Pargament maintains that a standard part of many papers on spirituality is to consider an individual either as spiritual without being religious or as religious without being spiritual. Further, he found an increase in references to the term spirituality as "a search for meaning, for unity, for connectedness, for transcendence, for the highest of human potential" and conversely references to religion as to do with "institution and formalized belief" that is "peripheral" to the "central task" of spirituality (Pargament 1999, p.5).

Berger (2001) also found that many people assert they are not at all "religious" but they have a quest for "spirituality" (p. 448). Marler and Hadaway (2002) analysed five different recent conducted surveys regarding the responses of participants in considering themselves to be "religious" or "spiritual". These studies while taking different approaches in structure and wording, nevertheless, were supportive of the assumptions that "spirituality" and "religiousness" were considered as "mutually exclusive" (Marler and Hadaway 2002, p.290). The hypothesis, results and discussions in regards to the relation of spirituality and religion in this thesis are presented in Sections 4.3.1, 7.3 and 8.2.2.1 respectively.

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[1] In their meta studies (Sawatzky, Ratner et al. 2005), generally spirituality was found to be referred to as: a) a relationship to a transcendent reality "that lies beyond the physical, psychological or social dimensions of life" which was labeled as ''divinity'', ''a higher power'', a ''divine being'', ''ultimate reality'', ''God'' or ''god-being'' (p. 156); b) an association with an existential search for meaning and purpose in which some of the researchers distinguish spirituality from seeking other existential ideologies and practices by its orientation toward the sacred. By sacred they found it was mainly referred to "those aspects of life that are either transcendent in nature or related to a transcendent dimension" (p. 156); c) the notions defined by subjective experiences of individuals that were different from each other; and finally spirituality was referred to the notions by subjective experiences of individuals who considered themselves to be spiritual but not necessarily religious (p. 157).

3.3.3 Self-Regulation and Conformity to Norms and Values

Hill et al. (2000) argue that ideologies, activities, and lifestyles are not spiritual unless they are connected to a sacred notion. The invocation of the term "spirituality" to describe these without a deeper sacred substance are considered to be not spirituality at all, but only a reflection of deep held ideologies or a focused oriented lifestyle towards something that was conceived as important. They regard spirituality as a response to the sacred and postulate that the activation of the sacred in everyday life is regulated only by the functions of religion. McCullough and Willoughby (2009) found that self-regulation is commonly defined as influence to control, guide or adjust behaviour in pursuit of some self-desired end state or goal. They consider self-regulation and self-control as crucial for success in many domains of life.

O'Brien (1992) asserts that for the endurance of civilization, the discovery of and the conformity with universal ethical principles are imperative for human beings (p. 171). However, Rokeach (1973) distinguishes between norms and values in regulating behaviour. Norms are viewed as situation based, and values as trans-situational. While values capture a personal or cultural ideal, norms are captured as an "ought" sense. He suggests that people do not feel pushed when acting in accordance with their own values. But they do when acting under normative pressure.

Schaefer (1995) observed that many valuable attempts at all levels — local, national and internation— have failed in promoting ethical and moral norms and values. Attempts, as declarations by the United Nations, with all the efforts for their promotions and implementations, while admirable in their intent and perspectives, show that it is the own beliefs, not the declarations, signed pledges and legislation that make people adopt certain values motivating their behaviour. Further, he asserts that no treaties and man-made regulations have yet proven to be able to promote holding and activating their proposed values in individual and societal behaviour and practices.

Further, while the normative pressure could derive from some cultural and societal norms, Durkheim (1965 [1912]) regarded religion as central in infusing in its adherents communal values based on genuine heartfelt convictions on human transcendent reality. McCullough and Willoughby (2009) also consider religion as one of the main sources of providing regulations. In their systematic and comprehensive review of empirical evidences, they suggest that self-regulation is controlled by the religious power in people.

Hill et al. (2000) argue that while perceptions of the sacred in the spiritual aspect of life invoke such feelings as respect, reverence and devotion, the invocation of these feeling does not necessarily involve personal commitments in their activations in daily practices. However they claim that this sacred content, in the context of religion, is often defined through institutional mechanisms such as sacred writings, and traditions. In this context, religion helps to connect the

sacred content with some kinds of divine reality and provides teachings that recommend actions for people to take in order to offer appropriate responses to what they perceive as divine reality. Accordingly, Eliade (1961; 1973) identified the notion of sacred in the religious beliefs as one of the fundamental aspects of religion; and related the self-regulatory and liberating power and control over self in individuals to this notion of sacredness. These notions are considered in the predictions made for the *Conformity* value type in Section 4.3.5.

3.3.4 Freedom and Self Direction

The concept of free will and its regulation by conformity to norms has also been a subject of much debate and investigations (Carver and Scheier 1996; 1998). Frankl (1972) considers one of the distinguishing features of man in not being bounded by the dictates of instincts and the capacity to make intelligent choices. He regards this freedom to signify more the importance of the responsibility to gain control over the urges by the exercise of conscious actions, instead of instinctual reactions. Frankl (1972) discribes the difficulty that man is facing today. On the one hand, unlike animals, man cannot rely anymore on his instincts to guide what he must do. But on the other hand, he is no longer guided by traditions and values in what he should do. Losing both sources of guidance, not knowing what he *must* do or what he *should* do, man sometimes get confused to even know what it is that he basically wishes to do. Instead, "he gets to wish to do what other people do (conformity) or he does what other people wish him to do (totalitarianism)" (Frankl 1972, p.85).

On the other hand, Frankl (1962a) regards man as ultimately being self-determining. As such, he makes from himself what he becomes. While man is considered to have the potentialities towards doing good or bad, the one which is actualized is dependent on the decisions made. Therefore, Frankl (1962a) emphasizes the importance of developing ethics, values and principles in order to employ wisdom in interpreting situations. Without proper moral education, the autonomy and directions from the self in exercising freedom and independence are regarded to lead to harm to self, others and creating chaos (Frankl 1992). These views are considered in the predictions made for the *Self-Direction* value type and the *Intelectual Autonomy* cultural orientation in Sections 4.3.6 and 4.4.4 and their discussions in Section 8.5.2.1.1 and 8.5.2.1.3.

3.4   The Evolution of Religion

The core response to the fourth question by Hadden and Heenan (1970) is viewed in the context of the evolution of religion. The evolution of religion refers to the process of progressive development of religions throughout history.

One of the confusing aspects of religions is its diversity (Harrison 2006). Bellah (1995) found that there are equal claims of exclusivity of truth in nearly all traditional world religious

beliefs and practices. Schaefer (1995) relates these claims of exclusivity, finality and uniqueness made by most religions to have inflicted human beings with much isolation, mutual damnation and appalling sufferings. Geoffroy (2004) further explained that the higher the rigidity and the perception of the absolute authority in a religious community, the lesser is the perception of the links between their religion and other religious groups. He considered the extremity in this position to lead to a situation where a religious community could not consider it possible to perceive any link between their own religion and others. This extremity of view leads to the presence of the dichotomy of "us and them" and classification of those who are "right" vs. those who are "wrong".

Wach (1947) considered "the discovery of a new inner unity of all genuine religion" (p. 166), as one of the most important achievements of modern scholarship. The relative truth of religion in the context of time and social conditions has also been addressed by Eliade and Durkheim. Eliade (1964) stated that the history of religion primarily reveals that all religious phenomena are conditioned. It was further asserted that "Every religious experience is expressed and transmitted in a particular historical context" (p. 6). He considers understanding a religious phenomenon to be within the context of its history, that is, within its cultural and socioeconomic contexts.

The concept of relativity of religious teachings and its evolution is also reflected by Durkheim (1974 [1911]) who viewed the evolutions of religion throughout history in having great influence on people's fundamental perspectives in life and their values in motivating their policies, practices and social responsibilities, pertinent to the requirements of their era. In every society and in various degrees of complexity, these rules and regulations were found to have been constantly created, contested, revised and evolved in order to promote the exercise of social responsibility and maintain justice, order and cohesion in a society.

Wunn (2003) also analysed the relation of religions with each other throughout history and considered their evolution as the adaptive changes in religions. He related the development in religions with that of human's biological and social evolution. In this context, the term evolution in the study of religion also refers to a process of progressive development. Frankl (1966) has also conveyed similar views. These perspectives are considered in promoting values such as understanding and harmony between religious groups. These are also found to be in correspondence with one of the fundamental principles in the Bahá'i Writings, "the oneness of religion", and its progressive evolution. The Bahá'i perspective in relation to the inherent notion of evolution in religions in response to the fundamental changes in social and cultural environments is further discussed in Section 4.2.5.

3.5   Religiosity Measures

The emphasis on the role of religion in society and empirical investigation in its relation with values have led to enormous debates on religiosity, values and their measurements in socio-psychology and the psychology of religion (Hood, Spilka, Hunsberger and Gorsuch 1996). Social scientists for so long have regarded religion as a significant variable in predicting individual differences and considered the relation of religiosity and values as an inherently empirical issue (Hill and Hood 1999). In an assessment of the empirical studies in the sociology of religion, Hadden and Heenan (1970) found promising advances in understanding some important aspects of religion, and their roles in motivating certain values.

Religiosity has been looked at from various multidimensional perspectives (Wach 1944; Allport 1950; Hood, Spilka et al. 1996; McGuire 2002 ; Tiliopoulos, Bikker, Coxon and Hawkin 2007). These dimensions have led to an explosion of works in the psychology of religion (Emmons 2001) and a variety of approaches in using multidimensional scales to measure religiosity (Hill and Hood 1999). These approaches have often been criticised on both conceptual and psychometric grounds (Hadden and Heenan 1970; Kirkpatrick and Hood 1990; Pargament and Park 1995; Maltby and Lewis 1996; Hill and Hood 1999). For example Alston (1975) used three measures of religiosity and defined them as "subjective (self-perceived strength of religious affiliation), behavioural (church attendance), and quasi institutional (extent of respect given to religious leaders)" (p. 165). Some studies used religious commitment by self-reported frequency of church attendance (Fontaine, Luyten et al. 2000; Duriez, Fontaine et al. 2001).

In an assessment of the empirical studies in the sociology of religion, Hadden and Heenan (1970) found the approaches taken in the scientific understanding of the nature and structure of values and religiosity to be very crude. Further, Hill and Hood (1999) two of the most prominent researchers in the contemporary psychology of religion, in their comprehensive presentation of the religiosity measures in sociology provided detailed information on over one hundred standardized measures of religiousness from more than fifty contributors. They generally inferred that where the content of a measure may be valid for one religious group it may not be as valid for another group. For instance, most of these measures were based on the concepts of religion and spirituality in Christianity which may not be applicable in the same way with other religions.

The analyses of Hill and Hood (1999) continued to be applicable to subsequent studies as well. For example, Tiliopoulos et al. (2007) argued the risk of the scales used in religious groups other than Christians seem to be "meaningless and potentially insulting" (p. 1615). Further, Maltby and Day (1998) and Reitsma, Scheepers and Janssen (2007) argued that most of the measurements are applicable only to religious people that do not provide inclusion of the non religious ones. Furthermore, Kaldestad and Stifoss-Hanssen (1993) consider that often the measurements lack in capturing the culturally specific dimension of religions. Similarly, Paden

(2001), in exploring cross-cultural comparatives of religions, criticized the use of the religious categories, which he regarded as impositions and misrepresenting and distorting their contextual significance.

On the other hand, in a study by Schwartz and Huismans (1995), religiosity was defined as '*the degree of commitment to religion*' (pp. 88–89) and was measured by a single item of self-rating of subjective religiosity. This single item, is the main religiosity measure employed in this thesis. The justifications and methods for the use of this measure and the other two religiosity measures employed in this thesis, namely, 'frequency of praying' and 'attendance to religious services/gatherings', are presented in Section 5.2.1.10.

3.6   Current Findings on Values and Religiosity

The important role of religious values in today's societal functions was derived from the findings in the works of many scholars of different fields that have related a loss of values to a decline in religiosity (Fontaine, Luyten et al. 2000; Fontaine, Duriez et al. 2005). Particularly, Duriez et al. (2001) found this relation with the Western culture. Accordingly, the relationship between values and religion has been a subject of discussion and investigation in philosophy, theology, sociology and psychology. Following presents some of these discussions and findings to provide a further background to inform the hypotheses in this research.

The link of values with beliefs has been identified by Rokeach (1973) who defined values as " enduring beliefs that a specific mode of conduct is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p. 5). Maio et al. (2003) regarded religious beliefs as ideologies and theoretical constructions that include attitudes and values. Rokeach (1969b; a; 1970a; 1973) considered the relations of religion with values as being intertwined. Values and value systems were considered to be transmitted by different social institutions and religion was identified as being one such institution.

Rokeach (1973) further regarded religious belief as being very prescriptive in nature in determining right from wrong, good from bad, and moral from immoral. Lau (1989) considered this prescriptive nature as the most distinctive property of the religious beliefs. Accordingly, researchers such as Rokeach (1973) by considering the role of religion in promoting the importance of specific values and discouraging the importance of others, assumed considerable relations between values and religiosity. These assumptions have led to examination of the relations between values and religiosity in a number of empirical studies, across various cultural and religious groups (Rokeach 1969b; a; 1970a; Schwartz and Huismans 1995; Roccas and Schwartz 1997; Fontaine, Luyten et al. 2000; Duriez, Fontaine et al. 2001). These have also led to a number of dimensions identified to measure religious orientations, discussed in Section 5.2.1.10.

Except in a limited study by Feather et.al (1992) no other studies have included data from members of the Bahá'i community.

While, earlier empirical studies showed some important connection between values and religion (Neal 1965; Rodd 1968) most noticeably, researchers such as Rokeach (1969b) and Schwartz and Huismans (1995) have investigated and found strong relations between religiosity and values by using different value theories and models. The main empirical studies in investigating these links began with the works of (Rokeach 1969b; a; 1970a). By using the value theories and model of instrumental (modes of conduct) versus terminal (end states of existence) values (RVS), Rokeach (1969b; a) asked his participants from a national sample of adults, to rank the values in his value survey as guiding principles in their lives. The average ranked order of each value item was compared by the religious and non-religious participants. It was reported that the religious, the less religious, and the non-religious hold distinguishably different value systems. For example, religious participants were found to rank the values of salvation, obedience, family security, forgiveness and obedience higher and values of independence, intellectual and logical lower than non-religious ones. There was also other empirical research on religiosity and values that employed RVS and used ranking scale for comparing values.

The clear extensive differences reported between religious and non-religious individuals, led researchers such as Lau (1989) to find the subject worthy of more serious attention to be investigated in both psychological and sociological domains. In his research by using RVS for comparing the values of two religious groups with one non-religious group, it was found that religious people showed lower preference on the personal and extrinsic kind of values (e.g.. a comfortable life, pleasure) but higher on the more intrinsic kind (i.e., mature love. salvation). The two religious groups did not differ substantially on social values (eg., a world of peace, equality).

Significant differences were also found in eleven instrumental values: ambitious, broadminded, capable, and cheerful, forgiving, honest, imaginative, independent, and loving, obedient and having self-control. The religious groups showed lower preference for the competency values (eg., being ambitious, capable) but greater preference for the moral values (e.g.. being forgiving, honest).the three groups differed markedly on thirteen of the terminal values: a comfortable life, an exciting life, family security, freedom, happiness, mature love, national security, pleasure, salvation, self-respect, social recognition, true friendship and wisdom.

The analyses also showed that there were substantial differences between the religious groups and non-believers. The religious groups were found to show greater preference for moral and relational values, and much less for personal-extrinsic, competency and egoistic values. whithin the religious groups, participants with high and low in religiousness were found to differ extensively in their value system of priorities (Lau 1989).

Spates (1983) found two important limitations in most of the works on values in general and their relations with religion in particular. Firstly, the systematic comparisons of studies was

considered to be difficult due to the inadequate nature and the irregular construction of the methods employed. As such, these studies were found to have limited usefulness to the sociology of values as a field of research. They were considered to mainly produce descriptive data without adequate comparative data or sound theoretically relevant efforts.

While Rokeach (1969a) and other researchers using his instrument have shown a close relationship between religiosity and values. Schwartz and Huismans (1995) however, found that the relation between religious teachings and values may not be as straightforward as it might seem. There were some shortcomings identified by the researchers for investigating the relations between religiosity and values using the RVS approach (Schwartz and Huismans 1995; Fontaine, Duriez et al. 2005; Roccas 2005). One of the main shortcomings related to these studies was treating values as independent entities, without any structure to help further understand the relationships between them. Studies using the RVS instrument, while mainly reporting the importance of many single values, were not considered to be equipped to provide a broader organization of values to lead to rich conclusions. Therefore these studies resulted in complex findings that lacked a coherent theory or structure that would help in integrating them. Schwartz and Huismans (1995) further found some contradictions with the associations of religiosity with single values in these studies.

A solution to these problems was found to be addressed by the theory of the circular structure of values (SVS) and their relationships proposed by Schwartz (1992; 1994a). SVS presented an important improvement to the RVS instrument and model. It helped to organize universally recognized values across different cultures and religious groups into a limited set of value types and provided the tool to understand and interpret the value implications of religiosity. The most important aspect of the SVS structure was found to be its distinctions among values in the type of motivational goals they express.

3.6.1 Studies of Religiosity and Values Using SVS

Schwartz and Huismans (1995) were the first to study the link between religiosity and values using SVS, by using a single item of subjective self-rating in measuring religiosity, as explained in Section 5.2.1.10. In their empirical study, Schwartz and Huismans (1995) based their analyses and examinations of the relations between value priorities and religiosity, on psychological, sociological, and theological perspectives of religions. In sociological analysis, it was proposed that religion provides a sacred basis for the prevailing norms and social structure. Hence it discourages its questioning and innovation and supports and encourages the acceptance of the social order. In psychological analyses of personal needs, religion was considered to fulfill the human need for certainty by creating a psychologically safe environment and reducing uncertainty. Religion was considered to also offer a moral structure and a global worldview which

clearly would guide and reduce the complexity of human life. In their theological analysis, Schwartz and Huismans argued that the primary aim of religion is to emphasize feelings of humility, awe/respect, to control materialist oriented behaviour, to oppose pursuing happiness through material means and to promote behaviour based on transcendent tendencies. Based on these perspectives, an integrated set of hypotheses was generated of the relation of religiosity to the importance that individuals attribute to the ten basic types of human values (Schwartz and Huismans 1995). Similarly, some spiritual, sociological, and theological perspectives presented in Section 4.2 are used to derive the integrated hypotheses of these relations in this thesis in Section 4.4.2.

Schwartz and Huismans (1995) initially proposed specific hypotheses for every value and then presented their integrated hypotheses corresponding with the integrative framework of Schwartz's theory of values structure (SVS).These hypotheses were tested by using data from across four different religious groups from Spanish Roman Catholics, Dutch Calvinist Protestants, Greek Orthodox, and Israeli Jews. The result of their investigation in large samples from five countries, confirmed almost all of their hypotheses.

In all the groups correlations of religiosity with giving priority to values were found to be positive with *Tradition*, *Conformity*, *Security* and *Benevolence* toward close others and negative with *Stimulation*, *Self-Direction*, *Universalism*, *Power*, *Hedonism* and *Achievement*. The same pattern of integrated relationships was found between religiosity and values in four different religious groups, regardless of the specific religion to which the adherents belonged. The pattern of correlations was further found to be strong across subsamples divided by age, gender and education. They further found religious individuals attribute relatively high importance to values that express motivation to avoid uncertainty and change and relatively low importance to values that express motivations to follow one's independent thought and action (Schwartz and Huismans 1995). The results of the relations of religiosity with value types in this thesis are reported in Section 7.3.

Roccas and Schwartz (1997) conducted another study to examine possible effects of social context on the relationship between religiosity and value priorities, by holding religion as a constant, in six Roman Catholic countries with varying church-state relations. Their result was similar to the other study. By comparison, they found most negative relations for *Hedonism* values and near zero for *Power* and *Achievement* values. Similar correlations of subjective religiosity were also found giving priority to values in a study among Israeli Jewish students. They found correlations as most positive to *Tradition* values (.59), positive to *Benevolence* (.22) and *Conformity* values (.18), negative to *Stimulation* (−.33), *Self-Direction* (−.24), and *Universalism* (−.22) values, and most negative to *Hedonism* values (−.44).

The usefulness of employing Schwartz's theory of the content and structure of values and its integrative framework in the examination of the associations of values and religiosity, have led

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to many more studies using the SVS model on the investigation of these relations. Most of these studies were reported in the analyses by Saroglou et al. (2004). Saroglou et al. did a meta-analytical review of the relationship between religiosity and values in 21 independent samples, from 15 different countries (total N of participants=8551) all conducted in 1990s using Schwartz's value structure.

The main intention for their study was the meta-analytical review of all these studies to find a general pattern of value priorities and religiosity and the importance of the mean effects for each value. These studies were carried out mainly in countries other than those reported by Schwartz and Huismans (1995). The reviewed studies were from different denominations, religions and countries in exploring cross-religious/cultural differences. Their meta-analysis across all 21 samples studied, overall showed similar patterns of the relationships to the ones reported by Schwartz and Huismans (1995). Saroglou et al. (2004) further showed that religiosity generally was related positively and in few cases near zero to *Benevolence* and the association between religiosity and *Universalism* was found mainly to be negative. Similarly, Roccas (2005), in a review of past research found strong consistent pattern of correlations between religiosity and values across monotheistic religions.

However, Roccas and Schwartz (1997) and Roccas (2005) found that levels of importance attributed to values varied in different religious groups. Also, Schwartz and Huismans (1995), and Roccas and Schwartz (1997) observed different strengths of correlations between religiosity and value types in all groups. They suggested that these variations could be explained by the possibility of the influence of some differences in contextual variables such as theological and social factors. These aspects are used to interpret the variations found in the results in this thesis in Section 8.5.

In examining the roles of some demographics, a number of differences were found with the relationships of religiosity and value priorities between genders. For example in studies by (Rokeach 1973; Feather 1984; Bond 1988; Beutel and Marini 1995; Di Dio, Sargaovi and Aube 1996) generally men were found to give more priority to those kinds of values expressing *Self-Direction*, *Power*, *Hedonism*, *Achievement*, and *Stimulation* types. By comparison, women were found to give more priority to those kinds of values that express *Tradition*, *Conformity*, and *Benevolence* types. Both men and women were found to give almost equal weight to those kinds of values expressing *Security* and *Universalism* types. The result of the examination of the roles of some demographics in value priorities in this thesis is reported and discussed in Section 7.4.1.

Further, Schwartz and Huismans (1995) discussed that the possibility could not be excluded that people with specific value priorities would seek out religion in general or a specific religion in particular, in order to provide mechanisms that may positively or negatively reinforce their own values. Also they suggested a bi-directional influence with individuals' religiosity and their values. For example, they argued that values of "openness to change" and "self-expression"

could persuade people to become less religious. The possibility of these enforcements in this thesis is discussed in Section 8.3.1. Except for one, none of the studies of values have included data from the members of the Bahá'i Community..

3.6.2   An Earlier Study of Bahá'i Values

The only comparative study that used data from Bahá'i participants was conducted by Feather et al. (1992). Their result indicated strong effects of Bahá'i religious affiliation on the value preferences of the subjects. They showed statistically significant effects between the Bahá'i groups (N = 66 Iranian, and 59 Australian) and unselected Australians (N = 66). However the sample included selective subjects limiting its scope.

Another limitation of this study is the measurement of the values. The version of value structure used in this study, was based on an earlier content and structure of values by Schwartz and Bilsky (1987; 1990). At that time the structure was proposed as a tentative theory of the universal content and structure of human values. The theory and structure are later revised by Schwartz (1992) with many modifications and extensions leading to their new values instrument.

To understand the findings by Feather et al. (1992), the value types different from the current structure are, *Maturity*, *Restrictive Conformity'*, and *Spirituality*. The value items defining each value type were as follows (the items different from current theorized contents are shown in *italic*):

- *Hedonism* (pleasure, enjoying life)
- *Achievement* (ambitious, influential, capable, intelligent, successful);
- *Power* (social power, wealth, social recognition, authority, preserving my public image);
- *Self-Direction* (freedom, creativity, independent, curious);
- *Stimulation* (an exciting life, a varied life, daring);
- *Maturity* (mature love, unity with nature, wisdom, a world of beauty, broadminded);
- *Benevolence* (equality, meaning in life, *a world at peace*, true friendship, *social justice*, *protecting the environment*, honest, helpful, forgiving);
- *Security* (social order, national security, reciprocation of favors, family security, *moderate*, healthy);
- *Restrictive Conformity* (politeness, self-discipline, honoring of parents and elders, obedient, *clean*);
- *Tradition* (respect for tradition, humble, accepting my portion in life, devout);
- Spirituality (inner harmony, spiritual life).

Feather et al. (1992) showed that in comparison with the unselected Australians, both Baha'i groups provided higher scores for values in the *Restrictive Conformity*, *Tradition,* and *Spirituality* domains and lower scores for values in the *Hedonism, Self-Direction,* and *Stimulation*

domains. The three most important values held by the Bahá'i groups were *Spirituality, Benevolence*, and *Restrictive Conformity*; and the three least important value domains were *Power, Stimulation,* and *Hedonism*. Also the correlations indicated that the two Baha'i groups were much more similar to each other than the unselected Australian group was to either of those groups. They overall reported the strong effects of religious affiliation on value preferences. because this study did not report any correlation of religiosity and values it was not included in the meta analysis of studies of these relations by Saroglou et al. (2004).

The differences of the relations of values and religiosity found by Saroglou et al. (2004) with those in this thesis are reported in Section 7.3 and further discussed in Section 8.3.

3.7   Summary

In this Chapter, literature was presented in regards to human nature, spirituality, religion, and their interplay in guiding and activating values. The relation of religiosity to values and the instruments used for their study was presented. Some definitions, roles, and historical contributions of religion and its current view in today's global society were discussed. Also, the positive and negative influences of religion as a meaning system for individual and societal practices were presented. These have further served this thesis as a background foundation in motivating and informing its research questions.

In the next Chapter the formulation of the hypotheses informed by a review of some of the Bahá'i teachings and practices are presented. These include a brief introduction to the Bahá'i Faith.

Chapter 4.   Informing Hypotheses

In this Chapter Bahá'i perspectives on religion, spirituality, human nature and their anticipated ties to values based on Bahá'i teachings and principles are discussed. These perspectives are used to inform the predictions for the system of value priorities and the cultural values orientation of the Bahá'is, and the relation of these value priorities to their religiosity. Following Section presents a brief introduction to the history, beliefs and practices of the Bahá'is.

4.1   The Bahá'i Faith

The Bahá'i Faith is a relatively recent monotheistic world religion (Momen 1996). The history of the Bahá'i Faith goes back to the mid nineteenth century. It was founded in 1863 by the prophet founder Bahá'u'lláh (1817-1892). In a similar nature to claims by the prophets of other traditional world religions, Baha'u'llah (1990 [1817-1892]) in His[1] own words, declared that: "By the righteousness of God, my Well-Beloved! I have never aspired after worldly leadership. My sole purpose hath been to hand down unto men that which I was bidden to deliver by God" (p. 108). He took the title Bahá'u'lláh (literally the Glory of God) when He received His revelation. Bahá'u'lláh was from a noble Persian family and a follower of an earlier prophet, known as the Bab (1819-1850), who was executed in 1850. Bahá'u'lláh was also the subject of enormous persecution and sequences of exiles from one country to another and finally to the prison city of Akka in the Ottoman Empire which currently is part of Israel (Momen 1996).

4.1.1   Bahá'i Writings

Bahá'u'lláh revealed His spiritual and social teachings in more than one hundred volumes of books. The Writings of Bahá'u'lláh together with their authorized interpretations and clarifications by *Abdu'l-Bahá* [2], *Shoghi Effendi*[3], and the *Universal House of Justice*[4] are generally referred to as the *Bahá'i Writings* and are regarded as authentic sources of sacred guidance for Bahá'is (BIC 2008a). The statements from the Bahá'i International Community (BIC) are also regarded as being accurate representations of the Bahá'i views and teachings (BIC 2008b).

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[1] In alignment with the Bahá'í Writings, we refer to any references to God and His Messengers with Capital letter. E.g. 'He', 'His', 'Writings', 'Scripture' etc…

[2] *Abdu'l-Bahá,* tr. 'Servant of the Glory' (1844-1921). He was appointed as the Centre of the Covenant of the Bahá'i Faith by Bahá'u'lláh (1988 [1892]).

[3] *Shoghi Effendi* (1897-1957)— The sole appointed Guardian of the Bahá'i Faith by Abdu'l-Bahá (1990 [1921])

[4] The *Universal House of Justice* began in 1963, is elected every five years. It is the supreme Bahá'i institution and the world governing body of the Bahá'i Faith. The democratic formation, role and responsibilities of the *Universal House of Justice* are prescribed by the Founder of the Faith Himself (Bahá'u'lláh 1992 [1873], p. 3). Any ambiguity in interpretations of the Bahá'i sacred Writings or a lack of particular instructions are considered to be resolved only through this supreme Bahá'i institution.

4.1.2 Central Principles

Bahá'u'lláh laid out His global vision for the oneness of humankind. He also provided spiritual and social teachings towards its achievement[1] [2]. As part of its emphasis in establishing unity, the Bahá'i Faith claims that its cohesive spiritual power is demonstrated in its ability to resist the impulse of division, schism or factions that have accompanied all religions in the past (Huddleston 1980).

The central themes of the Bahá'i Faith could be summarized in three concepts of oneness: the oneness of God, the oneness of His religions, and the oneness of humanity. It affirms that while referred to by different names, there is a common transcendent source from which the religions of the world originate and receive their inspiration. In this regard, religion is regarded as one single entity that has been evolved throughout ages to address the needs of human civilizations in each particular time and place in which they appear3 (discussed further in Section 4.2.5.2). The oneness of humanity is based on its definition of the reality of human nature as being essentially spiritual, as discussed in Section 4.2.1.2.

A summary of some of the principles in the teaching of Bahá'u'lláh regarded by Abdu'l-Bahá (1976 [1912]) in addressing the requirement of this age are as follows:

- The oneness of the world of humanity.

- The independent investigation of truth; that no man should blindly follow his ancestors and forefathers…each must see with his own eyes, hear with his own ears and investigate the truth himself in order that he may follow the truth instead of blind acquiescence and imitation of ancestral beliefs.

- The foundation of all religions is one; Religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world.

- Religion must be in harmony with science and reason. It is superstition if it does not conform to science and not reconcilable with reason.

- Equality of the rights of men and women.

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[1]Shoghi Effendi (1938) described this visionary model of a global world as: "The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the coming of age of the entire human race." (p. 163).

[2] Baha'u'llah (1990 [1817-1892]) further declared the object of his revelation as "none other than the betterment of the world and the tranquillity of its peoples" (p. 286).

[3] The importance of unity as the foundation of all religions was proclaimed by Baha'u'llah (1990 [1817-1892]) by stating that: "The fundamental purpose animating the Faith of God and His Religion is to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men. Suffer it not to become a source of dissension and discord, of hate and enmity." (p. 215).

- Abandoning of religious, racial, patriotic and political prejudices, which destroy the foundations of human society.

- Universal peace.

- The spiritual solution to the economic problems by readjustment of the economic standards of mankind.

- Compulsory education for all members of society.

- Creation or adoption of a universal auxiliary language.

- The elimination of extremes of poverty and wealth.

- A supreme international tribunal, representative of all governments and peoples. All questions both national and international must be referred thereto, and all must carry out the decrees of this Tribunal. Should any government or people disobey, let the whole world arise against that government or people. (Abdu'l-Bahá 1976 [1912], pp. 245–246)

Bahá'u'lláh (1988 [1873-1892]) addressed the kings, emperors and religious leaders of his time to eliminate all kinds of prejudices and to bring peace, justice, unity in diversity and welfare for their people[1]. He urged governments for their efforts towards disarmament, to join together into a commonwealth of nations, and to act collectively towards banning war and establishing a lasting peace. He proclaimed that His teachings address the current needs for the spiritual and social life of the individual and community. These teachings are claimed to provide the principles towards establishing a peaceful and orderly global society, by promoting unity in diversity, and by identifying the spiritual interconnectedness and interdependency of all creation,[2] [3] (discussed further in Section 4.2).

4.1.3   Bahá'i Membership

A Bahá'i is considered to be any individual who based on his or her personal investigations and convictions, believes in Bahá'u'lláh as the Divine Messenger for this age and tries to follow His Teachings. This includes the children born in the Bahá'i family who from the age of fifteen are responsible to choose their spiritual path based on their own independent

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[1] These included to the Pope Pius IX, Emperor Napoleon III of France, Czar Alexander II of Russia, King Wilhelm I of Prussia, Queen Victoria of England, Emperor Franz Joseph of the Habsburg Dynasty, Sultan Abd-ul-Aziz of the Ottoman Empire, Nasser-al-Din Shah of the Persian Empire and to the President of the United States. In these letters Bahá'u'lláh established the ideal of universal peace, invoking the powerful rulers to observe this ideal, and prophesying the utter ruin of those who continued injustice toward their subjects.

[2] Bahá'u'lláh (1988 [1873-1892]) emphasized that: "The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established" (p. 286).

[3] Bahá'u'lláh (1988 [1873-1892]) further exhorted that "Let your vision be world-embracing, rather than confined to your own self." (p. 87). He further stressed that "It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations and just governments".

investigations and convictions. The word Bahá'i means the follower of Bahá or Glory. There are minimum rituals and no form of clergy in this Faith, so the responsibility for one's spiritual growth is rested entirely on one's own volition and striving. Some religious actions include independent investigation of truth in all matters, prayer, participation in consultation on activities and community affairs and practical acts of selfless service to others. (Momen 1996)

4.1.4   Pro-Social Activities

Mooten (2007) discussed the roles and involvements of the Bahá'i Faith in international organizations. She found that these involvements began as early as 1926 with the establishment of the League of Nations headquarters in Geneva. Bahá'i Faith has continued its involvement with international organizations as an active member of the United Nations (UN) ever since its establishment in 1948, by being registered as a Non-Governmental Organization (NGO) in the form of the Bahá'i International Community (BIC). BIC representing the Bahá'i worldwide Community, has attained a consultative status in international organizations such as: ECOSOC[1], UNICEF[2], and UNIFEM[3], has working relations with the WHO[4], and has worked closely with UNEP[5], UNHCR[6], UNESCO[7], and UNDP[8]. As part of its activities in promoting unity within the diversity in religions, since the inception of the World Parliament of Religions in 1893, representatives of the Bahá'i community, are participating and have been represented along with the other world religious groups in those congresses.

Bahá'i activities and projects are often involved with the processes to advance world peace, particularly in the areas to promote equality of men and women, moral education of children, human rights, environment and sustainable social and economic development. They are active from local through the international level, working with neighbourhoods, communities, governments, national and international NGO and the UN. The focus of many of the activities is considered as not on just delivery of services but rather on development of the inherent capacities of people. The bases for these efforts is considered to be the recognition that every culture and society represents a distinct heritage that is required to be permitted to come to their fruitions in a global society (BIC 1985; Atkinson, Fisher, Richard and Scheffer 1986; BIC 1994; 1996; 2009; 2010).

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[1] Acronym used for 'Economic and Social Council'.
[2] Acronym used for 'United Nations Children's Fund'.
[3] Acronym used for 'United Nations Development Fund for Women'.
[4] Acronym used for 'World Health Organization'.
[5] Acronym used for 'United Nations Environment Program'.
[6] Acronym used for 'United Nations Office of the High Commissioner for Refugees'.
[7] Acronym used for 'United Nations Educational, Scientific, and Cultural Organization'.
[8] Acronym used for 'United Nations Development Program'.

4.1.5   Recognition as a World Religion

Tishken (2000) discusses the importance to include religions like Bahá'i in studies of religions. In examinations of its recognitions as a world religion, Schaefer (1988) thoroughly studied data taken mainly from the sociology of religion. Based on the criteria established by scholars, he validated his thesis by finding that the Bahá'i Faith meets those standards for being identified as a world independent religion. Further, in some books on world religions, the Bahá'i Faith is distinguished as a world religion (Wach 1944; Bradshaw 1979; Hinnells 1984; Hopfe 1987; Nigosian 1994). Also, Eliade, one of the most prominent researchers in the study of religion in the 20th century, was convinced that the Bahá'i Faith is a "World Religion" (Eliade and Couliano 1991, p. 264). Moreover, in a survey of the growth, expansion and development of the Bahá'i Faith from 1955 to 1987, Smith and Momen (1989) conclude that it "has become a world-wide religious movement" with "an enormous diversity of followers in terms of religious and ethnic backgrounds (p. 83). MacEoin (1986) considered it as "Third-World religion"; and amongst new religious movements found it to be "almost certainly the largest and fastest growing" one (p. 1).

4.1.6   The Geographical Distribution

The Bahá'i world community include a cross section of humanity, coming from virtually every nation, ethnic group, culture, profession, age groups, and social or economic class as well as many ideological, religious, nonreligious and philosophical backgrounds. BIC (2010a) stated that the Bahá'i community: "represent 2,112 ethnic and tribal groups and live in over 116,000 localities in 188 independent countries and 45 dependent territories or overseas departments." Table 3 shows worldwide distribution of the adherents of the Bahá'i Faith in six continental areas by mid-2007.

According to Daume (1992) the Bahá'i Faith has established significant communities in more countries and territories than any other religion except for Christianity. The statistical analysis of the geographical distribution of the world's religions by (Barrett 1993), further confirmed this by reporting that in mid-1992, the Bahá'i Faith had "a significant following" in 220 countries (p. 270). In contrast the followers of other new-religions of the 20th century including Asian religions and new religious movements were found to be spread in twenty-seven countries (Fazel 1994). This was taken as significant by Smith (1987) who argued that the expansion of the Bahá'i Faith into the Third World is one of the most important aspects of the religion's development, "vastly changing the social composition of its adherents and realistically establishing its claims to be a world religion" (p. 190).

Table 3. Worldwide Adherents of Bahá'i Religions by Six Continental Areas. Source: adapted from (Turner 2007, Table 1)

Africa	Asia	Europe	Latin America	Northern America	Oceania	World	World %	Number of Countries
2,135,000	3,677,000	139,000	891,000	718,000	137,000	7,697,000	0.1	219

Wach (1944) distinguished a three-phase model of the development in religions by examining the historical progress of the great religions as: "circle," "brotherhood," and "ecclesiastical body" (pp.130–145). The spread of the Bahá'i faith in many countries of the world has been distinguished to follow this three-phase model. For example, Warburg (1991) used this model in examining the process of spreading the Bahá'i Faith in Denmark and demonstrated the value of the model to study the progress of an existing religion into a new country.

BIC (1994) attributed this demonstration of a global presence and its diversity, to the capacity of the spiritual teachings in uniting people from all diverse backgrounds and an emphasis for the essentiality of regarding humanity as one race and as a single people. However they stressed that this unity does not imply the promotion of homogeneity but encouraging a unity within diversity[1].

4.1.7 Empirical Studies

It needs to be noted that while many sociologists tend to see religion as an integral part of society that is determined by its social context and reject any divine aspiration or supernatural explanations for the origins of religions (Kunin 2003), the core tenet of Bahá'i religion is believed to be based on the Divinity of its source. There have been a range of studies investigating various aspects of the Bahá'i Faith. Collins (1990), the bibliographer of Bahá'i literature in English, provides a list of 2,819 items from the works up to 1986. Associations for Bahá'i studies are also established in a number of countries, a number of Bahá'i academic journals exist and a good number of dissertations on Bahá'i topics has been produced with the objective of studying and

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[1] BIC (1995a) consider each individual as a trust of the whole world. They view the "principle of collective trusteeship" to require the protection of the cultural conditions that are "essential" to the identity of each member of society. The importance of this protection is due to "the immense wealth of cultural diversity achieved over thousands of years". This cultural diversity is considered as "vital to the social and economic development of a human race experiencing its collective coming-of-age". They further consider the cultural diversity in representing "a heritage that must be permitted to bear its fruit in a global civilization"; and to be "enabled to interact with one another in ever-changing patterns of civilization, free of manipulation for partisan political ends" (p. 2). BIC (1988) further stressed that the only way to achieve respect for different cultures would be by perceiving that the "underlying our cultural variations" is "our essential unity as one human race".

examining its historical, philosophical, social, legal and political aspects. Smith (1979; 1982) also provided the bibliography of some Master and Doctoral dissertations on Bahá'i subjects. However there is only one limited study on the values of this community (Feather, Volkmer et al. 1992) (see Section 3.6).

4.2   Developing Hypotheses

Schwartz and Huismans (1995) based their general analysis and the formation of hypotheses regarding the relations of values to religiosity on theological, sociological and psychological perspectives of religion. Presented in Section 2.2.3, Kluckhohn and Strodtbeck (1961) also derived five questions in addressing the common issues that are faced by all human societies. The responses to the questions are considered as underlying belief systems in the cultural orientations of groups and societies. Accordingly, the responses to these questions based on theological and social Bahá'i beliefs and practices presented in the following Sections are regarded as fundamental in understanding and predicting the motivation and priorities of individual and cultural value orientations in this thesis and their relations to religiosity.

The exploration of some of the Bahá'i Writings has suggested that these questions are often addressed not in isolation, but are integrated and interrelated with various other subjects. However, with the extensiveness of the literature available in expounding Bahá'i doctrines, teachings and principles, an attempt to grasp a full understanding in order to provide an adequate and all inclusive summary was found to be an impossible task. Accordingly, in informing and justifying the hypotheses regarding the system of Bahá'i value priorities and the orientation of its cultural values, some review of the Bahá'i Writings on its theological and sociological views are presented. In addition, to show the explicitness expressed in the Bahá'i Writings for desirable motivations and behaviours in guiding value priorities some direct quotes are presented in the footnotes. The importance for this explicitness in guiding value priorities are discussed in 8.2.3.1. In providing contrasts and comparisons, some literature reviews from the works of other researchers and authors have also been included in Sections 4.3 and 4.4 .

This literature together with the theories and structure of Schwartz's models of universal human values (SVS) and cultural values orientations (SCVS) is employed in the formulation of the hypotheses in this thesis. Employing Schwartz's structures includes the consideration of the value items in defining each value type and cultural dimension and their dynamic interactions in the conflicts and the congruencies that they represent.

Kluckhohn and Strodtbeck (1961), suggested the response to "What is human nature?" provides the first dimension in understanding the presentation of the cultural values. They provided three possible responses in presenting this dimension, 'people are inherently evil',

'People are inherently neutral' or 'People are inherently good'. The bases for these responses were considered to be the beliefs on human nature as 'evil', 'mixed' or 'good' respectively.

4.2.1　What Is Human Nature?

Most religious traditions provide some descriptions on human's reality as a source of meaning-making in life. These descriptions were found by Wong (1998b) to be addressing some essential questions in relation to human nature. Wong identified these questions as: "Why are we here? Where did we come from? Who am I? Why me? What will happen to me after death? What is the ultimate purpose of this world?" (p. 368). In this Section the responses to these questions are addressed by the review of the Bahá'i Writings in regards to the nature of human reality. These responses are considered as fundamental in motivating the formation, activation and internalization of some value priorities over others.

The Bahá'i Writings regard two main dimensions in the reality of human nature: spiritual and the physical or material. From spiritual perspective, the Bahá'i Writings regard man[1] as being created noble[2], engraved with divine qualities[3] [4], and out of the Love of the Creator[5]. The spiritual dimension in man is regarded as a mine enriched with inestimable gems[6], as the supreme Talisman[7], and the steel that its essence is hidden[8]. Within the spiritual dimension in man a third reality, rational or intellectual, is further distinguished (Abdu'l-Bahá 1968 [1921]). Thus, with regard to question "Who am I?" (Wong 1998b), the response derived from the Bahá'i writings is considered to be as 'a noble being with enormous potentialities'. However, the Writings stress that only through proper education the innate treasures, essence and qualities in man are revealed[9] [10] [11]. The essential purpose of the teachings of religions is considered to reveal these

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[1] References to 'man', 'he', 'his', etc in the Bahá'i Writings are not gender specific and being referred to both genders equally.
[2] (Bahá'u'lláh 2003 [1858], Sec:2, no:22)
[3] (Bahá'u'lláh 2003 [1858], Sec:2, no:3)
[4] Baha'u'llah (1990 [1817-1892]) states that "Upon the inmost reality of each and every created thing He hath shed the light of one of His names, and made it a recipient of the glory of one of His attributes. Upon the reality of man, however, He hath focused the radiance of all of His names and attributes, and made it a mirror of His own Self. Alone of all created things man hath been singled out for so great a favor, so enduring a bounty." (p. 65)
[5] (Bahá'u'lláh 2003 [1858], Sec:2, no:4)
[6] (Baha'u'llah 1990 [1817-1892], p. 260)
[7] (Baha'u'llah 1990 [1817-1892], p.259)
[8] (Bahá'u'lláh as cited in Hornby 1994, p. 210)
[9] "Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom" (Baha'u'llah 1990 [1817-1892], p. 260).
[10] Bahá'u'lláh further stated that "Man is even as steel, the essence of which is hidden; through admonition and explanation, good counsel and education, that essence will be brought to light. If, however, he be allowed to remain in his original condition, the corrosion of lusts and appetites will effectively destroy him" (as cited in Hornby 1994, p. 210).
[11] Bahá'u'lláh (1990 [1817-1892]) also regarded man as "the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess" (p. 259).

innate qualities from the realm of potential to practice in man[1]. Hatcher (1987) identified the development in the spiritual dimension in the Bahá'i Writings to include capacities such as *rational* power to help the search for truth in all things, *will* power to initiate and sustain actions, and the power of *transcendent love* to care for others.

In informing the hypotheses in this thesis, the promotions of some value priorities and the demotions of some others are derived from providing particular motivations and emphases that are given to the developments of these capacities.

4.2.1.1   The Physical Reality of Man

The physical reality, the outer dimension, is considered to belong to the material realm which man shares with animals[2]. This aspect of human nature includes physical needs for survival such as food, clothing and shelter, the side identified by Schwartz as the first requirement of human existence, the "needs of individuals as biological organisms" (Schwartz, l992, p.4). The capacities in the material aspect are considered to be varied in people and initially are derived from the genetic configuration of an individual as it is determined at the time of conception. The continuous development of the capacities is constantly being influenced by the physical and social environment.

Thus, the initial genetic condition of an individual together with constant interactions with the physical and social environment is regarded to lead to a continuous development and changes in both the capacities and needs of the individual. In relation to value priorities, this reality could be considered as the basis of the motivations for the value items such as ('pleasure', defined as 'gratification of desires'; 'enjoying life' defined as 'enjoying food, sex, leisure, etc.'; and 'self-indulgent') in *SVS*.

However, the powers or capacities of the physical and spiritual dimensions in man are considered as two wings that both need to be developed[3]. Overemphasis on the development of the physical dimension without the development of the spiritual dimension is considered not to serve human progress and happiness[4][1][2][3][4].

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[1]Bahá'u'lláh (1990 [1817-1892]) proclaim that the essential purpose of the divine revelations in religions for human is "to lay bare those gems that lie hidden within the mine of their true and inmost selves" (p. 287).

[2] (Abdu'l-Bahá 1968 [1921], p. 50)

[3] Abdu'l-Bahá (1976 [1912]) stated that "Man has two powers, and his development two aspects. One power is connected with the material world and by it he is capable of material advancement. The other power is spiritual and through its development his inner, potential nature is awakened. These powers are like two wings. Both must be developed, for flight is impossible with one wing." (p. 262).

[4] Abdu'l-Bahá (1978 [1892-1921]) emphasized that "until material achievements, physical accomplishments and human virtues are reinforced by spiritual perfections, luminous qualities and characteristics of mercy, no fruit or result shall issue therefrom, nor will the happiness of the world of humanity, which is the ultimate aim, be attained" (p. 283).

Further, while acknowledging the importance of biological needs, Abdu'l-Bahá (1918) regards them as the need of a vehicle in comparison to the need of its driver (p. 127). Accordingly, the Bahá'i Writings stress the importance of elevating one's desire, goals and efforts towards nobler aims in life rather than self-indulgence and focusing all thoughts merely on serving physical needs and pleasure[5]. The over emphases of which would define the *Hedonism* value type (Schwartz 1992), and the *Affective Autonomy* cultural orientation (Schwartz, 2008). The predictions for these are made in Sections 4.3.9, and 4.4.4.

4.2.1.2 The Spiritual Reality of Man

The Bahá'i Writings regard the spiritual reality in man as 'eternal', 'supernatural', and 'indestructible'[6][7]. Thus the importance of the spiritual aspect has been identified as man's enduring reality. Through this reality man is considered to deliver itself from the material world. This reality is regarded to be derived from an ever-existing and non-physical entity called the spirit or soul. Abdu'l-Bahá (1982 [1912]) stresses that the acquired characteristics of the human soul are derived from the 'divine' qualities and spiritual capacities that are 'inherent' in the very nature of the soul. Accordingly, every individual is respected based on these same inherent potential divine qualities. Physical development requires physical capacities, in the same manner, the development of human soul is considered to be based on its inherent spiritual potentials and capacities. In particular, since the spiritual qualities acquired by an individual's soul are not material, its existence and continuing development are regarded to be beyond the death of its physical counterpart, the body.

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[1] Abdu'l-Bahá (1972 [1911]) regarded the attributes of "love, mercy, kindness, truth and justice, one and all being expressions of his higher nature; every good habit, every noble quality belongs to man's spiritual nature." (p. 59).

[2] Abdu'l-Bahá (1972 [1911]) considered the overdevelopment of material power, accompanied with the underdevelopment of its spiritual complement, to allows him to express "untruth, cruelty and injustice; all these are the outcome of his lower nature" (p. 60).

[3] Abdu'l-Bahá (1978 [1892-1921]) further counseled that "although, on the one hand, material achievements and the development of the physical world produce prosperity, which exquisitely manifests its intended aims" (p. 283). On the other hand, without the development of their spiritual counterparts "dangers, severe calamities and violent afflictions are imminent" (p. 283).

[4]

[5] Abdu'l-Bahá (1972 [1911])stated that "It is true that these necessities must be despatched. Life is a load which must be carried on while we are on earth, but the cares of the lower things of life should not be allowed to monopolize all the thoughts and aspirations of a human being. The heart's ambitions should ascend to a more glorious goal, mental activity should rise to higher levels! Men should hold in their souls the vision of celestial perfection, and there prepare a dwelling-place for the inexhaustible bounty of the Divine Spirit" (p. 98).

[6] Abdu'l-Bahá (1968 [1921]) described the 'spiritual reality' as "an eternal reality, an indestructible reality, a reality belonging to the divine, supernatural kingdom; a reality whereby the world is illumined, a reality which grants unto man eternal life" (p. 51).

[7] The spiritual reality allows man to discover "spiritual revelations, a celestial faculty which is infinite as regards the intellectual as well as physical realms" (Abdu'l-Bahá 1968 [1921], p.50).

The Bahá'i Writings consider the existence of only one world, in which the physical and the spiritual worlds merely reveal its different aspects[1]. Accordingly, Abdu'l-Bahá (1982 [1912]) considers man's existence in the material and the spiritual worlds, as aspects of one common journey, similar to the journey of man's physical existence before and after its birth in this world. He outlines that in man's physical journey, the capacity and power required for the development in the physical world is acquired in the world of womb before its birth. Likewise, in man's spiritual journey, divine virtues acquired in the physical world are regarded as the required spiritual powers in the next world.

However, a crucial difference is distinguished by Abdu'l-Bahá (1982 [1912]) in his metaphor in regard to the spiritual journey of man in the material world and its continuation after its physical death. He points out that whereas physical development in the mother's womb is involuntary, spiritual development in this world is considered to be dependent strictly on individual conscious effort and deliberative volitions and actions in practicing spiritual qualities. In this view, the purpose of physical reality is thus considered to be the embodiments of spiritual characteristics such as love, forgiveness, and altruism. The developments of spiritual qualities lead to the spiritual identity of one's soul for its everlasting life in the spiritual worlds to come. Further, development of the physical capacities of the body is regarded as means by which the development of spiritual capacities could be facilitated. Accordingly, the development of spiritual capacities in man is not considered to be possible without employing its physical capacities infused with spiritual values. Thus, the importance of the physical existence is considered to be a fundamental stage for the initiation of an individual's spiritual identity and for its further progress in many spiritual worlds to come after the termination of this physical existence.

Overall, based on these literature, with regard to the question "Where did we come from?" (Wong 1998b), the response derived from the Bahá'i Writings is considered as 'while man's physical existence comes from physical world, its spiritual reality comes from ever-existing spiritual world'. With regard to question "What will happen to me after death?" (Wong 1998b), the response derived from the Bahá'i Writings is considered as, 'while man's physical existence returns back to the material world, its spiritual reality returns back to the ever-existing spiritual world'.

4.2.1.2.1 The Notion of Salvation

Taherzadeh (1992) found that one distinguishing aspect of salvation in the Bahá'i Writings relates to the importance of endeavours in spiritual development and acquirement of virtues as essential prerequisites in one's eternal life. This particularly contrasts with the notion of

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[1] Abdu'l-Bahá (1978 [1892-1921]) stressed that generally there is only one world and the spiritual world is "within this world". (p. 194).

salvation by merely confessing in some beliefs (Bellah 1964). Specifically, Abdu'l-Bahá (1918) taught that by considering 'a spiritual path' as a 'mystic way', one should tread "the mystic way with practical feet" (p. 14) [1]. Accordingly, the only path for one's salvation is considered to be through one's spiritual development acquiring virtues in the course of practicing spiritual qualities such as fairness, perseverance, care and compassion in daily life[2].

In relation to the notions of heaven and hell, the Bahá'i Writings do not consider them as some places, rather they are interpreted as different conditions that souls assume according to the extent to which its spiritual developments is achieved in this physical world. The higher the spiritual development of a soul the higher would be its capacity for benefiting from the spiritual bounties in this world and in the worlds to come (Abdu'l-Bahá 1990 [1908]) [3]. However, all physical and spiritual worlds are regarded as only different dimensions of one world of existence[4]. In the reviews a frequent use of metaphors is found in providing a better understanding of the realities of existence. In fact the purpose of whole physical reality, its appearance and inner relationships, is considered as a metaphor or a mirror reflecting the spiritual realities.

Thus, with regard to question "Why are we here?" (Wong 1998b) the response derived from the Bahá'i Writings is summarized as, 'to develop spiritual capacities required for continuing our existence in the spiritual world'. These beliefs on the importance of spiritual dimension and its development are considered in this thesis as the foundation for the motivation, promotion and activation of the *Benevolence* value type and its predictions made in Section 4.3.2.

4.2.1.2.2 Universal Nobility of the Nature of Man

Hatcher (1987) noted that in most of the traditional monotheistic religions, the spiritual nature of man, in one way or the other, has been stressed. This has been primarily by considering man as being created in the image of God. But, Hatcher identified a major emphasis on a particular view of human nature in the Bahá'i Writings. This view regards every single individual, no matter from what race, nation, religion or strata of society as inherently created noble, with equal spiritual capacities and particularly with no evil foundation[5] [1]. Above all, the Bahá'i

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[1] In addition to essentiality of prayer and meditation in spiritual growth, Shoghi Effendi (1973) regards the development of the spirituality "through the acquisition of spiritual virtues and powers" in the path of service (p. 86).

[2] When Abdu'l-Bahá (1972 [1911]) was particularly asked: "What is the purpose of our lives?" he replied: "To acquire virtues" (p. 176).
Baha'u'llah (1990 [1817-1892]) states that "How lofty is the station which man, if he but choose to fulfill his high destiny, can attain! To what depths of degradation he can sink, depths which the meanest of creatures have never reached!" (p. 205)

[4] Abdu'l-Bahá (1978 [1892-1921]) stated that: "the world of existence is a single world, although its stations are various and distinct" (p. 193).

[5] Abdu'l-Bahá (1976 [1912]) stated that every human being is "in the state of purity at the time of their births" (p. 387).

Writings do not refer to the existence of any kinds of metaphysical evil force or entity such as 'Satan'[2]. In addition, in the Bahá'i view the whole doctrine of original sin, the idea that the fundamental nature of man is intrinsically evil or has evil aspects, is considered unethical to the very concept of human nature (Hatcher 1987). This notion is further discussed in Section 8.5.1.

As a summary of the above mentioned perspectives derived from the Bahá'i Writings, in regard to beliefs about human nature as a dimension in understanding value orientation by Kluckhohn and Strodtbeck (1961), the response 'People are inherently good', could be selected. This response is considered in this thesis as the foundation for the predictions made on universalistic oriented approach motivating *Universalism* values in Section 4.3.3 and the universal moral inclusiveness in Section 4.3.3.1.

4.2.1.3 The Rational or Intellectual Reality of Man

The Bahá'i Writings, distinguish rational or intellectual as a third reality within the spiritual dimension in man. The capacity for rational thought is considered to be one of the roles and powers of the human spirit in this world[3]. Accordingly, the self-awareness rationality and the intellectual reality in man are stressed by the Bahá'i Writings as capacities of human soul and not of their physical body. The power of understanding and rational thought is viewed as a divine gift that enables man to search for truth in all things[4].

This rational or intellectual reality is considered as the bases of all the discoveries and inventions[5]. Further, the promotion of science is linked to this divine capacity inherent in man[6]. Therefore, the importance of the development of the scientific capacities is emphasised[7] [8]. Abdu'l-

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[1] Abdu'l-Bahá (1976 [1912]) stated that there is no equality in the physical capacities of man, and provided an example regarding children in the same family, with the same upbringing, opportunities and environment who exhibit different qualities, values, abilities and intelligence. However in spite of differences in physical capacities, Abdu'l-Bahá (1918) stressed that there is an "absolute equality" and nobility in the spiritual capacities of man (p. 185).

[2] Abdu'l-Bahá (1968 [1921]) explains that in the same way that darkness by itself does not exist and only is an indication of the lack of light: "evil is non-existent", and "it is the absence of good." (p. 78).

[3] This was described by Abdu'l-Bahá (1918) as "the discoverer of the realities of existence. All the inventions, all the sciences, all the hidden mysteries are brought to light through the activity of the spirit on the plane of life." (p. 165).

[4] (Baha'u'llah 1990 [1817-1892]) state that through the divine "gift of understanding" man is endowed with the "power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation." (p. 194)

[5] Abdu'l-Bahá (1968 [1921]) identified the second reality as: "the rational or intellectual reality" of man, "predominates over nature" and enables man "to discover the mysteries" of nature (p. 50). It is the capacity that allows man to "out of the plane of the unseen" brings out the mysteries of nature "into the plane of the seen" (p. 50).

[6] The promotion of science is stressed by Abdu'l-Bahá (1968 [1921]) in linking it to a divine capacity by stating that "Science is the first emanation from God toward man" (p. 59).

[7] Abdu'l-Bahá (1968 [1921]) stressed the importance of the development of the scientific capacities as "the very foundation of all individual and national development"(p. 60).

[8] Abdu'l-Bahá (1968 [1921]) states that "In fact, science may be likened to a mirror wherein the infinite forms and images of existing things are revealed and reflected" (p. 60). He further states that "seek with

Bahá (1968 [1921]) noted that "Without this basis of investigation, development is impossible" (p. 60). Accordingly, he stressed the important role of a true scientist[1].

Hatcher (1987) explains that the Bahá'i Writings consider the realities of existence to be fundamentally objective and man's understanding of those realities is subject to the development of its physical, rational and spiritual capacities. The more the development of these capacities, the closer the subjective understanding of the realities of existence becomes to the objective truth. Through the rational capacity, knowledge and reality of things are considered to be discovered, rather than being constructed. Thus, as human discoveries and understanding of the mysteries of existence evolves, the knowledge of realities is considered to increase. The more the knowledge of realities increases, the more it is considered to be an evolution in discovery and understanding of the mysteries of existence.

In relation to value priorities, the importance of the intellectual reality is considered as the basic motivation behind value items like (intelligence, capable, creativity, independent, choosing own goals, curious) mostly *Self-Direction* and *Achievement* values (Schwartz 1992), and the *Intellectual Autonomy* cultural value orientation. The predictions for these are made in Sections 4.3.6, 4.3.8 and 4.4.4.

In developing human capacities, Abdu'l-Bahá (1976 [1912]) has put a great emphasis in developing a balance of "physical, intellectual and spiritual powers" (p. 320) to motivate self-direction and achievement tendencies[2] [3]. As indicated earlier, while the developments of physical capacities is considered as important, the purpose of the physical dimension is merely to facilitate the developments of the spiritual dimension. Similarly, the motivation for the developments of one's intellectual realities is to serve developing one's fundamental spiritual reality [4].

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diligent endeavour the knowledge and attainment of all that lies within the power of this wonderful bestowal." (p. 60)

[1] Abdu'l-Bahá (1968 [1921]) regarded the role of a true scientist as "a true index and representative of humanity". He continues that, "for through processes of inductive reasoning and research he is informed of all that appertains to humanity, its status, conditions and happenings. He studies the human body politic, understands social problems and weaves the web and texture of civilization" (p. 60).

[2] Shoghi Effendi emphasized the role of education in developing a balance of these capacities. He stated that "… Bahá'u'lláh considered education as one of the most fundamental factors of a true civilization. This education, however, in order to be adequate and fruitful, should be comprehensive in nature and should take into consideration not only the physical and the intellectual side of man but also his spiritual and ethical aspects" (as cited in Hornby 1994, p. 209).

[3] Accordingly, Coe (1987) stressed the challenge that must be met to "discover and acknowledge the systematic ways in which philosophy and values affect the scientific methods which we seek to apply." (p. 1).

[4] In further explaining the value of all the achievements of man in this world before leaving this physical existence, in providing meaning in his accomplishments in life, Abdu'l-Bahá (1976 [1912]) further stressed that, in the same way that the capacities acquired by a child in the womb without their exercises in this world, are useless and with no purpose. Their existence "would have proved utterly abortive and unintelligible" (p. 393), likewise it is only intelligible to accept that "the requital of deeds and actions done by them in their present life become manifest and evident when they are transferred to the world to come" (p. 393).

As such, the importance of the spiritual dimension, the justifications for the necessity for its development and the practical guidance provided for its progress, is found in many teachings in numerous Bahá'i Writings. Metaphors for comparisons of physical and spiritual needs for existence are used to stress the importance of the developments of spiritual capacities in this world as the required power in the next[1]. These are considered in promoting sacred beliefs that were considered by Eliade (1973) to have a liberation power in self regulation and in transcending selfish desires. These perspectives on the spiritual reality of man are viewed as bases for the predictions made for the *Spirituality* value type in Section 4.3.1.

Accordingly, the clear indications of the spiritual dimension of human reality as fundamental and the need for its developments as essential in the Bahá'i Writings, are considered as the primary bases of motivations for the formation and activations of value priorities and cultural orientations in this thesis. Particularly, these lead to the consideration of the spiritual dimension in the analyses of the requirements of human existence identified by Schwartz (1992). As such, these perspectives on the reality of human existence are viewed as a fundamental basis for the predictions made in Sections 4.3 and 4.4.4, and are discussed further in Section 8.5.1.

4.2.2 What Is the Nature of Activity in Making and Reaching Goals?

Another question considered by Kluckhohn and Strodtbeck (1961), to help the understanding of values is the question conserning appropriate human activities in making and reaching goals. They proposed the three possible responses provided in Table 2, beliefs on 'being', 'becoming' or 'doing'. Responses to this question will also address the second basic issue identified by Schwartz (2008) in regulating human activities by insuring that people behave in a responsible manner in preserving the social fabric. Following presents some responses provided in the Bahá'i literature and their motivations in promoting some values and demotion of some others.

Two overall purposes and motivations are found in the Bahá'i Writings in guiding individual and social activities, goals and striving towards their accomplishments. As presented in the previous Section, one is related to the spiritual dimension as the essential reality of man and

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[1] For example Abdu'l-Bahá (1982 [1912]) provided a simple metaphor to explain these relations. Abdu'l-Bahá compared the relation of man in this world to the next, with the relation of man in the world of womb to this world, explaining that: "In the beginning of his human life man was embryonic in the world of the matrix. There he received capacity and endowment for the reality of human existence. The forces and powers necessary for this world were bestowed upon him in that limited condition…" (p. 225); and "he not only possessed all necessary functions and powers but found provision for his material sustenance awaiting him". Hence, he infers that in the similar manner "in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here. Just as he prepared himself in the world of the matrix by acquiring forces necessary in this sphere of existence, so, likewise, the indispensable forces of the divine existence must be potentially attained in this world." (Abdu'l-Bahá 1982 [1912], p. 225-6)

the development of its capacities as the fundamental purpose of all human existence. Arbab (1987) stress that while the Bahá'i Writings consider the spiritual aspects in human as fundamental, yet it conditions the emergence of spirituality to be a result of effort and education[1]. The development of spiritual capacities are believed to be acquired in the realm of this earthly existence, in the course of interactions with physical and social environment through the kinds of choices, decisions, actions and reactions that one chooses to put into practice.

The second purpose is related to the ultimate goal for the social life of an individual to contribute towards the progress of society[2]. Accordingly, all goals and activities need to serve these two overall purposes. Arbab (1987), identified a close interconnection and integration between progress in spiritual, social and material aspects of human existence in the Bahá'i Writings. The development of material, intellectual and spiritual capacities of both individual and society is interrelated, each helping the progress of the other. Fundamentally, by developing capacities based on spiritual values individuals are believed to be able to transform themselves as well as their societies towards an ever-advancing civilization. According to Hatcher (1987), the interrelatedness of spiritual progress of individual and society from Bahá'i perspective implies that the social reality of human existence is also considered to be fundamentally spiritual and its material development to be in need for the parallel progress of its spiritual counterpart.

Moreover, Hatcher (1987) found that in the Bahá'i perspective society itself is considered as an entity possessing the same capacities as an individual. As such, the progress of a society is also considered to require a balance in the development of all aspects of its material, intellectual and spiritual capacities. Thus "compulsory education for all members of society" is one of the principles stated in the Bahá'i Writings (Abdu'l-Bahá 1976 [1912], p. 245). The spiritual growth of society is considered to be by the embodiment of its spiritual capacities. Accordingly, the spiritual capacity of social environment is considered to be developed by the practice of spiritual qualities such as justice, care, unity and cooperation in the policies and practices of society. Thus, from Bahá'i perspective, while one's spiritual progress is reached through one's contributions to the welfare of society, the purpose of the human society is to provide an environment that helps the development of all physical, intellectual and spiritual potentials and capacities of every member (Hatcher 1987).

Further, the Bahá'i perspectives on the importance of the interrelatedness of the development of spiritual and physical capacities have been enforced in many of its teachings and principles. For example, Graham (1997) considers the spiritual solution to the economical

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[1] Baha'u'llah (1990 [1817-1892]) states that "The incomparable Creator hath created all men from one same substance, and hath exalted their reality above the rest of His creatures. Success or failure, gain or loss, must, therefore, depend upon man's own exertions. The more he striveth, the greater will be his progress" (pp. 81–82).
[2] This is stated by Baha'u'llah (1990 [1817-1892]) as, "All men have been created to carry forward an ever-advancing civilization" (p. 214).

problems, as one of the core principles in the Bahá'i teachings, to signify the importance of the readjustment of the current economic standards by employing spiritual principles. Another teaching that requires employing spiritual principles in promoting a social environment for the development of human potentiality is the principle of "elimination of extremes of poverty and wealth" (Abdu'l-Bahá 1976 [1912], p. 245).

Another parallel relationship between the practical and spiritual teaching is also revealed in the principle of the "harmony between religion and science"[1][2]. Once more, the metaphor of the two wings is provided to explain the interrelation of these two[3]. This metaphor is used to emphasize that for the balance required in soaring towards the highest horizon of progress, religion and science need to balance each other for the development of individual and social capacities. In particular, it is emphasized that religion must be in harmony with science and reason. If religion does not conform to science and reason, it is considered to be mere superstition[4][5][6].

Accordingly, Arbab, based on his understanding of the Bahá'i Writings, found that social goals and actions need to be considered as "a means for the clarification and application of spiritual principles" (Arbab 1987, p. 10)[7][8]. Thus, the appropriateness of all activities, goals and practices towards their fulfillments in science, technology and others, needs to be weighed to the relative contribution in promoting the development of human potentials[9]. As such, these beliefs are considered to promote the values of the *Self-direction* and *Achievement* value types (Schwartz

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[1] In relation to spiritual capacities for intellect, and as another indication of the role of religion in both physical and spiritual progress Abdu'l-Bahá (1918) considered the "Partaking of knowledge and education", as "one of the requisites of religion." (p. 26).

[2] Abdu'l-Bahá (1982 [1912]) further asserted that "Religion and Science are inter-twined with each other and cannot be separated". (p. 28).

[3] Abdu'l-Bahá (1982 [1912]) regard Religion and Science as "the two wings with which humanity must fly. One wing is not enough" (p. 28).

[4] Abdu'l-Bahá (1982 [1912]) further stressed that "Every religion which does not concern itself with Science is mere tradition, and that is not the essential. Therefore, science, education and civilization are most important necessities for the full religious life" (p. 28).

[5] Abdu'l-Bahá (1918) further stated that "Religion must agree with science, so that science shall sustain religion and religion explain science", explaining that: "Down to the present day it has been customary for man to accept blindly what was called religion, even though it were not in accord with human reason." (p. 25). Abdu'l-Bahá (1972 [1911]) stressed that "religion which does not walk hand in hand with science is itself in the darkness of superstition and ignorance" (p. 143).

[6] Even the existence of God is considered to be understood with logical proofs (Hatcher 1994)

[7] BIC (1996) state that without the spiritual dimension, the core of all development is considered to be largely based on material concerns. They stress that without universal spiritual principles of "love, honesty, moderation, humility, hospitality, justice and unity" in promoting "social cohesion", "no community, no matter how economically prosperous, intellectually endowed or technologically advanced, can long endure". They consider the development of prosperous and sustainable communities to be related to the consideration of the spiritual dimension of human reality.

[8] Abdu'l-Bahá (1994 [1875]) considered, "A superficial culture, unsupported by a cultivated morality" as "a confused medley of dreams" (p. 60).

[9] (BIC 1990) stress the need of human and its spiritual qualities to be considered as an integral part of any development process.

1992), and *Intellectual Autonomy* cultural orientation, but only if they are moderated by a deeper motivation in serving humanity.

4.2.2.1 Service

The Bahá'i Writings teach that spiritual development and salvation take practical steps, and provide the selfless acts of service as vehicle in moving towards spiritual growth[1] [2]. Taherzadeh (1992) identified the process of one's individual fulfillment and development in the Bahá'i perspective to be related to the focusing of one's goals, motivations and actions on the betterment of humanity, and by serving the needs of society[3] [4] [5] [6]. In this perspective, the service to humanity is regarded as the paramount purpose of both individual life and all social functions and development.

There is much emphases in the Bahá'i Writings regarding the importance of the active involvements in contributing to the progress of society that any act of art, work, creativity and science performed to serve humanity is considered as worship[7]. Thus, according to Taherzadeh (1992), by interrelating the spiritual progress with the practical acts of service, Bahá'i Writings regard service as an instrumental value by which human's innate capacities are developed, their potential is revealed and their spirituality is progressed.

As such, Bahá'i Writings consider spirituality as living a life of service, and society needs to provide the environment for the fields of service, within which the spiritual capacities of the individual and the society are developed. Abdu'l-Bahá himself, who is assigned by Baha'u'llah as

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[1] Abdu'l-Bahá (1982 [1912]) considered service to humanity as equal to service to God (p. 8).

[2] In particular Abdu'l-Bahá (1982 [1912]) clarified that "There are no solitaries and no hermits among the Bahá'is. Man must work with his fellows. Everyone should have some trade, or art or profession, be he rich or poor, and with this he must serve humanity. This service is acceptable as the highest form of worship." (p. 92).

[3] Shoghi Effendi (1973) clarified the relation of individuals to society by stating that "The Bahá'i conception of social life is essentially based on the principle of the subordination of the individual will to that of society. It neither suppresses the individual nor does it exalt him to the point of making him an anti-social creature, a menace to society. As in everything, it follows the golden mean." (p. 53).

[4] BIC (1995b) expressed the "service to humanity" to be "the true source of happiness, honour and meaning in life."

[5] Abdu'l-Bahá (1919) regarded the result of accomplishing any of "the training of the soul, purification of character and service to humanity" as what counts as eternal and everlasting (p. 219).

[6] Baha'u'llah (1990 [1817-1892]) stated that "Do not busy yourselves in your own concerns; let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men. This can best be achieved through pure and holy deeds, through a virtuous life and a goodly behaviour..." (p. 93).

[7] Abdu'l-Bahá (1976 [1912]) stated that "If a man engageth with all his power in the acquisition of a science or in the perfection of an art, it is as if he has been worshipping God in churches and temples" (p. 377). Abdu'l-Bahá (1972 [1911]) further exert that "Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer." (p. 176).

the 'Centre of His Covenant'[1] and as the 'Exemplar' of His teachings in the Bahá'i Faith
(Taherzadeh 1992), referred to himself merely as a 'servant of God and humanity'[2]. Accordingly,
the value item 'service', defined as 'selfless act to benefit others', was added to the end of *SVS* list
of value items to examine its priorities held in this thesis. Its importance as a value priority is
predicted in Section 4.3.1, its result held by respondents is reported in Section 7.1.1.1 and it is
further discussed in Section 8.2.2.4.

Thus, the Bahá'i perspective in relation to the questions of "What is the nature of
activity?" could be summarised as the 'service to humanity'. With regard to beliefs about
appropriate human activities in making and reaching goals as a dimension of value orientation by
Kluckhohn and Strodtbeck (1961), the respond derived in the Bahá'i Writings could be
summarised as: In 'becoming' by striving to develop the capacities inherent in them into an
integrated whole.

4.2.2.2 Detachment

The concept of active service to society as part of spiritual growth seems to be in contrast,
not only with the notion of salvation, but also with the perception of detachment reported in the
literature. In examining a long and important period of religious history, Bellah (1964) related
valuing detachment in many religious practices with rejection of the world, leading to isolation
and lack of motivation in personal and societal advancements. However, he argued that there have
been significant differences between various religious practices in the extent to which they have
led to the worldly rejection.

According to Arbab (1987), while, the social purpose of man in the Bahá'i perspective is
towards advancing civilization, spirituality is valued when it is motivating one's everyday's
activities in contributing towards the needs of his own community as well as larger society.
Accordingly the overall development of one's spiritual qualities would be closely connected to the
advancement of civilization[3]. In view of that, spirituality is not considered in isolation from the
affairs of society; rather, society provides a context in which individuals may develop their
spiritual qualities. In particular, based on vast analyses of the Bahá'i Writing, Hatcher (1987)
concluded that the process of spiritual development is profoundly a social one.

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[1] In "The Book of Covenant" (Baha'u'llah 1988 [1892])

[2] In a letter to Bahá'is in the United States, Abdu'l-Bahá (1982 [1912]) wrote: "My name is Abdu'l-Bahá",
(literally, Servant of Glory), "…My reality is Abdu'l-Bahá. My praise is Abdu'l-Bahá…and servitude to all
the human race my perpetual religion... No name, no title, no mention, no commendation have I, nor will
ever have, except Abdu'l-Bahá. This is my longing. This is my greatest yearning. This is my eternal life.
This is my everlasting glory" (p. 109).

[3] These interconnectedness were stressed by Abdu'l-Bahá (1972 [1911]) stating that "the spiritual is
expressed and carried out in the material." (p. 9).

One of the index value items proposed for *Spirituality* value type by Schwartz (1992) is 'detachment', defined in *SVS* as: "from worldly concerns". This definition is considered to be in contrast with the concept of detachment presented in the statement by Bahá'u'lláh (1990 [1817-1892]) that: 'Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements.' (p. 212). However, the Bahá'i Writings emphasize the practice of 'detachment'[1]. Their emphasis is to be detached from human's lower nature, from the promptings of one's own interests and passions in success oriented attitudes which lead to competition rather than cooperation (BIC 1995a, p. 4)[2] [3]. As such, the notion of detachment could be considered in carrying a particular meaning and relation to spiritual development in the Bahá'i Writings.

The *Achievement* value type, as defined by values in *SVS* emphasize demonstrating competence according to social standards of success and not personal endeavour for excellence to serve society (Schwartz 1992). Taherzadeh (1992) found the emphasis in the Bahá'i Writings on the acts of altruism through purity of intention and detached from seeking self gratifications. He regarded as one of the focuses in the Bahá'i social teachings to help individuals to increase their capacity to serve. The development of this capacity is considered to be closely connected with spiritual growth.

This is in contrast with the notions of self-actualization and fulfillment that is considered to be by promoting one's achievement, recognition and success as values defining the *Achievement* value type. This division have also been made by Schwartz and Bardi (2001) who noted that the motivational goals of the *Achievement* value type are different from meeting personal standards of excellence. Hence, the teachings promote the values serving the motivations for *Achievement* type (Schwartz 1992) only if they are also moderated by a deeper motivation in serving humanity.

The values defining the *Intellectual Autonomy* orientation as described by Schwartz (1999; 2008), seem to be considered as highly promoted for the environment they provide for facilitating the progress of society. However the high promotions of its values are required to be balanced with developing the spiritual dimension of social capacities such as wisdom, compassion and responsibility.

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[1] Baha'u'llah (1990 [1817-1892]) taught that "Pass beyond the narrow retreats of your evil and corrupt desires, and advance into the vast immensity of the realm of God, and abide ye in the meads of sanctity and of detachment." (p. 241)

[2] Baha'u'llah (1990 [1817-1892]) did not associate lack of detachment by the practice of one who "adorn himself with the ornaments of the earth… wear its apparels, or partake of the benefits it can bestow", as long as they don't become obstacles for practicing spiritual values (p. 276).

[3] Abdu'l-Bahá (1994 [1875]) regarded wealth as "most commendable" (p. 24). However, he conditioned its merits to when "it is expended for the promotion of knowledge, the founding of elementary and other schools, the encouragement of art and industry, the training of orphans and the poor - in brief, if it is dedicated to the welfare of society - its possessor will stand out before God …" (Abdu'l-Bahá 1994 [1875], pp. 24–25).

4.2.3   What Is the Nature of Relationship to Other People?

Another question considered by Kluckhohn and Strodtbeck (1961), to help understanding the presentation of cultural values is related to the nature of appropriate social relationship and structure. They considered three possible responses in presenting this dimension, provided in Table 2. The bases for these solutions were presented as the beliefs on 'Hierarchical', 'Collateral' or 'Individual' structures. Following presents some responses provided in the Bahá'i literature. Responses to this question also address the first basic issues identified by Schwartz (2008) in regulating human activities as: "defining the nature of the relations and boundaries between the person and the group".

According to the requirement of today's global world, the Bahá'i Writings promote a universalistic approach to individual and social interactions[1], without any discriminatory attitude, in serving the needs of humanity and its advancements[2]. The core of this approach stems from the fundamental principle stated by Abdu'l-Bahá (1976 [1912]) as "the oneness of the world of humanity", beliefs in its universal nobility and that all humans deserve to have equal opportunities and treatment. Some other principles stated by Abdu'l-Bahá in promoting this universalistic approach towards all others are through teaching the following principles: "The foundation of all religions is one", "The equality of the rights of men and women", "The abandoning of religious, racial, patriotic and political prejudices, which destroy the foundations of human society", "universal peace", "A universal auxiliary language" and "the elimination of extremes of poverty and wealth" (Abdu'l-Bahá 1976 [1912], pp. 245–246).

4.2.3.1   The Capacity for Transcendent Love

In relation to the spiritual dimension in the Bahá'i Writings and human interrelations, Hatcher (1987) identified beside intellect, the expression of another basic capacity in man, the capacity for transcendent love. Hatcher (1987) distinguished the capacity for transcendent love as the utmost manifestation of the expressions of emotion towards others through transcendent altruism and self-sacrifice. The Bahá'i Writings consider one of the fundamental roles of religion

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[1] Baha'u'llah (1990 [1817-1892]) stated that "Let your vision be world-embracing, rather than confined to your own self"; and "It is incumbent upon every man, in this Day, to hold fast unto whatsoever will promote the interests, and exalt the station, of all nations"(p. 95).
[2] Abdu'l-Bahá (1978 [1892-1921]) stressed the importance of service, stating that "Think ye at all times of rendering some service to every member of the human race. Pay ye no heed to aversion and rejection, to disdain, hostility, injustice: act ye in the opposite way. Be ye sincerely kind, not in appearance only" (p. 3). Further Abdu'l-Bahá (1994 [1875]) considered no "deed in the world that would be nobler than service to the common good", no "greater blessing conceivable for a man, than that he should become the cause of the education, the development, the prosperity and honor of his fellow-creatures" and he called for "with pure motives", to "arise and energetically devote themselves to the service of the masses, forgetting their own worldly advantage and working only to serve the general good."(p. 103).

in developing the capacity of transcendent love in individuals and society [1] [2]. In order to develop this capacity in the spiritual reality of man, spiritual qualities and values such as love, altruism and concern for the wellbeing of others need also to motivate the practices and policies of society[3].

In developing the capacity of transcendent love, the Bahá'i Writings call further for tolerance and understanding for human flaws and short comings. While Bahá'i teachings set standards in all affairs of morality, there is no indication of imposing these teachings on those who are not Bahá'is. They also take into considerations human's weakness and imperfection and their inherent capacity for progress[4]. In developing this capacity, the Bahá'i Writings also promote understanding and friendly associations with various cultural and religious groups[5]. The teachings ask for a higher level of unity and more efforts to create interdependence and mutual trust among all differentiated parts of society today[6].

4.2.3.2   Individual Power and Leadership

Taherzadeh (1992) regards one of the distinguishing features of the Bahá'i social teaching the only type of leadership allowed in its Writings[7]. Bahá'i teachings are setting a foundation for a

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[1] Abdu'l-Bahá (1972 [1911]) defining the role of religion as to "unite all hearts and cause wars and disputes to vanish" and to "give birth to spirituality, and bring life and light to each heart".

[2] Abdu'l-Bahá further stressed this role to the extent that "If religion becomes a cause of dislike, hatred and division, it were better to be without it, and to withdraw from such a religion would be a truly religious act. For it is clear that the purpose of a remedy is to cure; but if the remedy should only aggravate the complaint it had better be left alone" (p. 130).

[3] The Bahá'i Writings regard the attainments of spiritual virtues as the chief goal of religion for "the development of the individual and society." (Shoghi Effendi 1973, p. 86).

[4] Abdu'l-Bahá (1982 [1912]) counselled that "You must manifest complete love and affection toward all mankind. Do not exalt yourselves above others, but consider all as your equals… love all from the depths of your hearts, prefer all religionists before yourselves, be filled with love for every race, and be kind toward the people of all nationalities... Turn all your thoughts toward bringing joy to hearts. Beware! Beware! lest ye offend any heart. Assist the world of humanity as much as possible. Be the source of consolation to every sad one, assist every weak one, be helpful to every indigent one, care for every sick one, be the cause of glorification to every lowly one, and shelter those who are overshadowed by fear" (Abdu'l-Bahá 1982 [1912], p. 452).

[5] Baha'u'llah (1990 [1817-1892]) counseled, "Consort with the followers of all religions in a spirit of friendliness and fellowship." (p. 95)

[6] Shoghi Effendi (1938) on the "principle of the Oneness of Mankind" described it as "the pivot round which all the teachings of Bahá'u'lláh revolve", he describe the application of this principle that "calls for no less than the reconstruction and the demilitarization of the whole civilized world - a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units." (p. 42).

[7] BIC (2001) states that "the emergence of a peaceful and just social order animated by moral principle is contingent upon a fundamental redefinition of all human relationships-among individuals themselves, between human society and the natural world, between the individual and the community, and between individual citizens and their governing institutions". They further emphasized that "the emergence of a peaceful and just social order" requires that "outmoded notions of power and authority need to be recast". This they considered to imply that "A basic reconceptualization of social reality is thus envisioned, a reality that in spirit and practice reflects the principle of the oneness of humankind". They furthermore indicated that accepting that "the body of

religious community in which there are no roles permitted for individual leadership in the form of clergy or other forms of individual power over others or the attainment of any religious status. Yet, its teachings have conferred authority only to the elected institutions in all local, national or international levels based on the principles of its administrative order[1] [2]. Collective decision making in these elected institutions are based on the principles of Bahá'i consultation (Compilation 1950). Thereby, individuals who are privileged to be elected to serve in Bahá'i institutions are devoid of any personal authority and are expected to serve with humility and self-effacement. Accordingly the teachings demote all egotistical values and power seeking characteristics in individuals and emphasize in the group leadership to be through its particular system of administrative order[3]. Some of the most important characteristic in defining leadership in the Bahá'i Writing is truthfulness[4] [5], justice, humility, commitment to service[6] and purity of motives[7].

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humankind is one and indivisible" demands the recognition in every human being that is "born into the world as a trust of the whole." (p. 2).

[1] The principle of its administrative order has been established by Bahá'u'lláh, the author of the Faith himself (Bahá'u'lláh 1992 [1873]), and described in more detailed by (Shoghi Effendi 1938; Abdu'l-Bahá 1990 [1921]).

[2] According to (BIC 1990), the Bahá'i teachings promote a "culture of compassion and consultation" (p. 3), in which it allows the development of the human capacities for respectful communication. They regard development as "a reciprocal responsibility". This entails that any development in the world around us needs to be initiated first to be developed in the world within us. Accordingly, participating in full and impartial consultation at all levels of decision-making is considered to provide a system of discussion that promotes the "unity of human association" (p. 3).

[3] Shoghi Effendi (1938) further explained that "this Administrative Order is fundamentally different from anything that any Prophet has previously established", since "Bahá'u'lláh has Himself revealed its principles" and "established its institutions" (p. 384). This service oriented leadership perspective could be summarized by another statement of BIC (1996) presented to the "Plenary of the Second UN Conference on Human Settlements" asserting that: "old ways of exercising power and authority must give way to new forms of leadership. Our concept of leadership will need to be recast to include the ability to foster collective decision making and collective action. It will find its highest expression in service to the community as a whole".

[4] Abdu'l-Bahá (1976 [1912]) described it as: "the foundation of all the virtues of the world of humanity", and the foundation of the fundamental "progress and success". He continues that "When this holy attribute is established in man, all the divine qualities will also become realized" (p. 384).

[5] Further Bahá'u'lláh (1988 [1873-1892]) provides "one's righteous deeds" as a measure for the testimony to the "truth of one's words".

[6] BIC (2001) stated the qualities considers in the election to Bahá'i administrative bodies are not based on personal ambition but rather on "recognized ability, mature experience, and a commitment to service". It is stressed that "Because the Bahá'i system does not allow the imposition of the arbitrary will or leadership of individuals, it cannot be used as a pathway to power". They further discussed the decision-making authority that only rests with corporate bodies and stated that: "All members of the Bahá'i community, no matter what position they may temporarily occupy in the administrative structure, are expected to regard themselves as involved in a learning process, as they strive to understand and implement the laws and principles of their Faith". They further claim that "Significantly, in many parts of the world, the first exercises in democratic activity have occurred within the Bahá'i community" (p. 2).

[7] In a message of the Universal House of Justice to Bahá'is they related the futility of "engaging in any form of enterprise" to using "every possible means to purge one's heart and motives", and "essential to abstain from hypocrisy and blind imitation". (UHJ 1986, p. 436).

Based on the belief in the equal inherent nobility and spiritual capacities of man, the Bahá'i Writings regard equality of the rights of all people as nothing but according to justice[1]. This is also considered as the basis for the importance of the fundamental role of society in providing physical, intellectual and spiritual educations and equal opportunity for every individual to develop his/her capacities.

Thus, with regard to beliefs about the nature of appropriate social relationship and structure as a dimension of value orientation by Kluckhohn and Strodtbeck (1961), the respond derived from the Bahá'i Writings could be summarised as, a 'collateral' relation, by a social structure that is based on groups of individuals with equal rights for developing their capacities, and where everyone shares a part in the decision process. These kinds of teachings and statements in the Bahá'i Writings could be considered as characterizing the *Egalitarianism* and *Harmony* cultural orientation and as promoting the *Universalism* values. These are also in contradiction to *Power* values and the *Hierarchical* and *Mastery* cultural value orientations (Schwartz 1999; 2008). With the defined value items of *Embeddedness*, expressing a "cultural emphasis on maintenance of the status quo, propriety, and restraint of actions or inclinations that might disrupt the solidary group or the traditional order" (Schwartz 1999; 2008), these perspectives, further suggest only a moderate presentation of this orientation. The predictions for these orientations are made in Sections 4.3.10 and 4.4.4, and are discussed further in Section 8.5.3.

4.2.4 How to Relate to Nature?

With regard to beliefs about the need or responsibility in relationship with nature as a dimension of value orientation by Kluckhohn and Strodtbeck (1961), following presents some responses provided in the Bahá'i literature. Responses to this question could also address the third basic issues identified by (Schwartz 2008) in motivating human activities as: "regulating people's treatment of human and natural resources".

The Bahá'i Writings are very clear and prescriptive on the topic of nature and environment[2]. The core of the relationship between humanity and the natural universe, viewed from Bahá'i Writings is that all creation is a reflection and an expression of the many attributes and names of God[3]. The close interconnection and interrelatedness between the physical and

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[1] Abdu'l-Bahá (1982 [1912]) stated that "Equality and Brotherhood must be established among all members of mankind". He stressed further that "The general rights of mankind must be guarded and preserved. All men must be treated equally"(p. 29). He further maintained that this equality is "inherent in the very nature of humanity." (p. 29).

[2] With regards towards solution to the world's problems in relation to nature, Shoghi Effendi stressed that: "We need a change of heart, a reframing of all our conceptions and a new orientation of our activities. The inward life of man as well as his outward environment have to be reshaped if human salvation is to be secured" (as cited in UHJ 1963-1999, p. 84).

[3] Bahá'u'lláh (1988 [1873-1892]) revealed that: "Nature in its essence is the embodiment" of the Name of God: "the Maker, the Creator".

spiritual is also considered in relation to the nature[1] [2]. The regards for nature and environment in the Bahá'i perspective is by considering the responsibility of human as trustees and the importance of its use to be "tempered" with "moderation and humility" (BIC 1998)[3].

According to Landau (2002) while nature is viewed in the Bahá'i Writings as a reflection of God's qualities and attributes which leads to its utmost respect, yet they also indicate that nature is not viewed as being held in high regards for its own sake. Rather, the Bahá'i Writings emphesise the role of humanity as a wise steward of the natural realm with a deep understanding of the significance of nature in the material and spiritual development of all humanity.

Thus, with regard to beliefs about appropriate human activities in making and reaching goals as a dimension of value orientation by Kluckhohn and Strodtbeck (1961), the response given in the Bahá'i Writings could be summarised as: In 'Harmony with Nature', by people showing respect and understanding of the interconnectivity in working with nature to maintain harmony and balance. These Bahá'i Writings and statements could also be regarded in characterizing the description for the *Harmony* cultural values orientation by (Schwartz 1999; 2008). Accordingly the promotion of *Harmony* indicates the demotion of its opposite pole: *Mastery* and particularly *Affective Autonomy*.

4.2.5   What is the Nature of Time?

With regard to beliefs in relationship with time in the extent to which past, present, and future influence decisions as a dimension of value orientation by Kluckhohn and Strodtbeck (1961), following presents some responses derived from the Bahá'i literature in relation to the concept of evolution.

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[1] Abdu'l-Bahá (1990 [1908]) stated the interrelatedness of all creation " whether great or small" as "connected with one another", and "affect and influence" each another. He further conveyed that "If it were not so, in the universal system and the general arrangement of existence, there would be disorder and imperfection" (p. 246).

[2] Shoghi Effendi (1933) further stressed the interrelatedness of human's physical and spiritual world by stating that: "We cannot segregate the human heart from the environment outside us and say that once one of these is reformed everything will be improved. Man is organic with the world. His inner life moulds the environment and is itself also deeply affected by it. The one acts upon the other and every abiding change in the life of man is the result of these mutual reactions" (UHJ 1963-1999, p. 84).

[3] BIC (1998) expressed the Bahá'i perspective on the relation of human to nature as the one of " trustees, or stewards, of the planet's vast resources and biological diversity" and as such they stressed that "This attitude of stewardship will require full consideration of the potential environmental consequences of all development activities. It will compel humanity to temper its actions with moderation and humility, realizing that the true value of nature cannot be expressed in economic terms. It will also require a deep understanding of the natural world and its role in humanity's collective development—both material and spiritual". They further stressed the importance of "sustainable environmental management" and the responsibility of human to not see it as a "discretionary commitment" that can be weighed "against other competing interests, but rather as a fundamental responsibility that must be shouldered— a pre-requisite for spiritual development as well as the individual's physical survival".

The notions of change and evolution could be considered as one of the explicit subjects discussed in numerous occasions in the Bahá'i Writings. Abdu'l-Bahá (1982 [1912]) identified the notion of change as an essential inherent characteristic of all existence[1] in development and evolutions in all creations[2]. Change is considered to be often in a cyclic fashion (similar to seasons), with occasional short time downfalls, yet progressive in long period of time[3] [4]. These notions are found to express a sense of purpose, meaning and direction inherent in all existence, and an essential interrelatedness and interconnections is considered in their developments. Accordingly, Bahá'i Writings also regard progress in all physical, intellectual, social and spiritual aspects of man's existence as evolutionary and interrelated. Humanity as a whole is considered as a distinct organic social entity which goes through evolution. As such, the changes and evolutions leading to the development of the physical capacities in man are considered to need their parallel changes and evolutions towards new developments in man's social and spiritual capacities[5].

4.2.5.1 Social Evolution

The current material developments and advancements, accompanied by the existing chaos and disintegrations, prevalent in societies around the world today, are considered as part of the inherent process of change leading to an inevitable evolution of mankind towards its next stage in its process of 'ever advancing civilization'[6]. The Bahá'i Writings describe these changes as an

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[1] Abdu'l-Bahá (1982 [1912]) further asserted that since "There is no separation between a thing and its inherent qualities" (e.g. fire and burning); change is unavoidable characteristics of the developments in all physical, intellectual, spiritual potentialities of individual and social aspects of human existence. He argued that in the same notion that in the physical existence change is the inherent nature of things, (e.g. in seasons), that "There is a sequence in all things" (p. 27).

[2] Abdu'l-Bahá states that: "All beings, whether large or small, were created perfect and complete from the first, but their perfections appear in them by degrees. The organization of God is one, the evolution of existence is one, and the divine system is one. Whether they be small or great beings, all are subject to one law and system" (Abdu'l-Bahá 1978 [1892-1921], p. 312).

[3] In explaining this he used the metaphor of a seed which potentially possess all the vegetable perfections within it from the beginning, and the appearance of each level of its existence is through its gradual growth. Similarly, Abdu'l-Bahá (1968 [1921]) stated that the physical evolutions of man had been through traversing "successive degrees of existence" from mineral to vegetable, animal, and until he has attained human kingdom. However, he asserted that while man has developed his capacities according to each of these degrees of existence, yet: "Throughout this journey of progression he has ever and always been potentially man" (p. 62).

[4] Abdu'l-Bahá (1978 [1892-1921]) further generalized this sense of purpose and design and the progressive revelation of the potentiality of the whole physical existence (p. 312).

[5] Abdu'l-Bahá (1918) stressed that "All the visible material events are inter-related with invisible spiritual forces. The infinite phenomena of creation are as interdependent as the links of a chain. When certain links become rusty, they are broken by unseen forces, to be replaced by newer and better ones. There are certain colossal events which transpire in the world of humanity which are required by the nature of the times" (p. 116).

[6] In relation to the process of evolution in response to the requirements for the further development of the potentialities of human's physical, spiritual and social capacities, Abdu'l-Bahá (1968 [1921]) diagnosed the human's condition at the beginning of the twentieth centaury as, "The foundations of human society are changing and strengthening. Today sciences of the past are useless. The Ptolemaic system of astronomy, numberless other systems and theories of scientific and philosophical explanation are discarded, known to

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'inevitable' continuation of the evolution of civilization from tribal stage to cities, nations and currently towards its global stage in "the unification of the whole of mankind" (Shoghi Effendi 1938, p. 202).

In describing the characteristics of today's human society, Hatcher (1987) explained that the current stage of collective human development from the Bahá'i pont of view corresponds to the stage of adolescence in the life of an individual. The stage of adolescence, the stage that comes immediately before full maturity, is the most turbulent and troubled period in human life. It is the stage distinguished by seeking one's identity in combination with a mature physical development, and with a relatively immature emotional, spiritual, and intellectual development. In this view, the advances in science and technology today are representations of humanity's physical or material development together with relatively immature forms of social organization and human interaction. On the other hand, the development of humanity's emotional, spiritual, and intellectual level are only possible through the quality and the nature of their interactions supported by just, secure, morally based and spiritually adequate forms of social, economic, and political institutions[1].

In this process the societies in the global world today are considered to be too intermixed, interconnected, interdependent and interrelated that they could not anymore function in isolation from each other. Bahá'i Writings regard the turbulences in human society today as part of evolutionary stage of human development towards its maturity[2] [3]. Accordingly, promoting unity of humanity is considered as the particular theme of the Bahá'i teachings, contributing to the collective moral consciousness of humanity. The Writings encourage against passivity and complacency with the need of the world and ask to make it part of their spiritual obligation to

be false and worthless. Ethical precedents and principles cannot be applied to the needs of the modern world." (p. 18). He further observed that, "Thoughts and theories of past ages are fruitless now. Thrones and governments are crumbling and falling. All conditions and requisites of the past unfitted and inadequate for the present time, are undergoing radical reform" (p. 18). Accordingly he prescribe that "It is evident therefore that counterfeit and spurious religious teaching, antiquated forms of belief and ancestral imitations which are at variance with the foundation of divine reality must also pass away and be reformed. They must be abandoned and new conditions be recognized. The morals of humanity must undergo change. New remedy and solution for human problems must be adopted" (Abdu'l-Bahá 1968 [1921], p. 18).
[1] According to UHJ (1985), from Bahá'i perspective, the central driving force of the collective evolution of humanity as the process of its progress towards higher levels of unity is described as: "A natural phase in the organic process leading ultimately and irresistibly to the unification of the human race in a single social order whose boundaries are those of the planet" (p. 5).
[2] "The human race, as a distinct organic unit, has passed through evolutionary stages analogous to the stages of infancy and childhood in the lives of its individual members, and is now in the culminating period of its turbulent adolescence approaching its long-awaited coming of age." (UHJ 1985, p. 5).
[3] Shoghi Effendi (1980 [1941]) has described "The tumult of this age of transition" as "characteristic of the impetuosity and irrational instincts of youth, its follies, its prodigality, its pride, its self-assurance, its rebelliousness, and contempt of discipline" (p. 117).

engage in actions for its betterment[1][2]. These kinds of teachings and statements are considered to promote the *Egalitarianism* and *Harmony* cultural orientation and *Universalism* values.

In addition to literature presented in Section 3.4, the Bahá'i Writings consider evolution of religion in playing a fundamental role in maintaining and promoting human's social life[3].

4.2.5.2   The Progressive Evolutionary Notion of Religion

Bahá'i Writings emphasize a notion of progressive evolution of religion[4]. Religion is regarded as one living spiritual entity[5], as a soul for the body of the collective humanity which goes through parallel evolutions to those of human society[6]. Accordingly, as one of the fundamental principle, the Bahá'i Writings regard religion as a single spiritual entity that evolves throughout ages based on the needs and requirements of times and places. Two main aspects in religion are distinguished, spiritual and social. One relate to its constancy and the other to its relativity[7]. The Bahá'i teachings emphasize the fundamental unity of the spiritual aspects of all

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[1] Bahá'u'lláh (1990 [1817-1892]) further advised humanity to take some urgent actions by stating that: "It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests."(p. 6).
[2] In relation to the vision of future global society, Shoghi Effendi (1938) stated that "The Revelation of Bahá'u'lláh, whose supreme mission is none other but the achievement of this organic and spiritual unity of the whole body of nations, should, if we be faithful to its implications, be regarded as signalizing through its advent the coming of age of the entire human race. It should be viewed... as marking the last and highest stage in the stupendous evolution of mans' collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture... should, by their very nature, be regarded, as far as this planetary life is concerned, as the furthermost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop." (p. 163)
[3] Bahá'u'lláh (1988 [1873-1892]) regarded religion as "a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world" (p. 125). The role of religion is emphasized by Bahá'u'lláh in proclaiming that "The religion of God and His divine law are the most potent instruments and the surest of all means for the dawning of the light of unity amongst men. The progress of the world, the development of nations, the tranquillity of peoples, and the peace of all who dwell on earth are among the principles and ordinances of God." (p. 129). He further emphasized the importance of the role of religion by stating that "Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquillity and peace cease to shine. Unto this will bear witness every man of true understanding." (Bahá'u'lláh 1988 [1873-1892], p. 125).
[4] Abdu'l-Bahá (1976 [1912]) further states that, "The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous." (p. 224).
[5] Abdu'l-Bahá (1976 [1912]) states that, "Religion … must be living, vitalized, moving and progressive. If it be without motion and non-progressive it is without the divine life; it is dead. (p. 224).
[6] According to Baha'u'llah (1990 [1817-1892]) the purpose of the progressive evolutions of the religion for humanity is to "guide them to the light of true understanding" (p. 79); to provide for the particular needs of time and place of its revelations (p. 81), to ensure "peace and tranquillity", and to "provide all the means by which they can be established" (p. 79).
[7] Abdu'l-Bahá (1982 [1912]) identified these aspects as "The spiritual (the real) and the formal (the outward)"; and explained that "The formal side changes, as man changes from age to age. The spiritual side which is the Truth, never changes." (p. 56).

religions[1][2]. The principle of the oneness of the foundation of all religions derives from this view. The equal claims of exclusivity of truth in nearly all traditional world religious beliefs discussed in Section 3.4 is interpreted as a manifestation of this oneness.

On the other hand, in the context of change and evolution and the interrelatedness of all aspects of life, the Bahá'i Writings define religion as "the necessary connection which emanates from the reality of things" (Abdu'l-Bahá 1990 [1908], p. 158). It is further specified that since the divine religious founders understand these essential connections, the teachings of religions are the divine response to the essential requirements of each age[3]. Since society evolves, so do the teachings of divine religions in addressing those evolving requirements[4]. Accordingly it is the social aspect of religion that is progressively evolved. This evolution is considered to run parallel with the developments of the physical, intellectual and spiritual capacities in human reality.

Accordingly, the laws brought about by religions in each age are regarded as divine prescriptions based on the understanding of the essential social requirements. The purpose of these laws and prescriptions are considered to further develop the inherent capacities in reality of man's nature, its connection and interactions with other people towards a larger scope of unity and its respectful interaction with its natural environment[5]. The teachings of the Bahá'i faith are considered in addressing the essential requirements of the current social capacities towards establishing the global unity[6].

However, the Bahá'i Writings, stress that the variations in divine religions should not be taken to lessen their validity (Baha'u'llah 1990 [1817-1892]), rather they need to be viewed as reflecting the relativity and subjectivity of man's understanding of the absoluteness, the objectivity of the universal truth and their applications in life[7]. As such, references made to

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[1] Baha'u'llah (1990 [1817-1892]) further ascertain that "the essence of all the Prophets of God is one and the same" and "Their unity is absolute…To prefer one in honor to another, to exalt certain ones above the rest, is in no wise to be permitted. (p. 78).

[2] Baha'u'llah (1990 [1817-1892]) regards every religion as part of "the changeless Faith of God, eternal in the past, eternal in the future" (p. 136)

[3] It is further emphasized that, "as the supreme Manifestations of God are aware of the mysteries of beings, therefore, They understand this essential connection, and by this knowledge establish the Law of God" (Abdu'l-Bahá 1990 [1908], p. 158).

[4] Accordingly, two aspects for religion are identified here. One that religion needs to address the essential requirements of each age and the other is that the source of this understanding is transcendental and divine.

[5] Baha'u'llah declared that the only differences that exist between the divine teachings of religions are only due to the varying requirements and capacities, relative to the time and place of their establishments (pp. 287–288). The purpose of the evolution of the social teachings of religion was stressed by Baha'u'llah (1990 [1817-1892]), as "to safeguard the interests and promote the unity of the human race, and to foster the spirit of love and fellowship amongst men" (p. 215).

[6] In an elaboration by Shoghi Effendi (1938) on the "principle of the Oneness of Mankind" affirmed that this principle "carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching…"(p. 43).

[7] Overall, these Bahá'i perspectives could be presented as a summary by this statement from Shoghi Effendi (1947): " Religious truth is not absolute but relative, that Divine Revelation is a continuous and progressive

'religion' in this thesis are also referred to its single fundamental entity, and to 'religions' as its variation in social teachings and practices.

Bahá'i Writings further regard the essential purpose of religion to establish unity and harmony amongst people and to develop the capacity for transcended love. Accordingly they stress to not make it the cause of conflict and strife, in which its absence is considered to be more preferable than its existence. Abdu'l-Bahá (1976 [1912]) asserts that "If it be the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world." (p. 246). He further stresses that, "To be without such a religion is better than to be with it." (Abdu'l-Bahá 1976 [1912], p. 28).

In addition, from the Bahá'i perspective, religion is only viable if its teachings promote those values that contribute to the welfare and advancement of the individual and society. As such, religion is not regarded as merely a series of beliefs, laws and regulations but rather their capacity to elevate human's thoughts, behaviour and character[1]. Bahá'i teachings criticize the passive acceptance of the practices and the blind imitation of the inherited tradition of the past, and do not consider them to be adequate in responding to the needs of the today's society (BIC 1987; 1995a; 1996).

In particular, 'the independent investigation after the truth' is regarded as one of the main principles of the Bahá'i faith[2]. This principle stresses the examination of ideological and beliefs including the religious ones for their vitality and benefits[3].

BIC (1987) stresses that "Religions and beliefs must never be forced on people", instead "each individual should utilize his own powers of intellect, reason and spirit to search for truth". In particular, to investigate whether they would invoke those personal and societal visions, goals and practices that are conducive for the enhancements of the quality of the individual life, the

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process, that all the great religions of the world are divine in origin, that their basic principles are in complete harmony, that their aims and purposes are one and the same, that their teachings are but facets of one truth, that their functions are complementary, that they differ only in the non-essential aspects of their doctrines and that their missions represent successive stages in the spiritual evolution of human society." (p. 2).

[1] Abdu'l-Bahá (1978 [1892-1921]) regarded religion as "not a series of beliefs, a set of customs", rather he regarded religion as divine teachings which "constitute the very life of humankind, which urge high thoughts upon the mind, refine the character, and lay the groundwork for man's everlasting honour" (p. 52).

[2] Abdu'l-Bahá (Abdu'l-Bahá 1968 [1921])emphasise that, "God has created in man the power of reason whereby man is enabled to investigate reality. God has not intended man to blindly imitate his fathers and ancestors. He has endowed him with mind or the faculty of reasoning by the exercise of which he is to investigate and discover the truth; and that which he finds real and true, he must accept. He must not be an imitator or blind follower of any soul. He must not rely implicitly upon the opinion of any man without investigation; nay, each soul must seek intelligently and independently, arriving at a real conclusion and bound only by that reality. The greatest cause of bereavement and disheartening in the world of humanity is ignorance based upon blind imitation" (p. 73).

[3] Abdu'l-Bahá (1972 [1911]) stressed to "weigh carefully in the balance of reason and science everything that is presented to you as religion. If it passes this test, then accept it, for it is truth! If, however, it does not so conform, then reject it, for it is ignorance!" (p. 144).

welfare, developments and the cohesion of the global society, and caring consideration for the sustainability of the global environment[1].

The views are considered in addressing the questions asked by (Hadden and Heenan 1970), presented in the introduction to Chapter 3. These views also correspond to the performance aspect of religion advanced by Yinger (1970) and Beyer (1994) and with a combination of the views of Durkheim (1974 [1911]) and Eliade (1973) as presented in Section 3.2.

Thus, with regard to beliefs in relationship with time in the extent to which past, present, and future influence decisions as a dimension of value orientation by Kluckhohn and Strodtbeck (1961), the respond given in the Bahá'i Writings could be summarised as: to learn from the past, to have vision for the future prospects in planning goal and making decisions, and to put all endeavour in the present activities. These views have been considered in informing the predictions for *Tradition* and *Conformity* values and *Harmony* Orientation in this thesis.

The literature reviewed until here is considered as the bases for understanding and predicting the value priorities and their motivations held by Bahá'is.

4.3   Predictions of the Value priorities

Schwartz (1992; 1994a) considered values as an indication of what is important in people's life. Further, he found individuals to hold many values such as honesty and success with different degrees of importance. While an individual may attribute a high importance to a particular value, another may not find it important at all. Hence there were emphases on the priorities that one associates with values. The mean importance of value items that define a value type indicates the priority of that type in a group.

4.3.1   Spirituality Values

The literature in relation to spirituality and religion was presented in Section 3.3.2.3. Sawatzky et al. (2005) in their review did not found an agreed upon definition for spirituality or some agreed upon measurements for its study. The relation of spirituality and religion in the Bahá'i Writings includes both of the exclusive definitions identified in the literature by Pargament

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[1] In this regards, Shoghi Effendi (1938) stated so radically that "The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine" (pp. 41–42).

(1999). The Bahá'i Writings regard spirituality as the essence of religion[1] without which religion become a dead entity[2].

Schwartz (1992) defined the motivational goal of the *Spirituality* value type as "meaning, coherence, and inner harmony through transcending everyday reality". This motivation is suggested to be expressed by values such as: meaning in life (a purpose in life), a spiritual life (emphasis on spiritual not material matters), inner harmony (at peace with myself), detachment (from worldly concerns) and with lesser expectations with values such as unity with nature (fitting into nature), accepting my portion in life (submitting to life's circumstances) and devout (holding to religious faith & belief).

Based on the perspectives revealed in the literature review of the Bahá'i Writings in Section 4.2, in relation to the nature of value priorities expected to be held by Bahá'is, some predictions are:

— *Spirituality would be held as the highest value type priority.*
— *Service would be held as one of the highest value item priority.*
— *There would be a positive associations between Spirituality value type and 'service'.*
— *There would be a positive association between religiosity and spirituality value type.*

The results for the *Spirituality* value type are presented in Section 6.2.5 and 7.1.1, its relations to religiosity are reported in Section 7.3 and they are discussed in Section 8.2.2. The result for the value service is presented in Section 7.1.1.1, and is discussed in Section 8.2.2.4.

Further, according to Schwartz (1992), the values types, their content, and the relations between the types are based on the underlying motivations they serve. The motivations behind each value type are considered to derive from one or more of the three universal requirements of human existence, discussed in Section 2.1.3.

In the analyses of the importance of the spiritual aspect in the Bahá'i Writings, it is found as the fundamental dimension in the nature of man. The Writings reveal that the spiritual dimension needs to be considered as a foundation upon which the importance and priorities for requirements of human existence are measured. Accordingly, facilitating the development of spiritual capacities is considered to provide meaning and purpose underlying the motivations in serving the needs of individual and social life. Thus, the importance of the spiritual dimension in

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[1] The core of religious faith according to Shoghi Effendi (1973) is "that mystic feeling which unites Man with God" (p. 86). He emphasized that "It is not sufficient for a believer merely to accept and observe the teachings", rather, "He should, in addition, cultivate the sense of spirituality" (p. 86).

[2] Shoghi Effendi (1973) considered the "inner spiritual development", as "the very foundation and purpose of the religion of God", also it is asserted that: the divine "Laws and institutions…can become really effective only when our inner spiritual life has been perfected and transformed. Otherwise religion will degenerate into a mere organization, and becomes a dead thing" (p. 86). Abdu'l-Bahá (1990 [1908]) further emphasized that Religion without spirituality changes "into materiality" (p. 54).

the nature of man is considered as a background foundation in the following Sections in predicting the ten value types and the seven cultural orientations in this thesis.

4.3.2   Benevolence Values

As part of the universal structure of human values, some of the *Self-Transcendence* value items were categorized in defining *Benevolence* value type (Schwartz 1992; 1994b; 2006b; 2009a). *Benevolence* values are described as derived from human need for affiliation, and the need for positive interaction within the family and other primary groups, especially with an in-group orientation.

Based on a historical survey and empirical research, Batson et al.(1985) found that holding benevolent values does not necessarily require that people be religious, neither does being religious guarantee the holding of benevolent values (Schwartz and Huismans 1995). However, historically, Durkheim (1965 [1912]; 1984 [1893]) and Toynbee (1966) highlighted the fundamental role of religions with their particular emphases on moral values and virtuous conducts and behaviours as the uniting power underpinning the establishment of the world's great civilizations. By noting the religious element in morality, Durkheim (1984 [1893]) further asserts that morality cannot be separated from religion. Abdu'l-Bahá (1968 [1921]) also assert that an unbiased investigation of the teachings of all world religions will reveal that their core messages carry the same ethical integrity and benevolence values such as honesty, sincerity, compassion, tolerance and non-violence[1].

These may explain the mostly positive relations of religiosity and *Benevolence* values reported in many studies (Schwartz and Huismans 1995; Saroglou, Delpierre et al. 2004; Saroglou, Pichon et al. 2005). Nevertheless, studies such as Saroglou et al.(2004) have found the impact of religion in promoting moral standards as limiting in scope.

The value items in *SVS* in defining the *Benevolence* value types are found in the Bahá'i Writings as those moral values that are based on divine virtues, and hence are eternal and unchangeable part of all traditional religions. The literature review of the Bahá'i teachings in Section 4.2 reveal the redefinition of the notion of salvation to the emphases on acquiring morality and virtuous characters for spiritual development. The importance of the selfless acts of altruistic and benevolent service was also explicitly emphasized. Thus, in relation to the nature of value priorities expected to be held by Bahá'is some predictions are outlined as:

— *Benevolence would be held as one of the highest value type priorities.*
— *There would be a positive association between Benevolence and Spirituality value types.*

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[1] He further stressed that the essential purpose of all religion is "the acquisition of praiseworthy virtues, the betterment of morals, the spiritual development of mankind…". He further states that "All the prophets have been the promoters of these principles; none of them has been the promoter of corruption, vice or evil. They have summoned mankind to all good" (p. 15).

— *There would be a positive association between Benevolence values and valuing service.*

— *There would be a positive association between religiosity and Benevolence values.*

The results for the *Benevolence* value type are presented in Section 7.1.2, its relations to religiosity is reported in Section 7.3, and are discussed in Section 8.5.1.1. Some of these values are also considered to promote *Egalitarianism* cultural value orientation. The prediction, results and discussions for this orientation are made in Sections 4.4.4, 7.5 and 8.5.3.3.1 respectively.

4.3.3   Universalism Values

As part of the universal structure of human values, Schwartz (1992; 2006b; 2009a) categorized *Universalism* values as part of the value items in defining *Self-Transcendence*. Schwartz (1992; 2006b; 2009a) explained that *Universalism* values are derived from "… those survival needs of groups and individuals that become apparent when people come into contact with those outside the extended primary group and become aware of the scarcity of natural resources" (Schwartz 1992) (p. 12). This is considered to distinguish these values with the in-group orientation of *Benevolence* values.

The analyses of data from many religious denominations by Saroglou et al.(2004) in 21 samples from 15 countries showed that religiousness is positively associated with importance attributed to the values of *Benevolence* type but not with *Universalism* values.

The literature review of the Bahá'i teachings in Section 4.2 reveal many emphases on the equality in the nobility and the spiritual aspects of human nature. These emphases are considered as the foundation for justice and its principle of oneness of humanity. Thus, in relation to the nature of value priorities expected to be held by Bahá'is some predictions are:

— *Universalism values would be held as one of the highest value priorities*

— *There would be a positive association between Universalism and Spirituality values*

— *There would be a positive association between Universalism values and religiosity*

The results for the *Universalism* value type are presented in Section 7.1.3, its relations to religiosity is reported in Section 7.3, and are discussed in Section 8.5.1.2. Some of these values are also considered to promote *Harmony* cultural value orientation. The prediction, results and discussions for this orientation are made in Sections 4.4.4, 7.5 and 8.5.5.1 respectively.

4.3.3.1   Universal Moral Inclusiveness

Literature in regards to universalistic value orientation or universal moral inclusiveness was discussed in Section 2.4. Saroglou et al.(2005) found that associations of pro-sociality with religiousness was manifested more easily within the context of interpersonal relations with close others with whom they interact in everyday life (in-group), and did not necessarily extend to a "universalistic love" of unknown persons (out-groups) (p. 343). The literature review of the

Bahá'i teachings in Section 4.2 imply the application of moral values must be universal. This perspective is considered to be based on the acknowledgement of the inherent nobility of every human being regardless of any superficial man made divisions and discriminating factors.

The Bahá'i Writings teach the oneness of mankind and viewing the whole humanity as one global social entity. They promote religious unity, harmony and association with all people. They discourage any kinds of apathy, and emphasize the importance of developing spiritual capacities through selfless acts of service to benefit others. These characteristics suggest the universal application of *Benevolence* and *Universalism* values in inclusive social compassion and the importance of the role of service in providing it.

Schwartz (1994a) provided four values as an instrument to measure for universal moral inclusivity (UMI), presented in Section 5.2.1.5 . In relation to in-group and out-group distinctions and the degree by which universal moral inclusivity is held by Bahá'is the predictions are:

— *There would be a high degree of importance attributed to moral inclusiveness values.*
— *There would be positive relations of 'service' with Benevolence and Universalism values.*

The results for these predictions are presented in Section 7.1.3.1, and their relations to some social aspects are provided in Section 7.4.4.1. The relation of valuing service to *Benevolence* and *Universalism* value types is reported in 7.1.10. These are further discussed in Section 8.5.3.1.

4.3.4   Tradition Values

Schwartz (1992; 2006b; 2009a) explains that *Tradition* values are derived from the smooth functioning and survival of groups. The defining motivational goal of *Tradition* values is respect, commitment and acceptance of the customs and ideas that one's culture or religion imposes on the individual. A traditional mode of behaviour becomes a symbol of the group's solidarity and an expression of its unique worth and its survival. They often take the form of religious rites, beliefs, and norms of behaviour. He identified the subordination in tradition to be more likely to relate to abstract objects such as religion, culture and beliefs. According to Roccas and Schwartz (1997) studies have shown positive relations between individual religiosity and valuing the *Tradition* value type. Across all 21 samples studied by Saroglou et al.(2004), religiosity associated the highest importance to the *Tradition* values.

Schwartz (1992) described the motivation of *Tradition* values as derived from immutable expectations from the past. Berger (2003) observed modernizing characteristics in emerging global culture. These changes were found to cause tension with, even opposition to, traditional beliefs, values and lifestyles. Where most of the value items defining *Tradition* type seem to be promoted by the traditional religions and the Bahá'i Writings, the value 'respect for tradition' defined as 'preservation of time honoured customs' is a value item that is found to be highly

demoted in the Bahá'i literature[1]. Thus, in relation to the nature of value priorities expected to be held by Bahá'is some predictions are as follows:

— *The value item "respect for tradition" would be held as not important.*

— *The value item "respect for tradition" would not fit with other value items defining Tradition value type.*

— *Excluding the value item 'respect for tradition", the Tradition value type would be held as very highly.*

— *There would be a negative association between "respect for tradition" and religiosity.*

— *There would be a positive association of Tradition with Spirituality values.*

— *There would be a positive association between religiosity and Tradition values.*

The results for the *Tradition* value type are presented in Section 7.1.5, its relations to religiosity are reported in Section 7.3 and they are discussed in Section 8.5.2.2.2.

4.3.5 Conformity Values

According to Schwartz (1992; 2006b; 2009a), the continuation of interaction and smooth functioning of groups requires that individuals control their impulses and inhibit actions that might hurt others and might be socially disruptive. He described *Conformity* values as being derived from these prerequisites of coordinated social interaction and group survival. Accordingly, the defining motivational goal of this type is identified as restraining and regulating actions, inclinations and impulses that are likely to upset or harm others and violate social expectations or norms. Schwartz (2009a) suggest that motivationally, *Tradition* and *Conformity* values are especially close, and the pursuance of *Tradition* values is compatible with the pursuance of *Conformity* values. Both are regarded to share the goal of subordination of self in favour of socially imposed expectations.

The literature regarding the importance of self regulation in conformity to norms and values were presented in Section 3.3.3. While the normative pressure could derive from some cultural and societal norms and values, McCullough and Willoughby (2009) found that "religion, self-control, and self-regulation are indeed intimately related" (p. 88). They further stated that "religion is well suited to motivate any behaviour that is predicated on self-control and self-regulation" (p. 88).

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[1] Besides the ones presented in Section 4.2.5.2, Abdu'l-Bahá (1982 [1912]) further stress the importance of the freedom of thoughts and beliefs, by stating that: "Just as in the world of politics there is need for free thought, likewise in the world of religion there should be the right of unrestricted individual belief" (p. 197). He further stressed that "When freedom of conscience, liberty of thought and right of speech prevail—that is to say, when every man according to his own idealization may give expression to his beliefs—development and growth are inevitable." (p. 197).

Across all the 21 samples studied by Saroglou et al. (2004), there were also shown to be positive relations between individual religiosity and valuing *Conformity*. Further, Baier and Wright (2001) in their meta-analytical review of data from 60 studies found the ability of religion to help socialization and promotion of conformity to the norms of society. Thus, self-regulatory power of religions could be considered as important in promoting the value items of 'self-discipline', 'obedient' and 'responsible' that have been identified in defining the *Conformity* value type.

The literature review of the Bahá'i teachings in Section 4.2 reveal the emphases on the conformity to morals and ethics in acquiring virtues, established by transcendent authorities, as a fundamental aspect of religion. They further demote a blind conformity to any kinds of rules, regulations and values, regarded as social or even religious ones, which may harm the collective interests of man. The value items defining the *Conformity* type are considered to correspond with the self-regulatory aspects promoted by the Bahá'i Writings in serving humanity. Accordingly, the *Conformity* value type is predicted to be held as one of the high priorities and would have a high association with religiosity[1]. Thus, in relation to the nature of value priorities expected to be held by Bahá'is some predictions are:

— *Conformity values would be held as one of the highest value priorities.*
— *There would be a positive association between religiosity and Conformity values.*

The results for the *Conformity* value type are presented in Section 7.1.4, its relations to religiosity are reported in Section 7.3 and they are discussed in Section 8.5.2.2.1. Some of these values are also considered to promote *Embeddedness* cultural value orientation. The prediction, results and discussion for this orientation are made in Sections 4.4.4, 7.5 and 8.5.3.2 respectively.

4.3.6   Self-Direction

Schwartz (1992; 2006b; 2009a) distinguished *Self-Direction* values as being derived from the needs for control and mastery as well as for autonomy, independence and the provisions for coordinated social interaction. He defined the motivational goal of this value type as independent thought and action.

The *Self-Direction* values promoting 'autonomy', 'freedom', 'creativity', 'choosing own goals' and 'independence' could be considered with great importance in allowing diversity of human thought and experience. Frankl (1972) considers freedom and independence as two of the most distinguishing characteristics of man in making choices. Yet, as much as these values are

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[1] Shoghi Effendi considered the "whole spirit of Bahá'u'lláh's system" in relation to the spiritual dimension as "rigid conformity to great essential laws" and in relation to the social dimension he stressed the importance of "elasticity, and even a certain necessary element of diversity, in secondary matters." (UHJ 1994, no: 30).

considered as enhancing man's dignity, Frankl (1972) also considered them as its enemy if actions are not taken appropriately and are not accompanied with proper restrictions. Further, some literature regarding the importance of the responsible behaviour and gaining control over the urges by the exercise of conscious actions, instead of instinctual reactions was presented in Section 3.3.4.

The importance of employing wisdom in interpreting situations is regarded to require the development of ethics, values and principles. Accordingly the promotion of the Self-Direction values without its proper regulations is considered to be against the inherent spirit of the teachings of all traditional religions. This could explain the findings by Saroglou et al. (2004) that across all 21 samples in their studies, religiosity was associated negatively with the *Self-Direction* value type. Similar studies by Roccas and Schwartz (1997) also showed negative relations.

The literature review of the Bahá'i teachings in Section 4.3.6 also imply these dichotomous directions motivated by the *Self-Direction* values. On the one hand, values such as 'freedom', 'independence' and 'choosing own goals' have been heavily promoted. On the other hand, it is expected that the activation of these values to be restricted with moderation and the use of volition towards actions that not only benefit the development of their own capacities, but also those of others. As such, the practices of these values are considered to be accompanied with wisdom towards accomplishing a higher purpose in life.

For example, one of the value items in *SVS* is 'freedom', defined as 'freedom of action and thought'. While the Bahá'i teachings emphasize the importance of the freedom of thought, yet they teach particularly the restriction in the freedom of those actions that merely activate desires that could cause harm to the interests of self or others. Further, purest motives[1], and moderation in all things is regarded as the essential prerequisite for all actions[2].

In this view, by orienting one's self to higher purpose in life, *Self-Direction* is regarded to increase human capacity to live in a state of freedom that promotes the health and security of self and society rather than suppressing it. Hence, values of *Self-Direction* (curious, creativity, freedom, choosing own goals, independent) could be considered to be highly promoted within the framework of contributing to the welfare and the spiritual progress of individual and society. Consequently, *Self-Direction* values could relate to Bahá'i religiosity in opposing ways. It is expected that this type would present either no associations, or with the self-sufficiency emphasis implied in the definition of its values a low negative association with religiosity. Thus, in relation to the nature of value priorities expected to be held by Bahá'is some predictions are:

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[1] Shoghi Effendi has stressed that "First and foremost, one should use every possible means to purge one's heart and motives, otherwise, engaging in any form of enterprise would be futile." (as cited in UHJ 1986, p. 436).
[2] Baha'u'llah (1990 [1817-1892]) stated that: "Whatsoever passeth beyond the limits of moderation will cease to exert a beneficial influence…liberty, civilization and the like…if carried to excess, exercise a pernicious influence upon men" (p. 216).

— *Self-Direction values would be held as highly important.*

— *The association of religiosity with the priority given to Self- Direction values would be less positive than those for Benevolence, Conformity and Universalism values.*

The results for the *Self-Direction* value type are presented in Section 7.1.6, its relations to religiosity are reported in Section 7.3 and they are discussed in Section 8.5.2.1.1. Some of these values are also considered to promote *Intellectual Autonomy* cultural value orientation. The prediction, results and discussion for this orientation are made in Sections 4.4.4, 7.5 and 8.5.2.1.3 respectively.

4.3.7   Security

Schwartz (1992; 2006b; 2009a) regards *Security* values to derive from the basic requirements of individuals and groups to have safe surroundings. The motivational goal of the *Security* type is defined by safety, harmony, stability of society.

In studies by Roccas and Schwartz (1997) and Schwartz and Huismans (1995), as well as the meta analyses across all 21 samples studied by Saroglou et al. (2004), religiosity was associated with weak positive importance to *Security* values. Schwartz and Huismans (1995) justified these weak correlations by noting that, in the modern societies of today, the historical functions of religion in preserving the social order and satisfying individual needs for security are assumed to be carried out by other institutions.

According to Schwartz (2009a) two subtypes are identified in the *Security* values . Some values primarily serve individual interests such as 'clean'; others primarily serve collective or wider group interests such as 'national security' that mainly expresses the goal of security for self or those with whom one identifies.

The literature review of the Bahá'i teachings in Section 4.2 imply that some of the value items in defining the *Security* value type, such as 'family Security', 'healthy', 'clean' and 'social order' are more promoted than others.

For example, in regard to the value item 'national security' defined as 'protection of my nation from enemies', on the one hand, social order and stability and security of society have been found to be highly promoted in the Bahá'i Writings and are regarded as some of the chief functions of religion. The Bahá'i Writings proscribe that Bahá'is have to be loyal and well-wishers of the government of countries in which they live[1]. On the other hand, the vision for a prosperous and sustainable global society in which the security and welfare of all people and nations need to be insured are found to be in contradiction with many policies and practices in

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[1] Abdu'l-Bahá (1919) regards Bahá'is as, "the well-wishers of the nation and the government…showing forth obedience and displaying good intentions,…not interfering in political matters,…engaged in the education and spiritualization of characters and … occupied with the training of the ignorant ones" (vol3, p. 490)

today's societies. As such, BIC (1947) stress the importance of viewing beyond the mere interests of one's own nation in today's interrelated world[1]. The Bahá'i writings prescribe both the vision[2] and some approaches[3] for maintaining the security of nations and their people, without many sacrifices of the resources that are otherwise conducive for the welfare of societies[4]. Based on the vision for a united global society, the importance of the security of each country is considered to be by a collective responsibility assumed by all nations[5].

Therefore, whilst the motivational goal of the *Security* type is defined as 'safety, harmony, and stability of society or relationships and of self", based on the vision of a global society presented in the Bahá'i Writings these motivations need to guarantee that one's own domain of security would not impede the security of others[6]. Thus, considering the value items defining the *Security* value type, it is expected that this type would be held as only moderately important.

In addition, it is expected that *Security* type would relate to Bahá'i religiosity in opposing ways. Accordingly, it is predicted that it would have either no association or a low negative

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[1] BIC (1947) states that, "The new powers and resources made possible by the nation could not be confined within the national boundary but produced an internationalism of cause and effect in social relationships which no nation could control. The national state has reached the limits of its development as an independent, self-directed social body. A world science, a world economy and a world consciousness, riding the wave of a new and universal movement of spiritual evolution, lay the foundations of world order. Conceived of as an end in itself, the national state has come to be a denial of the oneness of mankind, the source of general disruption opposed to the true interests of its people."

[2] The vision is described by Abdu'l-Bahá (1976 [1912]) towards the establishment of peace and security in the world by the function of a "Supreme Tribunal" which its formation, and functions have been prescribed in details by Baha'u'llah (p. 291).

[3] For example, Abdu'l-Bahá (1976 [1912]) explains that this tribunal needs to be formed by representatives of each country elected by their parliaments; the number of whom needs to be in proportion to the population in each nation. These representatives should be "the choicest men" of the nations, and be "well informed concerning international laws and the relations between governments and aware of the essential needs of the world of humanity in this day". All the governments and nations of the world need to be the supporters of this Supreme Tribunal. Therefore, the execution of the rulings on any international questions decided "either unanimously or by majority-rule" by this Tribunal is "irrefutable" by any nation. (p. 291). Accordingly, if a nation arises against another, through a consultative approach all the nations in the world need to arise against the aggressor. This is suggested to lead to minimum attempts for aggressions, minimum expenditures that are necessary for national security, and maximum expenditure on nation's welfare and prosperities.

[4] Regarding establishing the supreme tribunal, Baha'u'llah (1990 [1817-1892]) state that "If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will ensure the peace and composure of every people, government and nation" (p. 249).

[5] For example, the Bahá'í Writings condemns the excessive expenditure on armaments; and consider these expenditures as severely affecting the nations in spending more for the health, education and other welfares of their people. Whilst the writings admit the possibility of aggressiveness of some nations over others, it teaches that in this global age it is the responsibility of all nations to protect the oppressed ones. Abdu'l-Bahá (1982 [1912]) considers "the growth of armament and preparation" in nations not only do not help on their securities but also contribute to the increase of their being in greater dangers (p. 322).

[6] Baha'u'llah (1990 [1817-1892]) identified the object of His Revelation as, "the betterment of the world and the tranquillity of its peoples." He also determined that, "The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established." (p. 286).

association with religiosity. Thus, in relation to the nature of value priorities expected to be held by Bahá'is the predictions are:

— *The Security value type would be held as only moderately important.*

— *The association of religiosity with the priority given to Security values would be less positive than those for Benevolence, Conformity and Universalism values.*

The results for the *Security* value type are presented in Section 7.1.7, its relations to religiosity are reported in Section 7.3 and they are discussed in Section 8.5.3.3.3. Some of the values of *Security* type are also considered to promote *Embeddedness* cultural value orientation. The prediction, results and discussion for this orientation are made in Sections 4.4.4, 7.5 and 8.5.3.2 respectively.

4.3.8   Achievement Values

Schwartz (1992) recognized the primal underlying motivational goal of *Achievement* values to serve individual interests, in which seeking personal success often tends to be enforced by actions towards promoting one's own social position and authority over others. Schwartz (1992) noted the difference between the motivations underlying these *Achievement* values and the achievement motivations by McClelland (1961), in which they concern meeting internal standards of excellence. These motivations are considered to be expressed by *Self-Direction* values.

Referring to Section 2.2.4, studies have shown that the individualistic values promote competitive goals where the pursuit of one's goal is perceived at the expense of others (Johnson and Johnson 1989; Lawler and Yoon 1996; Tjosvold, Johnson et al. 2003; Tjosvold, Law et al. 2003). The self-promotion motivation of *Achievement* values seem to not be aligned with self-transcendence expectation of many religious doctrines with regard to their considerations for the interests of others. Across all 21 samples studied by Saroglou et al.(2004), religiosity was associated with attributing low importance to *Achievement* values. Further, studies by Roccas and Schwartz (1997) showed negative relations of religiosity to *Achievement* values.

According to the primary goal of the *Achievement* type, competence is evaluated in terms of what is valued by the society, system or organization in which the individual is located (Schwartz, 1992). The Bahá'i Writings stress the pursuance of achievements and success to be guided by altruistic standards[1].

The literature review of the Bahá'i teachings in Section 4.3.6 also imply that some of the value items in defining the *Achievement* value types, could be understood to serve some dichotomous motivations. Some values such as 'intelligent' and 'capable' are found to be highly promoted as long as their activation would also serve the collective interest. References are made

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[1] Abdu'l-Bahá (1972 [1911]) counselled that "Let your ambition be the achievement on earth of a Heavenly civilization!" (p. 99).

to these values in this thesis as '*collectivistic oriented Achievement*'. Some other values defining the *Achievement* type, such as 'ambitious', 'influential', and 'successful', could be understood in being oriented primarily towards promoting self-gratification and serving the interest of self. References are made to these values here as '*individualistic oriented Achievement'*. These kinds of values are found to be demoted in the Bahá'i Writings.

Accordingly, it is expected that *Achievement* values would be held as only moderately important. Either no associations or a low negative association between *Achievement* and religiosity is predicted. Thus, in relation to the nature of value priorities expected to be held by Bahá'is some predictions are:

— *Achievement values would be held as moderately important.*

— *Values 'intelligent' and 'capable' are held as more important than 'successful', 'ambitious' and 'influential'.*

— *The association of religiosity with the priority given to Achievement values would be less positive than those for Benevolence, Conformity and Universalism values.*

The results for the *Achievement* type are presented in Section 7.1.8, its relations to religiosity are reported in Section 7.3 and they are discussed in Section 8.5.4.1. Some of these values are also considered to promote *Mastery* cultural value orientation. The prediction, results and discussion for this orientation are made in Sections 4.4.4, 7.5 and 8.5.5.2 respectively.

4.3.8.1   Innate values

(Schwartz 2009a) suggest that according to the needs and objectives of one's analysis, the division of the domain of value items into more or less fine-tuned particular values types as reasonable. Accordingly, references to 'innate' values are made here to two values in the *Achievement* type namely: 'capable'[1] and 'intelligent'[2], and two of the *Self-Direction* type namely: 'creativity'[3] and 'curious'[4]. The literature review of the Bahá'i teachings in Section 4.2 suggest

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[1] In relation to capability and developing human capacity, Abdu'l-Bahá (1968 [1921]) stated that while "mankind differs in natal capacity and intrinsic intellectual endowment…although capacities are not the same, every member of the human race is capable of education." (p. 55). Referring to the development of moral capabilities, BIC (2001) stressed the importance of the assumptions of the responsibility of leadership to be made by every member of society. They further regarded the bases of such capabilities to be "a commitment to pursue and apply truth in all areas of human endeavour." (p. 2).

[2] The importance of 'intelligent' has been expressed as the divine "priceless gift" to humanity (Abdu'l-Bahá 1972 [1911], p. 113).

[3] Regarding creativity and creative capacities in man, BIC (2001) stated that "Bahá'is see the entire enterprise of civilization as a spiritual process involving the progressive awakening of humanity's moral and creative capacities" (p. 2).

[4] Value item 'curious' defined as "interested in everything, exploring" presented in *SVS*, however, may not correspond with being interested in 'finding the truth' in everything that could be considered as a prerequisite for the independent 'investigation after the truth' emphasized as the first principle in the Bahá'i teachings (Abdu'l-Bahá 1972 [1911], p. 135). Accordingly, it is expected that a moderate importance to be attributed to 'curious' value item and high importance to the other three values.

that these values are regarded as innate capacities and their development and employment are encouraged towards serving a higher spiritual and universal purpose rather than merely serving self-interest. Thus, in relation to the nature of value priorities expected to be held by Bahá'is it is predicted that:

— *The innate values 'intelligent', 'capable', 'creativity' and 'curious' would be held as highly important.*

4.3.9 Hedonism and Stimulation Values

Schwartz (1992; 2006b; 2009a) explained that the need of human organism and the pleasures associated with their satisfactions lead to *Hedonism* values. The defining motivational goal of this value type is considered as pleasure or sensuous self-gratification. Also, the motivational goals of *Stimulation* values are excitement, novelty and challenge in life. Thrill seeking values may drive by strong *Stimulation* needs. Schwartz and Huismans (1995) considered the pursuit of sensuous gratification and self-indulgence motivations, as threatening to the social order. Zuckerman (1994) also found sensation seeking as a major factor that has caused problems and risk behaviours in society.

In Section 3.3.1, the perception of man as nothing but the product of the environment was considered to lead to a lack of responsible behaviour often motivated by the *Hedonism* values. According to Saroglou et al.(2005), Freud considered religion as part of culture which provides mechanisms that control the natural destructiveness of humans caused by their narcissism and sexual impulses. Roccas and Schwartz (1997) considered *Hedonism* and *Stimulation* value types to be in direct opposition to a primary function of religion in tempering self-indulgent tendencies and fostering transcendental concerns and beliefs. Saroglou et al.(2004) regarded the anti-hedonistic dimension as a compelling reality for psychological understanding of religion. Also, across all 21 samples studied by Saroglou et al. (2004), and studies by Roccas and Schwartz (1997) religiosity was associated with low importance to *Hedonism* and *Stimulation* values.

The Bahá'i teachings reviewed in Section 4.2.1, indicate the importance of the development of all human capacities including the physical ones. They further encourage to not depriving oneself from the wondrous bounties that have been bestowed upon man. Yet, human nature is considered to be fundamentally spiritual, and its progress depended on developing its capacities and acquiring virtues. Accordingly, the developments of all capacities are regarded to be in facilitating the development of spiritual capacities. While the enjoyment of the bounties of the world is considered to be the right of every individual, worldly enjoyments are encouraged to be located within spiritual attributes such as a sense of self-respect, gratitude and contentment.

Consequently, the value items of *Hedonism* and *Stimulation* are considered not to be valued on their own merit but in facilitating man for its spiritual progress. Therefore, it is

expected that these values be held with a low importance. Likewise, similar to the ones reported in the other religious studies, it is predicted that their correlation with religiosity would be negative. However, since the *Stimulation* value type has less emphasis on pleasurable arousal than *Hedonism,* it is expected to be held as more important and its relation with religiosity to be more positive than the *Hedonism* value type. Therefore, in relation to the nature of value priorities expected to be held by Bahá'is some predictions are:

— *Hedonism and Stimulation values would be held with low importance.*
— *There would be negative association between religiosity and both the Hedonism and Stimulation values.*

The results for the *Hedonism* and *Stimulation* value types are presented in Section 7.1.9, its relations to religiosity is reported in Section 7.3, and are discussed in Section 8.5.4.2. Some of these values are also considered to demote *Affective Autonomy* cultural value orientation. The prediction, results and discussions for this orientation are made in Sections 4.4.4, 7.5 and 8.5.4.2 respectively.

4.3.10 Power Values

Schwartz (1992; 2006b; 2009a) defined the motivational goal of *Power* values as the attainment of social status and prestige, and the control or dominance over people and resources. Schwartz and Huismans (1995) considered *Power* as the most self-gratifying value types with central goals of egoistic gratification of self; accordingly its pursuit was considered to be threatening to the social order.

Accordingly, the reported associations for religiosity and the *Power* value type have ranged from near zero (Roccas and Schwartz 1997) to negative (Schwartz and Huismans 1995). However, while across all 21 samples studied by Saroglou et al. (2004), religiosity associated low importance to *Power* values, Yinger (1951) touched on the power seeking ambitions of some religious leaders and considered it as one of the core problems of religious practices. Yinger argued that while religions claim to fulfill basic spiritual, social and personal human needs, they have often been altered into organizations that primarily aim to preserve the status quo of their central powers. He considered using religion as a very effective weapon by the ruling classes of all societies. Accordingly, the religious beliefs of people have been utilized towards the own advantages of some religious leaders.

The Bahá'i teachings reviewed in Sections 4.2.1, 4.2.2 and 4.2.3, highly demote motivations for any power seeking tendencies. These tendencies are considered as unjust based on the equal nobility inherent in human nature. It provides a particular elected system of leadership that is service oriented and their decision making are based on the Bahá'i principles of consultation. Therefore, it is expected that this value type be attributed with the least importance

and to relate significantly negative with religiosity. Thus, in relation to the nature of value priorities expected to be held by Bahá'is some predictions are:

— *Power values would be held as least important.*

— *There would be a negative association between religiosity and Power values.*

The result for the power value type is presented in Sections 7.1.9, its relations to religiosity is reported in Section 7.3, and are discussed in Section 8.5.4.2. Some of these values are also considered to demote *Hierarchy* cultural value orientation. The prediction, results and discussions for this orientation are made in Sections 4.4.4, 7.5 and 8.5.3.3.2 respectively.

4.4   The Hypotheses in Response to the Research Questions

4.4.1   Research Question 1

RQ5.   What are the value priorities held by Bahá'is?

According to Schwartz (1992; 1994a) values system of a person or group is identified as an ordered set of values priority of that person or group, discussed in Section 2.1.3.1. These ordered value systems are considered to help people in organizing their standards and principles to choose between alternatives in their decision making and resolving conflicts.

Based on the emphases found in the Bahá'i teachings, and the predictions made in Section 4.3, the integrated hypotheses regarding the hierarchy of the values priority held by the Bahá'is in this thesis would be as follows:

H1.   Values Spirituality, Universalism , Benevolence would be held as highest priorities, Conformity, Tradition, Self- Direction as high priorities; Security, Achievement as moderate priorities; Stimulation and Hedonism as low priorities; and Power as least priority.
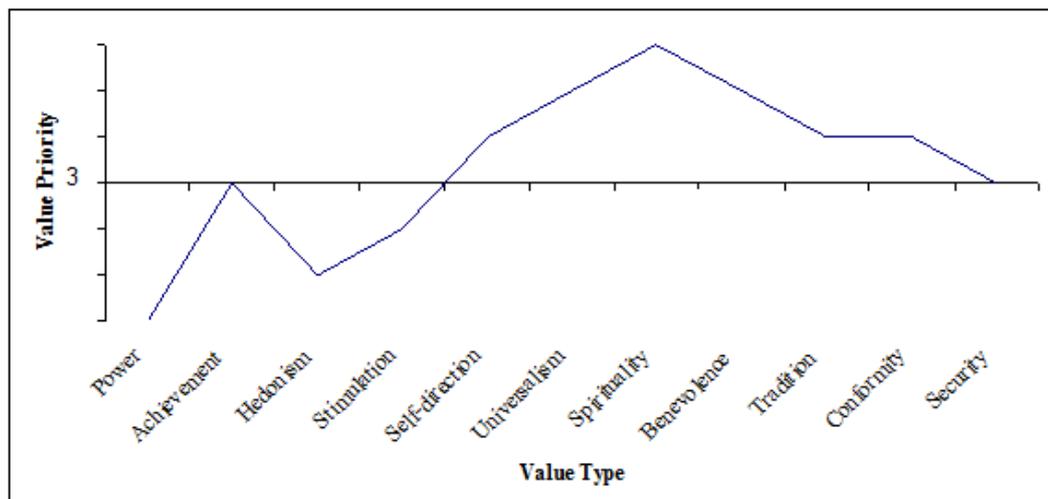
Figure 4. Prediction for value priorities

Figure 4, shows the integrated hypothesis of the value priorities predicted to be held by Bahá'is. The results in relation to this research question are presented and discussed in Sections 7.1 and 7.2 and discussed in Sections 8.2 and 8.5.

4.4.2   Research Question 2

RQ6.   How do value priorities held by Bahá'is relate to their religiosity?

Past studies have presented some significant findings regarding the relations between self-reported religiosity and values (Saroglou, Delpierre et al. 2004). These studies have shown rather a consistent pattern of relations between values and religiosity. The exploration of some of the teachings, principles and practices of the Bahá'i Faith, suggested some complementary as well as conflicting relations with those reported in the current studies. The above-mentioned hypotheses, suggests some predictions indicating differences in the relations of values with religiosity. Following provide a summary of the predictions for each value types:

Schwartz and Huismans (1995) discussed three main conflicts that exist in the motivations of the value types and used them as the bases of their reasoning about the relations of value priorities with religiosity. Firstly is the conflict that exists in motivational goals of *Self Direction* and *Stimulation* with *Conformity*, *Tradition*, and *Security*. The emphasizes on own independent thought and action and favouring change are considered to be in conflict with submissive self-restriction, preservation of traditional beliefs and practices and protection of stability. Secondly the motivational goals of *Universalism* and *Benevolence* are considered to be in conflict with *Achievement* and *Power*. To regard others as equals and have concern for their welfare are in conflict with the pursuit of one's own relative success and dominance over others. Thirdly, the motivational goal of *Hedonism* is considered to be in conflict with *Conformity* and *Tradition*. The indulgence of desires is contradictory to the restraint of impulses and acceptance of some imposed external limitations.

Based on the motivational goals of value types and their arrangement in a circular structure representing their compatibility and conflict, Schwartz and Huismans (1995) suggested that a pattern of associations between the importance ratings of the value types with any variable such as religiosity could be predicted. They used their theory-based pattern of relations between value priorities and religiosity and showed the possibility of generating integrated hypotheses that related the whole system of 10 value types to religiosity. They suggested that the correlations would decrease monotonically going around the circle in both directions from the value type that is hypothesized to correlate most positively with religiosity (e.g. *Spirituality/ Tradition*), towards the type hypothesized to correlate most negatively (e.g. *Hedonism*). They further suggested that the prediction of the whole pattern of associations implies that even non-significant associations provide meaningful information.

The theological analyses of the Bahá'i Writings presented in Section 4.2, are viewed in suggesting that there would be meaningful relations of values and religiosity. These relations are considered within a framework of a universalistic vision within which the purpose of physical reality is considered to facilitate spiritual developments of individual and social capacities. These are considered here to encourage one to look for a deeper meaning in life and to serve the need of humanity even if at times it requires some sacrifices for self-interest[1]. Accordingly religiosity in this thesis is expected to have positive associations with values that emphasize *Self-Transcendence* tendencies towards the welfare of others as well as negative associations with values that emphasize self-gratification and the excessive seeking of happiness for material possessions.

Considering the index items and the motivations that define each value types, theoretical links have been made between value preferences and religiosity from the analysis of the teachings and practices of Bahá'i faith as presented in Section 4.3.

Thus, it is predicted that associations of religiosity with *Tradition* type without the value item 'respect for tradition' would be the highest, and with the *Hedonism* would be the lowest of all the value types. With the rest of the types, it is predicted that correlations of religiosity with the priority given to *Benevolence* and *Universalism* would be less positive than *Conformity*, and *Tradition*. Correlations of religiosity with the priority given to *Achievement*, *Security* and *Self-Direction* values would be more positive than *Stimulation*, *Hedonism* and *Power* and less positive than those for values *Benevolence* and *Universalism*. Overall, derived from the Bahá'i teachings and practices, as an integrated hypothesis the following priorities of correlations with religiosity are predicted with the 10 value types as:

H2.	*The association of religiosity with Tradition would be most positive; the association with Benevolence, Conformity and Universalism would be positive; the association with Stimulation would be low negative and with Power and Hedonism would be most negative. The association of religiosity with the priority given to Achievement, Security and Self- Direction values would be less positive than those for Benevolence, Conformity and Universalism values and less negative than Stimulation values..*

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[1] UHJ (1986) also stress that the foundation of all Bahá'i effort needs to be to "study the teachings" and "the spiritualization of their lives and the forming of their characters in accordance with the standards of Bahá'u'lláh". They further emphasize that Bahá'is must "increasingly stand out as pillars of righteousness and forbearance" against the decay of the moral laxity in many societies. They stressed that the life of a Bahá'i to be "characterized by truthfulness and decency". While keeping the high standards of morality, to be "linked by bonds of love and brotherhood with all mankind"; to "be entirely detached from the loose standards, the decadent theories, the frenetic experimentation, the desperation of present-day society" and to "look upon his neighbours with a bright and friendly face and be a beacon light and a haven for all those who would emulate his strength of character and assurance of soul" (p. 93)

Also, in relation to the: *"RQ2a. How do Spirituality values held by Bahá'is relate to their religiosity?"*, based on the importance of spiritual aspect of religion in this thesis it is predicted that:

H2a.   *The association of Spirituality values with religiosity would be more positive than all other value types.*

As suggested by Schwartz and Huismans (1995), according to the conceptualization of the correlations, the integrated hypotheses can be represented as a single curve as illustrated for the predictions in Figure 5. The value types are arrayed on the X -axis according to their order around the circular structure; the magnitudes of the predicted correlations of value priorities with religiosity are recorded on the Y-axis. The curve is predicted to take a semi sinusoid shape, peaking at *Spirituality*/*Tradition* and reaching its lowest level at *Hedonism*.

RQ2b. Are there different pattern of relations between Bahá'i values and their religiosity
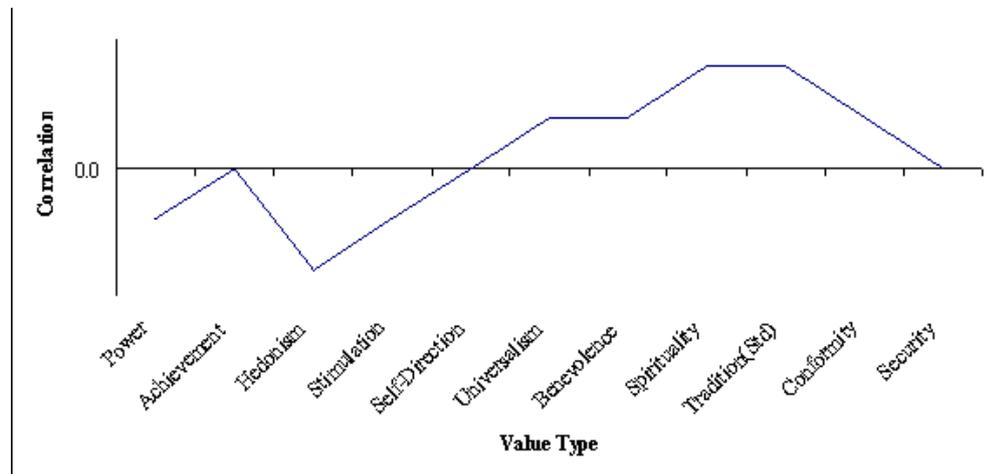
Figure 5. Hypothetical model of correlations between religiosity and the importance attributed to 11 value type (including Spirituality)

Based on analyses of some of the Bahá'i Writings, it is predicted that similar to the past studies, *Tradition* and *Conformity* would hold highest, and *Hedonism* and *Power* would hold the lowest association with Religiosity. However unlike past studies, particularly a more positive association are hypothesised between religiosity and *Universalism*, and a lower association with values *Security* than those reported in the past studies. Overall, as an integrated hypothesis, the following differences between the relations of Bahá'i values and their religiosity with those reported in other studies are predicted:

H2b.   *Bahá'i religiosity would show higher associations with Universalism, Benevolence, Conformity, Self- Direction and Achievement, and lower association with Security, Tradition and Power than the other religious groups reported in the literature.*

The results in relation to this research question and its sub-questions are presented in Sections 7.3 and 7.3.2 and discussed in Section 8.1, 8.2.2.1 and 8.3.

4.4.3　Research Question 3

RQ3. Is there a consensus system of value priorities held by Bahá'is?

Shared value priorities could lead to unity amongst people and promote cohesion. One of the historical functions of religion has been the promotion of cohesion in society (Toynbee 1966). There has been no study that has used value consensus's approach by Schwartz and Sagie (2000), discussed in Section 5.2.1.7, in further understanding values in religious communities, particularly across their heterogeneous groups.

Based on the emphases found in the Bahá'i literature on unity viewed in Section 4.2.5.1, it is expected that:

H3.　*There would be a high level of consensus in the system of value priorities held by Bahá'is from heterogeneous groups*

RQ3a. How do Bahá'i values relate to pan-cultural values baseline?

Schwartz and Bardi (2001) found a broad consensus regarding the hierarchical order of values across individuals and societies in all the continents. They referred to this hierarchical order of values as pan-cultural baseline, discussed in more details in Section 5.2.1.6.

The Bahá'i Writings reviewed in 4.2.5, indicate a unified vision for global prosperity. They teach tight interdependencies of the life of an individual with the collective and the interrelatedness of spiritual and physical progress. They promote the world view in regarding all things as fundamentally united and interconnected. Accordingly, it is predicted there would be some significant differences between some of the value priorities found here in comparison with the pan-cultural baseline. These changes are predicted to be as:

H3a.　*In comparison with the pan-cultural values baseline, the value priorities held by Bahá'is would particularly show higher importance to Universalism and Benevolence and lower to Power and Hedonism values.*

The results in relation to this research question and its sub-question are presented in Section 7.4 and discussed in Section 8.2.3 and 8.5.

4.4.4　Research Question 4

RQ4.　How do Bahá'i values relate to cultural value orientations?

The emphases presented in the reviews of the Bahá'i literature in Section 4.2, are further considered to inform the integrated hypotheses here. In Section 4.3 some predictions were made indicating the importance of some cultural orientations in contrast to demoting of some others. Further, based on the belief on fundament spiritual dimension in human nature, BIC (1996) promote fostering a culture that its primary concern is to develop the moral, ethical, emotional and intellectual capacities of individuals. They consider such a cultural environment to lead to developing individuals who are "constructively engaged, service-oriented citizen, working for the

material and spiritual well-being of the community". Such a cultural environment was considered to lead to "a common vision", and "a shared sense of purpose".

By employing the specified structure in SCVS (Schwartz 1999; 2008), and the value items in defining its cultural orientations, as an integrated hypothesis, the following particular pattern of cultural value priorities are predicted to be held by Bahá'is:

H4. *The Egalitarianism cultural value orientation would be held as the highest, Harmony and Intellectual Autonomy as high, Embeddedness as moderate, Mastery and Affective Autonomy as low and Hierarchy as the lowest priorities.*

In relation to this sub question: *"RQ4a. Are there any shared cultural value orientations held by Bahá'is?",* based on many explicit Bahá'i Writings in its vision for a unified global society, its principle of the oneness of humanity and the promotion of unity in diversity it is predicted that:

H4a. *There would be a high level of agreements in the system of cultural value priorities held by Bahá'is.*

Durkheim (1974 [1911]) regarded the continuous role of religion as one of the "principle social phenomena" and as a continuing source for "systems of values and hence of ideals." (P. 96). While the Bahá'i Writings emphasize unity, there is emphasis that this unity does not imply uniformity, but it is within respect to the diversity of cultures, and human goals, beliefs and aspirations. With regard to the cultural values orientation, there are emphases in shared moral values that are based on the principle of the "oneness of humanity" and the "elimination of all sorts of prejudices" (Abdu'l-Bahá 1976 [1912], pp. 245–246).

UHJ (1998) emphasizes that while a Bahá'i culture welcomes "an infinite diversity in regard to secondary characteristics", yet it " also firmly uphold unity in relation to fundamental principles". They further indicate that while, Bahá'is are encouraged to preserve only those inherited cultural identities, that their associated activities do not "contravene the principles of the Faith" and to maintains those cultural characteristics that express "unity in diversity". Accordingly, Shoghi Effendi (1990 [1938]) asked Bahá'is to "weed out, by every means in their power, those faults, habits, and tendencies which they have inherited from their own nation" (p. 20). Thus, in relation to the sub research question: "*RQ4b. Do Bahá'is share values with their fellow members in other countries to a greater extent than they do with their own national cultures?",* while it is expected that there would be some differences in cultural orientations, it is predicted that:

H4b. *There would be more agreements in the priorities for the cultural value orientations held amongst Bahá'is from different nations than with those of their background nations.*

The results in relation to this research question and its sub-questions are presented in Section 7.5 and discussed in Section 8.4 and 8.5.

4.4.5 Some Mixed Hypotheses

Based on the emphases reviewed in the Bahá'i teachings some similarities and differences between the values held by Bahá'is and others were predicted that are not included in the integrated hypotheses as presented above. Those predictions in relation to particular value items and some associations are summarized as follows:

H5.   *Hypotheses for some value Items:*
— *'service' would be held as one of the highest value item priorities.*
— *There would be a high degree of importance attributed to moral inclusiveness values.*
— *The value item "respect for Tradition" would be held as least important among Tradition values.*
— *In Achievement type, the value items 'intelligent' and 'capable' are held as more important than 'successful', 'ambitious' and 'influential'.*
— *In Security type, based on their particular definitions in SVS, the value items 'family Security', 'healthy', 'clean' and 'social order' are held as more important than its other values.*
— *The innate values 'intelligent', 'capable' and 'creativity' are held as highly important.*

H6.   *Predictions for some Associations*
— *There would be positive associations between Spirituality and Benevolence, Universalism, Conformity and Tradition value types.*
— *There would be positive associations between 'service' and Spirituality, Benevolence, Universalism, Conformity and Tradition value types.*
— *There would be a positive association between religiosity and service.*
— *There would be a negative association between "respect for tradition" and religiosity.*

4.5 Summary

In this Chapter, an integrated theological, sociological and social psychology review of the Bahá'i Writings, and their mapping to individual and cultural value structures advanced by Schwartz (1992, 2008) were employed in formulating the hypotheses. Bahá'i perspectives on spirituality, religion, human nature and values based on Bahá'i teachings and principles were discussed. These have informed the prediction for the system of value priorities and the cultural values orientation of the Bahá'is and the relation of their value priorities and religiosity. These reviews also add some additional perspectives to general theological and sociological analyses of religion offered by Schwartz and Huismans (1995). The results and analyses with relation to the hypotheses made in this Chapter are presented in Chapter 7 and are discussed in Chapter 8.

Chapter 5.   Research Methodology and Methods

5.1   Research Methodology

Velasco and Buck (2007) regarded Bahá'i studies as a field of interdisciplinary studies without any discipline-specific methodologies. Yet, they identified the combination of two contrasting theoretical approaches, functionalism and structuralism, as helpful to define Bahá'i studies. They referred to functionalist studies in examining the values within society to show how they fulfill social needs and how they express and reinforce social, economic and political relationships. In contrast, structuralism was referred to as a theoretical approach that claims human cultural diversity can be understood through cognitive structures in the human mind. Actions, values, thoughts and identities of individuals are largely structured through social norms and expectations, which are in turn linked to the broader organization and structure of societies. This thesis could be considered to be based on a structural-functionalist paradigm in which as Newman (2008) explains, religion is viewed as a "social institution that tends to the spiritual needs of individuals and serves as a major source of cultural knowledge" (p. 150).

Further, in relation to the approaches taken in research methodology, 'theory-driven' and 'data-driven' are two main positions in the philosophy of science (Mellenbergh, Ader, Baird, Berger, Cornell, Hagenaars and Molenaar 2003). Mellenbergh et al. found the explicit distinctions between the two are usually made by the use of the terms 'confirmatory' and 'exploratory' in data analysis. Confirmatory analysis refers to theory-driven, and exploratory refers to data-driven approaches. Whilst research methodology could consist of either of these, theoretical concepts are used to construct a model in a theory-driven approach, whereby the model then is tested on empirical data.

In contrast the data-driven approach starts from empirical data and tries to derive a model from the data. Data-driven is regarded to be an appropriate approach within the context of discovery. The use of this approach is indicated by the lack of theory, when the relations between variables must be discovered from empirical data. Whereas the theory-driven approach is regarded to be appropriate within the context of justification, when a sufficient theory is available and the theory needs to be justified on empirical grounds.

This thesis is based on the structural-functionalist paradigm that employs both theory-driven and data-driven approaches. It has employed a theory-driven approach in formulating its hypotheses and used a descriptive and correlational confirmatory analysis approach to test the quantitative data collected in testing its hypotheses. Aggregated values in individual and cultural levels in this thesis are employed to facilitate the data-driven interpretive analysis and discussion in Chapter 8. These will lead to suggestions for further research.

Further, Clark (1997) and Hallinan (1997) identified the importance of micro-macro-micro links in social studies. They suggest that sociological studies need to link the macro-level (social system) to the micro-level (individual) and back again to the macro-level. As such, aggregated values in individual and cultural levels are employed to facilitate the interpretive analysis of this link in Section 8.6.

This thesis will also add to further examination of the theories for the structures in universal human values in SVS (Schwartz 1992; 1994a) and cultural orientation in SCVS (Schwartz 1999; 2008).

5.1.1   Research Methodology Phases

This thesis has adopted the approach distinguished by Mellenbergh et al. (2003) as the main phases required in any research methodology involving empirical research. The main phases were distinguished as:

- Defining the research problem, and by reviewing relevant literature, framing it within a theoretical or practical context.
- Defining the operationality of the research problem in terms of planning a concrete design and measurement procedure for the study.
- Defining the implementation of the study and its data collection.
- Draw information related to the research problem by analyzing data.
- Reporting the interpretation of the results in relation to the research problem.

Following these phases, the requirements for phase 'a' were covered in Chapters one to four. The requirements for phases 'b' and 'c' are the focus of the presentations in this Chapter. Phase 'd' will be covered in the Chapters six and seven. Phase 'e' will be discussed in Chapter eight.

The rest of this Chapter is organized into description of measurement theories and techniques and the analytic procedures employed on values, and a discussion on the selection of the survey method and sampling approaches made in this research. These include epistemological and practical considerations made in the measurement theories and techniques and sampling approaches.

5.2   Research Methods

The collected data, as explained in Section 0, was used to answer the research questions and testing the formulated hypotheses. Some secondary data was also used containing the scores for the mean importance ratings of the value types in 80 countries, as described and used for the analyses of cultural value orientations by Schwartz (2008). This secondary data was obtained from Schwartz (S. H. Schwartz, personal communication, July 19, 2009). The analyses of data

were carried out by employing the Statistical Package (SPSS) using the following different approaches:

- Descriptive Statistical analyses of the results for the demographic data and value items, discussed in Section 5.2.1.1 and 5.2.3.2.
- The calculations of individual value types and cultural value orientations, discussed in Sections 5.2.1.8 and 5.2.3.7.
- The nonparametric Spearman's Rank Correlations method for analyses of correlations between value types and religiosity, discussed in Sections 5.2.1.10 and 5.2.2.1.
- Pearson Correlation for the analyses of correlations between the mean scores of value priorities amongst subgroups, discussed in Section 5.2.3.5.
- Nonparametric analyses using 'Similarity Structure Analysis' (SSA) technique (Guttman 1968), was used for the analyses of the intercorrelations between value items in individual and cultural analyses, discussed in Section 5.2.2.2.
- Cronbach's alpha coefficient (Lemke and Wiersma 1976) was used for measuring the internal consistency of value types, discussed in Section 5.2.2.3.
- For the multivariate analysis of several dimensions, a multidimensional scaling (MDS) method called Co-Plot (Goldreich and Raveh 1993; Raveh 2000) was employed for the analyses of the seven cultural dimensions, discussed in Section 5.2.2.4.

In the course of the following discussions the bases for the choices made in the selection and implementation of the methods used in the data collection, in reporting the results from data, and the analysis of the results are presented.

5.2.1 Measures and Procedure

The individual and cultural values measurements, the instructions and considerations required to be made in their employment, other measures and procedures used in the analyses of the results, and the use of some other independent variables are addressed in the following Sections.

5.2.1.1 Schwartz Value Survey (SVS)

The content for universal human values, the distinctiveness of the 10 value types, their structural relations and their consistency have been validated with empirical evidence from more than 210 samples from over 70 countries (Schwartz 1992; 1994a; Schwartz and Sagiv 1995; Schwartz 2006b). SVS has been used in many cross-cultural studies (Schwartz 1996). By using *SVS* and its value structure, meaningful relations were found between the individual differences in self-reported value priorities and real behaviours such as intellectual, prosocial, antisocial, political, consumer, and environmental behaviours (Schwartz and Bardi 2001) and religiosity (Schwartz and Huismans 1995).

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The primary research variables in this thesis were based on the data collected from the English versions of the 57 value item in *SVS* , an extra value 'service' was added to the values list due to its emphasis in the Bahá'i Writings, as discussed in Sections 4.2.2 and 4.2.3. The Schwartz Value Survey was created to study people's value systems across social boundaries and nations. To avoid a Western bias, or representing values that are unique to particular cultures, the value items have been derived from sources around the world, including philosophical and religious texts, recommendations from scholars and value surveys (Schwartz 1992). The objective of the selections of values was to include all motivationally distinct values that are likely to be recognized across cultures. Accordingly, *SVS* consists of 57 single-value items such as 'wisdom' and 'an exciting life' recognized across cultures and each is defined in serving the motivational goals of one of the 10 value types discussed in Section 2.1.3.2.

In the *SVS* presentation of values, each is followed in brackets by an explanatory phrase intended to clarify and/or narrow its meaning. For example social justice (correcting injustice, care for the weak) is a *Universalism* item. In accordance with RVS instrumental and terminal values by (Rokeach 1973), the *SVS* provides two sets of value items (Schwartz 2009a). The first set includes 30 items that present potentially desirable end-states in noun form. The second include 26 or 27 items that present potentially desirable ways of acting in adjective form. The value 'service' was added to the end of the second list and was defined as 'selfless act to benefit others'.

In the survey, using the *SVS* instrument, each value needed to be rated on its importance as "*a guiding principle in my life*" on a 9-point scale labeled 7 (*of supreme importance*), 6 (*very important*), 5, 4 (*unlabeled*), 3 (*important)*, 2, 1 (*unlabeled*), 0 (*not important*), -1 (*opposed to my values*) (Schwartz 1992). The use of the *SVS* instrument and its format were according to the instructions provided by Schwartz (2009b).

5.2.1.2   Rating versus Ranking

Rokeach (1973) considered values to be often in competition with one another and advocated for ranking values approach in providing a real-world view. However, Schwartz (1994a) defended the conceptual advantage of rating over ranking and regarded rating as a non forced-choice approach. Some of the advantages of rating over ranking were considered as in allowing for a longer list of values to be used, in permitting negative rates for values, and in overcoming making discrimination amongst values that are equally held as important by respondents. In using rating approaches, McCarty and Shrum (2000) proposed that a greater variance is obtained when respondents first pick their most important, and then their least important values from the list before rating the items. Respondents to *SVS* were asked to follow the same instructions in rating the value items.

5.2.1.3 Cleaning the Data on Values

Schwartz (1992; 2009c) instructed that before any analyses of the values, subjects need to be dropped if they have used any rate more than 35 times and used response 7 (of supreme importance) more than 21 times. This instruction is based on an assumption that these respondents have failed to make a serious effort to differentiate among their values. Subjects with less than 41 items or leaving 15 or more value items blank also should be excluded. Further, subjects have to be dropped from the analyses if greater than 30% of the index items for a value type were missing— e.g. for a 5-item type, if two items were missing. These instructions were employed before the analyses of the data here.

5.2.1.4 Correcting for the Response Tendencies

Based on both the theory and empirical studies using the *SVS*, Schwartz (1992; 2009a) found that respondents differ in their use of the response scales. Some respondents rate most of the values "as guiding principles" as very important; some rate using the middle of the response scales, and others rate most of the values as unimportant. Accordingly, there were different ways in which individuals distributed their importance ratings across the rating scale. These differences in scale use are considered that could be reflected in groups' findings. The purpose of the scale is to measure the value priorities of people by capturing the relative importance of their values. It is argued that, if two people rate a value as the same, that value obviously has higher priority for a person who rates all other values lower than the one who rates all other values higher. Therefore, correcting individual differences in the use of the response scales were found to provide more accuracy in measuring value priorities.

To correct for individual differences in the use of the response scale, the raw values in each person's responses are proposed to be centered on his or her own mean. In this way, raw value scores are converted into scores that indicate the relative importance of each value to the person, referred to as the person's value priorities. These centering scores are called MRAT (Mean RATing for the particular individual). Accordingly MRAT for each individual is calculated by the total score of all value items for each individual divided by the total number of items. Schwartz stressed the use of centered means for group mean comparisons, analysis of variance or covariance (Schwartz 1992; 2009c). Accordingly, these statistics control for differences in scale use, are proposed when comparing the value priorities of various cultures and groups or when correlating value priorities with other variables within groups. It was asserted that failure to make the necessary scale use correction could lead to mistaken conclusions. Schwartz further instructed that for multidimensional scaling such as using in SSA, the use of the raw value scores for the items or value types is more appropriate (Schwartz 1992; 2009c).

Accordingly, for the analyses made by SSA the raw data were used here. For any other analyses and groups inferences, all the value items for each individual were centered on their MRAT score. Based on these instructions, the centered scores of the importance of each value items here were used in calculating the score for value types. Each value type then was calculated by averaging the centered scores of the specific value items that were representative of that type.

5.2.1.5   Measuring Universal Moral Inclusivity (UMI)

Schwartz (2007) by using the term 'universal moral inclusivity' (UMI) or 'inclusiveness of the moral universe' referred to "the breadth of the community to which people apply moral values and rules of fairness" (p. 711). Schwartz (1994a) provided an instrument to measure UMI. Eight *SVS* items were identified in serving as a marker index values for *Universalism* type. Those *Universalism* items whose meaning could most clearly express concern for the welfare of all others were identified as 'inclusive moral universe' values. Those that primarily concerned the interests of in-group were identified as 'narrow moral universe'. Accordingly, the four value items that expressed inclusive moral universe were identified as: 'social justice', 'broadmindedness', 'equality', and 'a world at peace'.

Schwartz (2007) found these four values would be regarded as 'inclusive moral universe' where they form a distinct region in a multidimensional scaling analysis (MDS), rather than being intermixed with the moral values that are usually related to the in-group focus. Those groups that understand *Universalism* values as referring largely to an in-group expected their *Universalism* value items to not form a distinct region in the value space. Instead, these values should be located together with the items from the other value types that concern the welfare of the in-group, such as *Benevolence* in particular, but may even appear in the areas of *Conformity*, *Security*, or *Tradition* values.

Schwartz (2007) further examined the spatial projection of the associations among all *SVS* value items in each of the samples studied and counted how many of these four key value items formed a distinct region that were separated from the regions of the *Benevolence*, *Conformity*, *Security*, and *Tradition*. For each sample, the number of these *Universalism* items that formed a distinct region ranged from 0 (all items intermixed with other moral value items, most often *Benevolence*) to 4 (all items clearly separated from the other moral value items). This was called the "moral inclusiveness score". The higher scores were considered to represent the stronger assumption for the inclusivity of moral universe for *Benevolence* and *Universalism* values. The moral inclusiveness score will be presented in Section 7.1.3.1.

5.2.1.6   Pan-Cultural Values Baseline

Schwartz (1992; 1994a) observed that various compositions of the values and their arrangements, order and structure present different systems of value priorities. They observed that

these systems of value priorities could be used in describing the individual, cultural, religious or societal world views and in identifying their values orientations. They could also be used to distinguish individuals, groups, societies or cultures from each other

Schwartz and Bardi (2001) and Schwartz and Sagiv (1995) considered research that focused on studying the nature and implications of individual value differences. These studies have found vast varieties of value priorities of individuals within societies as well as groups across nations. The wide range of differences of the value priorities of individuals both within and across societies was suggested to reflect their differences in genetic heritage, personal experiences, social locations, and enculturation. Nevertheless, beyond many noticeable differences in the value priorities of individuals and groups, Schwartz and Bardi (2001) looked to find some of their similarities. To their surprise they discovered a broad consensus regarding the hierarchical order of values across individuals and societies in all the continents. They referred to this hierarchical order of values as pan-cultural values.

While the characteristics of each of the samples with regard to distributions of some variables such as age, occupation and religion and their unique economic, social, technological and historical experiences were found to cause some differences with the pan-cultural value hierarchy. Yet, Schwartz and Bardi found the value hierarchies of 83% of the samples correlated at least .80 with this pan-cultural hierarchy. Accordingly, they presented their pan-cultural normative as an important baseline in informative interpretation of the changes that could be found in the value priorities when comparing groups. While the importance ratings that group members attributed to values were found to substantially vary around this baseline, there was considerable consensus regarding the relative importance and unimportance of certain values. Values *Benevolence*, *Self-Direction*, and *Universalism* were consistently most important, *Power*, *Tradition*, and *Stimulation* values least important, and *Security*, *Conformity*, *Achievement* and *Hedonism* in between.

The high level of agreements regarding the hierarchy of importance of the ten value types was identified as "Pan-cultural values". This consensus in the hierarchy of value priorities was considered as a reflection for the social and psychological functions of the different values, and their origins and role for human society. The value priorities presented by the mean importance rating and the order of priorities of the ten types of values was considered as pan-cultural baseline of value endorsement. In providing an informative interpretation and prevent any distortion in revealing some distinctive aspects of values of groups and societies, pan-cultural values is presented as a normative baseline to be used for comparing their order of value priorities.

The pan-cultural baseline is employed here to find the similarities and differences in the hierarchies of the value priorities across many subgroups in this thesis with the pan-cultural values hierarchy.

5.2.1.7 Measuring Values Consensus

Schwartz and Sagie (2000) investigated the degree of value homogeneity or heterogeneity in a group by adapting an approach taken by several researchers who measured heterogeneity using the standard deviation of a variable across the members of a national sample (e.g., Au, 1998; Ester, Halman, & de Moor, 1994; Veenhoven, 1995) (p. 469). They used the standard deviations of mean importance ratings of value types to measure consensus and dissensus. They used the term 'dissensus' as the opposite of 'consensus'. The higher the standard deviation indicates the lower the consensus and the higher the dissensus. The average of the standard deviations were used for the 10 value weighted equally, to measure overall value dissensus in each of their samples. Accordingly, the indexes of value consensus were considered to measure the overall degree of agreement among a group or society members on their value priorities and their overall value system. These scores were further suggested could be used to compare the level of consensus in different groups or societies. Accordingly, the degree of consensus in value priorities were investigated here by adopting this approach. A discussion regarding high or low levels of consensus is presented in Section 7.4.2 .

Schwartz and Sagie (2000) also used the standard deviation of mean importance ratings of value types in order to examine relationships of value consensus to other variables. The relations of these values consensus to other variables such as religiosity are considered to provide the indexes for their dissensus. Accordingly, to assess the consensus, the signs of associations need to be reversed. This approach was also employed here to assess the relation of value consensus with religiosity.

5.2.1.8 Schwartz Cultural Values Structure (SCVS)

Schwartz cultural values structure (SCVS) was presented as a comprehensive, cross-culturally stable instrument in the psychology of values (Schwartz 1994b; 1999; 2006c; 2008; 2009b). The theory and structure of SCVS as discussed in Section 2.2.2 was employed in this thesis to understand cultures, their orientations, relations and dynamic interaction and the universal conflicts and the congruencies that exist in cultural values in formulating research questions, hypotheses and their testing.

5.2.1.9 Value Items for Cultural Studies

Students, teachers, adults, and adolescent respondents from more than 70 countries anonymously completed the Schwartz value survey (Schwartz 1992). From these responses Schwartz (1992) found that 45-46 value items showed relatively stable meanings across cultures. Schwartz (2009c) reported that these 45-46 value items have demonstrated near equivalence of meaning in at least 75% of cultures in more than 200 samples.

Schwartz (1994b; 1999; 2006c; 2008; 2009b) suggested that by excluding values whose meanings show less consistency across cultures, the core indexes remaining can be employed for cross-cultural comparisons. These 46 values were found to form consistent and internally reliable subsets that serve to index the ten value types. Accordingly, for cross-cultural comparison only these 46 values were included in the analyses for testing cultural dimensions.

5.2.1.10 Religiosity Measurement

Schwartz and Huismans (1995) defined religiosity as '*the degree of commitment to religion*' (pp. 88–89) and was considered to be measured by a single item of self-rating of subjective religiosity. By analyses of other religious studies, they found that regardless of which particular measure was employed, there were consistent relations between religiosity and values with the use of their one item index of subjective religiosity. They further found this one-item religiosity index was importantly correlated with measures of intrinsic religiosity and religious beliefs and practice. Particularly, Schwartz and Huismans advocated the use of an unidimensional approach "when the primary interest is in relating religiosity to broad cultural attitudes (values)" (Schwartz and Huismans 1995, p. 96).

In this thesis, the definition and the subjective religiosity rating has been adopted as the main measure of religiosity. The data for religiosity was collected by respondents rating their subjective religiosity in response to the question "*How religious, if at all, do you consider yourself to be?*" adopted from Schwartz and Huismans (1995). This question was asked among other demographic questions. They used an eight-point scale ranging from "*not at all religious*" (0) to "*very religious*" (7). Schwartz and Huismans stated that the format of this item enables respondents with diverse types of religious commitments and understandings to express their sense of self as religious.

To examine further, whether different dimensions of religiosity would provide other information with relations to value priorities, in addition to subjective religiosity index, two other common measures of religiosity were also employed: frequency of church attendance, and prayer. Schwartz and Huismans (1995) regarded the frequency of church attendance as considerably the most common index of religious commitment in the social science literature, and it has been found to be a reasonable alternative to various items measures of religiosity. However, they considered church attendance to have narrower focus conceptually which mainly measures the conventional observance and social aspects of religiosity hence provides a different focus than the subjective measure of religiosity that captures intrinsic and orthodoxy dimensions of religion more strongly. The questions for collecting responses to these two religiosity measures were adopted from (WVS 2009). As suggested by Hill and Hood (1999), special church services do not relate to the activities related to many other religious groups, such as to Bahá'is. Accordingly 'church services' was replaced to 'religious services/gatherings' and the question was modified to

"*Apart from special occasions such as weddings and funerals, how often do you attend religious services/gatherings*". The respondents were asked to select one of the following options: (7) *Everyday*, (6) *More than once a week*, (5) *About once a week*, (4) *A few times a month*, (3) *About once month*, (2) *Two or three times a year*, (1) *Never*.

Another aspect measuring religiosity has been frequency of praying. The question asked was "*Apart from when you are at religious services, how often, if at all, do you pray?*" The respondents were asked to select one of the given options: (1) *Every day*, (2) *More than once a week*, (3) *Once a week*, (4) *At least once a month*, (5) *Only on special holy days*, (6) *Less often*, (7) *Never*.

Schwartz and Huismans (1995) postulated that the more or less commitment of individuals to a religion could be based on the opportunities or barriers that the religion poses to the attainment of their value priorities which have been developed based on their personal needs and socially structured experiences. This view was examined by selecting the cases that were not raised as a Bahá'i and became a Bahá'i member from other religious background. Data was collected in response to the question: "*Please select how many years since you've declared to be a Bahá'i ?*" the selection was from 0 to 80 years. Respondents also reported their previous religious group identity selected from a range of religious groups and denominations.

5.2.1.11 Other Research Variables

Other variables of interest were also collected based on their relations with values. These variables included age, gender, education, occupation, country and income. Discussions of these variables will include references to some literature on their relations with values. The results for the demographic data are presented in Section 6.1. There were also a number of variables used for examining the correspondence between participants' espoused values and their social tendencies, reported in Section 7.4.4. These variables were based on some useful values driven questions adopted from World Values Survey (WVS 2009) and European Social Survey (ESS 2001). Appendix A.6 provides all of the variables examined in this thesis. The first column refers to the name of the variable, second to the questions asked, third to the measurement categories and forth to the sources for some questions. The analyses also included comparison with the secondary data containing the scores for the mean importance ratings of the value types in 80 countries as described by Schwartz (2008), reported in Sections 7.5.3, 7.5.4 and 7.5.5.

5.2.2 Statistical Procedures

The findings have been analyzed by using descriptive statistics and analytical statistical methods using non-parametric analysis techniques such as Spearman's ρ Correlation Coefficient, Similarity Structure Analysis (SSA) and Co-Plot analyses, as described below.

5.2.2.1   Correlation Analyses

The nonparametric Spearman's Rank Correlations method is used for analyses of correlations between value types and variables such as religiosity. Pearson Correlation is used for the analyses of correlations between the mean scores of value priorities amongst subgroups derived from data (see Section 6.1.10.1). The significance levels for the Correlation reported in this thesis are 2-tailed unless stated otherwise. Conventionally, the statistical significance levels 0.05 is used as levels of significance for the statistical tests performed. In the current research the majority of tests revealed significance value of less than 0.01.

5.2.2.2   Similarity Structure Analysis (SSA)

The 'Similarity Structure Analysis' (SSA) technique (Guttman 1968), also called 'Smallest Space Analysis', is a non-metric, multidimensional scaling (MDS) method that could verify a configuration of the inter-correlations between the variables dimensions by using the coefficient of alienation as a measure of goodness-of fit. The SSA provides a graphic presentation of pair-wise interrelationships of a set of variables that represent them as points in 2-dimensional spatial maps. In most of the studies in values by Schwartz (1992; 1994a; 1996), the SSA technique is used to analyse the findings. For configurational analyses of values, Schwartz and Bilsky (1990) consider the better appropriateness of using MDS techniques like SSA over other methods such as factor analysis.

Based on a matrix of Pearson correlations between the importance scores of value items, SSA is used to analyse the relation of values. In this approach value items are presented as points in a multidimensional space, the interrelationships among these value items are presented by their distances in two dimensional space. The more any two items are related empirically— i.e. the more positive the correlation— the closer their locations in the multidimensional space, which should reflect the greater conceptual similarity between them. SSA is used in Section 6.2 as a confirmatory multidimensional scaling analysis of the correlations between the value items to examine whether the data support the theoretical structure of the 10 value types in SVS and the relations among them; and to confirm the indexed items for each value types. SSA has also been used in Section 7.5.1 to examine whether the data supports the theoretical structure for the seven cultural value orientations and their relations in SCVS. In both examinations, the predicted circular structures emerge on 2-dimensional spatial maps.

5.2.2.3   Internal Consistency Reliability

For proper analyses of the value types, the internal consistencies of the marker index items defining each value type is examined. Cronbach alpha coefficient (Cronbach 1951; Lemke and Wiersma 1976) is most often the reliability estimate of choice for survey research (Schwartz,

Melech, Lehmann, Burgess, Harris and Owens 2001; Devos, Spini and Schwartz 2002; Schwartz 2003). Cronbach alpha coefficient has been used to examine the internal consistency reliability for the indexes of the value types (Schwartz and Huismans 1995). A high value of alpha is often used as evidence that the items measure an underlying construct, so it examines the extent to which the value items are closely related as a group in defining a value type.

Brown (2002) noted that Cronbach alpha are shown higher for many number of items than only for few. Schwartz and Huismans (1995) and Devos et al. (2002) considered for the small number of index items in each value type, the reliabilities of 0.50 plus as reasonable. This measure is used in Section 6.2.4 to examine the internal consistency for the value items defining the value types in this thesis.

5.2.2.4 Co-Plot Analyses

Co-Plot (Goldreich and Raveh 1993; Raveh 2000) is a relatively new multivariate analysis method that uses multidimensional scaling (MDS) to generate a two-dimensional spatial representation of multiple variables based on multiple criteria. One of its main features is its simultaneous analysis of criteria and variables. It has been found to be highly efficient for geometrical representation in multivariate analysis. For the analysis of many variables by several criteria, Co-Plot makes it possible to locate each variable in a two-dimensional space in which the location of each variable is determined by all criteria simultaneously. The Co-Plot graphical display technique present the variables as points (by using SSA technique) and the criteria as arrows relative to the same axis and origin (represents the common direction and order of the projections of the n points (variables) along the rotated axis (criteria). Accordingly Co-Plot has been considered as an ideal method to present a graphical simultaneous representation of the similarities and differences among variables on all criteria in a two-dimensional space.

Due to the integrated structure that exist with the cultural value orientations Schwartz (2008) further suggested to compare the similarity of national cultures not only on single value orientation but also on the whole profile of their seven value priorities. Accordingly the Co-Plot method was found as ideal to meet this objective, hence employed in Section 7.5.3.

5.2.3 Procedures Used for Testing Hypotheses

The focus in this thesis is on a) structure of individual values, b) the relation of the value types with religiosity, and c) structure of cultural values.

5.2.3.1 Initial Examination of the Individual Values Structure

Schwartz value theory and structure were employed as a tool for: a) the elicitation of values and their categorizations into value types and b) for further validation of the theory of

Schwartz circular value structure by using statistical tool using the 'Similarity Structure Analysis' (SSA) technique (Guttman 1968). This technique was used to examine the intercorrelations between the values dimensions, and the data structure derived from the importance attributed to the values in the survey. The structure of values in this research was compared to the SVS theory of circular values structure, to identify their similarities and convergences. Also, the importance attributed to some particular value items was examined, and meaningful regions representing some particular characteristics of the values held by the respondents in this research were explored. The results of the analyses of the *SVS* items using SSA are presented in Section 6.2 and discussed in Section 8.2.1.

5.2.3.2   Value Item priorities of a Group

The mean score for the importance of each value item are computed. The mean importance rating of value item priorities derived from the data, and their ranking are presented in Appendices A.3 and A.4 The value items of each individual are also centred on his/her score of MRAT (as discussed in Section 5.2.1.4). The mean importance rating of value item priorities and their ranking are presented in Appendix A.5. Based on the measure of the importance of value items being from -1 to 7, in the examination of the value item priorities, the mean importance ratings of more than 6 are considered as highest, more than 5 as very high, more than 4 as high, more than 3 as moderate, more than 2 as low and less than 2 as least important.

5.2.3.3   Value Type priorities of a Group

The value priorities of groups and societies have been inferred by aggregating the value priorities of individuals (Hofstede 1980; Schwartz 1999). The average priorities of values by members of a society were considered to indicate the underlying shared cultural values tendencies of that society. The mean score for the indexes of the importance of each value type were computed by averaging the importance ratings of the specific value items representative of that type. The value items of each individual were first centred on his/her score of MRAT (as discussed in Section 5.2.1.4). The value priorities derived from the data, and the order of the mean importance ratings attributed to the ten types of values are examined. The highest mean rating reported for the pan-cultural values is 4.72 and the least mean rating is 2.35 (Schwartz and Bardi 2001).In the examination of the mean importance ratings in this thesis, any value type more than 4.72 is considered as 'highest', more than 4 as high, more than 3 as moderate, more than 2.35 as low and the rest as least priorities. The hypothesis related to the first research question, are tested by using these scores for value priorities and their order in Sections 7.1 and 7.2.

5.2.3.4   Relation of Value Priorities and Religiosity

In testing the hypothesis related to the second research question, the correlation of scores for each value type to the degrees of self-reported religiosity is examined in Section 7.3. The mean importance ratings attributed to values and these correlations are compared with the results in other studies of religious values using Schwartz Values Structures in Section 7.3.2.

5.2.3.5   Shared Value priorities

In testing the hypotheses related to the third research question, to examine the robustness of the agreements in priorities, the similarities and differences in the hierarchies of the value priorities were investigated across some subgroups based on regions, age, gender, income, levels of education and employment derived from data. In examining the shared and consensus values presented in data, two approaches were taken:

1. Shared priorities regarding the hierarchical order of values across subgroups.
2. As described in Section 5.2.1.7, the standard deviation of the importance scores that individuals within each subsample attributed value types are used to measure the consensus on each of the 10 value types. In this approach, the lesser the deviations on the importance or unimportance of a value type among individuals, the greater their consensus concerning that value type.

Further, tendencies of participants for some social views and their correlations with value types were examined. These were obtained by using the data collected from responses to some social, environmental oriented questions adopted from European Social Survey (ESS 2001) and World Values Survey (WVS 2009), the answers to which required to activate some value based motivations.

As suggested by (Schwartz and Bardi 2001), to provide an informative interpretation and prevent any distortion in revealing some distinctive aspects of the results, the value priorities were also compared with the pan cross-cultural baseline for values (as discussed in Section 5.2.1.6). By comparing the results with the pan-cultural values baseline their similarities and differences were explored. The results related to the third research question are presented in Section 7.4.

5.2.3.6   Initial Examination of the Cultural Values Structure

Schwartz cultural value theory and structure (Schwartz 1994a; 2008), initially were employed as a tool for: a) further examinations of the cultural theory by using SSA analysis method, and b) the categorization of values according to the theorized Cultural value orientations. The result for the SSA presentation of the data is presented in Section 7.5.1.

5.2.3.7   Cultural value orientations

In testing the hypothesis related to the fourth research question, with regard to cultural value orientations the importance and the order of priorities for cultural value orientations were examined. Further the strength of their correlations with religiosity was tested. In testing the hypothesis related to its first sub question, the extent to which these scores on the seven cultural orientations were shared amongst various sub groups based on categories in age, gender, years of education and income, cultural regions, etc were examined by using Spearman's ρ correlation.

In testing the hypothesis related to its second sub question for cross-cultural comparisons subsamples based on countries and regions presented in data were derived. For each subsample, the mean importance of each cultural value type in a nation and region were computed by the averaged importance that respondents in each subsample attributed to the set of values that represented that type in that nation or region.

Due to the integrated structure theorized with the value orientations (Schwartz 2008) the similarity of national cultures were compared not only on single value types but also on the whole profile of their seven value priorities. Accordingly the visual Co-Plot' method was employed for the examinations of the similarities and differences of cultural orientations on all seven value types amongst subgroups. By using Co-Plot, firstly the differences in the cultural orientations of the subgroups from the countries presented in data were examined. Additionally, by using a secondary data provided by professor Shalom Schwartz as described in (Schwartz 2008), the comparison were made between the Co-Plot presentation of the cultural orientations presented in the secondary data and their matched countries from subgroups derived from data in this thesis. Thirdly, to examine the differences in the cultural orientations of the subgroups from countries in data here and the ones from secondary data, the two sets were combined together to examine their graphical presentations by Co-Plot. The results related to the fourth research question are presented in Section 7.5.

5.2.4   Data Collection

The population of interest for data collection in this research were the members of the Bahá'i community from across regions in the world. Considering the geographic separation and the limitation of time frame in this research, employing web-based survey conducted in English were chosen to help in facilitating this objective.

5.2.4.1   Ethical Considerations

An invitation letter with a hyperlink to the survey Web site was approved by the Ethics committee of the University of Ballarat to be used for inviting participants. As part of the requirement by the Ethics committee of the University of Ballarat, and enhancing the credibility

of the survey, the site included a brief outline of the study and a page requesting the consent of the participants for their participation. Participants were asked to make a commitment to the guidelines and the online instructions in various tasks of the study. It was indicated that a reasonable anticipated time commitment for the tasks was assumed to be 20 to 40 minutes. At the end of their participations, respondents were presented with a chart showing their value priorities. For their understanding of the chart, a link to an overview of the Schwartz value structure was provided.

Wright (2005) found that anonymity of respondents could reduce the responses that are assumed to be socially desirable. Sheehan and McMillan (1999) considered anonymity to increase the number of respondents. To reduce socially desirable responses and to increase the number of respondents, the anonymity of participants was insured by employing a Web based survey and by asking the participants to create their own anonymous username and password for their login. Participants were also further assured of the confidentiality of the survey by advising them that the survey data would only be analysed at the aggregate level. The contact information of the Ethics committee was provided for reporting any issues. The site also included both an 'issues' tab and email contact information of the researcher in every page to create opportunities for anonymous enquiries or report of any technical issues.

5.2.4.2   Approaches in Web-Survey Recruitment

There are two basic approaches identified in Web-survey recruitment: probability and non-probability surveys (Couper 2000). According to Couper (2000), to make generalizations about a population requires using a probability approach in which any unit of the population in the sample is known and thus the sampling survey error can be calculated. However, Web-surveys are commonly related to volunteer samples because respondents are often self-selected (Kaye and Johnson 1999). Random sampling is considered as problematic in most online circumstances such as using email lists leading to non-probability approaches (Andrews, Nonnecke and Preece 2003; Wright 2005). Couper (2000) considers the biases created with the variations in the use of computer in the samples composed of web users leads to respondents being unrepresentative of the population as a whole. Thus, potential bias in results should be considered in their evaluations. However, Alvarez and VanBeselaere (2005) consider the sampling issue to be a consequence of the lack of existence of some established methods for recruiting survey respondents. This has led to a variety of approaches to be considered in using Web-based surveys, the majority of which are based on non-probability sampling.

The reasons why these approaches are distinguished from those surveys using probability sampling are discussed by researchers such as (Kaye and Johnson 1999; Couper 2000; Alvarez and VanBeselaere 2005). In particular, non-probability surveys were considered as potentially problematic for the generalization to the whole population. However, it was also argued that this

issue is not unique to Web-surveys, and it is shared with other traditional methods such as those using telephone surveying (Alvarez, Sherman and VanBeselaere 2003; Alvarez and VanBeselaere 2005). Wright (2005) also considered some of the sampling problems in web surveys as being inherent in many of the traditional survey research.

Kaye and Johnson (1999) consider using non-probability sampling as common in situations where probability sampling is not feasible, or in circumstances where its use is considered as the preferred method. Particularly they regarded non-probability sampling as more appropriate where there is no mechanism for random sampling of the population as Web users.

5.2.4.2.1 Convenience Sampling and Non-Probability Surveys

The use of non-probability types of survey were considered to be appropriate when it is difficult to identify members of the target population or not feasible to contact a probabilistic sample from the population of interest by researchers such as (Alvarez, Sherman et al. 2003; Andrews, Nonnecke et al. 2003; Alvarez and VanBeselaere 2005; Wright 2005). They considered that there are circumstances in which the lack of feasibility in accessing a representative source as a sample frame to generate random sample, forces the researchers to use some non-probability methods for their data collections. These approaches generally were referred to as convenience sampling. Convenience methods leading to non-probability sampling were employed by many social science studies in hard to access population situations in which participants were selected from the most accessible subjects (Moberg 1982; Madrigal 1995; Marshall 1996; Trankle 2006). Further, despite the fact that sampling bias was considered as a significant problem in using web surveys, numerous studies have had to use non-probability sampling to recruit survey respondents through channels such as email-lists, Usenet newsgroups as well as other social network groups (Schmidt 1997; Kaye and Johnson 1999; Couper 2000).

While non-probability web surveys are not being based on rigorous sampling procedures, Alvarez and VanBeselaere (2005) consider them to produce powerful experimental results. The study by Alvarez et al. (2003) using nonsystematic means of sampling with voluntary respondents, have also shown to produce statistically reliable results.

5.2.4.3 Participants

The use of reliable channels for data collection from the Bahá'i population in ensuring the validity of the data was considered important. However, any attempt in finding lists of Bahá'is with Internet access to draw a random sample as a representative of online population in order to be able to make some generalized inferences proved to be futile. The attempts to draw a random sample from email lists of the Bahá'i population also proved to be not possible.

The only means of official communications amongst Bahá'i communities in all levels of local, national and international are through the Bahá'i institutions. According to a guideline

stated in the compilation of Bahá'i regulations (Compilation 1998), the addresses and personal information of Bahá'is provided to the Bahá'i institutions in each country are: "with the understanding that the information they provide will be kept confidential". Accordingly Bahá'i institutions are "obligated to protect the privacy of those who do not wish to receive unauthorized mail" (Compilation 1998, Section 6.23). Hence, as part of the general privacy policy (privacy@bahai.org) held by these institutions, any dissemination of non-official communications to their members was not permitted. The commitment to upholding the privacy policy however made a selection of a random sample representative of the entire email lists population of this worldwide community in any levels of local, national and international to be not feasible.

The lack of feasibility in accessing a representative source as a sample frame to generate random sample, based on the examination of other approaches as presented in Section 5.2.4.5, has led the data collection in this research to be conducted by employing the 'convenient sampling' approach. In convenience sampling approaches participants are selected from the most accessible members of the subject population as discussed in Section 0. Various sampling strategies based on convenience sampling were conducted here to ensure a representation of diversity in this community from various cultural and socioeconomic groups. The sampling here was consisted of self-selection by employing the following methods in dissemination of the invitation letter: a snowball approach, a Bahá'i social network site, and a Bahá'i communication network. Convenience sampling approaches has also been employed in many other social research projects with hard to get access populations (Moberg 1982; Madrigal 1995; Marshall 1996; Trankle 2006).

A snowball approach

In November 2009, the invitation letter was sent by email to 20 self-selected Bahá'is who had provided their email addresses in a Bahá'i gathering. The use of the snowball approach was initiated, by asking the recipients of these email invitations, if they wished, to forward it to the members of the Bahá'i community with whom they have email addresses. The exact number of respondents who were directed to the survey from this approach is unknown.

A Bahá'i social network site

A social networking site similar to 'facebook', called "Bahá'i Communities" (http://bahaigroups.ning.com/) was employed. This site is intended to be an interactive medium and a tool for communication for Bahá'is. A request to get permission for the use of their email addresses was declined. The email addresses, as part of their administrative and privacy policies, could not be shared with third parties. Instead a personal discussion page to display the invitation letter was suggested by the administrator of the site. During November- mid December 2009, data from around 250 participants were collected some of which may have come from self-selected volunteers from the discussion page and some from the snowball approach.

A Bahá'i Communication Network

Another site called the 'Bahá'i Computer and Communications Association' (BCCA) (http://www.bcca.org/communities/) was found. This is an international grassroots organization operating under the guidance of the Bahá'i Internet Agency. The BCCA began in the 1980's with a small group of Bahá'i computer professionals as unpaid volunteers with more than 13,000 subscribers. BCCA also administer a Bahá'i announcements email lists called "Bahá'i - Announce" with over 1,400 participants worldwide. Any registered member could send announcements to "bahai-announce@bcca.org" for a copy to be distributed to everyone on their list. As part of privacy policy no email addresses were provided. Instead by becoming a member, the dissemination of the invitation letter to their email list members was provided. This avenue could be considered as the main source of participants in this research.

5.2.4.4 Some Technical Problems Faced with Server

As indicated by Van Selm and Jankowski (2006) while using Web based survey accelerate the rate of response, sometimes a considerable amount of time has to be spent on solving technical problems before and during implementation of the online survey. This research also was not spared with facing these kinds of problems. Towards the end of December 2009 till mid-January 2010, soon after the dissemination of the invitation by BCCA, the process was severely interrupted by natural events. There were two major Server failures at University of Ballarat due to power surges caused by storms which destroyed the network card of the Server at University. As a result no participants could access the site for these two weeks and two additional weeks later on. Due to these uncontrollable circumstances, BCCA agreed to resend the initial invitation to their mailing list again. However, once more this request was followed with a second storm causing another server failure that lasted more than a week.

Consequently some data are presumed to have not been recovered. During these periods, it was also highly likely that quite a number of participants tried to access the site many times, received some malfunctioning URL statements, and finally gave up. This could have led to further loss of some potential data. In the meantime, the researcher was able to reply to a few participants who had sent emails regarding the problem. Those were advised with the availability of the site when the problems were resolved. With these and other occasional problems with the Server, to increase the possibility of more representativeness of the sample the site was left accessible till July 2010.

Using the Web based survey, together with the convenience sampling approaches in recruiting participants, and the problems with the Server, led the data gathering in this research to be considered non-probability sampling category. This leads to generalization of the findings in this research to be limited (Couper 2000). Nevertheless, according to Alvarez and VanBeselaere

(2005) non-probability samples are still considered valuable, since they may still be representative for some subgroups of the total population. This representativeness has been shown to be the case here as discussed in Section 6.1.

5.2.4.5   Advantages and Disadvantages of using Web Survey

There are many discussions on the exponential growth in the Internet use during recent decades (Bradshaw 2001; Nie, Hillygus and Erbring 2002; Van Selm and Jankowski 2006; Miniwatts Marketing Group 2010). Rapid changes in technology, continuous decrease in the cost of computer hardware and software, and the increase in the Internet use have created countless new opportunities for various communication and research survey activities (Walther 1996; Preece 1999; Nie, Hillygus et al. 2002; Preece, Nonnecke and Andrews 2004; Van Selm and Jankowski 2006).

Duffy et al. (2005) discussed some doubts over the methodological advantages of the traditional methods, and stressed that the methods such as those using interviewing resources are becoming increasingly limited and more expensive. They envisaged that regardless of the present limitations of online surveys, there will be substantial growth in their already extensive use in research. A brief discussion on some of the advantages and disadvantages of the web survey over the traditional methods follows.

5.2.4.5.1 Advantages of Using Web Surveys

Web surveys are considered useful mainly when the population under study is distributed across a large geographic region (Van Selm and Jankowski 2006). Some of the distinguishing features of web-survey discussed by researchers are with regard to its speed, geographical coverage, lower cost, accessibility, ease of use, sampling and a reduction in some social biases. For example Garton et al.(1999) discussed the speed factor in online surveys, which regardless of the separation by geographic distances, reaching as many participants as possible is facilitated in a minimum amount of time. The use of online surveys for large number of participants were also found to be more advantageous in saving money than the cost of paper, printing, postage and data entry employed by traditional paper-and-pencil surveys through mailed questionnaires methods (Schmidt 1997; Yun and Trumbo 2000). Schmidt (1997) considered the archiving of data and elimination of data entry with regard to the errors that may occur during data entry, expense and time as the other benefits in web surveys.

The reduction in social desirability bias is also the subject of many reports as other advantages of on-line surveying. Lozar Manfreda and Vehovar (2002) describe the presentation of this bias in traditional method of interviewing, as a tendency by participants to present a favorable image in the eyes of the interviewer. This bias is considered to lead to distortion of information or preferences. They further identified some of the advantages of the self- administered aspects of

web surveys over the interviewer-administered surveys. For example, the interviewer could communicate and motivate the respondents, and probe the incomplete and inadequate responses. The lack of the presence of an interviewer in the web surveys is considered in reducing the problem of social desirability bias. Web surveys are further considered as advantageous since they allow the time and place flexibility to respondents in answering the questionnaire.

Besides, Holbrook et al.(2003) found that people are less likely to reveal personal information over interview methods such as those on phone surveys than in self-administered studies. Further, Sassenberg and Kreutz (2002) found web surveys to be conceived by participants with lower possibility of being identified, leading to a greater sense of anonymity than those in traditional methods. Wright (2005) suggested that responses to the questions of the survey in interview approach, may misrepresent the participants' true feelings and found that the anonymity facilitated in web surveys could reduce the responses that are assumed to be socially desirable by participants. Furthermore, the method of using internet in conducting online surveys have been found particularly advantageous when it provides better access to participants that would be difficult to reach by other methods (Garton, Haythornthwaite et al. 1999).

5.2.4.5.2 Disadvantages of Using Web Surveys

Alvarez and VanBeselaere (2005) identified three issues with the Web-based survey sampling which affects the generalization of their results that are also applicable to traditional approaches. They referred to these issues as: coverage error, sampling issues and non-responses bias.

Coverage

Alvarez and VanBeselaere (2005) defined the coverage error as the deviation of the sampling frame from the target population. This error could be related to when some members in the survey do not exactly represent the target population of interest. They argue that unfortunately, for many large populations of interest, a simple list does not exist to be used as a sampling frame in web-surveys. However they argue that this issue could also be practically faced by traditional methods such as by telephone and mailed surveys. In addition, reports by researchers such as Kaye and Johnson (1999) show that Internet users are becoming increasingly more representative of the population as a whole. Consequently, these have provided the means for increasing considerations of its use as a tool for survey research in a variety of disciplines including social scientific studies (Yun and Trumbo 2000; Andrews, Nonnecke et al. 2003; Van Selm and Jankowski 2006).

Non-Responses

Alvarez and VanBeselaere (2005) identified the 'Non-Response Bias' as another issue. This bias is related to when some members of the selected sample are unable or unwilling to complete the survey. They and Andrews et al. (2003) and Kaye and Johnson (1999) regard this as a potential issue in Web-based surveys with non-random recruitment procedures which leads to unknowable number of contacts and little information about non-respondents.

Alvarez and VanBeselaere (2005) argue that the collection of the email addresses for any large population is a formidable task. In addition, since e-mail addresses are not numeric, generating valid e-mail addresses randomly is extremely difficult. They further argued that even if this random generation of e-mail addresses were possible, to send large quantities of unsolicited e-mails should be considered as spam and not as a preferred method. However, they argued that this issue of obtaining random samples from large populations is practically shared also with other traditional methods.

Alvarez and VanBeselaere (2005) further considered some other factors such as probable limitations in basic literacy and computer skills, as well as some technological hurdles such as browser incompatibility and slow Internet connections could potentially influence completing a survey and hence increasing non-response rate in Web-surveys.

Self-Selection

Self-selection bias is considered another methodological problem inherent in online surveys. This bias comes from the assumption that some individuals have more tendencies to respond to an invitation to participate and complete online surveys than others, leading to a systematic bias (Smith 1997; Thompson, Surface, Martin and Sanders 2003). Yet, Alvarez and VanBeselaer (2005) and Holbrook et al. (2003) argued that this bias is not unique to Internet surveys, and provided evidences from recent research that traditional methodologies such as telephone surveys could also be problematic in these regards. Further, Alvarez and VanBeselaere (2005) considered this bias to be more detectable in self-selection in web surveys. They argued that, since in self-selected surveys approach potential participants are invited to visit a Web-site to participate in a survey; only those visitors to the site could be considered as possible subjects that actively visit the site and initiate their participation.

5.2.4.6   Preparation for the Study

In this Section, the research approach in the implementation of the web-server and participants' tasks in data collection for the dependent and independent variables used in this research are described.

An interactive web-survey with built-in help for navigation was provided to meet the objectives of this study to facilitate collecting anonymous data. The web-survey provided the

forms required for collecting demographic data, responses to some value-driven questions and rating of values in *SVS*. The web-survey also facilitated collecting views and comments of participants as feedback.

The tools used to provide a basic framework necessary for designing an interactive online survey included hypertext markup language (HTML), Java scripts, PHP and common gateway interface (CGI) script written in Perl. Most of the questions in the survey used drop-down boxes for selecting a response from options. Drop-down boxes were used to save space and reduce clutter by hiding the responses until the box is clicked. The comments and views were captured as open-ended responses by being typed in text boxed areas. To avoid complexity these templates were designed to be as simple as possible yet attractive enough to facilitate capturing participants' contributions. Each form provided some interactive capability with online help features that helped the participants on how to proceed with the pages in survey. Each page included FAQ, enquiries, information for the completed pages and those remaining, and the email address of the researcher.

The web- survey questions of *SVS* where designed in the same particular format as on its paper questionnaires. In using rating approaches, McCarty and Shrum (2000) proposed that a greater variance is obtained when respondents first pick their most important, and then their least important values from the list before rating the items. Respondents were asked to follow the same instructions in rating the *SVS* value items in this research.

Upon completion of the survey questions on each webpage, a "submit" button was provided. To reduce missing data, participants were not provided with submission button unless the key survey questions were responded to first. The 'Cancel' button was available in each page in case termination for participation was desired. The 'logout' tab was available in each page in case temporary termination was desired in which case they could login again later using their own anonymous username and password. Upon each submission the survey responses were automatically transmitted to the database that was set up by the Server administrator at the University of Ballarat. Until the final submission, any modifications on the responses by participants could have overwritten their previously saved data. The data could be exported anytime to be used by Microsoft Excel and SPSS statistical software. This allowed the researcher to conduct preliminary analyses on collected data while waiting for more responses.

5.2.5 The Collected Data

The data collected revealed the creation of 1304 usernames and passwords altogether. There were no records of data for 61 potential participants, most likely due to technical problems discussed in Section 5.2.4.4. The analyses of values using *SVS* required some cleaning up of data based on the instructions by Schwartz (1992; 2009c) as discussed in Section 5.2.1.3. Accordingly,

the responses to values survey from 85 subjects had to be dropped due to not meeting the criteria set for the analysis of values. As a result, the responses to values survey reduced to 1158 subjects with valid responses.

5.3 Limitations and Assumptions

For the purpose of this study, it is assumed that participants answered all questions honestly and based on their own individual views. However, this thesis is considered to be limited and delimited by the following:

- Data collection through online survey was limiting in participations from larger population who did not have access to internet.
- Invitation to participation was through convenience sampling approaches, therefore limiting generalizability.
- The study was delimited by the survey being conducted in English.

The limitations of this thesis are further discussed in Section 8.7.

5.4 Summary

In this Chapter, measurement theories and techniques and analytic procedures employed on values were described. These included some epistemological considerations made in the measurement theories and techniques. The justifications for the selection of the survey method and sampling approaches made in this research for the data collection were also presented. In the next Chapter the preliminary results with regards to demographic variables, values and their structure are discussed.

Chapter 6.   Preliminary Results and Analyses

In this Chapter the descriptive analyses of the variables used in this thesis are provided. The initial examinations of the structure of value items and the formation of regions presenting the 10 to 11 value types are discussed. These are followed with the testing of the hypotheses related to the first and second research questions regarding the value priorities and a shared system of value structure held by Bahá'is in Chapter 7.

The preliminary analyses in this Chapter include demographic data. SSA is used for further examination of the validity of *SVS* with the value items in this research. Its consistency with the theorized structure is examined by using Cronbach's alpha coefficient to measure the internal consistencies of value types. In reporting the results and analyses, sample sizes may differ slightly from the total participants because of cleaning of the data (discussed in Section 5.2.1.3) and outliers discussed later. Descriptive statistics are used for the value types before and after correcting for the response tendencies, as explained in Section 5.2.1.4.

6.1   Demographic Data

6.1.1   Age

The age of individuals has been considered as one of the variables that could make variation on value priorities and their hierarchies (Glen 1974; Ryff 1979; Veroff, Reuman and Feld 1984; Schwartz 1992; Knafo and Schwartz 2001). Schwartz (2009a) inferred that as people get older, there are increases in *Conservation* (*Tradition*, *Conformity*, *Security*) and *Self-Transcendence* (*Benevolence*, *Universalism*) values and decreases in *Openness to Change* (*Self-Direction* , *Stimulation*, *Hedonism*) and *Self-Enhancement* (*Power*, *Achievement*) values.

To collect responses for age in this thesis, respondents were asked to select an option from a range of age groups. For easier comparisons and based on a smaller number of categories used in other studies (Schwartz and Bilsky 1987; Schwartz and Huismans 1995), the age groups are categorized as: *Less than 30* (N = 315), *31-50* (N= 283) and *more than 50* (N=560). The data revealed 27.2% of participants were 30 years and younger, 24.4% were between 31 and 50 and 48.4% were more than 50 years old. A considerable body of work on the studies of values have been with the participation of college students. However, researchers such as Rokeach (1974) successfully engaged with participants "ranging in age from 11 to 90" (p. 238). The relation of the value priorities of respondents to their age is examined in Sections 7.4.1.3 and 7.5.2.1.

6.1.2 Gender

Mixed results are reported for the relation of gender and values (Rokeach 1973; 1984; Beutel and Marini 1995; Marini, Fan, Finley and Beutel 1996; Prince-Gibson and Schwartz; Xiao 1999; 2000; Struch, Schwartz and van der Kloot 2002; Hitlin and Piliavin 2004; Levey and Silver 2006). However, Schwartz and Rubel (2005) investigated gender differences in the importance of 10 basic values as their guiding principles. Findings from 127 samples in 70 countries revealed that consistently men attribute more importance than women do to *Power*, *Stimulation*, *Hedonism*, *Achievement*, and *Self-Direction* values; and conversely, women attribute more importance than men to *Benevolence* and *Universalism* values. There were less emphases consistently for *Security* values. Gender did not show difference in *Tradition* and *Conformity* values. However, they found that overall the gender differences were small. Schwartz (2009a) also found similar correlations of gender with values across 20 ESS countries (small yet statistically significant). They showed consistency in gender differences for eight values. The only inconsistencies were with *Conformity* and *Tradition* values. In all 20 countries women gave higher priority than men to *Tradition* values but *Conformity* values in only 13 countries.

In this thesis, respondents were asked to indicate their gender. The data collected revealed 59% of respondents were female and 41% were male. Since the report by United Nations (2010), shows rather equal gender populations in the countries that presented the majority of the respondents here, the higher percentage of women, may be due to the findings that women's religiosity are usually more frequent than men (Stark and Bainbridge 1985; Flere 2007). The relation of the value priorities of respondents to their gender is examined in Sections 7.4.1.5 and 7.5.2.2.

6.1.3 Country

People living in different parts of the world have been found to present different emphases on values (Feldman 1988; Grimm, Church, Katigbak and Reyes 1999; Schwartz, Bardi and Bianchi 2000). For example, people of nations with more democratic political systems have reported a higher importance for autonomy, openness to change, concern for others, and self-indulgence values (Schwartz and Sagie 2000). Grimm et al.(1999) found higher ranking for value of freedom in individualist and value of security in collectivist cultures. Feldman (1988) argued that key consistent values for Americans are equality of opportunity, economic individualism, and the free enterprise system. Schwartz et al. (2000) reported that East European and West European nations were distinguished with different value priorities before the fall of communism, and over the past 15 years, those differences have mainly persisted. Schwartz and Sagie (2000) found socioeconomic development correlate highly positively with values *Self-Direction*, *Universalism*, *Stimulation*, *Benevolence*, and *Hedonism* and correlate negatively with values of *Power*, *Security*,

Tradition, and *Conformity*. Fischer and Schwartz (2010) found relatively small country differences in average value priorities.

In this thesis, respondents were asked to select from a list of 242 countries as their 'country of residence' in the demographic page. An option for 'other' was also provided in case of any missed country in the list. The data revealed that participants were from 93 countries and 'other' was not selected at all.

Table 4. Participants from English speaking countries

COUNTRY	Freq	%
United States of America	409	35.3
Australia	164	14.2
Canada	125	10.8
United Kingdom	51	4.4
New Zealand	27	2.3
Ireland	6	0.5
Total	782	67.5

Table 5. The Type of area in which the participants grew up

CITY	Freq	%
Small city	509	44.0
Large city	377	32.6
Rural area	231	19.9
Farm	41	3.5
Total	1158	100.0

Table 73 in A.1 provides the number of respondents in each country. The observed frequencies and percentages in Table 73 indicate that the survey being conducted in English, have attracted the largest numbers of respondents (67.5%) from the English speaking countries. Table 4 presents the frequencies and percentages for these countries. Table 5 further presents the frequencies and the percentages for the type of area in which the participants grew up. The highest percentage (44%) of the participants grew up in small cities and the lowest percentage (3.5%) grew up on the farm. The relation of the value priorities of respondents to their country is examined in Section 7.5.2.5.

6.1.4 Region

Schwartz (1999) and Schwartz and Bardi (2001) grouped countries in separated regions based on not only their geographical proximity, but also on other factors such as their shared

histories, religion, level of development and cultural contact. Based on those categories for regions, the geographical distributions of the participants are as shown in Table 6.

Table 6. The Geographical (regional) distributions of the participants

	North American	Asia	East Asia	South East Asia	Middle East	Africa	East Europe	West Europe	Latin America	Oceania	Total
Freq	534	19	32	57	22	40	32	160	66	196	1158
%	46.1	1.6	2.8	4.9	1.9	3.5	2.8	13.8	5.7	16.9	100

Table 7 shows the representativeness of the participants in each region. The first row shows the distribution of the Bahá'is in the world (Turner 2007). The second and third rows show the correspondent number and the percentage of the distribution of the respondents in each region here. The fourth row shows the representativeness of the respondents from their corresponding populations.

While the data has the largest percentage from North America and Oceania, the largest representativeness is from Oceania and then Europe. However, in response to the research questions, it is argued that the wide representations from 93 countries across all these regions would likely reflect some representative elements common to this particular group. In addition, the countries included in these regions represent a substantial variety in terms of their culture, history, religion and socioeconomic development, political and economic systems.

Table 7. The representativeness of the participants in each region

	North America	Asia / East Asia / South East Asia / Middle East (Asia)	Africa	East Europe / West Europe (Europe)	Latin America	Oceania	Total
World Dist.	718,000	3,677,000	2,135,000	139,000	891,000	137,000	7,697,000
Freq.	534	130	40	192	66	196	1158
% of the data	46.1	11.2	3.5	16.6	5.7	16.9	100
% Rep.	0.074%	0.004%	0.002%	0.138%	0.007%	0.143%	0.015%

The relation of the value priorities of respondents to their region is examined in Sections 7.4.1.1 and 7.5.2.6.

6.1.5 Values and Being of Immigrant Parents

Research has demonstrated the important role of immigration on the development of values for both children and adults (Kohn 1983; Kuzynski, Marshall and Schell 1997; Phinney, Ong and Madden 2000). For example, Phinney et al (2000) explored the generality of developmental processes in relation to intergenerational value differences across 701 families from immigrant and non-immigrant groups. They found that immigrant children report values more similar to values prevalent in their new society than to their parents. In a study on immigrants in Australia, Feather (1979) also found similar results.

In this thesis, the data for those whose country of residence was different from their country in which they had lived most of their life were collected from the responses to two questions. First question was: "*In which country you have lived most of your life?"*. For those responses that revealed different country to their residence, the second question was asked as: "*Please specify how many years you've lived in your current country*". 252 responses revealed their 'country of residence' and 'country lived most of their life' were different. These represented 68 different countries. The years of living in their country of residence for these respondents varied from 2 to 38, with Mean, Median and Mode of 10.39, 8, and 7 respectively. Data for the years of residence was categorized based on some subjective criteria in the possibility of gradual changes in values. The categories and their number of respondents in each were as: (1) *less than 3 years* (N=23); (2) *3 to 5 years* (N=57); (3) *6 to 10 years* (N=68); and (4) *more than 10 years* (N=104).

Some data was also collected on whether the parents of respondents were immigrants to their current country of residence. This was by asking the questions: "*Is your father an immigrant to (your current country)?"*; and "*Is your mother an immigrant to (your current country)?*" Respondents were asked to select from the following options: (1) *Yes*; (2) *No*; (3) *Don't know*. The results from these data revealed that the parents of only 20 and the mother of only 6 respondents were immigrants. The relation of the value priorities of the immigrant respondents to their number of years of residence is examined in Section 7.4.1.2.

6.1.6 Education

Schwartz (1992) reported a positive correlation of Education with emphasizing *Self-Direction* values and its negative correlation with emphasizing *Tradition* values. Further, Schwartz (2009a) considered educational experiences to promote the intellectual openness, flexibility, and breadth of perspective essential for *Self-Direction* and *Stimulation* values. In contrast, these educational experiences challenge blind acceptance of customary norms, expectations, and *Tradition*s leading in undermining *Conformity* and *Tradition* values. The importance of *Security* values was considered to be reduced by the increase in competencies to

cope with life that people acquire through education. Schwartz (2009a) reported that the correlations with values across 20 ESS countries showed the expected positive correlations of years of formal education with *Self-Direction* , *Achievement* and *Stimulation* values and negative correlations with *Conformity*, *Tradition*, and *Security* values. With the exception of *Universalism* values, rather linear associations of education were found with values. The rise of *Universalism* values were found to begin only in the last years of secondary school and to increase substantially among those who attend university. This rise was considered to be related to reflecting both the widening of perspective that university education provides and seeking higher education by those who give high priority to *Universalism* values. However a different pattern of associations for *Benevolence* values was found from the ones with *Universalism* values.

In this thesis, data regarding the main areas of the participants' educational backgrounds was collected by responses selected from a list as presented in the first column in Table 8. The question was: "*In which one of these fields or subjects is your highest qualification? (If your highest qualification is in more than one subject, select 'General or no specific field')*".

Table 8. Participants' education backgrounds

EDUCATION	Freq	%
Teacher training or education	181	15.6
Medical, health services, nursing, etc	136	11.7
General or no specific field	126	10.9
Social & behavioural studies, public administration, media, culture, sport and leisure studies, etc	116	10.0
Technical & engineering, including architecture and planning, industry, craft, building trades, etc	111	9.6
Humanities- languages, classics, history, theology, etc	109	9.4
Economics, commerce, business administration, accountancy, etc	108	9.3
Science, mathematics, computing, etc	100	8.6
Other	63	5.4
Art- fine or applied	56	4.8
Law and legal services	24	2.1
Agriculture & forestry	14	1.2
Transport and telecommunications	8	.7
Personal care services - catering, domestic science, hairdressing, etc	4	.3
Public order and safety- police, army, fire services, etc	2	.2
Total	1158	100.0

As demonstrated by the frequencies and the percentages in Table 8, there are a wide spread of educational backgrounds presented. The highest percentages belong to 'Teacher training or education' (15.6%) down to a lowest percentage from "Public order and safety- police, army,

fire services, etc" (.2%). There were 5.4% who could not select their education background from the list and chose 'other'.

Data regarding the level of education was also collected, by the responses to the question asked in the demographic page: *"How many years of education have you completed (since 1st grade)? (Estimate if not certain)"*. **Error! Reference source not found.** presents the frequencies and the percentages of the number of years for the respondents' education. The 38.1% in the '13 to 16' category have finished some under graduate diploma or degree. Since high percentage of the participants were from English Speaking countries and Europe, this could reflect the average of expected years of schooling in North America and Western Europe, that is 16 years (UNESCO Institute for Statistics 2010, p. 14) .

Table 9. Participants' education backgrounds

EDUCATION	Freq	%
Teacher training or education	181	15.6
Medical, health services, nursing, etc	136	11.7
General or no specific field	126	10.9
Social & behavioural studies, public administration, media, culture, sport and leisure studies, etc	116	10.0
Technical & engineering, including architecture and planning, industry, craft, building trades, etc	111	9.6
Humanities- languages, classics, history, theology, etc	109	9.4
Economics, commerce, business administration, accountancy, etc	108	9.3
Science, mathematics, computing, etc	100	8.6
Other	63	5.4
Art- fine or applied	56	4.8
Law and legal services	24	2.1
Agriculture & forestry	14	1.2
Transport and telecommunications	8	.7
Personal care services - catering, domestic science, hairdressing, etc	4	.3
Public order and safety- police, army, fire services, etc	2	.2
Total	1158	100.0

The 53.2% in 17 to more than 20 years categories have done some post graduate degrees such as Master and PhD. Only 8.7 of the participants had less than 12 years of education. Overall, these reveal that the majority of the participants here were highly educated. Since the survey was conducted in English the 32.5% who belonged to non-English speaking countries could have had higher education in order to feel comfortable in participating in the survey in English. This could to some extent also reflect the importance of education, learning and developments of capacities that is emphasized in many references in the Bahá'i Writings, as discussed in Section 4.2.1. The

relation of the value priorities to the number of years of education is examined in Sections 7.4.1.6 and 7.5.2.3.

6.1.7   Occupation

Some relations between occupation and values are reported (Super 1970; Kohn and Schooler 1983; Kohn 1983; Dolan, Díez Piñol, Fernández Alles, Martín Prius and Martínez Fierro 2003; Zytowski 2006). For example, Kohn (1983) found that the experience of self-direction in people's work has a major impact on their values. This assertion was confirmed in his study by data from adolescents, young adults and older adults, whether in paid employment or in schoolwork. Further, Mortimer and Lorence (1979) found that when occupational experiences are perceived as personally rewarding, it reinforces the values that influenced the selection of that occupation. These suggest that occupations have positive correlations with individuals' value priorities if they are perceived as reinforcing their personal values and negative correlation if are perceived otherwise.

Table 10. Participants' employment backgrounds

Category#	EMPLOYMENT (Occupation)	Freq	%
3	Professional worker lawyer, accountant, teacher, etc	483	41.7
16	Other	153	13.2
14	Not employed- Full time student	116	10.0
5	Non-manual - office worker: non-supervisory	94	8.1
1	Employer/manager of establishment with 10 or more employees	90	7.8
4	Supervisory - office worker: supervises others	65	5.6
2	Employer/manager of establishment with less than 10 employees	63	5.4
7	Skilled manual worker	31	2.7
13	Not employed-Homemaker	31	2.7
15	Never had a job	10	.9
6	Foreman and supervisor	6	.5
8	Semi-skilled manual worker	5	.4
9	Unskilled manual worker	5	.4
10	Farmer: has own farm	4	.3
11	Agricultural worker	1	.1
12	Member of armed forces, security personnel	1	.1
	Total	1158	100.0

In this thesis, some data were collected regarding occupation, by responses selected from a list as presented in the second column in Table 10. The first column shows the number for the order in the original list. The question was asked in the demographic page as: "What is your

current occupation, or your occupation when last employed? " Table 10 presents the frequencies and the percentages for the main areas of the participants' employment backgrounds.

As the numbers of years of education would indicate, the highest percentages of the category for employment belonged to "*Professional worker lawyer, accountant, teacher, etc*" (41.7%). There were only 10% "*Not employed- Full time student*" and .9% who "*Never had a job*". 13.2% could not select their employment from the list and chose the option *'other'*. The order of value priorities presented in different categories of occupations is examined in Section 7.4.1.7.

6.1.8 Income

The income of individuals has been considered as one of the variables that could make variation on value priorities and their hierarchies (Kohn 1983; Kohn, Slomczynski and Schoenbach 1986; Kohn, Naoi, Schoenbach, Schooler and Slomczynski 1990; Kohn and Schoenbach 1993; Schwartz 2009a). For example, Schwartz (2009a) found that the correlations of total household income with value priorities across 20 ESS countries have showed support for the higher correlations of income to *Stimulation*, *Self-Direction* , *Achievement*, and *Power* values, primarily in the upper third of the income distribution and to its lower correlations with *Tradition*, *Conformity* and *Security* values.

In this thesis, data was collected regarding income, by the responses to the question asked in the demographic page as: "*Compared with most people in your country, your income is… *".

Table 11. Participants' income

INCOME	Freq	%
much above average	161	13.9
a little above average	317	27.4
about average	315	27.2
a little below average	176	15.2
much below average	166	14.3
N/A	23	2.0
Total	1158	100.0

Table 11 presents the list of options, their frequencies and percentages for participants' income. The income for 13.9% was much above average, and for 14.3% was much below average. Overall the income was more above, than below the average. This is taken to be aligned with the higher education and the employment positions as presented earlier. The relation of the value priorities of the respondents to their level of income is examined in Sections 7.4.1.4 and 7.5.2.4.

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6.1.9   Religious Backgrounds

In this thesis, data was also collected regarding the religious backgrounds of the respondents before they have declared to be a Bahá'i member. Table 12 presents the main religious backgrounds of the respondents and their frequencies and percentages. 44.1% of the respondents were born into Bahá'i families. 55.9% were from different religious backgrounds before they adopted the Bahá'i Faith. The majority of which (41.4%) were from different Christian denominations. The small representations of some other religions to some extent may reflect the lower number of respondents from the non-English speaking countries, as demonstrated in Table 7.

Table 72 in Appendix A.1, presents the percentages and frequencies of the previous religious denominations in each of these main religions. The data revealed that 55.9% of respondents were from 39 religious denominations, with the highest percentage belonged to Catholic 12.7%. These are further examined in Section 7.3.1.

Table 12. Participants' main religious backgrounds

RELIGION BG	Freq	%
Bahai	511	44.1
Christianity	479	41.4
None or no established Religion	88	7.6
Judaism	28	2.4
Buddhism	14	1.2
Islam	14	1.2
Hinduism	12	1.0
Other	12	1.0
Total	1158	100.0

In the next Section the descriptive statistics for the *SVS* value items used in the survey are discussed.

6.1.10 Individual Values

The English versions of the 57 item Schwartz (1992) value survey plus the added value 'service' were used to collect the data for the value items as described in Section 5.2.1.1. Respondents rated each value for importance as a guiding principle in their own life on a nine point scale from (-1) "*opposed to my principles*" to 0 (*not important*) to (7) "*of supreme importance*". Since most of the respondents are from countries with English as their first or second language and with a high rate for years of education, it may be reasonable to assume that respondents' understandings of the meaning of the single values in the English version of the *SVS* were similar. Data were cleaned according to instructions in Section 5.2.1.3.

Table 68 in Appendix A.3, presents some descriptive statistics regarding the value items. These include the Mean, Median and the Mode for each value. The range used for the importance rating of the value items varied from 4 to 8. The ranges used were 5 for 1 value; 6 for 5 values; 7 for 11 values, and 8 for 41 values. The table is in descending order by the mean importance ratings of values. There were only 8 values that were not regarded as important, one of which was 'respect for tradition'. As predicted, the most important value was 'service', with its Median and Mode equal to 7, and its Mean of 6.31. From the values in *SVS* the most important rated value was 'honest' with Mean, Median and Mode respectively equal to 6.28, 6 and 7. This value was followed by the ratings for value items: 'a world at peace', 'meaning in life', 'a spiritual life', 'social justice' and 'equality'. As predicted, 'devout' was also held as very important with its Mean, Median and Mode respectively equal to 5.89, 6 and 7. The least important rated value was 'social power' with its Mean, Median and Mode as: 0.2, 0, and -1. The other least important rated values were 'authority', 'self-indulgent' and 'preserving my public image'. As predicted some of the values were very low in priorities such as 'respect for tradition' defined as 'preservation of time honoured customs' at 51st.

6.1.10.1 Skewness of Data

Indicated by the 10th column in the Table 68 in Appendix A.3, the skewness for most of the data were either positive or negative (it ranged from -2.29 to 1.52). The p- values for normality test on 45 of the value items also were less than 0.05. These were indicative of the non-normal distributions of the importance attributed to value items towards one end or the other. These non-normalities in the distributions and the skewness for most of the value items were also confirmed by their plots. The non-normality of the data further suggested the appropriateness of the nonparametric methods to be used here for the analyses. Further, Cronbach (1970) considered non normal distributions as inherent characteristics of any psychological phenomena.

6.1.10.2 Outliers

One of the contributors to the non-normality of most of the values was observed to be related to the extremity of the outliers presented in the statistical presentation of the data. An outlier has been defined as an observation that deviates so much from other observations that arises suspicion that it was generated by a different mechanism (Hawkins 1980). Prior to analysis, all value items were examined for outliers that were viewed as extreme deviations from the rest.

In overcoming some of the problems with their presentation in affecting the reliabilities with the means, as approached by Barbara, Domeniconi and Rogers (2006), those responses with more than three standard deviations from the mean were identified and excluded. This approach has also been practiced in other studies such as by Dunn, Billotti, Murphy and Dalgleish (2009). In order to avoid losing much valuable data, instead of disregarding the whole records, only those

extreme outlier values were replaced with blanks. The number of outliers varied between 2 to 39. Table 69 in Appendix A.4, shows the descriptive statistics after removing the outliers. Outliers could be indicative of some situations that are outside the norm and could represent some special cases that need further examination. The instances of the outlier observed here were investigated to find out whether there were any commonalities with the records containing the outlier values. While no particular pattern was found, future research will need to follow further examinations of these outlier items in deriving more possible information.

6.1.11 Religiosity Variable

The literature review in Section 3.5 presented some of the dimensions used in the study of religiosity (Wach 1944; Glock and Stark 1965; McGuire 2002 ; Vaillancourt 2008). Discussed in Section 5.2.1.10, a particular definition and approach to measure religiosity, used by Schwartz and Huismans (1995) was employed in this thesis. Accordingly religiosity was defined as '*the degree of commitment to religion*' and its measurement was by a single item of self-rating subjective religiosity.

In response to the question: "*How religious, if at all, do you consider yourself to be?*" respondents used an eight-point scale ranging from "*not at all religious*" (0) to "*very religious*" (7). Religiosity was observed to range from 0 to 7 (M = 6.13, SD = 1.08, Median = 6, Mode = 7). The statistical exploration of the ratings for religiosity revealed the existence of a considerable difference between the 5% trimmed mean (6.24) and the mean (M = 6.13). This difference suggested a major impact of outlier on the overall mean score. A further observation revealed that, similar to the value items discussed in Section 6.1.10.1, the ratings for religiosity were non-normally distributed and skewed towards the higher values, with Skewness of -1.53 (SE = 0.07) and Kurtosis of 3.27 (SE = 0.14).

Similar to the approach discussed in Section 6.1.10.2 with some of the value items, it was found necessary to remove some of the outliers in order to improve the sample mean to be more representative of the data. Thereby, the outliers with three standard deviations away from the mean were replaced with blanks. Removing these outliers helped to make the distributions more normal, with Skewness of -0.85 (SE = 0.07) and Kurtosis of -0.36 (SE = 0.15). These changed religiosity ratings to range from 4 to 7 (M = 6.22, SD = 0.91, Median = 6, Mode = 7). Further observation of the statistics revealed that both before and after removing the outliers the Median and Mode of the values of religiosity remained the same.

However, the minimum rating of 4 and mean rating of 6.22 in this research, signifies that the value priorities presented in data indeed reflects the religious oriented priorities of a high to very high religious group. Nevertheless, for better comparison of the results with the other studies,

it would be desirable to find out if there still exist any relationship with value priorities and religiosity in the data here.

In addition to the subjective religiosity index, two other common measures of religiosity, described in Section 5.2.1.10, namely frequency of attendance to religious services/gatherings, and prayer were employed for further examination of these relations. The results for these are presented in Section 7.3.1.

6.1.11.1 Limitations with the Variations in Scores of Variables

An observation of importance ratings of the value items in this thesis revealed that most of them are skewed towards either higher or lower scales. This is also observed in other variables such as religiosity. Accordingly, in examining correlations in many analyses, low ranges of variations in both of variables are presented. Hanneman (2007) suggested that items that have restricted variability, or which are skewed heavily, may fail to correlate well with other items (showing very small or near zero correlations), even though they really do measure the same underlying concepts. However it was further suggested that as long as the degree of skew are not extreme, and there are enough differences in the variability in items, still reasonably robust correlations could be expected.

The high ratings of variables such as religiosity and similar Skewness with little range of variations towards either the higher or lower ratings in value items are considered problematic in showing high correlations between the variables and the value types. Hence even small correlations will be considered as highly important.

6.2 Schwartz Circular Values Structure (SVS)

In this Section the SSA presentation of the relations between the value items is explored and their structure is presented.

6.2.1 SSA Presentation of Values

The SSA presentation of the relations between 57 values from the responses to the *SVS* items by 1158 participants is shown in Figure 6. SSA method was discussed in Section 5.2.2.2. The value items are presented by the first one or two letters of their value type (*Power, Achievement, Hedonism, Stimulation, Self-Direction, Universalism, Benevolence, Tradition, Conformity* and *Security*) followed by their item number. The numbers with prefix "X", represent the unstable value items that did not consistently associated with particular value types in a high number of studies by Schwartz (1992). The item BH59 represent the value item 'service'.

Schwartz (1992) considered the motivational content of values as the most powerful principle in the organization of people's value preferences. Schwartz and Bilsky (1990) further

identified the conceptual definition of values to be characterized by three facets of content; their type of goal, interest served, and motivational concern. Influenced by these three distinguished facets, members of different groups were considered to attribute different levels of importance to their values.
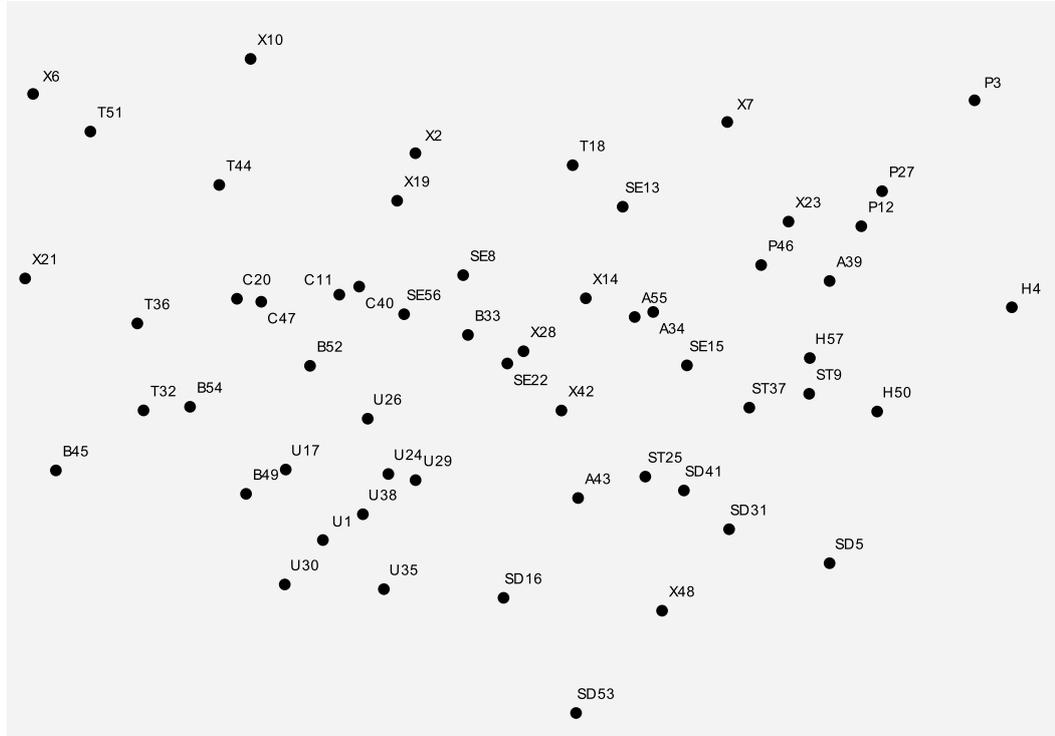
Figure 6. SSA using MDS, Stress 1 =.21, DAF = .95, TCC = .98, N = 1158

The projection of value points obtained with a two-dimensional solution, such as in Figure 6, was also found to demonstrate the organizing effects of motivational content. According to these facets, the spatial representations of the associations among values were suggested to be partitioned into regions.

6.2.2   Partitioning into Regions of Value Types

The SSA presentation of the value items in Figure 6 is used for its partitioning into theorized regions of the value types. Schwartz (1992) instructed that in determining the regions for placing partition lines, first boundary lines need to be drawn to connect the values at the outer edges of each region. This is to help avoiding any overlap of region boundaries. Partition lines are then placed between these boundaries. Schwartz further provided the following three criteria to decide whether a set of value points form a bounded region and confirm the existence of a given value type:

1. At least 60% of the values postulated a priori to constitute that type.
2. No more than 33% of the values postulated to constitute any other single type.

3. At least 70% of all values in the region have been judged a priori as potentially reflecting the goals of the appropriate value type as one of their meanings.

In case the above criteria were not met, it was suggested that a region combining two value types could be formed using the following criteria. The region need to:

- contain at least 50% of the values postulated to constitute each type, and
- at least 70% of the values in the region potentially reflect the goals of these two value types.
- If neither set of criteria are met, the existence of the value type is taken as disconfirmed.

According to Schwartz and Bilsky (1990), regions do not imply clusters that could be discernible by empty space around them. They suggested that the drawing of the partition lines could be straight or curved, as long as they provide regions that have continuous boundaries and do not intersect with the boundaries of the other regions. The correlation of the values at the edge of one region could be less with the other values in its region than those values on the edge of neighboring regions. According to Schwartz (1992), for a greater accuracy in the results within a specific group or culture, the results of SSAs may suggest that additional values could be added to the index of a value type, or some values included in the indexes could be excluded.

Further, the value content is considered to be only a small sample of all conceivable values that could cover the total space with many other possible points representing other values. Hence it is suggested that there is the possibility of adding some other cultural specific values serving the motivation of value types.

6.2.3   The Formation of SVS

The Schwartz theory of value content and motivations, the three content facets, and the above specified guidelines (Schwartz 1992), were applied to identify regions that were indicative of each value type. Accordingly, the value items were divided into distinct regions, by drawing boundaries that reflected the motivations for the value types.

The SSA representation of the importance ratings that respondents attributed to values in this research has revealed the same 10 distinct motivational types of values as had been found in studies by Schwartz (1992). Figure 7 confirms the formation of 10 distinct regions arranged in a circular structure in the two-dimensional SSA presentation.

While the dispersions of items suggested some differences in comparison to studies by Schwartz (1992), there is no movement required in the position of the 10 value types. The structure also shows the theorized congruency and the oppositions that were suggested to exist between the value types, presented in Section 6.2.7.
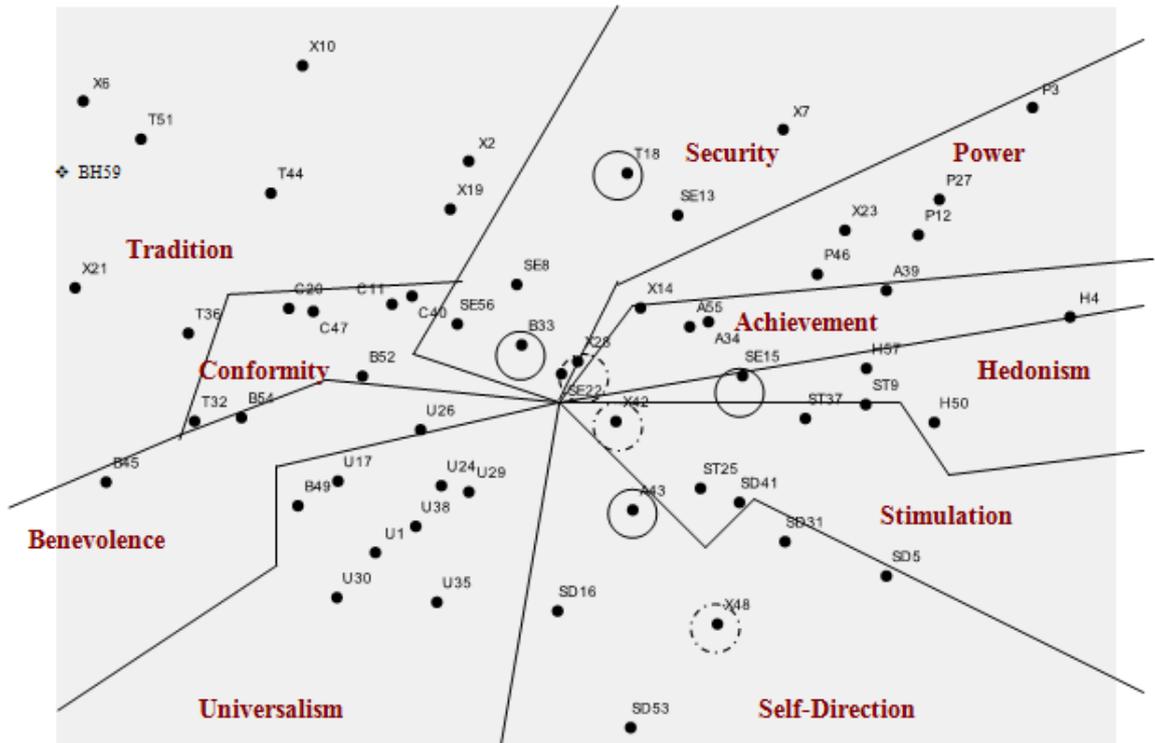
Figure 7. 10 distinct regions arranged in a circular structure

The Spearman's ρ presented in Section 7.1 will further demonstrate significant differences among the value types (p<.05, 2-tailed) indicating their different underlying motivations.

6.2.3.1 The Observed Shifts of Some Value Items

In comparison to the location of values in theorized areas, the SSA presentation of the relation of values shows some minor differences with the position of a few value items. These include the marker index items: SE15, T18, B33, and A43, being encircled with solid lines in Figure 7. Except for these four marker index items, the rest of the indexes are positioned as expected.

The positions of the items that in majority of the studies by Schwartz have not been consistently represented with their theorized regions are referred to as non-marker index items. These items are shown in Figure 7 with their value numbers with their value numbers prefixed by the letter 'X' and encircled with dashed lines. These include value items X28, X42, X48 and X14. The position of value item X14 appeared in the *Achievement* region, and is consistent with eight out of 15 samples examined by Schwartz (1992).

According to the theorized structure, the misrepresentation of value items could generally be considered errors. However, sometimes these misplacements could reflect the predicted differences in the meanings of some values in particular groups or cultures (Schwartz and Bilsky 1990; Schwartz 1992). It is suggested that the observed exceptions reflect the differences in

meanings of these values for the Bahá'i group here. Few of these misplacements are aligned with the predictions that were made in Section 4.4.5. These exceptions are as discussed below:

- T18 presents the value item 'respect for tradition', and described as 'preservation of time honored customs'. One of the expectations, presented in Section 4.3.4, was related to the different meaning that this item may have here. The presentation of this value with some considerable distance from the rest of *Tradition* values is considered to be consistent with the Bahá'i Writings and confirming the prediction. This will be discussed further in Section 8.5.2.

- B33 presents the value item 'loyal' described as 'faithful to my friends, group'. Its closeness to the *Benevolence* region makes its misplacement negligible. However, while no particular prediction regarding this value item was made, its primarily in-group focus makes it understandable that it is presented in the *Security* region. Accordingly, it could be reasonable to interpret that the meaning of this value in this group may be more toward serving the motivational goal of *Security* than *Benevolence*.

- The value item SE15 presenting 'reciprocation of favours', and described as 'avoidance of indebtedness' was located amongst *Hedonism* values. This presentation is considered as a different meaning assumed for this value here. The emphases of the Bahá'i writings in the purity of motives derived from Section 4.2.2, the meaning of this value would be taken to serve the self-centered motivation rather than serving the motivational goal of 'safety, harmony, and stability of society or relationships' promoted by the *Security* type.

- X28 presents the value item 'true friendship'. While there were no particular predictions made regarding this value item, its position at the center indicates it is not in conflict with any of the value types. This may be considered as a supportive indication of the expectation of the Bahá'i teachings for friendly associations with all people as discussed in Section 4.3.3.1.

- X42 presented the value item 'Healthy' which was described as 'not being sick physically or mentally'. While no particular prediction was made regarding this value item, the centrality of its location also means that it is not in conflict with any of the value types.

- A43 presents the value item 'capable', described as 'competent, effective, efficient', and X48 presents the value item 'intelligent', described as 'logical, thinking'. X48 has been reported with less consistency in both *Achievement* and *Self-Direction* regions by Schwartz (1992). Some expectations, as discussed in Section 4.3.8 and 4.3.8.1, were related to the anticipation of the meaning for these two items. These values were identified as two of the *'collectivistic oriented Achievement'* values in motivating individuals to enhance their capability to serve the collective interest. The presentation of these items in the *Self-Direction* type, three motivational regions away from the rest of

Achievement values, is considered as a strong confirmation of the predictions made. Plus, its closeness to the *Universalism* region is considered as a confirmation of the prediction that the meanings of these values serve more universalistic motivations than the individualistic ones.

Based on the above discussions and an overall understanding of the Bahá'i Writings as discussed in Section 4.2, the exceptions observed here are not considered as random errors. Rather they are considered as the reflections of particular interpretations of the meanings of these values and the motivations they serve in this group.

6.2.4   Internal Consistency of the Index Items of Value Types

The Cronbach alpha coefficients, discussed in Section 5.2.2.3, most often is the reliability estimate of choice for survey research (Schwartz, Melech et al. 2001; Devos, Spini et al. 2002; Schwartz 2003), and it has been used to examine the internal consistency reliability for the indexes of the value types.

The index items theorized for each value type are presented in Table 13. Column 'Included' indicates whether the index item in the SSA presentation of the data in Figure 7, has appeared in their priori location for a particular value type as theorized by Schwartz (1992). The letter 'y' indicates the confirmation for its correct position; and 'n' indicates the lack of the confirmation. Column 'Code' presents the theorized index items for each value type by Schwartz (1992). Column 'Items' shows the value items included in the calculation of the Cronbach alpha for the examination of their reliability and internal consistency in presenting the value types.

When two rows are presented for each type, the first refers to the items proposed as priori values by Schwartz (1992); and the second row refer to the differences in items included in the SSA presentation for the types in this research. In which case, the values presented by SSA in the second row are used as marker indexed items for the calculation of the value types instead of values proposed as priori.

The fifth column in Table 13, shows the reliability analyses in SPSS by the Cronbach's alpha coefficient, in measuring the index items of each value type. There are two calculations for the alpha reliabilities presented for each set of value items by SPSS. These are presented in two sub-columns: first sub-column by using the raw scores and the second sub-column by using the standardized scores. The last column shows the percentage of items theorized as priori indexed items included in the calculations as further confirmation of the meeting the requirements discussed in Section 6.2.2.

Table 13. The alpha reliability of the index items for each value types

Included	Value type	Code	Short Content	Items	Cronbach's Alpha	N of Items	% of theorized items included
y		A34	Ambitious	A34, 39, 55	.648	3	3/4=
y		A39	Influential	34,39, 55, X14	.651	4	%75
n	Achievement	A43	Capable				of
y		A55	Successful				items
y		X14	Self respect				
n		B33	Loyal	B45, 49, 52,	. 649	4	4/5=
y		B45	Honest	54			%80
y		B49	Helpful				
y	Benevolence	B52	Responsible				
y		B54	Forgiving				
n		X28	True friendship				
y		C11	Politeness	All of the	0.727	4	4/4=
y		C20	Self-discipline	indexed items			%100
y	Conformity	C40	Honoring of parents and elders				
y		C47	Obedient				
y		H4	Pleasure	All of the	0.722	3	3/3=
y	Hedonism	H50	Enjoying life	indexed items			%100
y		H57	Self-indulgent				
y		P12	Wealth	P12, 27, 3, 46	0.708	4	4/4=
y		P27	Authority				%100
y		P3	Social power	P12, 27, 3, 46,			
y	power	P46	Preserving my public image	X23	0.764	5	
y		X23	Social recognition				
y		SD16	Creativity	All of the	0.65	5	5/5=
y		SD31	Independent	indexed items			%100
y	Self-Direction	SD41	Choosing own goals				
y		SD5	Freedom				
y		SD53	Curious				
y		SE13	National security	SE8, 13, 22,	. 681	4	4/5=
	Security			56			%80
n		SE15	Reciprocation of favours				

Included	Value type	Code	Short Content	Items	Cronbach's Alpha	N of Items	% of theorized items included
y		SE22	Family Security				
y		SE56	Clean	SE8, 13, 22,			
y		SE8	Social order	56, X7	. 702	5	
y		X7	Sense of belonging				
n		X42	Healthy				
y	*Stimulation*	ST25	A varied life	All of the	0.725	3	3/3=
y		ST37	Daring	indexed			%10
y		ST9	An exciting life	items			0
n	*Tradition*	T18	Respect for tradition	T32, 36, 44,	.596	4	4/5=
y		T32	Moderate	51			%
y		T36	Humble				80
y		T44	Accepting my portion in life				
y		T51	Devout				
y	*Universalism*	U1	Equality	All of the	0.807	8	8/8=
y		U17	A world at peace	indexed			%10
y		U24	Unity with nature	items			0
y		U26	Wisdom				
y		U29	A world of beauty				
y		U30	Social justice				
y		U35	Broadminded				
y		U38	Protecting the environment				
	Undefined	X10	Meaning in life				
		X19	Mature love				
		X2	Inner harmony				
		X6	A spiritual life				
		X21	Detachment				
		X48	Intelligent				

The Cronbach's alpha coefficient measures for the index items of the *Universalism* index showed the highest reliability (α= .808, M = 5.54, Min = 4.59 to Max = 6.26, Range = 1.67), and the *Tradition* index showed the lowest reliability (α= .601, M = 5.05, Min = 4.51 to Max = 5.89, Range = 1.38). The sixth column shows the percentage of the index items included in each type.

6.2.5 Index of the Spirituality Values

Besides the 10 value types, Schwartz (1992) also distinguished another type '*Spirituality*' as described in Section 2.1.3.3. Based on many explicit references to the importance of the spiritual aspects of human nature in the Bahá'i Writings, and on explicit emphasis on spiritual development as the foundation of meaning and purpose in life, the *Spirituality* values were expected to be held highly in this research.

In relation to hypothetical position of this type, Schwartz (1992) proposed it as another near *Universalism* value type. Thus it was reasonable to seek its possible formation close to *Universalism* region in the SSA presentation.

Figure 8 shows an especially interesting area in the SSA representation of value items, which presents the richness of the *Tradition* region. This region includes all the potential *Spirituality* index items X21 (detachment), X6 (a spiritual life) and X10 (meaning in life), X2 (inner harmony), and T51 (devout).
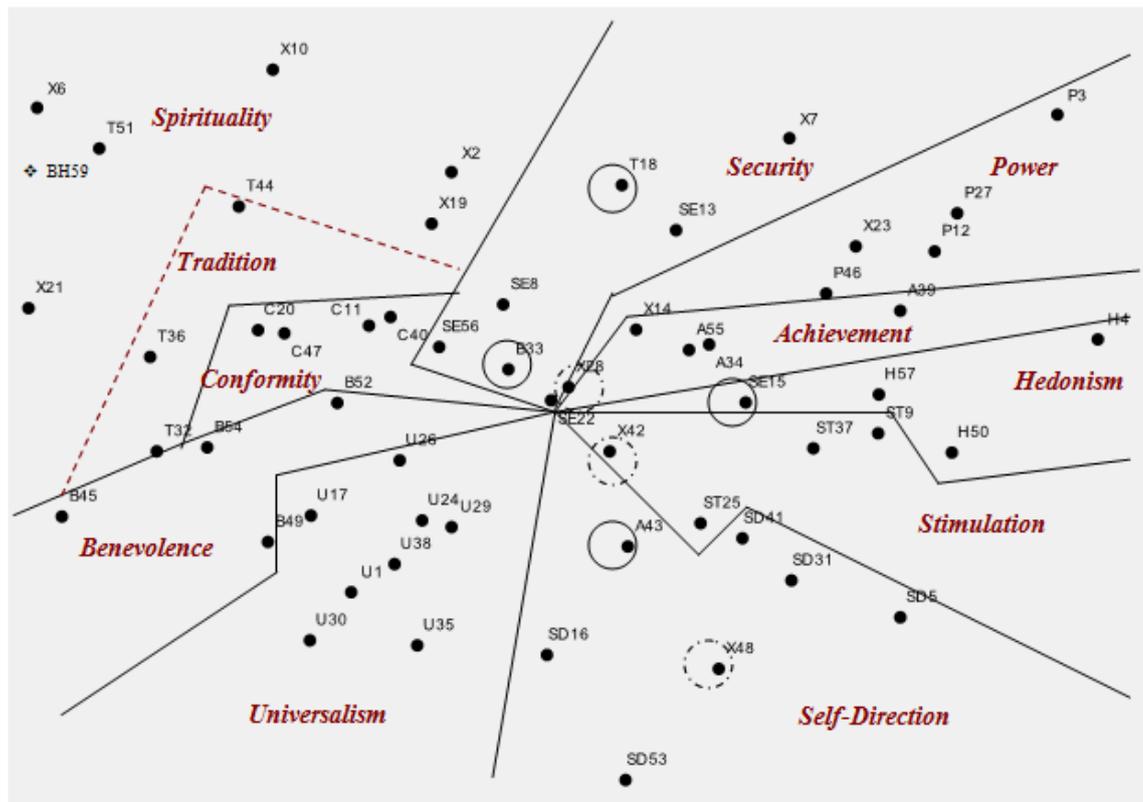
Figure 8. Distinct Spirituality Region

The cluster of the values defining the *Spirituality* type presented in Figure 8, both on the location and the content is so distinctive that according to the guidelines by Schwartz (1992), it made sense to split the *Tradition* values into two facets. Therefore, including the signified *Spirituality* region, the data in this structure presented 11 distinct regions. Based on the instructions set by Schwartz (1992), at least 3 values are required to maintain any type. Accordingly, based on the close proximities of value items in each region, only two of the items

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in the standard *Tradition* type (X21 and T51) are included in the *Spirituality* type here. Further, based on the spiritual nature of the value item X19 identified as 'Mature love', described as "deep emotional & spiritual intimacy", in this research, and its position on the *Spirituality* space, it seemed reasonable to consider it as another item in defining the *Spirituality* value type here.

Table 14 shows the reliability measure of Cronbach's alpha coefficient for the internal consistency of these six *Spirituality* value items (α= .689).

Table 14. Index Items for *Spirituality* Value Type

	Included	Code	Short Content	Items	Cronbach's Alpha	N of Items	% of theorized items included
Tradition	n	T18	Respect for tradition	T32, 36,44	0.568	3	3/5= % 60
	y	T32	Moderate				
	y	T36	Humble				
	y	T44	Accepting my portion in life				
Spirituality	y	S51	Devout	T51, T21,	0.678	6	6/6=%100
	y	S10	Meaning in life	X10, X19,			
	y	S19	Mature love	X2, X6			
	y	S2	Inner harmony				
	y	S6	A spiritual life				
	y	S21	Detachment				

This measure is also regarded as high considering the limited number of items included, discussed in Section 5.2.2.3. The formation of this particular cluster that includes all potential *Spirituality* value indexes has lend support to the theory of 11 motivational value types presented in 11 distinct regions. Thus, one of the contribution of this research is considered as providing an empirical support to the validation of the actual existence of a *Spirituality* cluster which includes all the potential items initially theorized by Schwartz (1992). The priority for the *Spirituality* value type is reported in Section 7.1.1 and discussed in Section 8.2.2.

6.2.6   Descriptive Statistics for the Value Types

The value priorities of a group or a society have been inferred in studies from aggregating the value priorities of individuals (Hofstede 1980; 1992; 1999). Accordingly, the mean score for the indexes of the importance of each value type were computed by averaging the importance ratings of the specific value items representative of that type. Table 15, shows the range, minimum (Min), maximum (Max), mean (M) and standard deviations (SD) of the 11 value types using the raw data. The table is sorted in descending order by the mean value scores (M) for each type. *Spirituality* is the value type rated as most important, followed by *Benevolence* and

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Universalism. These values did not differ significantly from one another in importance. These were followed by *Conformity*, *Self-Direction* and *Tradition* with not much difference in their mean values. *Achievement* and *Security* scored lower in the important range and *Stimulation*, *Hedonism*, and *Power* were the least important values.

Table 15. Descriptive Statistics of 11 value types using raw values

	Range	**Min**	**Max**	**M**	**SD**
Spirituality	3.75	3.25	7.00	5.84	0.67
Benevolence	4.33	2.67	7.00	5.80	0.70
Universalism	4.60	2.40	7.00	5.58	0.79
Conformity	4.67	2.33	7.00	5.24	0.97
Self-Direction	5.00	2.00	7.00	4.94	0.94
Tradition	7.00	.00	7.00	4.80	1.16
Achievement	5.25	1.75	7.00	4.46	1.08
Security	6.25	.75	7.00	4.40	1.16
Stimulation	7.50	-.50	7.00	3.45	1.42
Hedonism	7.67	-1.00	6.67	2.75	1.48
Power	7.75	-1.00	6.75	2.07	1.29

Valid N (listwise) 1158

The *Spirituality* value type had a minimum standard deviation and the range of variation followed by those of *Benevolence* and *Universalism* types.

6.2.6.1 Correcting for the Response Tendencies

According to the instructions discussed in Section 5.2.1.4, for the analyses of data in this research, raw data were only used for SSA analysis. For any other analyses and groups inferences, all ratings for the value items by each individual were centered on their own MRAT score. Accordingly, these centered scores were used for calculating the mean value for the index of each value types. Each value types then were calculated by averaging the centered scores of the specific value items that were representative of that type and were used in correlations.

Table 16 shows the overall centered mean scores (CM) of all the value types, in descending order of the mean. The raw mean importance rating (M) of data were .61 to .68 higher than the mean importance using the centered scores. Similar to the result from the raw data, by using the centered scores, *Spirituality* again was the value type rated as most important, followed by *Benevolence* and *Universalism*. These were followed by *Conformity*, *Self-Direction* and *Tradition* with not much difference in their mean values. *Security* and *Achievement* scored lower in the important range and *Stimulation*, *Hedonism*, and *Power* were the least important values.

Table 16. Descriptive Statistics of the 11 value types using centered values (by MRAT)

	Range	Min	Max	CM	SD
Spirituality	*4.70*	*2.63*	*7.33*	*5.17*	*0.61*
Benevolence	*5.29*	*2.21*	*7.50*	*5.13*	*0.61*
Universalism	*3.74*	*2.88*	*6.62*	*4.90*	*0.52*
Conformity	*4.02*	*2.43*	*6.45*	*4.57*	*0.67*
Self-Direction	*3.99*	*2.37*	*6.36*	*4.26*	*0.64*
Tradition	*7.57*	*-.70*	*6.87*	*4.14*	*0.95*
Security	*4.54*	*1.75*	*6.29*	*3.98*	*0.66*
Achievement	*4.24*	*1.58*	*5.82*	*3.79*	*0.73*
Stimulation	*7.35*	*-1.54*	*5.81*	*2.78*	*1.11*
Hedonism	*7.75*	*-2.16*	*5.59*	*2.07*	*1.22*
Power	*6.25*	*-1.40*	*4.85*	*1.40*	*0.98*

Valid N (listwise) (1158)

As shown in Table 16, unlike the results from the raw data, *Universalism* value type was presented with a minimum standard deviation and the range of variations, followed by *Spirituality* and *Benevolence* values.

6.2.7   Higher Dimensions in Values

The conflicts and compatibilities among the values were observed to represent themselves in two higher dimensions, described in Sections 2.1.3.5 and 2.1.3.6. These are discussed in the next two subsections.

6.2.7.1   Bipolar Dimensions in Values

Illustrated by the dotted lines in Figure 9, the conflicts and compatibilities among the values represented themselves in bipolar dimensions, as described in Section 2.1.3.6. Figure 9 shows that the *Self-Enhancement* dimension (value types of *Power* and *Achievement*) is presented at one end and *Self-Transcendence* dimension (*Universalism* and *Benevolence*) at the other; also, the *Openness to Change* (*Stimulation* and *Self-Direction)* at one end and *Conservation* (*Security*, *Conformity*, and *Tradition*) at the opposite end of the dimension. The *Conservation* values occupy the widest area versus the *Self-Enhancement* with smallest area.

According to (Schwartz 1992), the score for the four higher order types could be computed from the mean centered scores of the importance of all values that constitute the higher order type. These indexes could also include the values that were excluded from the indexes of the specific value types but are presented in the higher order region (e.g. T18 was excluded from *Tradition* but it is present in the *Conservation* region).
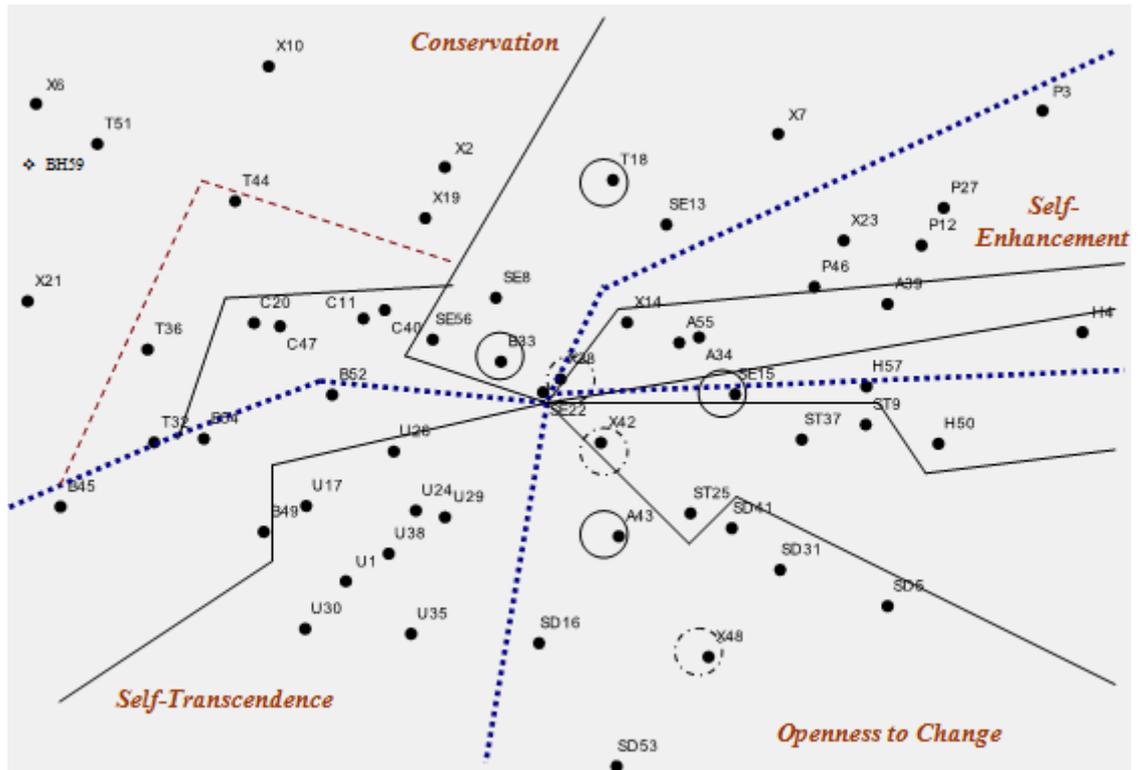
Figure 9. Higher Order Value Types

Table 17, shows the mean scores for each of the higher order value types, and Table 18 shows the Spearman's ρ between these dimensions.

Table 17. Descriptive statistics for the higher order value dimensions

	Range	Min	Max	CM	SD
Self-Transcendence	3.00	3.40	6.40	4.98	0.45
Conservation	2.66	2.98	5.64	4.41	0.38
Openness to Change	4.45	1.44	5.89	3.61	0.59
Self-Enhancement	4.60	.04	4.64	2.31	0.68

Valid N (listwise) (1158)

Table 18. Spearman's ρ between the four dimensions

	Self-Transcendence	Self-Enhancement	Openness to Change
Self-Enhancement	-.683[**]		
Openness to Change	-.277[**]	.140[**]	
Conservation	.218[**]	-.579[**]	-.616[**]

**. Correlation is significant at the 0.001 level (2-tailed).

Spearman's ρ between these dimensions in Table 18 shows clearly the opposition between the *Conservation* versus *Openness to Change* (r = -.683, p < .001), and between the *Self-Enhancement* versus *Self-Transcendence* (r = -.616, p < .001). While *Self-Enhancement* shows a significant positive correlation with *Openness to Change*, its correlation with its other adjacent region is significantly negative. These bipolar dimensions are further discussed in Section 8.2.1.2.

6.2.7.2 Polar Dimensions in Value

Table 19 shows the highest mean importance score was attributed to values that serve *Collective Interest*, followed by those values that serve *Both Interests*, and least importance was attributed to the values which serve *Individual Interests*. Table 20 further presents separate priorities of the *Universalism* and *Security* that are considered in serving *Both Interests*.

Table 19. Descriptive statistics for the values serving individualistic/collectivistic interests

	Range	Min	Max	CM	SD
Collective Interests	3.13	3.37	6.50	4.83	0.48
Both Interests	2.87	2.90	5.77	4.55	0.38
Individual Interests	3.85	.70	4.55	2.90	0.49
Valid N (listwise) (1158)					

Table 20. Descriptive statistics for the separate values that serve individualistic/collectivistic interests

	Range	Min	Max	CM	SD
Universalism	3.74	2.88	6.62	4.90	0.52
Collective Interests	3.13	3.37	6.50	4.83	0.48
Both Interests	2.87	2.90	5.77	4.55	0.38
Security	4.54	1.75	6.29	3.98	0.66
Individual Interests	3.85	.70	4.55	2.90	0.49
Valid N (listwise) (1158)					

Indicated in Table 20 when the values that are considered to serve *Both Interests* are separated, the mean score for *Universalism* values is more than the mean score for values categorized as serving the *Collective Interests*.
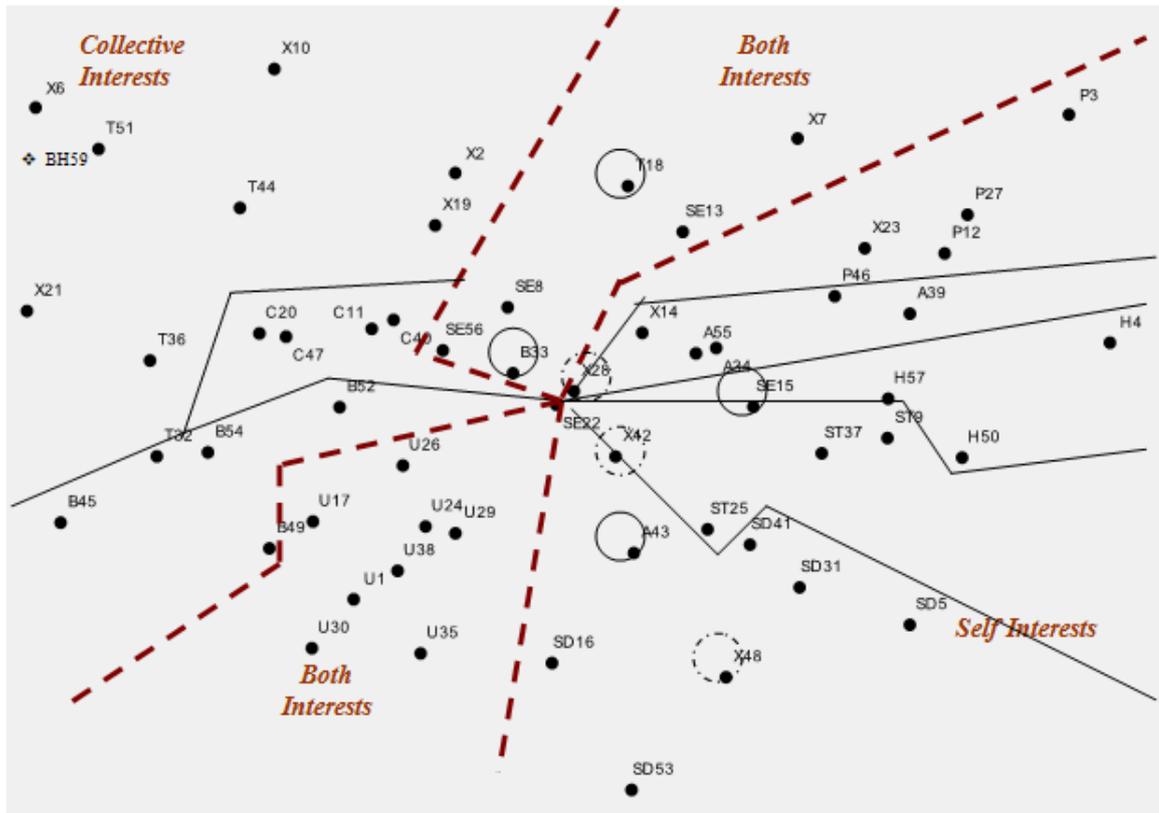
Figure 10. Collective versus individual interests' dimension

Illustrated in Figure 10, the conflicts and compatibilities among the values also represented themselves in the top polar dimension as described in Section 2.1.3.5. Highlighted colored dashed lines in Figure 10 show values serving *Collective* versus *Individual* dimension and those suggested in serving both. These results are further discussed in Section 8.2.1.3.

In the next Section the results for extreme compatibilities and conflicts amongst some of the value items are presented.

6.2.8   Conflicts and Congruencies in Value Items

In the circular structure of values, Schwartz (1992) considered, the closeness of any two values in either direction around the circle indicates the similarity of their underlying motivations and the distance of any two values in either direction around the circle indicates their opposing motivations and more conflict. To demonstrate compatibilities and conflicts amongst values in this thesis, Figure 11 illustrates the division of the space into seven equal distances from the center.
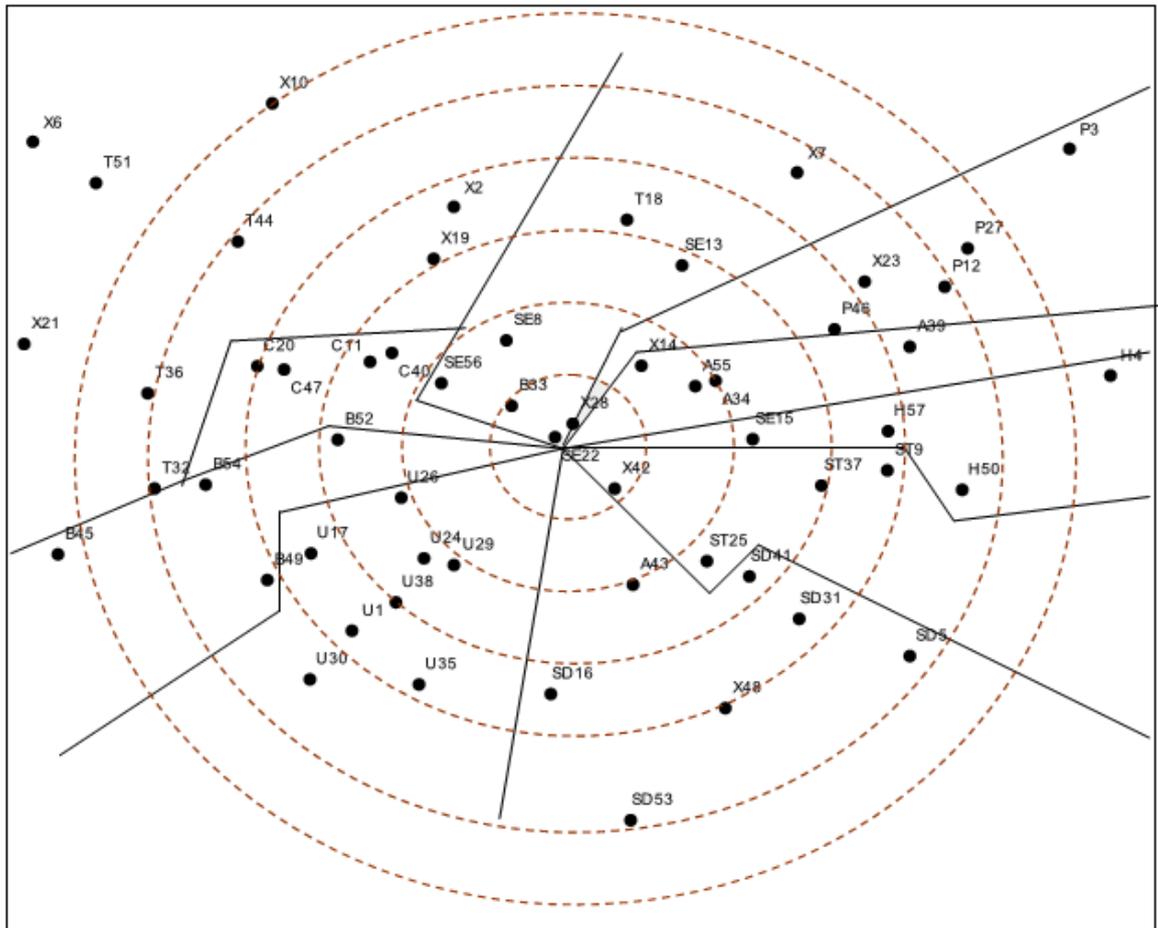
Figure 11. Distances of values from the centre and each other

The analyses of each value items and their corresponding distances from each other are beyond the scope of this thesis. However, following provides only a short description of two particular observations. One relates to the extreme distances of some values observed in Figure 11, which indicates the greatest opposition between the following values presented in this research:

- P3 ('social power', defined as 'control over others, dominance') versus B45 ('honest', defined as 'genuine, sincere'). This opposition confirms the emphasized demotion for pursuing power, dominance and control over others in the Bahá'i Writings based on its principle of the oneness of humanity, and the highest promotion of values honesty and truthfulness as the 'foundation of all human virtues'.

- H4 ('pleasure', defined as 'gratification of desires') versus X21 ('detachment', defined as 'from worldly concerns'), X6 ('a spiritual life', defined as 'emphasis on spiritual not material matters'), and T51 ('devout', defined as 'holding to religious faith & belief'). These confirm the opposition that exists in the Bahá'i Writings for the demotion of the 'gratification' of desires in contrast with the promotion of the other three values serving the motivations of *Spirituality* value type.

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- SD5 ('freedom', defined as 'freedom of action and thought') versus X10 ('meaning in life', defined as 'a purpose in life'). The dichotomy in the meaning for the freedom of action and thought, discussed in Section 4.3.6, could explain for the presentation of this opposition. Since freedom of actions without deliberation on their consequences, is not considered leading to a sense of meaning and purpose.

On the other hand, an observation for the short distances around the center of the circle, as shown in Figure 11, indicates the close compatibility between the following values with all the value types in this group:

- X28 ('true friendship', defined as 'close, supportive friends'), X42 ('healthy', defined as 'not being sick physically or mentally'), and B33 ('loyal' defined as 'faithful to my friends, group') are very close to the center and S22 ('family Security', defined as 'safety for loved ones') is at the center itself. As described in Schwartz (1992), the closeness of the locations of value items to the center of the multidimensional projection of the values space, indicate that the meaning of these values are complex. The attainment of these values can be through the successful pursuit of any of the different types of values, and each are positively correlated with most of other values.

- The closeness of B45 ('honest', defined as 'genuine, sincere'), B54 ('forgiving', defined as 'willing to pardon others'), and B52 ('responsible', defined as 'dependable, reliable') to *Conformity* region could indicate that holding these values promote the motivation of conforming to religious teaching in promoting these values as virtues; and the very closeness of B49 ('helpful', defined as 'working for the welfare of others') to *Universalism* region could indicate the inclusivity of being helpful to all others in this group.

- The closeness of SE56 ('clean', defined as 'neat, tidy') and SE8 ('social order', defined as 'stability of society') to the *Conformity* region may indicate that the activation of these value items is more based on conforming to the teachings of their faith regarding the importance of both cleanliness and social order.

Further the closeness of SE13 ('national security', defined as 'protection of my nation from enemies') and X7 ('sense of belonging', defined as 'feeling that others care about me') could indicate that holding these values are considered to promote more the motivations for the *Power* value type.

Also, the distance of A39 ('influential', defined as 'having an impact on people and events') from the rest of *Achievement* values and in close proximity to the *Power* region may indicate that the meaning for this value is also assumed to be more promoting the motivations for the *Power* value type.

However, overall, based on the SSA presentation of the data in this research a circular structure of the relations of 10 value types and the position of the value items were found to be consistent with the SVS theory and structure (Schwartz 1992). In addition, the SSA presentation of the data has further shown a distinct region for the *Spirituality* value type.

The Cronbach alpha coefficients were used to examine the internal consistency reliability for the indexes of the value types. Discussed in Section 5.2.2.3, while the reliabilities of 0.50 plus were considered as reasonable for the small number of items in each value type index, the alpha ranged from .6 for *Tradition* to .81 for *Universalism* indexed items 6.2.3.1.

Figure 9 and Figure 10 demonstrated the conflict and compatibilities as postulated by Schwartz (1992) in relation to the higher dimensions of values presented in SVS in two more levels. Figure 11 further revealed the presentation of the conflicts and compatibilities amongst the value items.

6.3 Summary

In this Chapter some descriptive analyses of the variables used in this thesis were provided. It began with preliminary analyses of demographic data. Descriptive statistics were used for the value types before and after correcting for the response tendencies, The SVS structure of the value items and the formation of 11 value types were discussed. Cronbach's alpha coefficient was used to measure the internal consistencies of the value types. The SSA presentation of data further validated the theorized SVS structure of values. As a result, one of the claims of this thesis is in adding support to the other related studies, by overall confirming the validity of Schwartz's theory of values. The results support the Schwartz theory of circular values structure, its value content and types, the presentation of the congruency and oppositions that exist between those types and the two higher levels of bipolar and polar dimensions in values (Schwartz 1992). The next Chapter will provide findings with regards to the research questions and their hypotheses.

Chapter 7. Data Results and Analyses

In this Chapter the examination of the hypotheses in regards to the thesis questions are provided. Towards responding to the research questions in relation to the individual values, the priority for the mean importance ratings for each value type, and their relations with religiosity are presented. Findings in relation to the predictions made in Section 4.4.5 with some particular values are also reported. These will lead to the examination of the integrated hypotheses for the research questions one and two. These are followed by the examinations of the shared value priorities in relation to the third research question. Finally, this Chapter will be concluded with the reports for the cultural value orientations and their shared priorities in relation to the fourth research question. Each subsection provides brief analyses of the results that will be discussed in Chapter 8.

7.1 The Value Types Priority

The mean importance scores for the value types are used to test the hypotheses made in Section 4.4.1 related to individual values and the specified integrated pattern of correlations between the value types and religiosity that are predicted in Section 4.4.2. These examinations would show the extent to which a common baseline pattern of these relations exists and whether these would support the integrated hypotheses.

7.1.1 Spirituality

The *Spirituality* values were predicted as a strongest motivational type and expected to be held as one of the highest priorities in this research. Table 15 and Table 16 show the position for the *Spirituality* values and its priority. *Spirituality* values got the highest importance rating (M = 5.85, CM = 5.17, SD = .61).

Table 21. The *Spirituality* values

Spirituality Values	M	Rank	CM
A SPIRITUAL LIFE (emphasis on spiritual not material matters)	6.29	3	5.601
MEANING IN LIFE (a purpose in life)	6.27	4	5.593
DEVOUT (holding to religious faith & belief)	6.02	7	5.335
INNER HARMONY (at peace with myself)	5.72	10	5.034
MATURE LOVE (deep emotional & spiritual intimacy)	5.49	16	4.814
DETACHMENT (from worldly concerns)	5.33	24	4.657

Table 21 presents the indexed value items for *Spirituality* type, their mean importance ratings of the raw data (M), their rank position in the descending order of mean importance ratings

of all the values in *SVS*, and its mean importance using the centered values scores on individual's MRAT (CM). In particular, Table 21 shows the mean importance rating for 'a spiritual life' has the highest position amongst *Spirituality* values and is ranked as 3rd top position of the mean importance ratings of all the values in the *SVS*. The highest mean importance score for the *Spirituality* type supports the prediction for its highest priority in this research.

The distinctive formation of *Spirituality* cluster with all its potential value items, showed in Section 6.2.5, indicates the presentation of its particular motivation. Its distinctive formation of cluster and the high level of importance attributed to this value type and its values are considered as strong support for the hypothesis made in this thesis regarding the importance of the *Spirituality* values as a particular motivational type in guiding value priorities for the respondents in this thesis.

In the order of priority of relations between religiosity and value types, it was predicted that religiosity would most positively correlate with the *Spirituality* values hence presenting the highest priority. The Spearman's ρ confirmed the prediction by showing a high positive correlation r (1132) = .259, p < .001. Due to the high scores and small ranges of variations in both mean importance ratings for *Spirituality* (CM = 5.17, SD = .61) and religiosity (M = 6.22, SD = .905), the correlation of .259 is considered as very high indeed.

Because of the lack of the presentation of *Spirituality* as a particular type in the past empirical research, discussed in Section 6.2.5, the affirmation of a significant positive association between religiosity and *Spirituality* type reported here is considered to be as the first one. The *Spirituality* values and their significance in this research are discussed in Section 8.2.2.

In addition, Schwartz (1992) proposed value 'detachment' defined as 'from worldly concerns' as one of the marker index item for *Spirituality* value type. Value 'detachment' while representing a high mean importance rating here, its position was ranked around the middle at 25th in the *SVS* and the lowest amongst the rest of *Spirituality* values. This lower regard for 'detachment' value was predicted due to the differences in its definition and the particular meaning and relation that this value is assumed to have for spiritual development in the Bahá'i Writings, presented in Section 4.2.2. The value 'detachment' is discussed further in Sections 8.2.2 and 8.2.2.3.

7.1.1.1 Service

As discussed in length in Section 4.2.2, there are emphases in the importance of service to humanity as a vehicle for practicing virtues and spiritual progress. Thus the prediction was made*: "H9-a. The value 'service' would be held as one of the highest priorities".* The value 'service' was added to the end of the list of values in *SVS* and was described as 'selfless act to benefit others'. This prediction was confirmed by the position of service as the highest value priorities. Its

Median and Mode are shown as 7 and 7 respectively, and its minimum importance rating as 4. Its mean values are shown as (M = 6.40, CM = 5.71).

Table 22. Spearman's ρ of value 'service' and the *Spirituality* values

	Spirituality values	devout	detachment	mature love	meaning in life	inner harmony	a spiritual life
SERVICE	*.480***	*.382***	*.323***	*.165***	*.344***	*.105***	*.441***

**. Correlation is significant at the 0.01 level (2-tailed).

Presented in Section 4.2.2, the development of capacity to 'serve' in individual and society was considered to be closely connected with spiritual growths. Thus, service was regarded as both to derive from as well as to help cultivating spirituality. Thus the prediction was made in *H10-b* that*: "There would be positive associations between 'service' and Spirituality…value type"*.

Table 22 shows this prediction was confirmed by Spearman's ρ presenting a significant positive relationship between the value 'service' and the *Spirituality* type, as well as with all its index value items: r(1129) = .480, .382, .323, .165, .344, .105 and .441 p < .001. Considering the high scores and very low variability for *Spirituality* type and its value items as well as for value 'service', these correlations are considered to be very high indeed. The value service is further discussed in Section 8.2.2.4.

7.1.1.2   Meaning and Purpose in Life

Based on the Bahá'i literature viewed in Section 4.2.1, the highest importance and priority for the *Spirituality* values is considered as providing meaning and purpose in guiding the value priorities motivated by the three basic requirements of human existence (Schwartz 1992). In providing some examination for this, some data were gathered by asking the following question "*How often, if at all, do you think about the meaning and purpose of life?"* adopted from European Social Survey (ESS 2001). Participants were asked to select from the following options: *(1) Never, (2) Rarely, (3) Sometimes and (4) Often*. The Mean, Median and Mode for this variable were as high as 3.85, 4 and 4, (skewed by -2.56 towards 'Often').

The positive association of this variable with the *Spirituality* values was shown by Spearman's ρ r(1158) = .163, p < .001 and with 'meaning in life' was shown by r(1134) = .157, p < .001. These correlations were indeed very high considering the heavily skewed data and lack of variability for this variable and spirituality values, which provided limited variations for determining high correlations (see Section 6.1.11.1). The very high scores for both this variable and the value item 'meaning in life' is taken as confirmative for the importance of the spiritual

meaning and purpose in this group's attitude towards prioritizing the motivational goals of the ten value types.

7.1.2   Benevolence

Literature reviewed in Section 4.2.2, implied emphases in the Bahá'i Writings on acquiring morality and virtuous characters and the importance of selfless acts of altruistic and benevolent service to others. Thus the motivation for the *Benevolence* value type was predicted to be held as one of the highest priorities. Table 15 and Table 16 show the mean importance rating for the *Benevolence* values (M = 5.8, CM = 5.13), and its priority. Table 23 presents the mean importance rating of the values defining *Benevolence* type. The mean importance rating for the value item 'honest' was ranked as second amongst all the *SVS* items, followed by value 'responsible' ranked as 8th. A significant positive association between *Benevolence* and *Spirituality* values was predicted in *H10-a*. Spearman's ρ showed a significant positive relationship between these two value types: r(1158) = .417 p < .001.

The prediction was also made in *H10-b* that*: "There would be significant positive associations between 'service' and Benevolence value type"*. The significant positive relationship between these two shown by Spearman's ρ, (r(1129) = .520 p < .001) are taken as a strong confirmation of the predicted association. The prediction for the strong positive association of the *Benevolence* type and religiosity was also supported by showing a significant positive Spearman's ρ (r(1132) = .206, p < .001). Considering high scores and very low variability in all *Benevolence* type, religiosity and the value 'service', these correlations are considered as very high.

Table 23. The mean importance rating of the *Benevolence* values

Benevolence Values	M	Rank	CM
HONEST (genuine, sincere)	*6.34*	*2*	*5.66*
RESPONSIBLE (dependable, reliable)	*5.83*	*8*	*5.14*
HELPFUL (working for the welfare of others)	*5.7*	*11*	*5.02*
FORGIVING (willing to pardon others)	*5.37*	*20*	*4.70*

The *Benevolence* values and their significance in this research are discussed further in Section 8.5.1.1.

7.1.3   Universalism

One of the fundamental premises of this thesis discussed in Sections 2.3 and 2.4 was related to the importance of shared universalistic oriented values in the context of today's global

society. *Universalism* values were predicted to be held as one of the highest priorities by Bahá'is. Table 24 presents the mean importance rating of the values defining the *Universalism* type.

The *Universalism* value type was predicted to be held as one of the highest priorities here. The position of the *Universalism* values in Table 16 shows that while not tied but it is very close to the priorities for *Benevolence* values. With only .2 differences in its mean importance rating with the *Benevolence* value, it is considered as one of the three highest priorities. With the exclusion of the nature related value items, *Universalism* values, (CM = 5.87), is shown as the highest priority (even higher than *Spirituality* type). Table 15 and Table 16 show the mean importance rating for the *Universalism* values (M = 5.61, CM = 4.90), and its priority.

Significant positive associations of *Universalism* with *Spirituality*, *Benevolence*, *Tradition* and *Conformity* values further confirm their congruencies. Spearman's ρ showed a significant positive relationship between *Universalism* and *Spirituality* r(1158) = .239, p < .001, *Benevolence* r(1158) = .341, p < .001, *Tradition* r(1158) = .115, p < .001, *Conformity* r(1158) = .157, p < .001. The prediction was also made in *H10-b* that*: "There would be positive associations between 'service' and Universalism value type".* This was confirmed by the Spearman's ρ (r(1129) = .235, p < .001). Two out of the three values related to nature (unity with nature, protecting the environment) showed much lower rating and ranking than the other *Universalism* values. With the great regards for nature in the Bahá'i Writings, discussed in Section 4.2.4, these are considered as reflecting different meanings for these values in this group than those were defined in *SVS*.

Table 24. The mean importance rating of the *Universalism* values

Universalism **values**	**M**	**Rank**	**CM**
A WORLD AT PEACE (free of war and conflict)	*6.38*	*1*	*5.68*
EQUALITY (equal opportunity for all)	*6.17*	*5*	*5.48*
SOCIAL JUSTICE (correcting injustice, care for the weak)	*6.14*	*6*	*5.46*
WISDOM (a mature understanding of life)	*5.76*	*9*	*5.08*
BROADMINDED (tolerant of different ideas and beliefs)	*5.67*	*12*	*4.99*
A WORLD OF BEAUTY (beauty of nature and the arts)	*5.11*	*27*	*4.44*
PROTECTING THE ENVIRONMENT (preserving nature)	*4.93*	*31*	*4.26*
UNITY WITH NATURE (fitting into nature)	*4.60*	*39*	*3.93*

In Section 4.3.3, a positive association between *Universalism* values and religiosity was predicted. Spearman's ρ supported the predictions by showing a low but positive correlation between religiosity and *Universalism* r(1132) = .096, p < .001. As discussed in Sections 6.1.11.1 and 6.1.11, the high ratings of religiosity (M = 6.22) out of 7, and *Universalism* values particularly with its lowest standard deviations (SD = .52) could be considered as problematic in

showing a higher correlation here. Hence this correlation is regarded here as sufficiently high. The findings are further discussed in Section 8.5.1.2.

7.1.3.1   Universal Moral Inclusivity (UMI)

Literature reviewed in Sections 2.2.4 and 2.4 revealed that limitations in prosocial practices and social compassion in religious groups have often been found to be based on in-group, out-groups distinctions. As discussed in Section 5.2.1.5, the term 'Inclusiveness of the moral universe' (UMI) is referred to "the breadth of the community to which people apply moral values and rules of fairness" (Schwartz 2007, p. 711). The four value items that expressed inclusive moral universe were identified as: 'social justice', 'broadmindedness', 'equality', and 'a world at peace'.
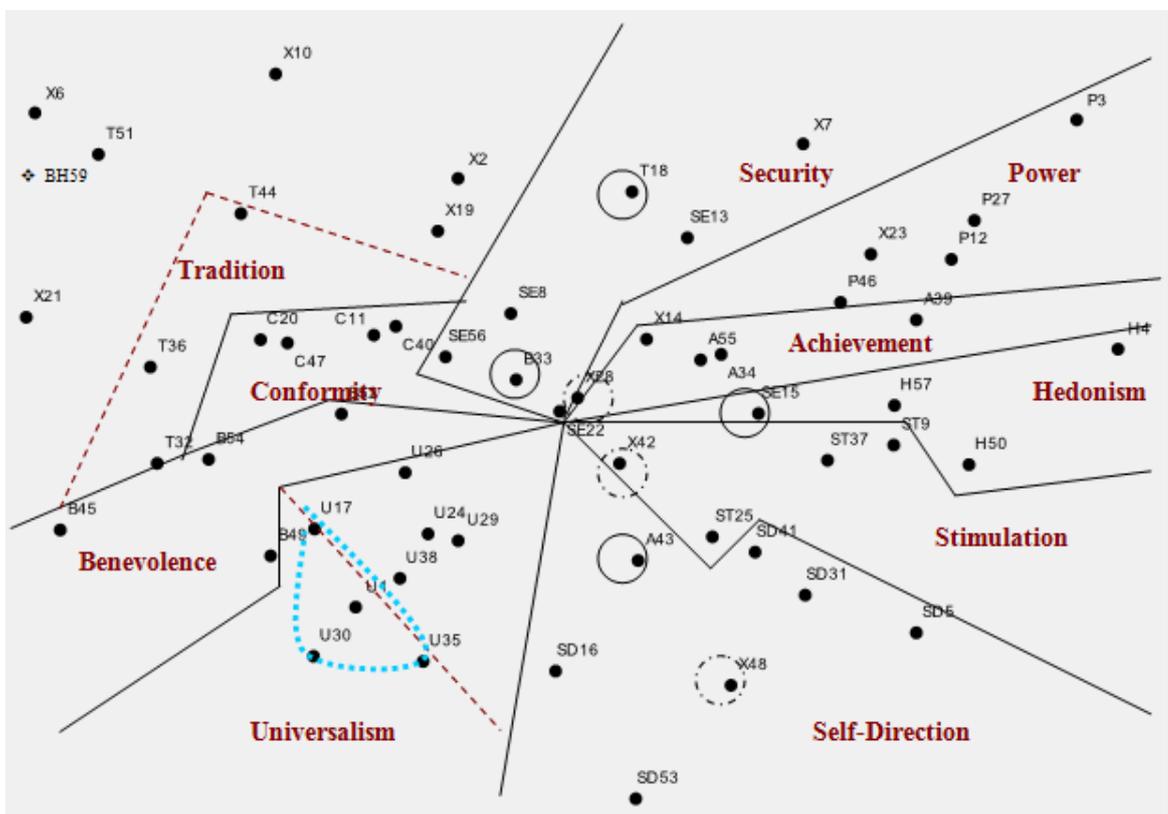
Figure 12. Distinct Cluster formation of index value items for Moral Inclusivity

The prediction was made in *H9-b* that: "*There would be a high degree of importance attributed to moral inclusiveness values*". This prediction was based on explicit Bahá'i Writings in teaching the oneness of humanity and promoting unity, harmony and association with all people. Figure 12, shows that the four index items for moral inclusiveness were not intermixed in the space with the *Benevolence* value items that express concern primarily for the in-group. These were all located in the distinct *Universalism* region which makes the score of the moral inclusiveness in this group to be equal to 4.

Table 25 shows the Mean, Median, Mode, ranking of all the values and the central mean for each index value item.

Table 25. The index items of Moral Inclusiveness values

Item #	Value Item	M	Median	Mode	Rank	CM
17	*A WORLD AT PEACE (free of war and conflict)*	6.38	7	7	1	5.68
1	*EQUALITY (equal opportunity for all)*	6.17	6	7	5	5.48
30	*SOCIAL JUSTICE (correcting injustice, care for the weak)*	6.14	6	7	6	5.46
35	*BROADMINDED (tolerant of different ideas and beliefs)*	5.67	6	6	12	4.99

Table 26 shows the reliability measure of Cronbach's alpha coefficient for the internal consistency of these four value items (α= .695).

Table 26. Alpha Reliability for the index value items for Moral Inclusivity

Included	Code	Short Content	Items	Alpha Reliability Cronbach's Alpha	N of Items	% of theorized items included
y	U1	Equality	*U1,17, 30,35*	.694	4	4/4= %100
y	U17	A world at peace				
y	U30	Social justice				
y	U35	Broadminded				

Discussed in Section 5.2.2.3, considering the limited number of items included here, this measure is also regarded as high indeed. These findings are discussed further in Section 8.5.3.1.

7.1.4 Conformity

The literature review in 4.2.2 indicated that the self regulatory power of religions were considered as important in promoting value items such as 'self discipline', 'obedient' and 'responsible' that define the *Conformity* value type. Accordingly, in Section 4.3.5, the *Conformity* value type was predicted to be held as one of the high priorities, with a high positive association to religiosity.

Table 15 and Table 16 show the mean importance rating for the *Conformity* values (M = 5.25, CM = 4.57), and its priority. Table 27 shows its value items and their mean importance

ratings. The mean importance rating and the position of the *Conformity* value confirm the predictions for its high priority.

Table 27. The index items for *Conformity* values

Conformity Values	M	Rank	CM
POLITENESS (courtesy, good manners)	5.49	15	4.8
SELF DISCIPLINE (self restraint, resistance to temptation)	5.36	21	4.76
HONOURING OF PARENTS AND ELDERS (showing respect)	5.25	25	4.57
OBEDIENT (dutiful, meeting obligations)	4.91	32	4.24

With only .59 difference from the highest mean rating score (*Spirituality*), and .33 from *Universalism, Conformity* is considered as the fourth highest priority. This is reasonable since *Conformity* to spiritual motivations that are activating *Benevolence* and *Universalism* behaviour is at the core of many writings as discussed in Sections 4.2.2 and 4.3.5. This view is further supported by the Spearman's ρ showing a significant positive relationship of *Conformity* with *Spirituality* r(1158) = .273, p < .001, *Benevolence* r(1158) = .309, p < .001, and *Universalism* r(1158) = .157, p < .001 values. It also showed a significant positive relationship with the value 'service' r(1129) = .203, p < .001.

The prediction that religiosity would positively correlate with *Conformity* values was supported by Spearman's ρ showing a positive correlation r(1132) = .215, p < .001. The association of religiosity with the *Conformity* showed only negligibly higher than with the *Benevolence* values. The results for *Conformity* type is discussed in Section 8.5.2.2.1.

7.1.5   Tradition

Discussed in Section 4.3.4, most of the value items defining the *Tradition* type were considered to be promoted by the Bahá'i Writings. Yet, the value item 'respect for tradition' defined as 'preservation of time honored customs' was found to be highly demoted in the Bahá'i literature. Accordingly, the *Tradition* value type was predicted to be held as a high priority; and the value item 'respect for tradition' was predicted with the lowest priority amongst the *Tradition* values.

Table 15 and Table 16 show the mean importance rating for the *Tradition* values (M = 4.8, CM = 4.14), and its priority. The high mean importance ratings confirm the prediction for the *Tradition* value type as a high priority. The prediction for a low importance for the value item 'respect for tradition' was supported by its mean importance rating of (M = 2.92, CM = 2.25), showed in Table 28. This score, being less than three, is interpreted as less than important. This score also is ranked as low as the 50th amongst all the *SVS* items. This value item (T18) is located away from the rest of the *Tradition* values in Figure 7. Based on instructions set by Schwartz

(1992), this item is interpreted as it does not share the same motivational goal of the *Tradition* type here. Table 28 shows the mean importance ratings of the value items for the *Tradition* type.

Table 28. The index items for *Tradition* values

Tradition Values	Mean	Rank	CM
HUMBLE (modest, self effacing)	5.18	26	4.509
MODERATE (avoiding extremes of feeling & action)	4.73	36	4.060
ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)	4.51	41	3.841
RESPECT FOR TRADITION (preservation of time honoured customs)	2.92	50	2.253

Further, as discussed in Section 6.2.5, the two index items in the standard *Tradition* type: (T51, X21) were included in the *Spirituality* region in the SSA presentation of the value items. Thus these two items were extracted from *Tradition* type and were considered as index items in defining *Spirituality* motivation. With the exclusions of these two value items and the value 'respect for tradition', the number of items defining the *Tradition* type was reduced to the first three values presented in Table 28.

Overall, the value items defining the value type *Tradition,* like any other values in Bahá'i perspectives, were considered to be promoted if they serve the needs and the progress of self and society. This view was supported by Spearman's ρ showing a positive association between *Tradition* and *Spirituality* r(1158) = .257, p < .001, *Benevolence* r(1158) = .252, p < .001, *Universalism* r(1158) = .115, p < .001, and *Conformity* r(1158) = .336, p < .001 values. It was also a significant positive relationship shown with the value 'service' r(1129) = .148, p < .001.

A positive association predicted between *Tradition* and religiosity was also confirmed by a positive Spearman correlation, r(1132) = .175, p < .001. Further, there were also positive correlations presented between religiosity with all standard indexed items for *Tradition* except for the value item 'respect for tradition'. For this item, as was predicted, there was a significant negative correlation shown.

Spearman's ρ showed the relations between religiosity with humble (T36) as r(1125) = .146, p < .001, with 'accepting my portion in life' (T44) as r(1132) = .141, p < .001, with 'devout' (T51) as r(1106) = .323, p < .001, with 'moderate' (T32) as r(1115) = .063, p < .05), and with 'respect for tradition' (T18) as r(1131) = -.115, p < .001. The other index value mostly included in the *Tradition* type, 'detachment' (Schwartz 1992), also showed significant positive correlations with religiosity r(1105) = .189, p < .001. The value item 'devout', which is used in measuring the belief aspect of the *Tradition* goal (Schwartz and Huismans 1995), showed the highest positive correlations (.323), followed by detachment as the next highest correlation (.189). The p-values for the correlations were below 0.01 except for 'moderate' which was below .05.

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In order to be able to compare the results with other studies the mean importance ratings of the centered values for the *Tradition* type, with its five index value items (X21, T32, T36, T44, and T51), (excluding T18: 'respect for tradition'), were also measured (M = 5.15, CM = 4.47). The *Tradition* type including these items hence fore is referred to as the *Tradition (std)* type. It was expected that religiosity would most positively correlate with the *Tradition* values making it as the highest in the relation of priorities. Spearman's ρ supported the prediction by showing a significant positive correlation between the *Tradition (std)* type and religiosity r(1132) = .285, p < .001 which was highest with regard to the relations with the rest of the value types, (except for *Spirituality* which includes two of the values from this Standard *Tradition* type). These results are discussed in Sections 8.2.2 and 8.5.2.2.2.

7.1.6   Self-Direction

The literature viewed in Sections 4.2.1 and 4.2.2, revealed that the values of *Self-Direction* (curious, creativity, freedom, choosing own goals, independent) in the Bahá'i Writings were highly promoted. However this promotion was found to be within the framework of contributing to the welfare of individual and society. Accordingly, in Section 4.3.6, while the *Self-Direction* value type was predicted to be held as a high priority, it was considered to relate to Bahá'i religiosity in opposing ways. Thus, it was expected either no associations, or regarding the emphasis in self-sufficiency implied in the definitions of its value items, even a low negative association with religiosity.

Table 15 and Table 16 show the mean importance rating for the *Self-Direction* values (M = 4.78, CM = 4.27), and its priority. Table 29 shows the mean importance ratings for the values of the *Self-Direction type*.

Table 29. The index items for *Self-Direction* values

Self-Direction **Values**	**M**	**Rank**	**CM**
FREEDOM (freedom of action and thought)	5.08	28	4.41
CREATIVITY (uniqueness, imagination)	5.03	29	4.35
CHOOSING OWN GOALS (selecting own purposes)	4.09	33	4.23
CURIOUS (interested in everything, exploring)	4.87	34	4.20
INDEPENDENT (self reliant, self sufficient)	4.83	35	4.16

The promotions of the *Self-Direction* values within the framework of contributing to the welfare of individuals and society, implies their activation to be subordinated to the motivations for *Spirituality, Benevolence, and Universalism values*. While Bahá'i Writings encourage following one's independent judgments, they also teach for the regulation of actions towards developing the capacities and serving the interest of both self and society. The results shown in

Table 16 supported this view by showing the position and priority of the *Self-Direction* type presented after the above listed value types.

The predictions for either no relation or small negative associations between the two were supported by the Spearman's ρ showing a no significant small correlation of religiosity with *Self-Direction* values, r(1132) = -.056 p = .061. The *Self-Direction* type is further discussed in Section 8.5.2.1.1.

7.1.6.1 Innate Values

The value items 'capable', 'intelligent', 'creativity' and 'curious' belong to the *Achievement* and *Self-Direction* types were referred to as 'Innate' values. The literature presented in Sections 4.2.1 and 4.2.2, regarded these values as part of inherent human's capacities that need to be developed for serving individual and social progress.
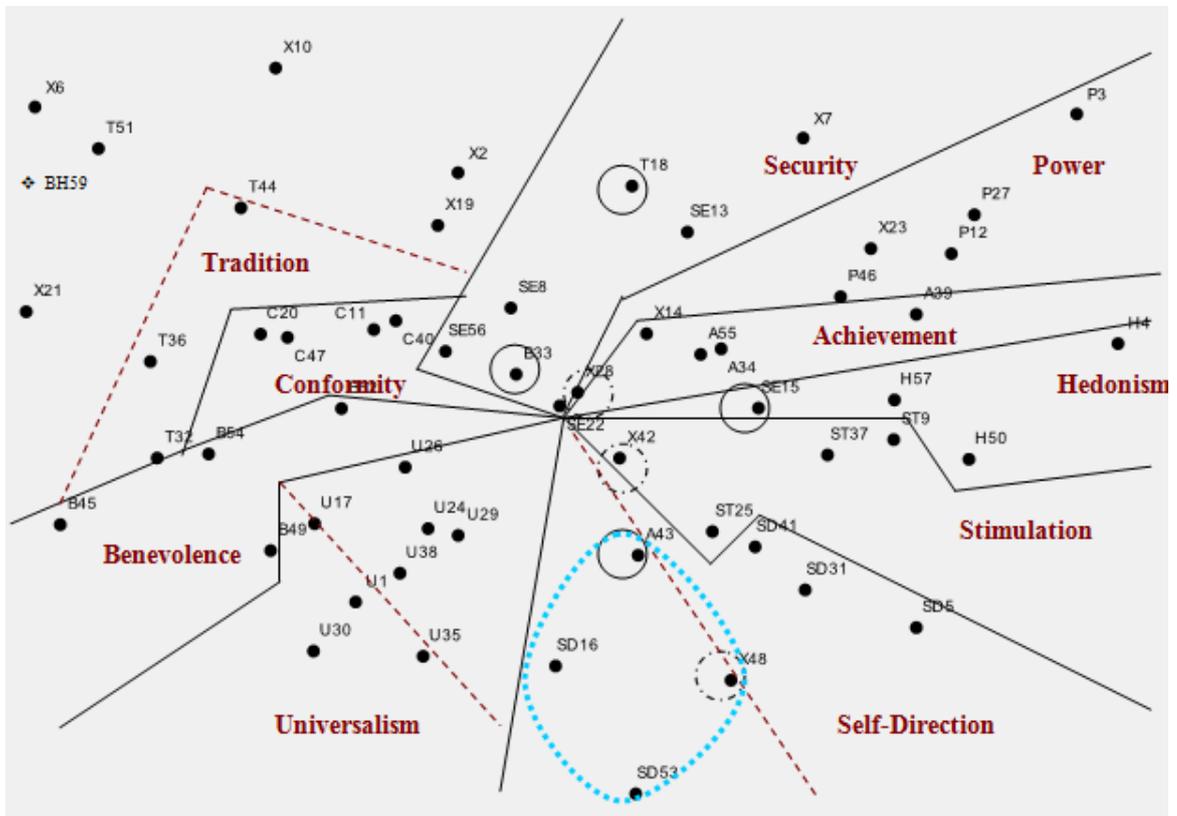
Figure 13. Distinct Cluster of the Value Items for Innate values

In Section 4.3.8.1, based on the motivations implied for these values, it was suggested that they would associate positively with *Universalism* values. Figure 13 shows that these four values form a distinct cluster next to the *Universalism* region. The formation of these values as a distinct cluster confirmed the expectation in this thesis for a close motivational relation between these items. The closeness of the cluster to *Universalism* region also supports the compatibility of their underlying motivation in serving all others.

Table 30 shows the reliability measure of Cronbach's alpha coefficient for the internal consistency of these four value items (α= .656). Discussed in Section 5.2.2.3, this measure is also considered high given the limited number of items included. It was expected that these values would be attributed with high importance. The rather high Mean, Median and Mode for these four values were respectively: capable (5.43, 6, 6), intelligent (5.36, 6, 6), creativity (5.3, 5, 5) and curious (4.87, 5, 6). The score for innate values was calculated from the mean values of these four items. Its mean importance rating of 5.24, only .63 difference from the highest mean rating score (*Spirituality*), confirm the expectation that these values would be held as very important.

Table 30. Alpha Reliability of the index value items for the Innate values

Included	Code	Short Content	Items	Alpha Reliability		N of Items	% of theorized items included
				Cronbach's Alpha			
y	SD16	Creativity	All four items	.650		4	4/4= %100
y	SD53	Curious					
y	A43	Capable					
y	X48	Intelligent					

A positive association of 'Innate' values with *Universalism* values was also expected. Table 31 shows that this prediction was supported by a positive relation between *Universalism* type with each of the four value items and the mean importance ratings for the 'Innate' values.

Table 31. Correlations of *Universalism* type with the four items of Innate values

		SD16 Creativity	A43 Capable	X48 Intelligent	SD53 Curious	Innate
Universalism	*Spearman 's ρ*	.472[**]	.342[**]	.300[**]	.375[**]	.536[**]
	Sig. (2-tailed)	.000	.000	.000	.000	.000

These values are further discussed in Section 8.5.2.1.2.

7.1.7 Security

As discussed in Section 4.3.7, the Bahá'i literature presented in Section 4.2 implied promotion of some of the values that serve the *Security* type and demotion of some others. Accordingly, the *Security* value type was predicted to be held as a moderate priority.

Table 15 and Table 16 show the mean importance rating for the *Security* values (M = 4.63, CM = 3.98), and its priority. Table 32 shows the mean importance ratings for the value items of the *Security* type. The position of the *Security* type and the mean importance rating of its values confirmed the prediction.

The mean importance ratings for its value items showed in Table 32 also support the predictions for the higher importance attributed to some of the value items (the first four in the list) and lower importance to others (the last three ones).

Table 32. The index items for the *Security* Values

Security Values	M	Rank	CM
FAMILY SECURITY (safety for loved ones)	5.66	13	4.99
HEALTHY (not being sick physically or mentally)	5.5	14	4.82
SOCIAL ORDER (stability of society)	5	30	4.33
CLEAN (neat, tidy)	4.72	37	4.05
SENSE OF BELONGING (feeling that others care about me)	4.56	40	3.89
RECIPROCATION OF FAVOURS (avoidance of indebtedness)	3.62	44	2.95
NATIONAL SECURITY (protection of my nation from enemies)	3.34	48	2.67

It was expected that the *Security* values also relate to Bahá'i religiosity in opposing ways. Accordingly, either no associations or low negative associations of religiosity with these values were predicted. Spearman's ρ supported the predictions by showing an insignificant small correlation between religiosity and *Security* values r(1132) = -.042, p = .158. The *Security* type is further discussed in Section 8.5.3.3.3.

7.1.8   Achievement

Discussed in Section 4.3.8, the goal promoted by the *Achievement* type, as defined by its values in *SVS*, is suggested to emphasize demonstrating competence, according to social standards of success, and not personal endeavour for excellence to serve society. While some of the values that define the *Achievement* type seem to be promoted in the Bahá'i perspective in developing material and spiritual capacities, some others are demoted. The mixed motivations understood by the value items defining the *Achievement* type in promoting self and collective interests in Section 4.3.8, led to a prediction for its moderate priority in this thesis.

Table 15 and Table 16 show the mean importance rating for the *Achievement* values (M = 4.78, CM = 3.79), and its priority as 8th. The position of the *Achievement* type and the mean importance rating of its values confirmed the prediction for the moderate priority held in *Achievement* type. The low ranking is further considered in reflecting that the motivation for achievements according to social standards of success is not regarded as a high priority from the Bahá'i perspective.

In addition, the value items defining the *Achievement* type seem to serve two distinct motivational goals. To differentiate between these two, based on some understanding of the Bahá'i Writings, it was suggested that one which were called '*collectivistic oriented Achievement*' values (intelligent, and capable) motivate individuals to enhance individual's capability to serve

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also the collective interest. Those values which were called '*individualistic oriented Achievement*' values (successful, ambitious and influential) were considered to be oriented more towards primarily promoting the interests of self. It was predicted a higher degree of importance would be attributed to '*collectivistic oriented Achievement*' values; and lower to '*individualistic oriented Achievement*' values. This prediction was confirmed by the mean importance ratings of the *Achievement* value items as shown in Table 33.

Table 33. The index items for the *Achievement* Values

Achievement Values	M	Rank	CM
SELF RESPECT (belief in one's own worth)	5.44	18	4.759
CAPABLE (competent, effective, efficient)	5.43	19	4.738
INTELLIGENT (logical, thinking)	5.36	22	4.669
SUCCESSFUL (achieving goals)	4.63	38	3.957
AMBITIOUS (hard working, aspiring)	4.39	42	3.714
INFLUENTIAL (having an impact on people and events)	3.42	47	2.746

The Average score (M = 5.4, CM = 4.7) for (intelligent, and capable) referred to as '*collectivistic oriented Achievement*' values was much higher than the average score (M = 4.1, CM = 3.5) for the other values (successful, ambitious and influential) referred to as '*individualistic oriented Achievement*' values.

Illustrated by the SSA presentation of the value items in Figure 7, the values 'capable' and 'intelligent' were presented in the *Self-Direction* region, and together with 'creativity' and 'curious' values, as discussed in Section 7.1.6.1, have formed a cluster of items that were referred to as 'Innate' values.

In Section 4.3.8, the *Achievement* value type was expected to also relate to Bahá'i religiosity in opposing ways. The emphases on personal success in *Achievement* values, may carry a self-gratification tendency and materialist component that are contradictory to the Bahá'i teachings. Yet, striving for excellence and the importance of education have been emphasized in the Bahá'i Writings. Thus, it was predicted either no associations or a small negative associations between religiosity and *Achievement* type. Spearman's ρ supported the predictions by showing no correlation between religiosity and *Achievement* values r(1132) = -.025, p = .402. The *Achievement* type is further discussed in Section 8.5.4.1.

7.1.9   Stimulation, Hedonism and Power

In Section 4.3.9 the *Stimulation* and *Hedonism* value types were predicted to be held as low priorities, and in Section 4.3.10, *Power* as the least priority. Table 34 shows the mean importance ratings for the value items of these types.

Table 34. The index items for *Stimulation*, *Hedonism* and *Power* values

Stimulation Values	*M*	*Rank*	*CM*
A VARIED LIFE (filled with challenge, novelty and change)	4.13	43	3.46
AN EXCITING LIFE (stimulating experiences)	3.5	47	2.83
DARING (seeking adventure, risk)	2.43	52	2.06
Hedonism Values			
ENJOYING LIFE (enjoying food, sex, leisure, etc.)	3.49	46	2.82
PLEASURE (gratification of desires)	2.43	53	1.75
SELF-INDULGENT (doing pleasant things)	2.32	55	1.65
Power Values			
SOCIAL RECOGNITION (respect, approval by others)	3.21	49	2.53
WEALTH (material possessions, money)	2.87	53	2.20
PRESERVING MY PUBLIC IMAGE (protecting my "face")	2.33	54	1.66
AUTHORITY (the right to lead or command)	1.75	56	1.08
SOCIAL POWER (control over others, dominance)	0.08	57	-0.58

Table 15 and Table 16 show the mean importance rating of (M = 3.35, CM = 2.78) for the *Stimulation*; (M = 2.75, CM = 2.07) for the *Hedonism*, and (M = 2.05, CM = 1.40) for the *Power* value types. As discussed in Section 4.3.10, the Bahá'i teachings were considered in demoting the values that define *Hedonism* and *Stimulation* types. Presented in Table 16, this prediction was supported by their ranks shown as the second and third lowest value priorities in this research. The mean importance rating of *Stimulation* and *Hedonism* reported above, further confirmed the prediction. However, the *Stimulation* value type has less emphasis on pleasurable arousal to *Hedonism* (Schwartz 1992). Accordingly, it was predicted that its correlation with religiosity to be negative but more positive than *Hedonism*. Spearman's ρ supported the predictions by showing negative correlations for religiosity with *Stimulation* r(1132) = -.115 p < .001, and *Hedonism* r(1132) = -.248 p < .001 values.

As presented in Section 4.3.10, *Power* value type was predicted to be held as the least priority. This prediction was supported by its ranks shown as the lowest value priority in this research. The mean importance rating of *Power* reported above, further confirms the prediction. Also *Power* values were predicted to relate negatively with religiosity. Spearman's ρ supported the predictions by showing negative correlations between religiosity with *Power* r(1132) = -.193 p < .001. These values are further discussed in Section 8.5.4.2.

7.1.10 Correlations of the Value Types with the Value Service

It was predicted in *H10-b* that the value service has significant positive relation with value types *Spirituality*, *Universalism*, *Tradition*, *Conformity* and *Benevolence*. While in the context of

examining value type priorities, there were shown support for these predictions, however the comparison between Figure 14 and Figure 15 adds another dimension. Figure 14, shows the SSA presentation of the interrelations of the 11 value types by their proximities and distances from each other. The SSA presentation in Figure 15 illustrates the impact that the addition of a single value service has made to the interrelation of all the 11 value types. The significant correlation of service with all the value types is further demonstrated by the rearrangements that this single item has made to the interrelations of all the values as presented in Figure 15 in comparison to Figure 14.

Figure 14. SSA presentation of the interrelation between the 11 value types

Figure 15. SSA presentation of the interrelation between the 11 value types and the value service

Spearman's ρ showed significant positive associations of the value service with *Benevolence* $r(1129) = .52$, $p < 001$, *Spirituality* $r(1129) = .48$, $p < 001$, *Universalism* $r(1129) = .26$, $p < 001$, *Conformity* $r(1129) = .21$, $p < 001$ and *Tradition* $r(1129) = .15$, $p < 001$, and significant negative association were shown with *Power* $r(1129) = -.32$, $p < 001$, *Hedonism*

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*r(*1129) = -.32, p < 001, *Security* r(1129) = -.26, p < 001, *Stimulation r(*1129) = -.20, p < 001 and *Achievement r(*1129) = -.19, p < 001.

The red line in Figure 15 separates the value types with significant positive correlations from those with significant negative ones. The relations of service with all the value types were significant except for the *Self-Direction r(*1129) = -.057, p = .054. The importance of the value service revealed in this thesis is further discussed in Section 8.2.2.4.

7.2   Research Questions 1: Value Priorities

In relation to the first research question: "*What are the value priorities held by Bahá'is?*", based on the overall predictions for the value types and some of their particular values, as an integrated hypothesis, in Section 4.4.1, the following ordered set of 11 value priorities was predicted to be held by Bahá'is:

H1.   *Values Spirituality, Universalism , Benevolence would be held as highest priorities, Conformity, Tradition, Self- Direction as high priorities; Security, Achievement as moderate priorities; Stimulation and Hedonism as low priorities; and Power as least priority.*

The discussion for each value type priority was presented in the previous Sections. As shown in Table 35, the prediction was supported by the presentation of the following ordered set of 11 value priorities: *Spirituality* (1), *Benevolence* (2), *Universalism* (3), *Conformity* (4), *Self-Direction* (5), *Tradition* (6), *Security* (7), *Achievement* (8), *Stimulation* (9), *Hedonism* (10), and *Power* (11). These are further discussed in Section 8.2

Table 35. The value priorities in descending order of the mean importance rating (raw (M) and centered (CM))

Values	M	Rank	CM	Rank	SD
Spirituality	*5.84*	1	**5.17**	1	*0.61*
Benevolence	*5.8*	2	**5.13**	2	*0.61*
Universalism	*5.61*	3	**4.9**	3	*0.52*
Conformity	*5.25*	4	**4.57**	4	*0.67*
Tradition (std)	*(5.15)*	*(5)*	*(4.47)*	*(5)*	*(0.82)*
Self-Direction	*4.78*	5	**4.27**	5	*0.64*
Tradition	*4.80*	8	**4.14**	6	*0.95*
Security	*4.63*	7	**3.98**	7	*0.66*
Achievement	*4.78*	6	**3.79**	8	*0.73*
Stimulation	*3.35*	9	**2.78**	9	*1.11*
Hedonism	*2.75*	10	**2.07**	10	*1.22*
Power	*2.05*	11	**1.40**	11	*0.98*

7.3 Research Questions 2: Value Priorities and Religiosity

In relation to the second research question: "*RQ2. How do values held by Bahá'is relate to their religiosity?*", an integrated hypothesis for a pattern of associations between the importance ratings of the value types with religiosity were predicted . This prediction was based on the motivational goals of value types, their arrangement in a circular structure representing their compatibility and conflict, and the understanding of these values from Bahá'i perspectives. The integrated hypothesis was presented as the following:

H2.   *The association of religiosity with Tradition would be most positive; the association with Benevolence, Conformity and Universalism would be positive; the association with Stimulation would be low negative and with Power and Hedonism would be most negative. The association of religiosity with the priority given to Achievement, Security and Self- Direction values would be less positive than those for Benevolence, Conformity and Universalism values and less negative than Stimulation values.*

Further, in relation to the sub-research question: "*RQ2a. How do Spirituality values held by Bahá'is relate to their religiosity*?", it was predicted that:

H2a.   *The association of Spirituality values with religiosity would be most positive.*

Demonstrated in Table 36-A, Spearman's ρ supported the predictions for the order of priorities for the association of religiosity with 11 value types. *Spirituality* showed the highest priority, followed by a shared second priority for *Conformity* and *Benevolence* (with only .01 differences). *Tradition* as predicted with the three value items for its indexes is next, followed by the positive association of *Universalism* as fifth in the order of priority. Religiosity showed no significant correlations with *Achievement, Security and Self-Direction.* These correlations while negative were close to zero. Accordingly, the observed priorities were: *Spirituality* (1), *Conformity* and *Benevolence* (tied as 2.5), *Tradition* (4), *Universalism* (5) *Achievement, Security* and *Self- Direction* (tied as 7), *Stimulation* (9), *Power* (10), *Hedonism* (11).

Schwartz and Huismans (1995) suggested that according to the conceptualization of the correlations, the value types could be arrayed on the X -axis according to their order around the circular structure. The magnitudes of the predicted correlations of value priorities with religiosity are recorded on the Y-axis. They suggested that the correlations decrease monotonically going around the circle in both directions from the value type that is hypothesized to correlate most positively with religiosity (*Spirituality* or *Tradition*) towards the type hypothesized to correlate most negatively (*Hedonism*). They noted that the prediction of the whole pattern of associations implies that even non-significant associations provide meaningful information.

Table 36. The order of association of value priorities with religiosity in descending order of the associations of religiosity and mean importance rating of value types

	A. Correlation of Religiosity with 11 Value Types (N = 1132)			**B. Correlation of Religiosity with 10 Value Types(N = 1132)**	
	Spearman's rho	**Sig.**		**Spearman's rho**	**Sig.**
Spirituality	0.26	0.00			
Conformity	0.22	0.00	*Tradition(Std)*	0.29	0.00
Benevolence	0.21	0.00	*Conformity*	0.22	0.00
Tradition(std)	0.18	0.00	*Benevolence*	0.21	0.00
Universalism	0.10	0.00	*Universalism*	0.10	0.00
Achievement	-0.02	0.40	*Achievement*	-0.02	0.40
Security	-0.04	0.16	*Security*	-0.04	0.16
Self-Direction	-0.06	0.06	*Self-Direction*	-0.06	0.06
Stimulation	-0.12	0.00	*Stimulation*	-0.12	0.00
Power	-0.19	0.00	*Power*	-0.19	0.00
Hedonism	-0.25	0.00	*Hedonism*	-0.25	0.00

The chart in Figure 16 shows the correlations between religiosity and the importance attributed to the value types. The integrated hypotheses for the 11 value types as predicted are represented as a single curve. Illustrated in Figure 16, the curve supports the expectation by taking a sinusoid shape, peaking at *Spirituality* and reaching its lowest level at *Hedonism.* There were only three deviations observed from the sinusoid curve order. *Tradition* was lower than *Conformity*, *Achievement* was higher than *Power*, and *Security* was lower than *Achievement*.
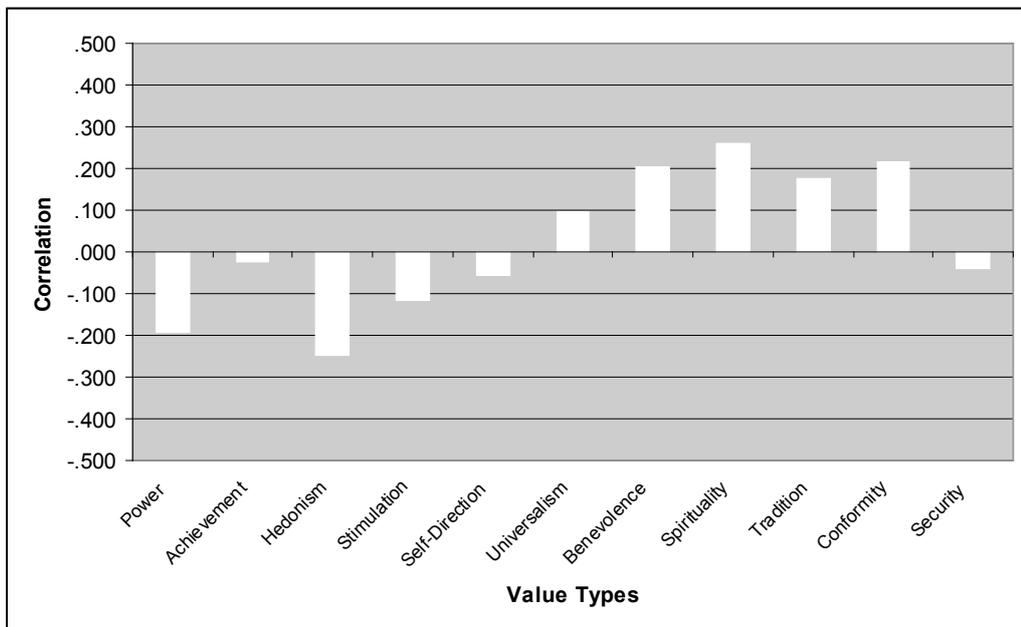
Figure 16. The correlations between Religiosity and the importance attributed to 11 value type (including *Spirituality*)

Since *Spirituality* type was not included in the past studies, for comparison with other studies, it was excluded and the standard value items in *Tradition* type were used. The order of correlations as an integrated hypothesis for the 10 value types was predicted as: (*Tradition*, *Conformity* and *Benevolence*) as tied, *Universalism*, (*Achievement*, *Security* and *Self- Direction*) as tied, *Stimulation*, *Power* and *Hedonism*.

The prediction for *Tradition* and *Conformity* to hold highest and *Hedonism* and *Power* to hold lowest association with religiosity were confirmed. As shown in Table 36-B, Spearman's ρ supported the predictions for the order of priorities for the association of religiosity with the 10 value types. *Tradition* had the highest priority very close to *Conformity*, followed by shared second priority for *Conformity* and *Benevolence* (with only .01 differences). These were followed by *Universalism* as fourth in the order of priority of associations. The rest were the same as those reported for the 11 types. Supporting the predictions they were followed by *Achievement*, *Security* and *Self-Direction* as tied, *Stimulation*, *Power* and *Hedonism*.

The integrated hypotheses for the 10 value types predicted to be represented as a single curve was also supported by the chart in Figure 17, showing correlations between religiosity and the importance attributed to the 10 value type. According to the conceptualization of the correlations, the value types were arrayed on the X –axis, according to their order around the circular structure. As expected, the curve has taken a sinusoid shape, peaking at *Tradition* and reaching its lowest level at *Hedonism* except for two deviation from the sinusoid curve order by *Achievement* (higher than *Power*), and *Security* (lower than *Achievement*).
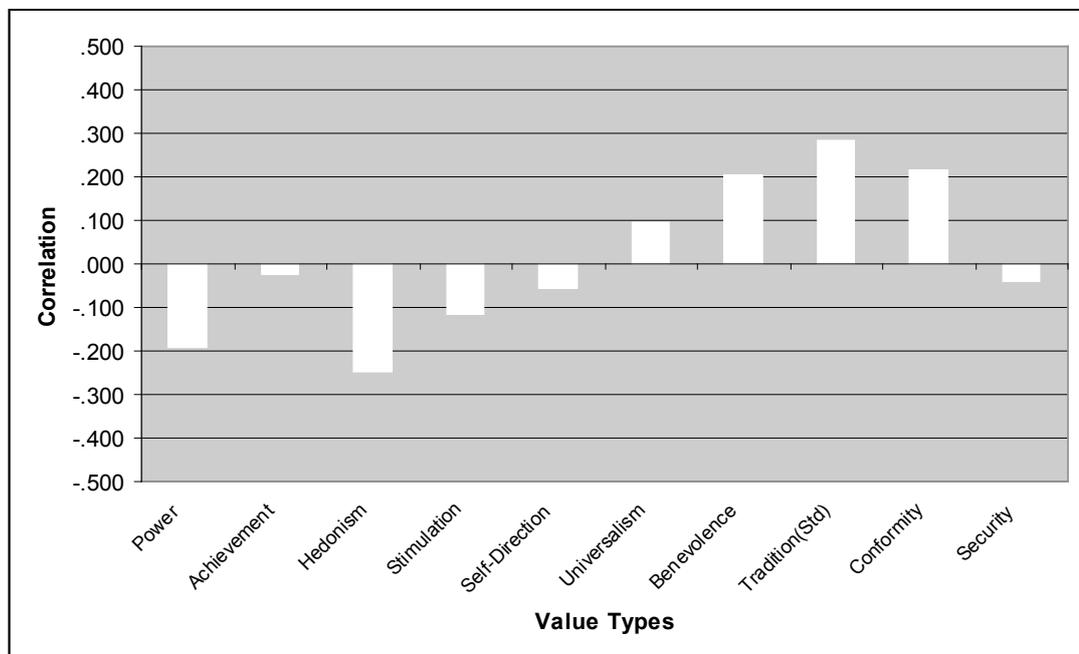
Figure 17. The correlations between Religiosity and the importance attributed to 10 value type

The highest positive correlation appeared for *Tradition*, and correlations with the remaining types decreased monotonically from *Tradition* towards *Hedonism*. According to Schwartz and Huismans (1995), one way to evaluate the overall fit between the observed and the hypothesized correlations is to consider how many of the correlations were in the predicted direction. All the correlations were found to be in the predicted direction made here, and Spearman's rank correlation between the observed and the predicted order of correlations were fully matched r(10) = 1 p < .01.

However, as discussed in Section 6.1.11.1, the limitations with highly skewed scores for high religiosity and high or low scores for most of the value items presented low variations in both religiosity and mean importance ratings of the value types. Given the limitations of the variations in both religiosity and value types, the reported positive and negative relationships are more likely to be underestimated by the findings than the reverse.

7.3.1 Measuring Other Religiosity Dimensions

To examine whether different dimensions of religiosity would provide other information with relations to value priorities, in addition to subjective religiosity index, two other common measures of religiosity, as described in Section 5.2.1.10, were employed: frequency of church attendance (ranging from: (7) *Everyday* to (1) *Never)*, and prayer (ranging from: (1) *Every day* to (7) *Never*). For the total sample, the mean attendance was (M = 4.62, SD =1.31) towards '*About once a week'*, and the mean for the variable 'prayer' was (M = 1.28) towards '*Every day'* with a small standard deviation (SD = .84).

Table 37. Spearman 's ρ of the priority for the 11 value types with religiosity, and frequency of attendance measure.

Frequency	Power	Achievement	Hedonism	Stimulation	Self-Direction	Universalism	Benevolence	Tradition	Spirituality	Security	Conformity
attend services	-0.05	0.01	-.173**	0.01	-.149**	0.01	.064*	.184**	.156**	-.063*	.174**
prayer	-.067*	-.006	-.181**	-.050	-.048	.004	.088**	.186**	.128**	-.032	.168**

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Note. The sign for correlations had to be reversed to present the increase in frequency of prayer from low to high

Table 37 shows Spearman's ρ of the priority for the 11 value types with measures in frequency of attending services and praying. The low positive associations with *Universalism*

values again is considered to be due to a very small variation in its scores (SD = .52) which often makes it difficult to show robust correlations.

Spearman's rank correlation was used to examine further the differences in the order of associations of the 11 value types with self-rating religiosity measure, frequency of attendance and frequency of praying. Spearman's rank correlation for the priority of associations using religiosity measure with the priority of associations using the frequency of attendance measure was r(1158) = .92 p < .001. Spearman's rank correlation of the priority correlations using religiosity measure with using frequency of praying was identical r(1158) = 1.0 p < .001. This results are discussed in Section 8.1.

Schwartz and Huismans (1995) postulated that the more or less commitment of individuals to a religion could be based on the opportunities or barriers that the religion poses to the attainment of their value priorities which have been developed based on their personal needs and socially structured experiences. This view was examined by selecting the cases that were not raised as a Bahá'i and became a Bahá'i member from other religious background. The question was: "*Please select how many years since you've declared to be a Bahá'i ?*" the selection was from number 0 to 80. The data were recorded for categories (1) *less than 5*, (2) *between 6 and 10*, (3) *between 11 and 20*, and (4) *more than 20*. The cases who were not born into Bahá'i families were extracted from the data. The selected data were split into subsamples based on the categories of the years of being Bahá'i.

Table 38. Spearman's ρ of the priority for the 11 value types with religiosity in subsamples based membership years.

	< 5 N = 50	6 to10 N = 34	11to 20 N = 109	>20 N = 440	Raised N = 499
Power	-.197	-.264	-.368**	-.151**	-.195**
Achievement	.132	-.077	-.130	.008	-.007
Hedonism	-.223	-.274	-.305**	-.182**	-.290**
Stimulation	.075	.133	-.231*	-.090	-.125**
Self-Direction	-.021	-.242	-.129	-.041	-.052
Universalism	-.026	-.045	.110	.072	.134**
Benevolence	.085	.149	.368**	.148**	.223**
Tradition	.162	.062	.216*	.188**	.211**
Spirituality	.211	.289	.428**	.208**	.283**
Conformity	.185	.479**	.435**	.156**	.207**
Security	-.074	.114	-.123	-.107*	-.024

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

Table 38 illustrates Spearman's ρ of the priority for the 11 value types with religiosity in subsamples based on the years of being a Bahá'i member. *Spirituality* and *Conformity* were the highest and *Power* and *Hedonism* were lowest in all the subsamples. The priorities for *Universalism* and *Benevolence* types increased with the categories of increasing years. *Self-Direction* had the same priority except lower in the second category. The rest of the values did not present a certain pattern.

The Spearman's ρ showed positive correlations between these categories and the predicted integrated priorities, *'for less than 5 years'* r(11) = .87, p < .001; *'6 to 10 years'* r(11) = .77, p < .05; *'11 to 20 years'* r(11) = .95, p < .001; and *'more than 20 years'* r(11) = .96, p < .001. Spearman's ρ for the category raised as a Bahá'i was also .96 identical to the category of more than 20 years. This is considered to suggest the importance of the early childhood training. The increase in the number of significant associations as the number of year increases is considered to also suggest the influence of religious teachings and practices over time on values. The associations in *'11 to 20'* years category were stronger than the rest. These all are subjects for inviting further studies.

Overall, the pattern of correlations matched the order which was predicted. They also presented the theorized structure of conflicts and compatibilities among value types. Thus, the results in this research, have added a further support for the overall model of the conceptualization of the correlations between the value types and other variables by relating religiosity to the priority given to all value types as an integrated system of values. By demonstrating that the order of priority for associations overall follows the order of value types theorized in the Schwartz's values circular structure (Schwartz 1992). Furthermore, these results also add support to the findings made by Schwartz and Huismans (1995) in demonstrating the validity of regarding value priorities as an integrated system rather than as an aggregation of loosely related value preferences.

7.3.2 Comparisons with Other Studies

In relation to the sub research question: "*RQ2b. Are there some different patterns of relations between Bahá'i values and their religiosity?*", an integrated hypothesis for differences between the relations of Bahá'i values and their religiosity with those reported in other studies was predicted as the following:

H2b. *Bahá'i religiosity would show higher associations with Universalism, Benevolence, Conformity, Self- Direction and Achievement, and lower association with Security, Tradition and Power than the other religious groups reported in the literature.*

To investigate the relation of religiosity to the importance attributed to values, Saroglou et al. (2004) conducted a meta-analysis of studies on 21 samples from 15 countries (total N = 8551),

all using the Schwartz's model of values. Their main intention was to assess whether there is a general pattern of the relation between value priorities and religiosity and whether there is a general pattern for the magnitude of the mean effects for every value. These analyses led them to conclude that there are positive relations between religiosity and *Tradition*, *Conformity*, *Benevolence* and to a lesser extent, *Security* and, negative relations with *Stimulation*, *Self-Direction* , *Universalism* and to a lesser extent *Achievement*, *Power* and *Hedonism*.

However, Schwartz and Huismans (1995) were first to study the relation between subjective religiosity and the importance attributed to each type of values. In their study the data from religious groups in five countries revealed that, religion had a positive association with *Tradition* and *Conformity*, and, to a lesser extent, with *Security* and *Benevolence*, and was negatively associated with *Hedonism*, *Stimulation*, and *Self-Direction* , and, to a lesser extent or not all, with *Achievement*, *Power*, and *Universalism*.

Table 39. Correlations between subjective religiosity and the importance attributed to each type of values adapted from Schwartz and Huismans (1995, p. 98)

	Total Sample (Averaged) (N= 1716)	Jews (Israel) (N= 629)	Protestants (The Netherlands) (N= 216)	Roman Catholic (Spain) (N= 473)	Greek Orthodox (Greece) (N= 398)	Bahá'i (93 countries) (N= 1158)
Power	-0.08	-0.06[NS]	-0.13 [NS]	-0.09 [NS]	0.3 [NS]	-.193
Achievement	-0.13	-0.13	-0.18	-0.04 [NS]	-0.18	-.025 [NS]
Hedonism	-0.39	-0.32	-0.34	-0.49	-0.39	-.248
Stimulation	-0.34	-0.26	-0.28	-0.36	-0.44	-.115
Self-Direction	-0.33	-0.31	-0.32	-0.3	-0.37	-.056 [NS]
Universalism	-0.24	-0.2	-0.13 [NS]	-0.23	-0.39	.096
Benevolence	0.15	0.13	0.29	0.13	0.03 [NS]	.206
Tradition(Std)	0.54	0.61	0.45	0.53	0.57	.285
Conformity	0.3	0.2	0.16	0.33	0.45	.215
Security	0.15	0.12	00 [NS]	0.17	0.31	-.042 [NS]
Tradition without 'Devout'	0.25	0.41	0.11 [NS]	0.17	0.28	0.175
Devout	0.8	0.83	0.73	0.78	0.83	.323
Meaning in Life	0.21	0.14	0.35	0.23	0.11 [NS]	.171
Spiritual Life	0.32	0.15	0.54	0.39	0.16	.206

Note: All correlations differ significantly from 0 ($p < .01$, one tailed) except where indicated by the superscript [NS]

In their first study, they reported the correlations between subjective religiosity and the importance attributed to each type of values in four samples presented in Columns 2 to 5 in Table 39. The first column showed the correlations for the total sample, based on averaging across the four religious groups and giving equal weight to each. The last column shows the correlations for the Bahá'i sample, based on mean importance ratings for the value types.

The high scores for religiosity indicate that the value priorities here reflect the values of a very religious group. However, in comparing the correlations here with the ones in other studies, it is important to note the heavy Skewness, and the extreme narrow distributions in religiosity, as well as in the value types. Their overall low standard deviations make the comparison of the correlation of religiosity with the values here to the ones reported in the others studies less in size. However, these low variations in both religiosity and the mean importance ratings, indicates that any correlations would be considered as important.

The correlations reported by Schwartz and Huismans (1995) and the ones from the Bahá'i sample are used to provide a graphical presentation of the comparisons of the patterns of the correlations for their four religious groups and the Bahá'i sample as shown in Figure 18.
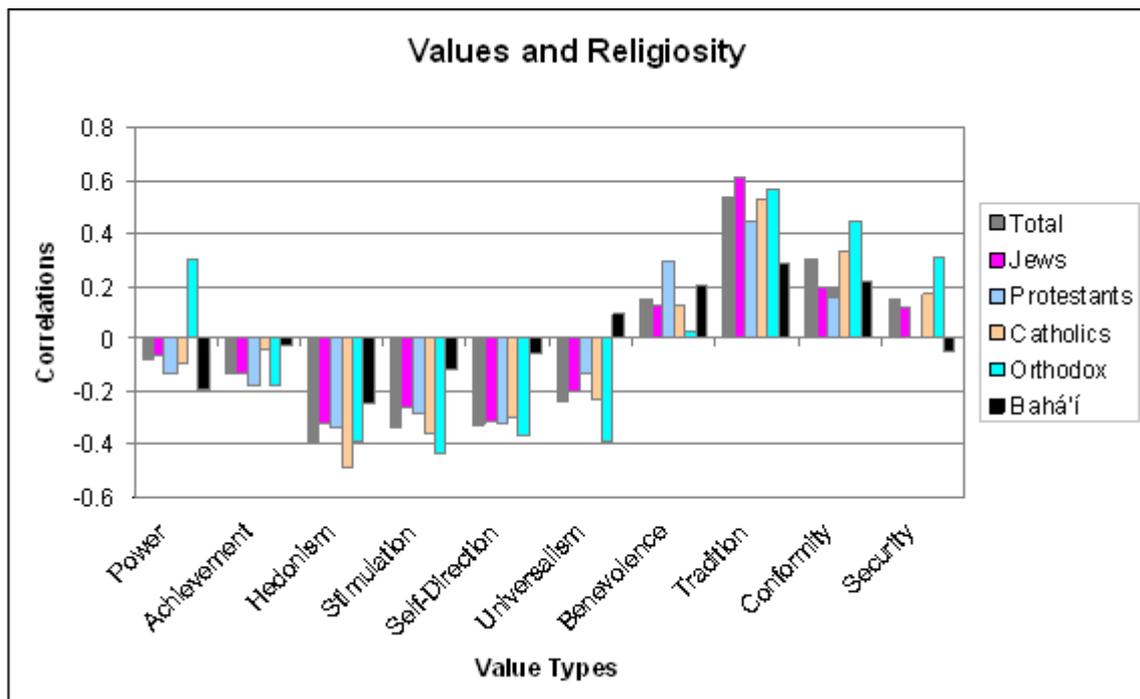
Figure 18. The patterns of correlations of religiosity with the 10 value types in different groups

In all the five groups, the pattern closely approximated a sinusoid curve, as predicted by the integrated hypothesis regarding the relationship of value system to religiosity. Similar to the findings in the past studies, the predictions in this thesis that *Tradition* and *Conformity* would hold highest and *Hedonism* and *Power* would hold lowest association with religiosity were all confirmed. However unlike the ones reported in the past studies, there were predictions with more

positive association of religiosity with *Spirituality*, *Universalism*, *Benevolence*, *Achievement*, *Self-Direction*, and *Stimulation* and lower association with *Tradition*, *Security* and *Power*.

The Spearman's ρ testing of the match between the order of priority correlation of the relations of value types with religiosity in the four religions and their averaged total reported by Schwartz and Huismans (1995), with the order of priority associations in the Bahá'i sample were: $r(10) = .79$, $p < .01$ with the total average; $r(10) = .794$, $p < .01$ with the Israeli Jews; $r(10) = .83$, $p < .01$ with Dutch Protestants; $r(10) = .82$, $p < .01$ with Spanish Catholics; and $r(10) = .60$, $p = 068$ with Greek Orthodox. The highest Spearman's ρ of the priority associations with religiosity between the Bahá'i sample in relation to other groups was .82 and the lowest was .60.

Schwartz and Huismans (1995) noted that in instances where the correlation for any religious group are deviated from the average correlation across the other groups by at least 0.2, it is worthy to examine whether there are some special aspects of the religion which could affect the association between a value type and religiosity. Accordingly, the deviations in the correlations of the Bahá'i group with the total averaged of the four groups were further examined. Table 40 shows the deviations in correlations with religiosity and ranks between the Bahá'i sample and the total average correlations reported by Schwartz and Huismans (1995, p. 98). For the ranks, 1 represent the highest and 10 the lowest associations between religiosity and the ten value types.

Table 40. The deviations in correlations with religiosity and ranks between the Bahá'i sample and the total average correlations reported by Schwartz and Huismans (1995, p. 98).

	Total samples averaged N=1716		Bahá'i sample N=1158		difference in correlations	difference in ranks
	Correlation	Rank	Correlation	Rank		
Power	-0.08	5	-.193	9	-0.113	-4
Achievement	-0.13	6	-.025	5	0.105	1
Hedonism	-0.39	10	-.248	10	0.142	0
Stimulation	-0.34	9	-.115	8	0.225	1
Self-Direction	-0.33	8	-.056	7	0.274	1
Universalism	-0.24	7	.096	4	0.336	3
Benevolence	0.15	3	.206	3	0.056	0
Tradition	0.54	1	.285	1	-0.255	0
Conformity	0.3	2	.215	2	-0.085	0
Security	0.15	4	-.042	6	-0.192	-2

Illustrated in Table 40, these findings further show that in comparison with the ranks of the priorities from the average of the correlations in the other groups (see column 3), the ranks for the priorities in the Bahá'i sample (column 5) for *Benevolence*, *Tradition* and *Conformity* are at

the same levels; *Power* is 4 level lower, *Security* is 2 levels lower; *Achievement*, *Stimulation* and *Self-Direction* are at same levels and *Universalism* is 3 levels higher (the last column). These results add more support to the predictions made for the expected differences in priorities.

Further, the correlations for the Bahá'i sample (column 4) were lower in *Power*, *Tradition*, *Conformity* and *Security*, and higher in *Achievement*, *Hedonism*, *Stimulation*, *Self-Direction, Universalism* and *Benevolence* than the average of the correlations in the other groups (column 2). The predictions for the comparisons with those samples were all supported except for *Hedonism* (higher by 0.142) and *Conformity* (lower by .085). One of the particular differences shown in this result was the significant positive correlation of religiosity with *Universalism* value types in comparison with its consistent negative correlation with religiosity reported in other studies (Schwartz and Huismans 1995; Saroglou, Delpierre et al. 2004). The correlations for the l0 value types differed substantially (> .20) from the average of the correlations in the other groups for *Universalism, Self-Direction, Stimulation* and *Tradition*; and for *Security* was .19.

Saroglou et al. (2004) investigated the rank order of the relation of value priorities and religiosity between 16 samples from the three main monotheistic traditions, Jews, Roman Catholic and Muslims. They found a significant similarity between-religious groups on the rank order of relations between value priorities and religiosity. Correlations between subjective religiosity and the importance attributed to each type of values from data reported by Saroglou et al. (2004, p. 728), plus the correlations from the Bahá'i sample are presented in Table 41.

Table 41. Correlations between subjective religiosity and values for three groups reported in past studies, and the Bahá'i group

	Total Sample (Averaged) (N= 8159)	Jews (3 Samples) (N= 1075)	Roman Catholic (11 Samples) (N= 5113)	Muslims (2 Samples) (N= 255)	Bahá'i (1 Sample) (N= 1158)
Power	-0.09	-0.08	-0.12	-0.12	-0.19
Achievement	-0.13	-0.15	-0.14	-0.17	-0.02
Hedonism	-0.22	-0.33	-0.33	-0.26	-0.25
Stimulation	-0.13	-0.24	-0.25	-0.15	-0.12
Self-Direction	-0.24	-0.27	-0.26	-0.32	-0.06
Universalism	-0.28	-0.18	-0.06	-0.4	0.10
Benevolence	0.04	0.13	0.19	0.03	0.21
Tradition(Std)	0.47	0.58	0.46	0.61	0.29
Conformity	0.19	0.19	0.25	0.25	0.22
Security	0.13	0.11	0.07	0.18	-0.04

Spearman's ρ testing of the match between the order of priority correlation for the relations of the value types with religiosity in the samples of three religions reported by Saroglou et al. (2004) as well as their averaged total with the order of priority associations in the Bahá'i sample were: r(10) = .79, p < .0l with the total average; r(10) = .794, p < .0l with the Israeli Jews; r(10) = .87, p < .0l with Catholics; and r(10) = .53, p = 117 with Muslim. These resemble closely the associations with the two other groups in the study by Schwartz and Huismans (1995). Figure 19 shows the patterns of correlations of religiosity with the 10 value types for three religious groups reported by Saroglou et al. (2004) plus the correlations from the Bahá'i sample.
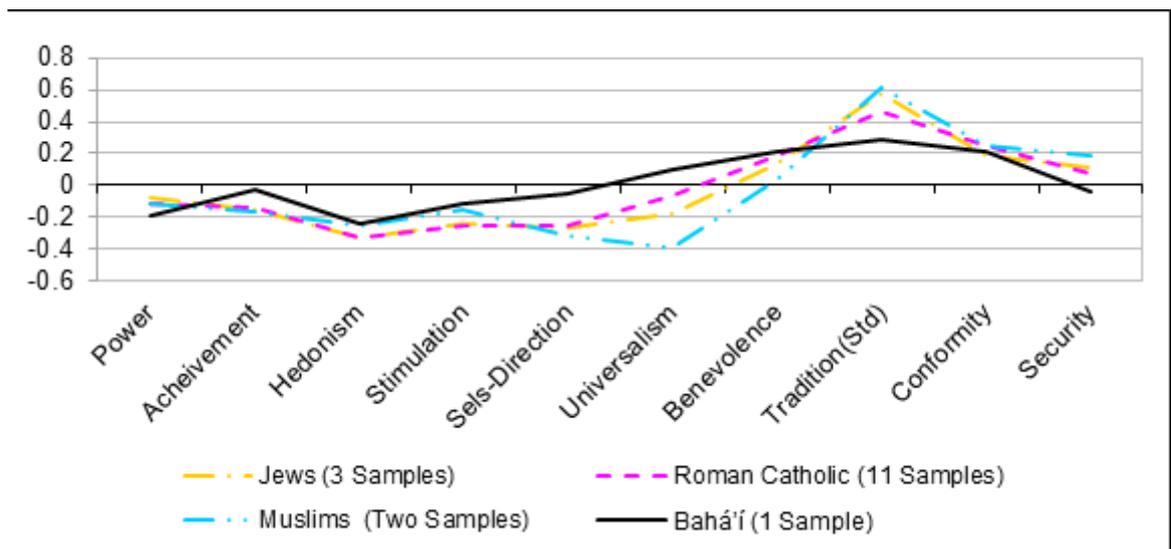
Figure 19. The patterns of correlations of religiosity with the 10 value types in different groups

Table 42. The deviations in correlations with religiosity and ranks between the Bahá'i sample and the total average correlations reported by Saroglou et al. (2004, p. 728).

	Total samples averaged N= 8159		Bahá'i sample N=1158		difference in	difference in
	Correlation	Rank	Correlation	Rank	correlations	ranks
Power	-0.09	5	-0.193	9	-0.10	-4
Achievement	-0.13	6	-0.025	5	0.11	1
Hedonism	-0.22	8	-0.248	10	-0.03	-2
Stimulation	-0.13	7	-0.115	8	0.02	-1
Self-Direction	-0.24	9	-0.056	7	0.19	2
Universalism	-0.28	10	0.096	4	0.37	6
Benevolence	0.04	4	0.206	3	0.16	1
Tradition	0.47	1	0.265	1	-0.19	0
Conformity	0.19	2	0.215	2	0.03	0
Security	0.13	4	-0.042	6	-0.17	-2

As shown in Table 42, in relation to the priorities with the associations between religiosity and the ten value types, these findings also showed that in comparison with the ranks of the priorities from the average of the correlations in the other groups (see column 3), the ranks for the priorities in the Bahá'i sample (column 5) for *Tradition* and *Conformity* are at the same levels; *Power* again is 4 level and *Security* is 6 levels lower; *Achievement* one level, *Self-Direction* 2 levels, and *Universalism* is 3 levels higher. Only the direction for *Stimulation* is changed to one level lower than other groups (the last column). These also provide further support to the predictions for the differences expected.

While the correlations of religiosity with the other two spiritual values were reported as close to zero by Schwartz and Huismans (1995), the most distinctive finding in the Bahá'i sample could be regarded as the correlation of religiosity with the *Spiritual* values. This relation was substantially higher than the *Tradition* values. These findings are discussed in Section 8.2.2.1.

7.3.2.1   Comparison with Single Values

Schwartz and Huismans (1995) considered the value item 'devout' to measure the belief aspect of the *Tradition* goal more and the other *Tradition* items measure more strongly the 'submission' aspect of the goal. These more detailed analyses were expected to reveal the relative degree to which religiosity express as belief, submission, or pursuit of meaning values across religions. Accordingly, relations of religiosity with two single values of *Spirituality* (meaning in life, a spiritual life) and a single item related to *Tradition* were examined. In their samples, these two *Spirituality* values were not included as a priori in any of the 10 universal value types, since they did not emerge empirically with any of them, nor did they form a cohesive pair across nations. In their study Spearman's rhos correlations of religiosity and these two items were reported as, for Israeli Jews (.14 and .15); for Dutch Protestants (.35, .54); for Spanish Catholics (.23, .39); and for Greek Orthodox (.11, .16); all ps < .0l; with average correlations for all samples (.21 and .32).

Spearman's rhos correlations of religiosity and these two items in the Bahá'i sample were r(1132) = .171, p < .0l for 'meaning in life', and r(1127) = .216, p < .0l for 'a spiritual life'. The correlations were lower than the average correlations for the total samples, Dutch Protestants and Spanish Catholics. However, considering the high mean importance rating of these values: 'a spiritual life' with (Mean = 6.29, Median = 7, Mode = 7, Minimum = 4, Range = 3) and 'meaning in life' with (Mean = 6.27, Median = 6, Mode = 7, Minimum = 4, Range = 3), they rank based on their average mean ratings as second and third among all the *SVS* values. Accordingly, one explanation for these lower associations is the reduced range for both values and religiosity (see Section 6.1.11.1). The results for the value items 'a spiritual life' and 'meaning in life' are discussed further in Sections 8.2.2 and 8.2.2.2 respectively.

Further, to assess the relative importance of 'belief' versus 'submission' in the association of religiosity with *Tradition* values, the correlations for these aspects were also examined separately:

- the associations with standard *Tradition* items (humble, accepting my portion in life, devout, respect for tradition, moderate) were examined as T1
- the associations with the standard but removing 'respect for tradition' (humble, accepting my portion in life, devout, moderate) as T2
- the associations with the standard but removing 'devout'(V51): (humble, accepting my portion in life, respect for tradition, moderate) as T3
- the associations with the standard but removing both 'respect for tradition' (V18), and 'devout' (V51): (humble, accepting my portion in life, moderate) were examined as T4.

Also the association with the single items 'devout', 'detachment', and 'respect for tradition' were examined. As indicated in Table 43, Spearman's ρ showed significant positive correlations between religiosity and all the variations in items for *Tradition* type.

T4 includes the items that Schwartz and Huismans (1995) refer to as the 'submission' values and these are the ones that have been formed as the *Tradition* index items here. The value item 'devout', which is used in measuring the belief aspect of the *Tradition* goal (Schwartz and Huismans 1995), shows the highest significant positive correlations r(1106) = .323, p < .001 followed by detachment as the next highest correlation r(1105) = .189, p < .001. The extremities of the association of 'devout' and 'respect for tradition' with religiosity in comparison with other correlations are also reflected on the correlations of religiosity with the variations of values used as index items in measuring the *Tradition* type in Table 43. T3 showed the lowest correlations because of the inclusion of the item 'respect for tradition' and exclusion of 'devout'. T2 showed the highest correlations because of the exclusion of the item 'respect for tradition' and inclusion of 'devout'.

Table 43. Spearman 's ρ of religiosity with *Tradition* value items

	T1 *(all)*	T2 (all - v18)	T3 (all - v51)	**T4** (all - v18 & v51)
Spearman's ρ	.179**	.265**	.086**	.175**
Sig. (2-tailed)	.000	.000	.004	.000
N	1132	1132	1132	1132

Spearman's ρ correlations of religiosity with '*Tradition* values without devout', 'devout', and '*Tradition* values with devout' were reported for: Israeli Jews (.41, .83 and .61); Dutch Protestants (.11, .73, and .45); Spanish Catholics (.17, .78 and .53); and for Greek Orthodox (.28, .83 and .57); all ps < .0l; with average correlations for all samples (.25 and .8 and .54). However,

in all three aspects of *Tradition* type examined by Schwartz and Huismans (1995), Spearman's ρ correlations of religiosity with the '*Tradition* without devout', 'devout', and '*Tradition* with devout' for Bahá'i sample were: (.18, .32 and .29).

A comparison of these values revealed that the Bahá'i sample had scored less associations with these three than the mean total values of these items in other groups. Once more with value 'devout' rated as highly as (Mean = 6.02, Median = 6 and Mode = 7) in the Bahá'i sample and its mean importance rating ranked as 5th among all the *SVS* values. Given its impact on the correlations for *Tradition* type with and without this item (comparing T2 and T3), due to low variations in both value 'devout' and religiosity, it is reasonable to assume that again these correlations are not substantial. The results for the value items 'devout' is further discussed in Sections 8.2.2 and 8.2.3.1.

7.4   Research Question 3: Shared Value priorities

The set of ordered value priorities identified in previous Chapters are considered as the system of values held by the Bahá'i respondents. In relation to the third research question: "*Is there a consensus system of value priorities held by Bahá'is?*" it was predicted that:

H2.   *There would be a high level of consensus in the system of value priorities held by the Bahá'is from heterogeneous groups*

The ordered system of value priorities derived from the data presented in the previous Chapter was identified as: *Benevolence* (1), *Universalism* (2), *Conformity* (3), *Self-Direction* (4), *Tradition* (5) *Security* (6), *Achievement* (7), *Stimulation* (8), *Hedonism* (9) and *Power* (10). The *Spirituality* value type was identified as the highest priority in this research. However, no other studies were found to report on the priorities for the *Spirituality* type. Accordingly it is not possible to make comparisons by including it in presenting value priorities. As such this type is not included in the set of ordered value priorities and its analyses are discussed separately in the next Chapter. Therefore the identified system of value priorities in this Section refers to the mean importance ratings of the 10 value types discussed in Section 6.2.6.1.

In relation to the research question regarding consensus value priorities, Schwartz and Sagie (2000) defined value consensus as: "agreement among individual members of a society concerning the importance they attribute to different types of values" (p. 469). Shared agreements on values or values consensus have been measured through two approaches, which are referred to here as 'shared values' and 'values consensus'. In this research both approaches are employed:

- 'Shared values' refers to agreements on the order of the value priorities among groups. It is measured by considering the greater the agreements on the order of the value priorities among groups the higher are their shared value priorities. As discussed in Section 5.2.1.6,

this approach was taken by Schwartz and Sagiv (2001) and Schwartz and Bardi (1995) reporting consensus regarding the hierarchical order of values across all the continents.

- 'Consensus values' is referred to the agreements on the importance or unimportance of a value type among individuals. It is measured by the greater the agreements on the importance of a value type, the greater their consensus concerning that value type. As discussed in Section 5.2.1.7, this approach was taken by Schwartz and Sagie (2000) using the standard deviation of the importance scores that individuals within a sample attributed to a value type to measure the 'dissensus'[1] on each of the 10 value types. In this approach, the lesser the deviations on the importance or unimportance of a value type among individuals, the greater their consensus concerning that value type.

In relation to the hypotheses for shared value priorities, the robustness in agreements for the presented set of ordered value priorities will be examined. Accordingly, the similarities and differences in the hierarchies of the value priorities will be investigated across subgroups derived from data based on regions, age, gender, income, levels of education and employment. The reason for the use and descriptions for these categories are presented in Section 7.4.1. The value priorities of the 10 types for the total group of respondents will be regarded as a baseline for comparing the subgroups.

7.4.1   Shared Value

Based on the approach taken by Schwartz and Sagie (2000) the greater the agreement on the order of priority attributed to all 10 value types among individuals, the greater their overall level of shared values. Characteristics such as education, age, gender and occupation are considered in providing shared conditions within the social structure in leading individuals to similar social experiences (Inglehart 1997; Schwartz and Bardi 1997; Schwartz 2003). Feather (1995) found that the unique individual and social experiences influence the value priorities of individuals. Hence, the inferences of similarity and differences were made here based on examinations of different sets of subgroups derived from the data.

Responses to some of the demographic questions were used here to form subgroups for comparisons. These subgroups presented a range of data based on regions in the world, age groups, gender, income, occupation and education. The cultural regions included nations from English speaking countries, Asia, Africa, Latin America, the Middle East, East Europe and West Europe. The inferences on these subgroups were based on the values in their categories. The numbers of respondents included in each subgroup varied. To examine the extent to which there are agreements regarding value priorities and whether they reflect the same ordering of value

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[1] Schwartz & Sagie (2000) used the term 'dissensus' as the opposite of 'consensus'. The higher the standard deviation indicates the lower the consensus and the higher the dissensus.

priorities across these regions, the degree of agreement on value priorities among these regions was assessed by comparing the ratings and order (ranking) in each subgroup with the average ratings and order of the whole group as found in the previous Chapter.

7.4.1.1   Region

Data for the country of residence were collected as described in Section 6.1.3 and they were categorized to different world region as presented in Section 6.1.4. These regions were used to derive subgroups from the data. Any particular similarities across these set of subgroups, if commonly different from the pan cultural normative baseline, explained in Section 5.2.1.6, are considered to likely reflect some elements uniquely representing the particular group in this thesis.

Table 44 shows the mean value priorities rating in each subgroup. It is indicated that, *Spirituality* was highest in all regions except for North America where it was negligibly lower than *Benevolence* (by 0.04 differences). The order of hierarchy of the value priorities for Africa, North American, East Asia, Latin America and West Europe were identical to the identified set of value priority in total group: (1) *Spirituality*, (2) *Benevolence*, (3) *Universalism*, (4) *Conformity*, (5) *Tradition*, (6) *Self-Direction*, (7) *Security*, (8) *Achievement*, (9) *Stimulation*, (10) *Hedonism*, (11) *Power*.

Table 44. The mean importance rating of 11 value types in region categories

	Total	Africa	North American	Asia	East Asia	East Europe	Latin America	South East Asia	Middle East	West Europe	Oceania
N=	1158	40	534	19	32	32	66	57	22	160	196
Power	1.40	1.58	1.30	1.50	1.58	1.47	1.18	1.60	1.96	1.45	1.47
Achievement	3.78	3.86	3.76	3.88	3.85	3.55	3.69	3.88	4.16	3.80	3.80
Hedonism	2.07	1.98	2.15	2.15	2.01	2.08	1.80	1.62	2.41	2.20	1.97
Stimulation	2.78	3.08	2.73	3.15	2.93	2.17	2.60	3.04	2.49	2.80	2.90
Self-Direction	4.26	4.08	4.33	4.34	4.03	4.39	4.18	4.27	4.20	4.31	4.13
Universalism	4.90	4.85	4.94	4.74	4.89	4.93	4.98	4.73	4.69	4.92	4.85
Benevolence	5.13	4.94	5.19	5.01	5.05	5.20	5.28	4.99	4.87	5.13	5.04
Tradition(std)	4.42	4.45	4.36	4.61	4.42	4.73	4.68	4.44	4.21	4.41	4.47
Conformity	4.57	4.67	4.54	4.74	4.54	4.60	4.79	4.75	4.51	4.46	4.61
Security	3.98	3.99	4.00	3.60	3.94	3.72	3.76	3.94	3.97	3.93	4.13
(Spirituality)	(5.17)	(5.10)	(5.15)	(5.06)	(5.27)	(5.57)	(5.33)	(5.14)	(5.09)	(5.19)	(5.11)

There was only one difference in the hierarchy of the priorities in other groups. *Security* (7) and *Achievement* (6) were in reversed order in Asia and Middle East (diff .28, .19), *Conformity*

(4) and *Tradition* (3) were in reversed order in East Europe (diff .14), *Universalism* (3), *Conformity* (2) were negligibly in reversed order in South East Asia (diff .02) and *Self-Direction* (6), and *Security* (5) were also negligibly in reversed order in Oceania (diff .003).

Spearman's ρ showed perfect match between the identified values priority in the whole group and the regions Africa, North American, East Asia, Latin America and West Europe r(10) = 1.0, p < .001; and high positive associations in Asia r(10) = .985, p < .001, East Europe r(10) = .988, p < .001, South East Asia r(10) = .988, p < .001, Middle East r(10) = .988, p < .001, and Oceania r(10) = .997, p < .001. To avoid autocorrelation, each subgroup was excluded from the ratings of the total data with which it was correlated. Spearman 's ρ Correlations for the relation of each region with the average total of the rest of the regions were identical to those with the whole group.

The order of value priorities held by respondents from Asia in Table 44 shows the largest deviation from the whole group. Whereas Schwartz et al. (2000) found different value priorities for East European and West European nations, the data in this research revealed their identical order of priority. However, minor differences are observed in the order of priorities of *Self-Direction, Tradition*, *Achievement* and *Security* in some regions with the one in North America, East Europe and West Europe. These may reflect the differences reported in individualistic pluralistic dimensions that these regions present themselves. For example, Grimm et al. (1999) found higher ranking for value of freedom in individualist and value of security in collectivist cultures. Feldman (1988) found consistent values for Americans are equality of opportunity, economic individualism, and the free enterprise system.

Pearson correlations were also computed between the mean importance *rating* of the value types across the whole group and their *rating* within each regional subgroup. Spearman rank correlations of the *ranks* of the value priorities also were calculated between each subgroup and the whole. The Pearson correlations for the *ratings* showed Africa (.992), North American (.998), Asia (.986), East Asia (.997), East Europe (.986), Latin-American (.995), South East Asia (.975), Middle East (.978), West Europe (.999) and Oceania (.997). Spearman's ρ for the *ranking* of the value priorities showed perfect fit for Africa, Asia, East Asia, Latin-American and Oceania and .988 with North American, East Europe, South East Asia and Middle East; and .964 with West Europe.

The mean and median of the Pearson correlations across regions were .990, and .993 and the mean and median of Spearman's ρ correlations across regions were .992, and .994. The weakest Pearson correlation was for South East Asia (.975), the strongest for West Europe (.999). Ironically, the weakest Spearman's ρ correlation was also for West Europe (.978). The order for *Tradition* and *Self-Direction* were reversed for North American (only by .12 difference) and Middle East (diff .10); the order for *Conformity* and *Tradition* was reversed for East Europe (diff .14); the order for *Universalism* and *Conformity* was reversed for South East Asia (diff .02); and

the order for *Conformity*, *Tradition* and *Self-Direction* was changed to *Self-Direction*, *Conformity*, *Tradition* for West Europe (diff. .01, .05). As indicated these differences are considered as very small. It is concluded that both the mean importance ratings of the value types and their hierarchies present an overwhemling agreement regarding value priorities and their orders in the subgroups derived from regions.

7.4.1.2 Values and Being of Immigrant Parents

The collected data was divided into two subgroups based on the respondents who spend most of their life in a country different from their current residence and those who lived in their country of residence, as described in Section 6.1.5. Spearman's ρ showed perfect match between the observed hierarchy of value priorities for the 11 value types in the total group and each of the two subgroups r(11) = 1.0, p < .001.

In addition, for the respondents from countries different from their current residence, subgroups were derived from the number of years they lived in their current country, as described in Section 6.1.5. The analyses showed that the years of immigration did not make much difference in the order of priorities in the subgroups; both by comparing each group with the average total of other groups and comparing each group with the predicted order for the whole group.

Table 45. The mean importance rating of 11 value types for the number of years of residence

	Total	<3	3 – 5	6 -10	>10	Total different countries
N =	1158	23	57	68	104	252
Power	1.4	1.12	1.31	1.48	1.34	1.35
Achievement	3.78	3.96	3.82	3.89	3.78	3.83
Hedonism	2.07	1.73	1.93	2.1	1.86	1.93
Stimulation	2.78	2.97	3.12	2.66	2.83	2.86
Self-Direction	4.26	4.09	4.27	4.12	4.18	4.17
Universalism	4.9	4.98	4.8	4.83	4.92	4.88
Benevolence	5.13	5.27	5.14	5.16	5.12	5.15
Tradition (Std)	4.42	4.46	4.65	4.5	4.52	4.54
Conformity	4.57	4.65	4.65	4.7	4.6	4.64
Security	3.98	3.93	3.75	3.95	4.06	3.95
Spirituality	5.17	5.37	5.21	5.14	5.24	5.22

Table 45 shows the value priorities in the number of year's categories. The order of hierarchy for the priorities in all groups had very high resemblance to the overall order of the

predicted hierarchy for the whole group. *Spirituality* was highest again in all groups except it was reversed with *Benevolence* in '*6 to 10 years*' subgroup. Spearman's ρ showed perfect match between the predicted hierarchy with groups 'more than 10' r(11) = 1.0, p < .001; and a significant positive association with '*less than 3*' r(11) = .991, p < .001, '*3 to 5*' r(11) = .989, p < .001, and '*6 to 10*' r(11) = .991, p < .001. To avoid autocorrelation, each subgroup was also excluded from the ratings of the total sample with which it was correlated.

Presented in Table 45, the hierarchy order is: *Benevolence* (1), *Universalism* (2) and *Conformity* (3), *Tradition* (4), *Self-Direction* (5), *Stimulation* (8), *Hedonism* (9) and *Power* (10). *Security* (6) and *Achievement* (7) were in all subgroups except in the '*less than 3*' and '*3 to 5*' years groups, with the reverse order of *Achievement* (6) and *Security* (7) (difference in mean importance rating by only .03 and .07), and '*6 to 10 years*' with the reverse order of *Spirituality* (2) and *Benevolence* (1) (difference in mean importance rating by only .026).

Further, from the 252 respondents whose country of residence was different from their country of origin, subgroups were derived for the 16 who both their parents, 4 only their father and 10 only their mother had migrated to their country of residence. Table 46 shows the value priorities in the being of migrant parent subgroups. While small in numbers, in spite of the literature viewed in Section 6.1.5, having immigrant parents did not make much difference in the order of priorities in the groups either; both by comparing each group with the average total of all these subgroups as well as with the predicted order for the whole group. The order of hierarchy for the priorities in all groups had very high resemblance to the overall order of the predicted hierarchy for the whole sample.

Table 46. The mean importance rating of 11 value types for immigrant parents categories

	Total	**Father&Mother**	**Father**	**Mother**	**Self**
N =	1158	16	4	10	226
Power	1.4	1.76	1.31	1.96	1.29
Achievement	3.78	3.86	3.64	4.22	3.82
Hedonism	2.07	1.74	2.62	2.04	1.92
Stimulation	2.78	2.63	2.79	3.71	2.84
Self-Direction	4.26	4.09	4.11	4.36	4.17
Universalism	4.9	4.76	5.08	4.62	4.89
Benevolence	5.13	5.12	5.46	4.72	5.17
Tradition (Std)	4.42	4.84	4.39	4.22	4.53
Conformity	4.57	4.78	4.64	4.23	4.65
Security	3.98	3.88	3.63	3.96	3.96
Spirituality	5.17	5.25	4.85	4.97	5.23

The *Spirituality* value type again was highest in all groups except with being of immigrant "father" subgroup which was located after *Universalism*. Spearman's ρ showed perfect match between the predicted hierarchy with the subgroup with no migrant parent, only 'self' r(11) = 1.0, p < .001; and a significant positive association with migrant 'father and mother' r(11) = .939, p < .001, 'father' r(11) = .988, p < .001, and 'mother' r(11) = .964, p < .001 immigrants. These results show that both parents as immigrant have more effect on the order of value priorities than only mother and to a lesser degree to only father as an immigrant.

Indicated in Table 46, the order of hierarchy were: *Benevolence* (1), *Universalism* (2) and *Conformity* (3), *Tradition* (4), *Self-Direction* (5), *Security* (6) and *Achievement* (7), *Stimulation* (8), *Hedonism* (9) and *Power* (10), in all subgroups except in the 'father and mother' with the reverse order of *Tradition* (3), *Conformity* (4) (difference in mean importance rating by only .083); in 'father' subgroup with the reverse order of *Achievement* (6) and *Security* (7) (difference in mean importance rating by negligible .01), and the mother subgroup with the reverse order in *Tradition* (5), *Self-Direction* (4) (difference in mean importance rating by only .13); and reverse order in *Achievement* (6) and *Security* (7) (difference in mean importance rating by only .26).

However, these results could be regarded as showing some support for the important role of migrant parents on the value priorities of their children.

7.4.1.3   Age

Spearman's ρ for the relation between age and the 11 value types showed that age had significant positive associations with *Self-Direction* $r(1158) = .091$, p < .001 and *Security* r(1158) = .129 , p < .01; significant negative associations with *Achievement* r(1158) = -.113 , p < .001, *Tradition* $r(1158) = -.109$, p < .001 and *Spirituality* r(1158) = -.129 , p < .001. It also showed positive (but not significant) association with *Power* r(1158) = .036, p = .222, *Hedonism* r(1158) = .038, p = .198 and *Universalism* r(1158) = .056 , p = .057; and negative (but not insignificant) associations with *Stimulation* r(1158) = -.031 , p = .290, *Benevolence* r(1158) = -.022 , p = .457, and *Conformity* r(1158) = -.035 , p = .229.

With regard to *Conservation* versus *Openness to Change* values, this research supported some of the studies discussed in 6.1.1 by showing positive correlation of age with giving priority to *Security* but did not support some others by showing negative correlation with *Tradition* values, and a positive one to *Self-Direction* values. Also, with *Self-Enhancement* versus *Self-Transcendence* values, this research supported some of the results in other studies by showing only negative correlation with *Achievement* values. The rest of the correlations, while insignificant, showed support for increase in *Universalism* and decrease in *Stimulation*, but showed lack of support for increase in *Conformity* and *Benevolence*, and decrease in *Power* and *Hedonism*.

Table 47. The mean importance rating of 11 value types for age categories

	Total	< 30	31-50	> 50
N =	1158	315	283	560
Power	1.40	1.31	1.52	1.39
Achievement	3.78	3.91	3.80	3.71
Hedonism	2.07	1.96	2.15	2.10
Stimulation	2.78	2.92	2.64	2.77
Self-Direction	4.26	4.20	4.23	4.32
Universalism	4.90	4.89	4.82	4.95
Benevolence	5.13	5.15	5.12	5.12
Tradition (Std)	4.42	4.51	4.48	4.34
Conformity	4.57	4.61	4.56	4.56
Security	3.98	3.82	4.02	4.04
(Spirituality)	(5.17)	(5.27)	(5.20)	(5.09)

However, the collected data was divided into subgroups based on the age categories described in Section 6.1.1. Table 47 shows the value priorities for age subgroups. Age did not make much difference in the order of priorities in the subgroups; both by comparing each subgroup with the average total of other subgroups and by comparing each subgroup with the identified order for the whole group. The order of hierarchy for the priorities in all sub groups had very high resemblance to the overall order of the predicted hierarchy for the whole group. *Spirituality* was highest in all subgroups (except it was lower than *Benevolence* by only .03 in the 'more than 50' subgroup).

Spearman's ρ showed a perfect match between the predicted hierarchy with subgroups '31-50' r(11) = 1.0, p < .001; and a significant positive association with 'less than 30' and 'more than 50' r(11) = .98, p < .001. To avoid autocorrelation, each subgroup was excluded from the ratings of the total group. Spearman's ρ Correlations for the relation of each subgroup with the average total of the rest of the subgroups were between .964 and 1.

Illustrated in Table 47, the order of hierarchy was: *Benevolence* (1), *Universalism* (2) and *Conformity* (3), *Tradition* (4), *Self-Direction* (5), *Stimulation* (8), *Hedonism* (9) and *Power* (10), *Security* (6) and *Achievement* (7) were in all subgroups except in the 'less than 30' group, with the reverse order of *Achievement* (6), *Security* (7) (difference in mean importance rating by negligible 0.08). These results suggest that age effects were present, but they were not strong enough to change the hierarchical order of value priorities with the age cohorts.

7.4.1.4   Income

Spearman's ρ Correlations for the relation between income and the 11 value types showed that income had significant positive associations with *Power* r(1158) = .129 , p < .001,

Achievement r(1158) = .079 , p < .01) and *Security* r(1158) = .071 , p < .01), and significant negative associations with *Universalism* r(1158) = -.107 , p < .001 and *Spirituality* r(1158) = -.72 , p < .01. It also showed positive (but not significant) association with *Hedonism* r(1158) = .022, p = .445; negative (but not significant) associations with *Self-Direction r(*1158) = .053 , p = .070, *Benevolence* r(1158) = -.052 , p = .079, and *Conformity* r(1158) = -.028 , p = .344; and nearly no association with *Stimulation* r(1158) = .001 , p = .977 and *Tradition r(*1158) = -.007 , p = .814.

In relation to the main study reported by Schwartz (2009a), this research supported their results by showing higher correlations of income to *Achievement*, and *Power* values in all groups and its lower correlations with *Tradition*. While not significant it also supported the higher relation with *Stimulation* values. Yet its particular higher relation with *Self-Direction* values reported by Schwartz was not supported in this research by showing a non-significant yet negative correlation. Value priorities of subgroups based on the categories described in Section 0 were compared.

Illustrated in Table 48, *Spirituality* was shown as highest in all subgroups. The order of hierarchy of the value priorities for all the subgroups was: *Benevolence* (1), *Universalism* (2) and *Conformity* (3), *Security* (6) and *Achievement* (7) *Stimulation* (8), *Hedonism* (9) and *Power* (10). *Tradition* (4), *Self-Direction* (5), were in the predicted hierarchy in all subgroups except in the 'much below average' group, with the higher order of *Self-Direction* (4) and *Tradition* (5) (difference in mean importance rating by only 0.02).

Table 48. The mean importance rating of 11 value types for level of income categories

	Total	N/A (no Income)	Much below Average	A little below average	About average	A little above average	Much above average
N =	1158	23	166	176	315	317	161
Power	1.40	1.17	1.12	1.38	1.39	1.46	1.62
Achievement	3.78	3.54	3.74	3.73	3.81	3.75	3.95
Hedonism	2.07	1.90	1.97	2.08	2.10	2.13	2.04
Stimulation	2.78	2.80	2.86	2.77	2.74	2.71	2.91
Self-Direction	4.26	4.19	4.45	4.22	4.24	4.19	4.31
Universalism	4.90	5.10	5.00	4.96	4.86	4.89	4.82
Benevolence	5.13	5.18	5.19	5.13	5.13	5.13	5.05
Tradition (Std)	4.42	4.45	4.43	4.39	4.46	4.45	4.34
Conformity	4.57	4.50	4.59	4.55	4.61	4.58	4.50
Security	3.98	3.93	3.83	3.94	4.03	4.02	3.97
(Spirituality)	(5.17)	(5.36)	(5.23)	(5.22)	(5.16)	(5.11)	(5.14)

Spearman's ρ showed perfect match between the predicted hierarchy and all the subgroups, and a near perfect fit with the category 'much below average' r(11) = .988, p < .001. To avoid autocorrelation, each subgroup was excluded from the ratings of the total subgroups with which it was correlated. Spearman's ρ Correlations for the relation of each subgroup with the average total of the rest of the subgroups showed identical results.

7.4.1.5 Gender

Spearman's ρ for the relation between gender and the 11 value types showed men had significantly more associations with *Stimulation* r(1158) = .11 , p < .001; and significantly less association with *Benevolence* r(1158) = -.11 , p < .001, and *Spirituality* r(1158) = -.09 , p < .001 than women. It also showed that men had more (but not significant) associations with *Power* r(1158) = .053 , p = .071, *Achievement* r(1158) = .03 , p = .309, *Hedonism* r(1158) = .033 , p = .257, *Tradition* r(1158) = .037, p = .211, and *Self-Direction* r(1158) = .037 , p = .205; and less (but not significant) associations with *Universalism* r(1158) = -.058 , p = .059, *Conformity* r(1158) = -.034 , p = .251, and *Security* r(1158) = -.040 , p = .168.

In relation to other main studies reported by Schwartz and Rubel (2005) and Schwartz (2009a), this research showed some support by showing that men attributed more importance than women do to *Power*, *Achievement* and *Security* values; and women attributed more importance than men do to *Universalism* and *Benevolence* values. The other results were not supported with significant differences in the correlations of gender with those values.

Table 49. The mean importance rating of 11 value types for gender category

	Total	Female	Male
N =	*1158*	*686*	*472*
Power	*1.40*	*1.34*	*1.47*
Achievement	*3.78*	*3.77*	*3.80*
Hedonism	*2.07*	*2.05*	*2.11*
Stimulation	*2.78*	*2.68*	*2.93*
Self-Direction	*4.26*	*4.25*	*4.28*
Universalism	*4.90*	*4.93*	*4.87*
Benevolence	*5.13*	*5.18*	*5.05*
Tradition (Std)	*4.42*	*4.40*	*4.46*
Conformity	*4.57*	*4.59*	*4.55*
Security	*3.98*	*4.01*	*3.93*
(Spirituality)	*(5.17)*	*(5.21)*	*(5.10)*

Subgroups were made based on gender. Table 49 presents their mean importance ratings for the 11 value types. The *Spirituality* values were highest in both subgroups. The order of

hierarchy in both subgroups was shown to be the same (Spearman's ρ of r(11) = 1.0, p < .001). That is: *Benevolence* (1), *Universalism* (2) and *Conformity* (3), *Tradition* (4), *Self-Direction* (5), *Security* (6), *Achievement* (7) *Stimulation* (8), *Hedonism* (9) and *Power* (10).

7.4.1.6 Education

Spearman's ρ for the relation between education and the 11 value types showed that education had significant positive associations with *Achievement* r(1158) = .086 , p < .003 and *Power* r(1158) = .064 , p < .029; and significant negative associations with *Conformity* r(1158) = -.067 , p < .024. It also showed positive (but not significant) association with *Self-Direction* r(1158) = .014, p = .635, *Benevolence* r(1158) = .028, p = .340; and negative (but not significant) associations with *Stimulation* r(1158) = -.022 , p = .451, *Universalism* r(1158) = -.054 , p = .635, *Tradition* r(1158) = -.028, p = .341 and *Security* r(1158) = -.018 , p = .545; and nearly no relation with *Spirituality* r(1158) = -.005 , p = .876 and *Hedonism* r(1158) = -.006, p = .827.

In relation to a main study reported by Schwartz (2009a), this research supported those results by showing positive correlations of years of formal education with *Achievement*, *Self-Direction* (not significant) and *Benevolence* (not significant). Also there were support for the negative correlations with *Conformity*, *Tradition* (not significant), and *Security* (not significant) values. However the positive correlations with *Stimulation* values and negative correlations with *Tradition*, and *Security* values were not supported. Particularly the correlations of years of formal education with *Universalism* values here were lower in more than 17 years of education groups. This may suggest that a high priority for the *Universalism* values held by the respondents in this research have contributed towards their seeking higher education not the opposite.

Table 50. The mean importance rating of 11 value types for years of education categories

	Total	**1-12**	**13 -16**	**17 -20**	**> 20**
N =	1158	101	441	493	123
Power	1.40	1.41	1.30	1.45	1.53
Achievement	3.78	3.64	3.74	3.84	3.84
Hedonism	2.07	2.00	2.12	2.06	2.02
Stimulation	2.78	2.98	2.80	2.70	2.83
Self-Direction	4.26	4.26	4.27	4.25	4.29
Universalism	4.90	4.93	4.93	4.88	4.87
Benevolence	5.13	5.03	5.14	5.14	5.15
Tradition (Std)	4.42	4.42	4.44	4.45	4.28
Conformity	4.57	4.59	4.61	4.55	4.49
Security	3.98	3.95	3.98	3.97	3.98
(Spirituality)	(5.17)	(5.23)	(5.15)	(5.17)	(5.17)

Subgroups were made based on the years of education categories as described in Section 6.1.6. Table 50 presents the value priorities in these Subgroups. The *Spirituality* type was highest in all the subgroups again. The order of hierarchy for the priorities in all subgroups had very high resemblance to the overall order of the predicted hierarchy. Spearman's ρ showed perfect match between the predicted hierarchy and all the subgroups, and a near perfect fit with the category 'more than 20' r(11) = .99, p < .001. To avoid autocorrelation, each subgroup was also excluded from the ratings of the total subgroups with which it was correlated. Spearman's ρ Correlations for the relation of each subgroup with the average total of the rest of the subgroups showed identical results.

Illustrated in Table 50, the order of hierarchy was: *Benevolence* (1), *Universalism* (2) and *Conformity* (3), *Tradition* (4), *Self-Direction* (5), *Security* (6) and *Achievement* (7) *Stimulation* (8), *Hedonism* (9) and *Power* (10). In all subgroups *Tradition* (4), *Self-Direction* (5) were as predicted except in the 'more than 20' subgroup, with the order of *Self-Direction* (4) and *Tradition* (5) (difference in mean importance rating by only 0.016).

7.4.1.7 Occupation

Some data regarding occupation were collected, described in Section 6.1.7. Kohn and Schooler (1983) identified three aspects for classification of occupations: closeness of supervision, routinization of work, and substantive complexity of the work.

Table 51 presents subgroups derived from the data based on a logical classification of the occupations considering these aspects. The numbers in the row Category# refer to the occupation numbers in the first column in Table 10 that are included in each subgroup.

Table 51. Occupation Subgroups

	Supervisory	Professional	Office worker	Skilled worker	Home maker	Student	Others
Category#	1, 2, 4, 6	3	5	7,8	13	14	9-12,15,16
Freq	224	483	94	36	31	116	174

Table 52 shows the value priorities in these categories. The order of hierarchy for the priorities in all subgroups had very high resemblance to the overall order of the identified hierarchy for the total group.

Spearman's ρ Correlations showed perfect match between the total group and all the subgroups, and a near perfect fit with the category 'skilled worker' r(11) = .99, p < .001 and student r(11) = .99, p < .001. To avoid autocorrelation, each subgroup was also excluded from the ratings of the total subgroup with which it was correlated. Spearman's ρ Correlations for the relation of each subgroup with the average total of the rest of the subgroups showed identical

results. The *Spirituality* type was highest in all subgroups except for two subgroup (after *Universalism* and *Benevolence*) .

Table 52. mean importance of values in occupation category

	Total	Supervisory	Professional	Office worker	Skilled worker	Home maker	Student	Others
N =	1158	224	483	94	36	31	116	174
Power	1.40	1.54	1.40	1.40	1.14	1.25	1.27	1.35
Achievement	3.78	3.83	3.82	3.72	3.50	3.39	3.79	3.78
Hedonism	2.07	2.19	2.05	2.18	2.23	2.24	1.95	1.96
Stimulation	2.78	2.84	2.75	2.51	2.82	2.39	2.99	2.86
Self-Direction	4.26	4.24	4.27	4.22	4.50	4.18	4.22	4.29
Universalism	4.90	4.82	4.91	4.93	5.14	4.97	4.90	4.92
Benevolence	5.13	5.00	5.16	5.16	5.29	5.31	5.19	5.09
Tradition (Std)	4.42	4.36	4.43	4.38	4.33	4.60	4.52	4.44
Conformity	4.57	4.51	4.56	4.62	4.63	4.64	4.65	4.58
Security	3.98	4.04	3.97	4.03	3.85	3.98	3.78	4.04
(Spirituality)	(5.17)	(5.04)	(5.19)	(5.22)	(4.95)	(5.39)	(5.30)	(5.16)

The order of hierarchy were: *Benevolence* (1), *Universalism* (2) and *Conformity* (3), *Tradition* (4), *Self-Direction* (5), *Security* (6) and *Achievement* (7) *Stimulation* (8), *Hedonism* (9) and *Power* (10), in all subgroups except reverse order for *Tradition* (5), *Self-Direction* (4) in the 'skilled worker' subgroup (difference in mean importance rating was 0.169), and reverse order for *Security* (7) and *Achievement* (6) in student subgroup (difference in mean importance rating by only 0.014).

Based on Mortimer and Lorence (1979) findings, since the hierarchy of the value priorities for these different occupation subgroups are identical, these results suggest that these respondents find their occupations reinforcing their personal values.

7.4.2   Values Consensus

The degree of homogeneity or heterogeneity of value priorities, and an overall value system of the Bahá'i respondents, were investigated by adopting the approach by Schwartz and Sagie (2000) as discussed in Section 5.2.1.7.

Table 53 shows the averages for the standard deviations for the 10 value types in subgroups from two categories: countries and regions. It also shows the minimum and maximum standard deviation in subgroups for each category. The last column shows the overall averages for

the scores for the averages for the standard deviations for the 10 value types, minimums and maximums standard deviations in all subgroups within each category. The scores .60 across all countries subgroups and .66 across all region subgroups could be considered as the overall consensus for the total subgroups based on different categories. Both scores are much less than the minimum consensus score reported by Schwartz and Sagie (2000) which was .92 for East Germany, and the maximum score was 1.31 for Venezuela. The .60, and .66 average scores are also much less than the minimum overall consensus scores for the countries reported by Schwartz and Sagie (2000). These lower scores, implies much higher consensus in value priorities presented in the data in this research. In both categories the highest consensus have been with *Benevolence* (.39 and .44) followed by *Universalism* (.42 and .49) and *Self-Direction* (.45 and .50); and lowest consensus with *Hedonism* (.87 and .99) values.

Table 53. The standard deviations for the 10 value types in subgroups from two categories: countries and regions.

		Power	*Achievement*	*Hedonism*	*Stimulation*	*Self-Direction*	*Universalism*	*Benevolence*	*Tradition* (Std)	*Conformity*	*Security*	*Overall Averages*
Subgroups	Average SD	0.72	0.74	0.87	0.72	0.45	0.42	0.39	0.61	0.43	0.62	0.60
Across	Minimum SD	0.09	0.26	0.35	0.11	0.07	0.03	0.00	0.08	0.10	0.02	0.33
Countries	Maximum SD	1.67	1.59	2.50	1.46	0.97	0.93	1.15	1.09	1.10	1.28	0.84
Subgroups	Average SD	0.75	0.75	0.99	0.77	0.50	0.49	0.44	0.69	0.51	0.73	0.66
Across	Minimum SD	0.56	0.63	0.88	0.56	0.41	0.33	0.37	0.52	0.42	0.61	0.61
Regions	Maximum SD	0.93	0.91	1.16	0.99	0.65	0.63	0.51	0.81	0.62	1.07	0.73

In conclusion in regard to the research question: "*Are there any consensus system of value priorities held by Bahá'is?*" it is argued that these results provide ample support to the predicted hypothesis that: "*There would be a high level of consensus in the system of value priorities held by the Bahá'is from heterogeneous groups.*"

7.4.2.1   The Relation of the Values Consensus with Religiosity

In order to examine relationships of value consensus to other variables, the standard deviation of mean importance ratings of value types were also used by Schwartz and Sagie (2000) to assess these kinds of relations. The relations of value consensus to other variables are considered to provide the indexes for their 'dissensus'; accordingly, to assess the consensus, the signs of associations need to be reversed. This method was adopted to also examine the relation of the values consensus with religiosity in this research. The standard deviations of each value types for each individual were calculated.

Demonstrated in Table 54, Spearman's ρ between the standard deviations of value priorities and religiosity were all very low, and showed only small significant positive association with *Conformity* r(1132) = .080, p < .01. This indicates that the higher the religiosity the higher would be the consensus with *Conformity* values. It also showed negative but not significant correlations between religiosity and the standard deviations in *Benevolence*, *Universalism* and *Security*; and positive but not significant correlations with the standard deviations in *Hedonism*, *Stimulation*, *Tradition*, *Achievement*, and *Power*.

Table 54. Spearman's ρ Correlations between the standard deviations of value priorities and religiosity

	Power	Achievement	Hedonism	Stimulation	Self-Direction	Universalism	Benevolence	Tradition (Std)	Conformity	Security
CC	.005	.007	.043	.038	.009	-.019	-.020	.019	-.080**	-.008
Sig. (2-tailed)	.860	.807	.151	.197	.752	.519	.495	.534	.007	.776

**. Correlation is significant at the 0.01 level (2-tailed).

These also indicate a probability that the higher the religiosity the higher consensus could be with *Benevolence*, *Universalism* and *Security* and the lower consensus with *Hedonism*, *Stimulation*, *Tradition*, *Achievement*, and *Power*. An interesting discovery in these correlations is the indication that with higher degree of religiosity consensus with *Tradition* was getting lower.

In conclusion in regard to the research question: "*Are there any consensus system of value priorities held by Bahá'is?*" it is further argued that a high level of consensus in *Benevolence* and *Universalism* and particularly *Conformity* values are related to Bahá'i religiosity for the group in this research.

7.4.3 Value Priorities Comparison with the Pan-Cultural Values Baseline

In examining the hypotheses related to the shared value priorities, the strength in agreement for the presented set of ordered value priorities and similarities and differences in their hierarchies across many subgroups derived from the data were investigated. The correlations for value priorities and their hierarchical systems of priorities in each subgroup with those for the total group showed either identical or high degrees of agreement regarding the priorities for the value types and the hierarchy of their orders in this research.

Schwartz and Bardi (2001) have also found some similarities in regions from around the world in value priorities. They further distinguished considerable similarities in the hierarchy of

the order of those value priorities. Schwartz and Bardi (2001) presented this shared system of hierarchical order of values priority as the pan-cultural values baseline. Discussed in Section 5.2.1.6, the use of this base line was suggested to provide a measure in providing informative interpretation and preventing any distortion in revealing some distinctive aspects of different cultures and groups.

In relation to the sub research question: "*RQ3a. How do Bahá'i values relate to pan-cultural values baseline?*", in providing an informative interpretation and prevent any distortion in revealing some distinctive aspects of the results in this research, the order of priorities in the Bahá'i sample are compared with the pan-cultural values as a normative baseline to interpret the results.

Presented in Section 5.2.1.9, for cross-cultural comparisons, it was suggested to use the 45 to 46 value items that have demonstrated near equivalence of meaning in at least 75% of cultures (Schwartz 2009c). These value items are presented in Section 7.5, Table 57, column 3. The cross-cultural indexes were used in calculating the value types based on the presentation of their indexed items appeared in the SSA presentation of the Bahá'i sample.

Explained in Section 6.2.3.1, 3 indexed items were not shown in their standard regions in the SSA analysis of data and were removed from the calculations of the value types (v18 from *Tradition*, v15 from *Security* and v43 from *Achievement*). In Table 55, the order of value priorities for cultural value types using the 46 cross-cultural value items as presented by SSA were as follows: *Benevolence* (1), *Universalism* (2), *Conformity* (3), *Tradition*, *Self-Direction* (with difference of .01, tied for 4th and 5th), *Security* (6), The four less important value types were, in order of: *Achievement* (7), *Stimulation* (8), *Hedonism* (9) and *Power* (10).

Table 55. The order of value priorities based on the 45 items

	cultural index	SVS index	diff-mean
Power	1.11	1.40	-0.29
Achievement	3.46	3.78	-0.32
Hedonism	2.28	2.07	0.21
Stimulation	2.78	2.78	0.00
Self-Direction	4.41	4.26	0.15
Universalism	4.90	4.90	0.00
Benevolence	5.06	5.13	-0.07
Tradition	4.42	4.42	0.00
Conformity	4.57	4.57	0.00
Security	4.00	3.98	0.02

The result of the value priorities using the cross cultural values yielded near identical order of priorities with the one that used all the *SVS* items presented in the SSA.Some changes were showed in Table 55 for the mean importance ratings of 6 value types (column 3). Yet, the Pearson Correlation showed little effect on the means r(10) = .992, p < .001.

Schwartz and Bardi (2001) stated that even when value hierarchies are ordered, the differences in value ratings may be considered as both meaningful and reliable. Accordingly, the observed small differences in mean importance ratings could be considered to present some meaningful and reliable support that the other *SVS* values missing in the 46 value items, may not present stable meanings across cultures. Particularly the higher differences in mean importance ratings in the *Achievement* values may reflect the differences in socially defined standards of achievement in different cultures.

The left side in Table 57, presents the mean importance ratings of the ten value types averaged across the 13 representative or near representative samples provided by Schwartz and Bardi (2001, p. 275) as pan-cultural values baseline. The order of priorities of pan-cultural values were presented as: *Benevolence* (1), *Self-Direction* and *Universalism* tied for second and third most important (2.5), *Security* (4) and *Conformity* (5). The five less important value types were, in order, *Achievement* (6), *Hedonism* (7), *Stimulation* (8), *Tradition* (9) and *Power* (10). *Self-Direction, Security* and *Universalism* did not differ significantly from one another in importance, nor did *Achievement* differ from *Hedonism*.

Table 56. The mean importance ratings of the 10 value types for Bahá'i sample and the averaged across the 13 samples provided by (Schwartz and Bardi, 2001, p. 275), using cultural indices.

	Pan-Cultural values		Bahá'i Values		Difference	
	Mean Rating	Mean Rank	Mean Rating	Mean Rank	Mean Rating	Mean Rank
Benevolence	4.72	1	5.06	1	0.34	0
Self-Direction	4.42	2.5	4.41	5	-0.01	-2.5
Universalism	4.42	2.5	4.90	2	0.48	0.5
Security	4.38	4	4.00	6	-0.38	-2
Conformity	4.19	5	4.57	3	0.38	2
Achievement	3.85	6	3.46	7	-0.39	-1
Hedonism	3.73	7	2.28	9	-1.45	-2
Stimulation	3.08	8	2.78	8	-0.30	0
Tradition	2.85	9	4.42	4	1.57	5
Power	2.35	10	1.11	10	-1.24	0

The right site of Table 56, shows the mean priority rating in the Bahá'i group. Their comparison indicates the mean importance ratings here are higher for *Benevolence*, *Universalism*,

Conformity, *Tradition*, is similar to *Self-Direction*, and are lower for *Security*, *Achievement*, *Stimulation*, *Hedonism*, and *Power* than the pan cultural values priority hierarchy.

In particular, Bahá'i group in comparison with the pan cultural value hierarchy showed higher levels of hierarchy in value priorities for *Universalism* (.5 level), *Conformity* (2 levels) and *Tradition* (5 levels), and lower for *Security* (2 levels), *Achievement* (1 level)*, Hedonism* (2 levels), and *Self-Direction* (2 levels). It showed similar hierarchies for priorities in *Benevolence*, *Stimulation* and *Power*. The Pearson correlation between the value ratings in Bahá'i group and pan-cultural baseline were r(10) = .742, p < .05, and Spearman's correlations between the ranking of the value priorities in these two were r(10) = .729, p < .05.

Based on the emphases studied in the Bahá'i teachings it was predicted that: *"H3a. In comparison with the pan-cultural values baseline, the value priorities held by Bahá'is would particularly show higher importance to Universalism and Benevolence and lower to Power and Hedonism values"*. The analyses of the results showed in Table 56 and presented in Sections 7.4.1, 7.4.2 and 7.4.3 are considered showing a strong support for this hypothesis. Particularly, the *Universalism* type is presented as higher and *Hedonism* as lower in ranking. The greatest deviation in ranking (5) belongs to the revised *Tradition* values.

7.4.4   Relation of Values with Prosocial Tendencies

In this Section the results and analyses of the findings of examinations in relation to the some prosocial tendencies activated by value priorities are presented. The use of individuals value priorities not only have been employed to find important relations with some of individual's background variables, but they were also being used to demonstrate meaningful associations of the individual differences on value types with a wide variety of attitudinal and behavioural variables (Schwartz 1996; Schwartz and Bardi 1997). In this research, the highest priorities for *Spirituality*, *Universalism* and *Benevolence* values were examined by finding their relations to some related attitudinal, prosocial and environmental tendencies. In addressing these, the survey also included a number of questions extracted from European Social Survey (ESS 2001) and World Values Survey (WVS 2009), as presented in Table 71, appendix A.6. Data were collected by responses to these questions, the answers to which required to activate some value based motivations.

7.4.4.1   Universal Moral Inclusiveness

Universalism values and their particular universal tendencies measured by 'universal moral inclusiveness' (UMI) were other areas of interests in this research as discussed in Sections 2.4 and 5.2.1.5. The predictions for their high priorities were supported by the analyses of the data in Section 7.1.3.1. In relation to the motivational goals and focus of UMI values, data were

gathered to examine their associations with the respondents' prosocial tendencies in relation to immigration, gender and foreign aids and their correlations with their moral values inclusivity. With many political, social and environmental crises happening in the world, one of the growing social concerns have been with the increasing numbers of refugees and immigrants to many developed countries. There were few questions adopted from (ESS 2001), that were asked in relation to moral inclusiveness values to examine their associations with these concerns.

The First question was: "*In your opinion, how important should the following be as requirements for granting citizenship to immigrants to your country?"* the requirements were: *R1: "Having ancestors from your country", R2: Being born on your country's soil", R3: "Adopting the customs of your country", R4: "Abiding by your country's laws".* Respondents were asked to select from the following options: (1) *Very important*, (2) *Rather important* and (3) *Not important*[1].

The Mean, Median and Mode for R1 were: 2.75, 3 and 3, skewed (-2.16) towards '*Not important*'; for R2 were: 2.61, 3 and 3, skewed (-1.49) towards '*Not important*'; for R3 were: 2.20, 2 and 2; and for R4 were: 2.96, 3 and 3, skewed (-7.17) towards '*Very important*'. There were positive associations shown by Spearman correlation between moral inclusiveness values and R1 $r(1158) = .084$, $p < .01$, R2 $r(1158) = .113$, $p < .001$ and R3 $r(1158) = .161$, $p < .001$. Due to substantially skewed (-7.17) variables towards '*Very important*' the correlations with R4 was small positive but not a significant one $r(1158) = .007$, $p = .829$.

The heavily skewed data for both associated variables provide very limited variations for determining high correlations. Accordingly, all of these correlations are considered to be very high. The high scores for both moral inclusiveness values and the responses to these requirements, particularly to R1 and R2 as '*Not important*' and to R4 as being '*Very important*' are confirmative for the association of these values with prosocial tendencies.

The second question to examine broadmindedness and UMI values associations was: *"Would you say that your cultural life is generally undermined or enriched by people from other countries coming to live in your country: (Please select a number between 1 (Cultural life undermined) to 10 (Cultural life enriched))".* The Mean, Median and Mode for this variable were as high as: 8.85, 10 and 10, skewed (-2.31) towards '*enriched*'. There were significant positive associations shown by Spearman correlation between the responses to this question and UMI values $r(1158) = .186$, $p < .001$ and with 'broadmindedness' $r(1144) = .185$, $p < .001$.

The third question to examine UMI associations was: "*Regarding people from other countries coming to your country to work. Please select which one do you think the government should do?*" *(4) Let anyone come who wants to; (3) Let people come as long as there are jobs*

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[1] For examination of positive relationship, the coding for R4 was reversed to: (1) Not important, (2) Rather important and (3) Very important.

available; (2) Place strict limits on the number of foreigners who can come here, (1) Prohibit people coming here from other countries. The Mean, Median and Mode for this variable were as high as: 3.18, 3 and 3. There were significant positive associations shown by Spearman's ρ between the responses to this question and UMI values $r(1158) = .186$, $p < .001$. The highest tendency towards the "*Let people come as long as there are jobs available*" demonstrates a practical deliberation rather than a naïve altruism tendency in selecting this option.

In further expanding the previous question, it was asked: "*When jobs are scarce, employers should give priority to [the name of respondent's country of residence here] people over immigrants*". Participants were asked to select from the following options: *(1) agree, (2) Neither, (3) Disagree*. The Mean, Median and Mode for the responses to this question were: 2.25, 2 and 3. A positive association between the moral inclusiveness values particularly 'broadminded' and the responses to this question was expected. There were significant positive associations shown by Spearman's ρ between the responses to this question and UMI values $r(1158) = .129$, $p < .001$, and 'broadminded' $r(1158) = .083$, $p < .01$. These correlations were indeed very high considering the heavily skewed data for both associated variables, providing very limited variations for determining high correlations. These high scores for both moral inclusiveness values and appropriate responses to these requirements demonstrating moral inclusiveness values particularly 'broadminded' are confirmative for the association of UMI values with inclusivity of their response to the social concerns.

There were two more questions asked to examine the associations of UMI in relation to inclusivity with the gender equality. The first question was: "*Please select your level of agreement with each one of the following statements:*". The statements were: *S1: "Being a housewife is just as fulfilling as working for pay"; S2: "On the whole, men make better political leaders than women do", S3: "A university education is more important for a boy than for a girl",* and *S4: "On the whole, men make better business executives than women do"*. Respondents were asked to select from the following options: (1) *Strongly agree*, (2) *Agree*, (3) *Disagree* and (4) *Strongly disagree*[1].

The Mean, Median and Mode for S1 (reversed code) were: 3.13, 3 and 3 towards '*Strongly agree*'; for S2 were: 3.54, 4 and 4; for S3 were: 3.76, 4 and 4, skewed (-2.67); for S4 were: 3.55, 4 and 4 towards '*Strongly disagree*'. There were significant positive associations shown by Spearman's ρ between UMI values and the responses to S2 $r(1158) = .198$, $p < .001$, S3 $r(1158) = .141$, $p < .001$ and S4 $r(1158) = .166$, $p < .001$; the associations with S1 was not significant $r(1158) = .039$, $p = .186$. This is understandable since '*Being a housewife*' could be

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[1] For examination of positive associations, the coding for S1 was reversed from (1) *Strongly disagree* to (4) *Strongly agree*

interpreted in many different ways. Spearman's ρ also showed similar associations between 'equality' and these variables.

The second question in examining the association of UMI values with the equality in gender asked as: "*When jobs are scarce, men should have more right to a job than women.*" Participants were asked to select from the following options: (*1) Agree, (2) Neither, (3) Disagree.* The Mean, Median and Mode for the responses to this question were: 2.72, 3 and 3; skewed (-1.72) towards '*Disagree*'. There were significant positive associations shown by Spearman's ρ between the responses to this variable and UMI values $r(1158) = .085$, $p < .001$, and 'equality' $r(1158) = .073$, $p < .001$.

There were two questions to examine the associations of UMI in relation to social justice. The first question was asked as: "*Would you be willing to pay higher taxes in order to increase your country's foreign aid to poor countries?*" Participants were asked to select from the following options: *(1) No, (2) Yes.* The Mean, Median and Mode for the responses to this question were: 1.72, 2 and 2; skewed (-.968) towards '*Yes*'. There were significant positive associations shown by Spearman's ρ between this variable and UMI values $r(1158) = .118$, $p < .001$ and 'social justice' $r(1158) = .071$, $p < .01$).

The above question was expanded further by asking : *"Please indicate how strongly you agree or disagree with a foreign aid policy that aims to fund training projects relevant to the needs of developing countries in empowering individuals to run their own affairs. Select a number between 1 (Strongly disagree) to 10 (Strongly agree)"* The Mean, Median and Mode for the responses to this question were: 9.09, 10 and 10; skewed (-2.43) towards *'Strongly agree'*. There were significant positive associations shown by Spearman's ρ between this variable and moral inclusiveness values $r(1158) = .202$, $p < .001$, and Social justice $r(1158) =. 192$, $p < .001$.

Finally to examine the association of UMI score with world peace and Broadmindedness it was asked: "*People have different views about themselves and how they relate to the world. Please select how strongly you agree or disagree with each of the following statements on how you see yourself*". The statements were: *S1: "I see myself as a world citizen"; S2: "I see myself as part of my local community"; S3: "I see myself as part of the nation of [the name of respondent's country of residence here]"; S4: "I see myself as part of the nation of (the name of participant's country of origin here)"; and S5: "I see myself as an autonomous individual."* For each of these statements participants were asked to select a number between *0 (Strongly disagree) to 7 (Strongly agree).*

The Mean, Median and Mode were as for S1: 6.77, 7 and 7 skewed (-4.02); for S2: 6.08, 7 and 7 skewed (-1.73); for S3: 5.67, 7 and 7, skewed (-1.27); for S4: 5.66, 7 and 7 skewed (-1.27); for S5: 4.31, 5 and 7 skewed (-.476). All of these were skewed towards '*Strongly agree*' There were significant positive associations shown by Spearman's ρ between moral inclusiveness values and S1 $r(1158) = .102$, $p < .001$, and positive but non-significant with S2 $r(1158) = .048$, $p = .102$.

Spearman's ρ also showed significant positive relation between value 'world peace' and S1 r(1158) = .078, p < .001, S2 r(1158) = .059, p < .001. The rest of correlations with S3, S4 and S5 were insignificant and very small negative.

All these correlations are considered to be indeed confirmative of the positive associations that existed between UMI values and responses to some social concerns and issues. Considering the heavily skewed data for most of these variables, very limited variations in determining high correlations were provided. These results are further discussed in Section 8.5.3.1.

7.4.4.2   Universalism (Environment)

There were two questions asked to examine the associations of *Universalism* values in relation to environment. The first question was asked as: "*Following are some statements about the environment. Please select your level of agreement with each one:*" The statements were as: *S1: "I would give part of my income if I were certain that the money would be used to prevent environmental pollution"; S2: "I would agree to an increase in taxes if the extra money were used to prevent environmental pollution"; S3: "The Government should reduce environmental pollution, but it should not cost me any money."* participants were asked to select from the following options: *(1) Strongly disagree, (2) Disagree, (3) Agree and (4) Strongly agree*[1].

The Mean, Median and Mode for S1 were: 3.24, 3 and 3; for S2 were: 3.19, 3 and 3 towards '*Strongly agree*'; for S3 (reversed coding) were: 2.79, 3 and 3 towards '*Strongly disagree*'. There were significant positive associations shown by Spearman's ρ between *Universalism* values and S1 r(1158) = .195, p < .001, S2 r(1158) = .186, p < .001, S3 r(1158) = .175, p < .001. There were also significant positive associations shown by Spearman's ρ between 'protecting the environment' and S1 r(1158) = .243, p < .001, S2 r(1158) = .200, p < .001, S3 r(1158) = .117, p < .001.

The above question was further expanded by asking: "*Here are two statements people sometimes make when discussing the environment and economic growth."* The statements were: *S1: "1. Protecting the environment should be given priority, even if it causes slower economic growth and some loss of jobs."; S2: "2. Economic growth and creating jobs should be the top priority, even if the environment suffers to some extent"*. For each of these statements respondents were asked to select from the following options: *(7) much more with the first statement, (6) somewhat more with the first statement, (5) a little more with the first statement (4) equally with both statements, (3) a little more with the second statement, (2) somewhat more with the second statement, (1) much more with the second statement.*

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[1] For examinations of positive relations for statement S3 same options were used with reversed coding: (1) Strongly agree, (2) Agree, (3) disagree and (4) Strongly disagree.

The Mean, Median and Mode for the responses were as high as: 6.21, 6 and 6 skewed (-.884) towards '*much more with the first statement*'. There were significant positive associations shown by Spearman's ρ between this variable and *Universalism* values r(1158) = .181, p < .001, and 'protecting the environment' r(1158) = .240, p < .001.

All correlations were confirmative of the positive associations that existed between *Universalism* values and responses to these social concerns and issues related to environment. Considering the heavily skewed data for most of these variables provided very limited variations in determining high correlations. These results are further discussed in Section 8.5.5.

7.5 Research Questions 4: Cultural Values Orientation Priorities

Schwartz Cultural Values Structure (SCVS), as a theory of cultural value orientations and the dimensional structure of relations among them was presented as an instrument for understanding cultures (Schwartz 2006c; 2008). Schwartz (2011) regarded the ethnic and religious groups and groups in supra-national regions as units that merit research. Schwartz (2006c) suggested that for studying individual differences, the individual-level theory of values should be used. But, the appropriate unit of analysis for assessing the validity of culture-level dimensions is considered to be the cultural orientation of society or cultural group, not the value motivations in individuals. The use of cultural values dimensions is further suggested to provide a context within which the motivations for the priorities of individual value types in different cultures could be interpreted and predicted. Schwartz (1994b; 2009b) considered the use of the individual scores for 45 to 46 value items that were found to show relatively stable meanings across cultures for their use in cultural studies. Table 57 shows all the 46 cultural indexed items.

Table 57. The 46 cultural index items

	Code	Index Value Item	Orientation Description
Egalitarianism	EG01	EQUALITY (equal opportunity for all)	A cultural emphasis on transcendence of selfish interests in favour of voluntary commitment to promoting the welfare of others
	EG30	SOCIAL JUSTICE (correcting injustice, care for the weak)	
	EG33	LOYAL (faithful to my friends, group)	
	EG45	HONEST (genuine, sincere)	
	EG49	HELPFUL (working for the welfare of others)	
	EG52	RESPONSIBLE (dependable, reliable)	
Harmony	HA17	A WORLD AT PEACE (free of war and conflict)	A cultural emphasis on fitting harmoniously into the environment
	HA24	UNITY WITH NATURE (fitting into nature)	
	HA29	A WORLD OF BEAUTY (beauty of nature and the arts)	
	HA38	PROTECTING THE ENVIRONMENT (preserving nature)	
	X44	ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)	

	Code	Index Value Item	Orientation Description
Intellectual Autonomy	IA16	CREATIVITY (uniqueness, imagination)	A cultural emphasis on the
	IA35	BROADMINDED (tolerant of different ideas and beliefs)	desirability of individuals
	IA53	CURIOUS (interested in everything, exploring)	independently pursuing
	IA05	FREEDOM (freedom of action and thought)	their own ideas and
			intellectual directions"
			which includes the values
Embeddedness	EM22	FAMILY SECURITY (safety for loved ones)	
	EM08	SOCIAL ORDER (stability of society)	
	EM11	POLITENESS (courtesy, good manners)	
	EM13	NATIONAL SECURITY (protection of my nation from enemies)	
	EM15	RECIPROCATION OF FAVOURS (avoidance of indebtedness)	A cultural emphasis on
	EM18	RESPECT FOR TRADITION (preservation of time-honoured customs)	maintenance of the status quo, propriety, and restraint
	EM20	SELF-DISCIPLINE (self-restraint, resistance to temptation)	of actions or inclinations
	EM26	WISDOM (a mature understanding of life)	that might disrupt the
	EM32	MODERATE (avoiding extremes of feeling & action)	solidary group or the
	EM40	HONOURING OF PARENTS AND ELDERS (showing respect)	traditional order
	EM46	PRESERVING MY PUBLIC IMAGE (protecting my "face")	
	EM47	OBEDIENT (dutiful, meeting obligations)	
	EM51	DEVOUT (holding to religious faith & belief)	
	EM54	FORGIVING (willing to pardon others)	
	EM56	CLEAN (neat, tidy)	
Mastery	MA39	INFLUENTIAL (having an impact on people and events)	
	MA23	SOCIAL RECOGNITION (respect, approval by others)	
	MA31	INDEPENDENT (self-reliant, self-sufficient)	A cultural emphasis on
	MA34	AMBITIOUS (hard-working, aspiring)	getting ahead through
	MA37	DARING (seeking adventure, risk)	active self-assertion
	MA41	CHOOSING OWN GOALS (selecting own purposes)	
	MA43	CAPABLE (competent, effective, efficient)	
	MA55	SUCCESSFUL (achieving goals)	
Affective Autonomy	AA04	PLEASURE (gratification of desires)	A cultural emphasis on the
	AA09	AN EXCITING LIFE (stimulating experiences)	desirability of individuals
	AA25	A VARIED LIFE (filled with challenge, novelty and change)	independently pursuing
	AA50	ENJOYING LIFE (enjoying food, sex, leisure, etc.)	affectively positive experience

	Code	Index Value Item	Orientation Description
Hierarchy	HI03	SOCIAL POWER (control over others, dominance)	A cultural emphasis on the
	HI12	WEALTH (material possessions, money)	legitimacy of an unequal
	HI27	AUTHORITY (the right to lead or command)	distribution of power, roles
	HI36	HUMBLE (modest, self-effacing)	and resources

First column shows cultural orientations; second column shows the code used for the cultural value items by prefixing their *SVS* item numbers with the first two letters of the cultural orientation they are considered to present as defined by the SCVS (Schwartz 2006c; 2008); the third column shows the cultural value index item and their description in *SVS*; and the forth column presents a description for each cultural orientation.

The cultural value orientations are considered to be derived from the mean values of individuals, by using these cross-cultural validated values, and the indexed items defining the seven orientations. The overall cultural value orientations here were computed by the mean importance of the set of the values that were considered as standard items for representing each orientation. In order to control for the individual biases in the use of the response scales, as instructed by Schwartz (2008), each respondent's ratings of the value items were centered on their mean rating of the 46 items prior to computing these scores.

The scores for priorities of the value orientation, by mean importance ratings using the theorized standard index items in SCVS, in order of the highest to lowest were presented as: *Egalitarianism* (CM = 5.39), *Intellectual Autonomy* (CM = 4.62), *Harmony* (CM = 4.55), *Embeddedness* (CM = 4.15), *Mastery* (CM = 3.64), *Affective Autonomy* (CM = 2.84), and *Hierarchy* (CM = 1.95).

7.5.1   Cultural Values Structure

The SSA presentation of the 46 cross-cultural value items was used to test the hypotheses with the SCVS system of cultural value orientation using the data here. SSA was applied to examine the inter-correlations between the values dimensions.

Figure 20 shows the SSA presentation of the two dimensional scaling of the 46 value index items represented by points. Based on the cultural theoretical model of SCVS (Schwartz 2008), seven distinct regions representing cultural orientations were distinguishable by the items. The described distinctions were applied in separation of values between the seven orientations. Figure 20 shows the way the space for the SSA presentation of the 46 value indexes was partitioned into seven theorized regions, representing the seven cultural value orientations. The analysis of this presentation, as the lines for bounded regions indicate, demonstrates discriminations between the seven orientations. As shown in Figure 20, the positions for most of the theorized value items in representing each value orientation were located within a distinct

region of the space. The regions representing all the orientations also formed the theorized integrated cultural system in SCVS (Schwartz 2008).

Figure 20 shows the lines for the three broad cultural dimensions. The seven value orientations emanate from a center, and except for one, overall follow the expected order around the circle.

Figure 20. The SSA presentation partitioned into seven theorized regions

Comparing the Figure 3 with Figure 20, shows that with some meaningful exceptions, the observed content and structure of cultural value orientations overall supports the theorized content and structure of cultural values structure advanced by Schwartz (1994a; 2008) as :

a. the marker items in the spatial projection that represent an orientation in a bounded region confirm the theory for that orientation; and

b. the formation of the bounded regions, in an ordered circle that matches the theorized order, confirms the theory for the relations of the orientations.

In comparison with the theorized content and structure presented by SCVS (Schwartz 2008), there were one structural variation and a number of meaningful variations observed in the presentations of the value items in the two dimensional value space presented by the SSA.

Structurally, as shown in Figure 21, the *Mastery* orientation was moved one level towards *Embeddedness*; and the variations observed in relation to the contents are shown by circles. The majority of misplaced items belonged to *Embeddedness* encircled by dashed lines. The location for the value item shown by a darker circle was also not robust across many analyses by Schwartz (1999).
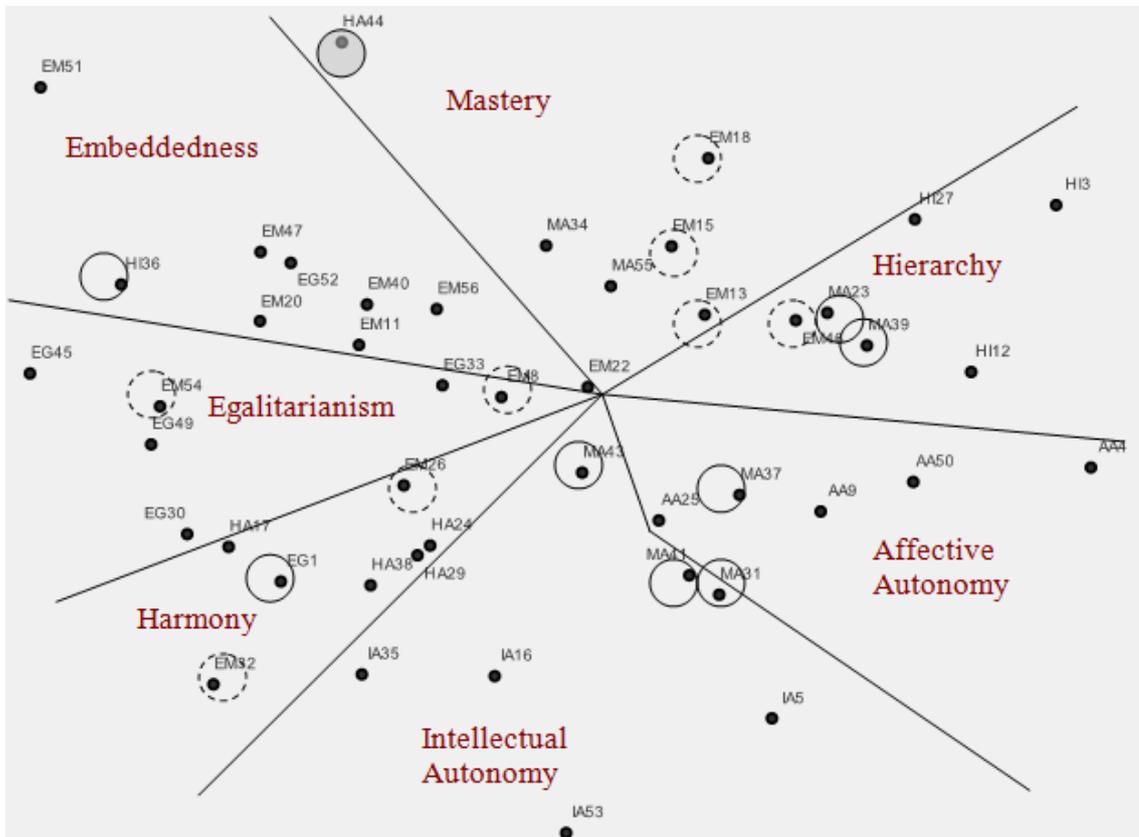
Figure 21. The misplacements of some value items

Presented in Table 58, the changes to the presentations of the value items in defining the cultural orientations are highlighted. The third column presents the changes in italic for some of the orientation's descriptions implied by the presented value items in defining them by the group in this research. These changes may reflect the new understanding of some of these cultural dimensions as it was suggested that it could happen with some cultural groups (Schwartz 2011).

Further, Table 59 shows the mean importance ratings and ranks for each orientation in order of highest to lowest by using the index items in SSA versus the ones using the standard index items. Indicated in the table, by using the index items in SSA presentation of values in defining the Bahá'i cultural value orientations, the priorities for *Embeddedness* and *Intellectual autonomy* orientations were found to be reversed.

Table 58. Changes to the index items defining the Bahá'i cultural orientations

	Code	Variations in Index Value Item	Variation in the Orientation Description
Egalitarianism	EM54	FORGIVING (willing to pardon others)	A cultural emphasis on transcendence of selfish interests in favour of voluntary commitment to promoting the welfare of others
	EM08	SOCIAL ORDER (stability of society)	
	EG30	SOCIAL JUSTICE (correcting injustice, care for the weak)	
	EG33	LOYAL (faithful to my friends, group)	
	EG45	HONEST (genuine, sincere)	
	EG49	HELPFUL (working for the welfare of others)	
Harmony	EM26	WISDOM (a mature understanding of life)	A cultural emphasis on fitting harmoniously into *social and physical* environment
	EM32	MODERATE (avoiding extremes of feeling & action)	
	EG01	EQUALITY (equal opportunity for all)	
	HA17	A WORLD AT PEACE (free of war and conflict)	
	HA24	UNITY WITH NATURE (fitting into nature)	
	HA29	A WORLD OF BEAUTY (beauty of nature and the arts)	
	HA38	PROTECTING THE ENVIRONMENT (preserving nature)	
Intellectual Autonomy	MA31	INDEPENDENT (self-reliant, self-sufficient)	*A cultural emphasis on the desirability for individuals' freedom for independently pursuing developments of their material, intellectual and spiritual capacities*
	MA41	CHOOSING OWN GOALS (selecting own purposes)	
	MA43	CAPABLE (competent, effective, efficient)	
	IA16	CREATIVITY (uniqueness, imagination)	
	IA35	BROADMINDED (tolerant of different ideas and beliefs)	
	IA53	CURIOUS (interested in everything, exploring)	
	IA05	FREEDOM (freedom of action and thought)	
Embeddedness	EG52	RESPONSIBLE (dependable, reliable)	*A cultural emphasis on maintenance of unity in diversity, and restraint of actions or inclinations that might disrupt social order*
	HI36	HUMBLE (modest, self-effacing)	
	X44	ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)	
	EM11	POLITENESS (courtesy, good manners)	
	EM22	FAMILY SECURITY (safety for loved ones)	
	EM20	SELF-DISCIPLINE (self-restraint, resistance to temptation)	
	EM40	HONOURING OF PARENTS AND ELDERS (showing respect)	
	EM47	OBEDIENT (dutiful, meeting obligations)	
	EM51	DEVOUT (holding to religious faith & belief)	
	EM56	CLEAN (neat, tidy)	
Mastery	EM13	NATIONAL SECURITY (protection of my nation from enemies)	A cultural emphasis on getting ahead through active self-assertion
	EM15	RECIPROCATION OF FAVOURS (avoidance of indebtedness)	

	Code	Variations in Index Value Item	Variation in the Orientation Description
	EM18	RESPECT FOR TRADITION (preservation of time-honoured customs)	
	MA34	AMBITIOUS (hard-working, aspiring)	
	MA55	SUCCESSFUL (achieving goals)	
Affective	MA37	DARING (seeking adventure, risk)	A cultural emphasis on the desirability of individuals independently pursuing affectively positive experience
	AA04	PLEASURE (gratification of desires)	
	AA09	AN EXCITING LIFE (stimulating experiences)	
	AA25	A VARIED LIFE (filled with challenge, novelty and change)	
	AA50	ENJOYING LIFE (enjoying food, sex, leisure, etc.)	
Hierarchy	MA23	SOCIAL RECOGNITION (respect, approval by others)	A cultural emphasis on the legitimacy of an unequal distribution of power, roles and resources
	MA39	INFLUENTIAL (having an impact on people and events)	
	EM46	PRESERVING MY PUBLIC IMAGE (protecting my "face")	
	HI03	SOCIAL POWER (control over others, dominance)	
	HI12	WEALTH (material possessions, money)	
	HI27	AUTHORITY (the right to lead or command)	

Table 59. Changes to the means and ranks using the index items in SSA versus the standard indexes

	Using index value items as in SSA			Using index value items as Standard		
	Mean	Rank	SD	Mean	Rank	SD
Egalitarianism	5.12	1	.50	5.39	1	.51
Embeddedness	*4.83*	*2*	.52	*4.15*	*4*	.36
Harmony	4.82	3	.55	4.55	3	.70
Intellectual autonomy	**4.57**	**4**	.53	**4.62**	**2**	.66
Mastery	3.36	5	.62	3.64	5	.56
Affective autonomy	2.71	6	.90	2.84	6	.95
Hierarchy	1.75	7	.92	1.95	7	.76

In concluding this Section, in relation to the fourth research question: "*How do Bahá'i values relate to cultural value orientations?*", this result support the hypothesis in expecting *Egalitarianism* to be as highest, *Harmony* and *Intellectual Autonomy* as high, *Embeddedness* as moderate, *Mastery* and *Affective Autonomy* as low, and *Hierarchy* as the lowest priorities.

However, while the result for the integrated cultural value orientations, computed from the set of values that were considered as standard items for representing each orientation, confirmed the predicted priorities in the hypotheses; the SSA presentation of the cultural values

showed some meaningful variations related to both structure and values defining cultural orientations.

Based on the recalculations of the orientations with their revised identifying values the changes for the priorities in *Harmony* and *Embeddedness* made them the second highest shared priority, for *Intellectual Autonomy* as third highest priority. While still *Egalitarianism* remained as highest, *Mastery* as a low and *Affective Autonomy* and *Hierarchy* as the lowest priorities.

7.5.1.1 The Relation of the Cultural Orientations with Religiosity

There are no past studies found to report any relation of the cultural orientations with religiosity and examining their consensus. However, in this research, Spearman's ρ showed significant positive associations of religiosity with *Egalitarianism* r(1132) = .17, p < 001, *Harmony* r(1132) = .104, p < 001, *Embeddedness* r(1132) = .27, p < 001, and significantly negative association with *Affective Autonomy* r(1132) = -.21, p < 001, and *Hierarchy* r(1132) = -.18, p < 001; and near zero and non significant relation to *Intellectual Autonomy* and *Mastery*.

In order to examine relationships of consensus of the cultural value orientations to religiosity, the standard deviation of mean importance ratings of value orientations were used to provide the indexes for their 'dissensus' as described in Section 5.2.1.7. Accordingly, to assess the consensus, the signs of associations need to be reversed. As shown in Table 60, Spearman's ρ between the standard deviations of cultural values orientation priorities and religiosity were all very low.

These correlations indicate that the higher religiosity, the lower the standard deviation, indicating the higher consensus in *Egalitarianism, Harmony, Embeddedness.* These correlations also indicate that the lower the religiosity, the higher the standard deviation, indicating the lower consensus in *Affective Autonomy*, *Hierarchy* and particularly with *Mastery* (the only one while small showed significant relation). The consensus correlation with *Intellectual Autonomy* was the most insignificant and close to zero. These results are further supportive of the relation of these cultural orientation priorities with religiosity in this thesis.

Table 60. Spearman's ρ Correlations between the standard deviations of Cultural value orientations and Religiosity

	Egalitarianism	Harmony	Intellectual Autonomy	Embeddedness	Mastery	Affective Autonomy	Hierarchy
CC	-.028	-.029	.014	-.053	.099*	.042	.046
Sig. (2-tailed)	.355	.333	.645	.072	.001	.160	.121

In the following the degree to which the hypothesized integrated value priorities are shared amongst the respondents is examined. The analyses employed the scores for the cultural value priorities will be by using the theorized standard items in SCVS, to allow for further comparison with the cultural values in other cultures and groups in future studies.

7.5.2 Shared System of Cultural Value Orientations

In relation to the sub research question: *"4a. Are there any shared cultural value orientations held by Bahá'is?"*, to examine the extent to which the scores found for the seven cultural orientations were shared, comparisons were made between six main types of subgroups based on categories in age, gender, years of education, income, countries and region derived from the data. The reason for the use and descriptions for these categories are as presented in Sections 7.4.1 and 7.4.1.

7.5.2.1 Age

The cultural values of respondents were compared by splitting the total group into the age subgroups as described in Section 7.4.1.3. The Pearson correlation between the mean scores of the subgroups ranged from $r(7) = .996$ to 1, $p < .001$. Spearman's ρ Correlations between the order of cultural value priorities in all these subgroups showed a perfect fit $r(7) = 1$, $p < .001$.

7.5.2.2 Gender

Comparisons were made in the cultural values of respondents by splitting the total group into two subgroups based on gender as described in Section 7.4.1.5. The Pearson correlation between the mean scores for male and female was $r(7) = .999$, $p < .001$. Spearman's ρ Correlations between the order of cultural value priorities in these subgroups showed perfect fit $r(7) = 1$, $p < .001$.

7.5.2.3 Education

The cultural values of respondents were compared by splitting the total group into four subgroups based on years of education as described in Section 7.4.1.6. The Pearson correlation between the mean scores of the subgroups ranged from $r(7) = .997$ to 1, $p < .001$. Spearman's ρ Correlations between the order of cultural value priorities in all these subgroups showed perfect fit $r(7) = 1$, $p < .001$.

7.5.2.4 Income

Comparisons were made in the cultural values of respondents by splitting the total group into five subgroups based on their level of income as described in Section 7.4.1.4. The Pearson correlation between the mean scores of the subgroups ranged from $r(7) = .992$ to 1, $p < .001$. With

the exception of the (N/A) category, Spearman's ρ Correlations between the order of cultural value priorities in all these subgroups showed perfect fit r(7) = 1, p < .001.

7.5.2.5   Country

Comparisons were also made in the cultural values of respondents by splitting the total group into subgroups based on their countries. For examining the correlations with better accuracy, only those with more than or equal to ten respondents were considered. Out of the 93 countries only 12 countries had 10 respondents or more. Accordingly, the subgroups were formed from these countries showed in Table 61.

Table 61. Countries with more than 10 respondents.

Australia	Canada	China	Germany	India	Iran	Malaysia	New Zealand	Portugal	Thailand	UK	USA
164	125	21	31	16	10	26	27	10	14	51	409

The Pearson correlation between the mean scores of each subgroups with the total group ranged from r(7) = .964 to .999, p <.001. The Pearson correlation between the mean scores of all the subgroups ranged from r(7) = .942 to .999, p < .001. Spearman's ρ of the order of cultural value priorities between each subgroups and the total group showed perfect fit for 7 countries, and with the minimum of r(7) = .937, p < .001 for the rest. Spearman's ρ between the order of cultural value priorities within all these subgroups ranged from r(7) = .883 to 1, p < .01 to p < .001.

7.5.2.6   Region

Comparisons were further made in the cultural values of respondents by splitting the total group into subgroups based on their regions as described in Section 6.1.4. The inclusions of many countries in regions could compensate for the loss of data in the examinations of the countries due to fewer respondents than 10. The Pearson correlation between the mean scores of each subgroups with the total group ranged from r(7) =.994 to .999, p<.001. Spearman's ρ Correlations of the order of cultural value priorities between each subgroups and the total sample showed perfect fit for 3 regions, and with the minimum of r(7) =.964, p < .001 for the rest. The Pearson correlation between the mean scores of all the subgroups ranged from r(7) = .954 to .999, p<.001. Spearman's ρ Correlations between the order of cultural value priorities within all of these subgroups ranged from r(7) =.893 to 1, p<.01 to p<.001.

Even by using the standard items in deriving cultural priorities, these results showed substantial similarities in mean importance ratings of the cultural value priorities as well as in their order of cultural orientations amongst all these subgroups. These subgroups are considered

to present good varieties of different demographics and regions for the examinations of the hypothesis for the sub research question: "*Are there any shared system of cultural value priorities held by Bahá'is*?" Thus, in response to this question, these results are considered to lend strong support to the hypothesis that "*there are a high level of agreements in the system of cultural value priorities held by Bahá'is from different nations*" in this research.

However, these similarities do not suggest that these cross-national groups would not show some cultural differences based on their national cultural orientations. The lower correlations observed in the subgroups based on countries and regions demonstrate these differences.

7.5.3 Comparisons of the Cultural value orientations within and between Countries

Schwartz (2011) suggested that besides countries as the unit of analysis in cultural value dimensions, cultural variation could be examined between groups within and between countries. In relation to the sub research question: "*4b. Do Bahá'is share values with their fellow members in other countries to a greater extent than they do with their own national cultures?*", the differences between the cultural value priorities in this group is compared with their matched cultural value orientations of the representative samples reported in other research.

It was discussed that, the average priorities of values by societal members are considered to reflect their underlying shared cultural values tendencies (Schwartz 2008). Schwartz (1999) found the differences between countries in cultural value orientations to be quite stable and the changes in their relative positions on these orientations to be very slow. Yet, while the members of the same cultural group were found to generally accept the same shared social values, the value priorities of individuals suggested that that may vary based on their member's personalities and unique experiences in life, including religious beliefs and practices.

The seven cultural value orientations and the dimensional structure of relations among them were presented as an instrument for also comparing cultures (Schwartz 1994b; 1999; 2008). For cross-cultural comparisons of this research, subgroups were derived from data based on categories in countries and regions. For each subgroup from a nation or region, the mean importance of each cultural value type were computed by the averaged importance that respondents in each subgroup attributed to the standard set of values that represented that type in that nation or region. As instructed by Schwartz (2008), to control for individual biases in use of the response scales, each respondent's ratings of the value items was centered on their mean rating of all of the items prior to computing the scores for value orientations.

The score for each cultural value orientation in a country or region is calculated by the mean importance rating of the value items that represent it in that country or region. However,

Schwartz (2008) stressed that since the correlations of the values between different countries reflect the way values covary at the culture level, not the individual level; they are statistically independent of the correlations across individuals within a group. In order for the analysis to yield culture-level rather than individual-level dimensions, the analysis of cultural value types should use means of samples that represent cultures rather than ratings of values by individual respondents. In order to facilitate that, for cross-national comparisons, subgroup differences in scale use in each country or region needed to be eliminated by standardizing the mean importance of all seven value types within each subgroup around the approximate international mean of 4.00. Hence, the mean importance of all seven value types within each subgroups were also standardized around 4.0.

Due to the integrated structure that exist with the cultural value orientations Schwartz (2008) suggested to compare the similarity of national cultures not only on single value orientation but also on the whole profile of their seven value priorities. Accordingly the Co-Plot method (Goldreich and Raveh 1993; Raveh 2000) was found as ideal to meet this objective, as discussed in Section 5.2.2.4. For the analysis of value orientations, Co-Plot is considered to make it possible to locate each country in a two-dimensional space in which the location of each country is determined by all cultural orientations simultaneously. The Co-Plot graphical display technique could present the countries as points (by using SSA technique) and the cultural values dimensions as arrows relative to the same axis and origin (represents the common direction and order of the projections of the n points (countries) along the rotated axis (value orientation). This method provides a simultaneous graphical representation of the similarities and differences among cultures in all seven value types in a two-dimensional space.

Co-Plot is employed here to initially examine the differences in the cultural orientations of the subgroups from countries presented in the data in this research. Further, to find the similarities and differences of these countries subgroups, with the values orientations of their corresponding cultures, secondary data was used for the mean importance ratings of the seven cultural orientations in 81 countries derived from the combined teacher and student samples as described in (Schwartz 2008)[1].

7.5.3.1 Cultural orientations within the Bahá'i cultural subgroups

In this Section, the differences in the cultural orientations are examined by using Co-Plot in testing the hypotheses with the differences and similarities in system of cultural value orientation amongst different subgroups derived from the data. In providing some more diversity, yet with the risk for a less accuracy due to a low numbers, subgroups were selected from countries

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[1] The data was gratefully obtained from Professor Shalom Schwartz and used with his permission.

with as low as 5 or more respondents. Table 62, shows the names of the countries in the first row grouped by their number of respondents for each in the second row.

Table 62. Countries with 5 or more respondents

(United Arab Emirates, Guatemala, Chile, Albania)	(Tanzania, Slovakia, Singapore, Puerto Rico, Moldova, Italy, Ireland, Austria)	Netherlands, Honduras	(South Africa, Russia, Paraguay, Iceland, Denmark)	Mexico, France, Brazil	Portugal, Iran	Thailand	India	China	Malaysia	New Zealand	Germany	United Kingdom	Canada	Australia	United States America
5	6	7	8	9	10	14	16	21	26	27	31	51	125	164	409

The data matrix for the mean value ratings for the seven cultural value orientations from 34 country subgroups were submitted to Co-Plot. Co-Plot, generated a two-dimensional spatial representation of the distances among all the country subgroups by drawing vectors (optimal regression lines) in a MDS space that indicate the direction of increasing scores for each of the seven orientations. Figure 22, shows the representation of the country subgroups as points and the cultural orientations as vectors. The places for the seven vectors in the space indicate the order of the countries on each of the seven value types. Each value orientation is represented individually by an arrow, in order to assist simultaneous study of countries and their value priorities in subgroups derived from the data.

The locations of the countries along these vectors, relative to one another, present the similarities or differences of their cultural orientations. Countries are presented such that similar ones are closely located on the map. Accordingly, based on the scores for cultural value priorities, countries arrayed in the two-dimensional space could reveal some culturally meaningful related groupings that signify possessing similar cultural orientations.

The dispersal of the arrows in opposite directions indicates the presence of conflicting criteria. For example, the opposite directions of *Hierarchy* with *Harmony*, *Egalitarianism* and *Embeddedness* indicate their conflicting orientations. The placement of the name of each value type on the figure indicates the direction of increasing importance of that value type relative to the centre of the two-dimensional space. These vectors are the regression lines computed to represent optimally the order of the countries on the importance they attribute to each value type. For example, the farther towards the upper right that a country is located, the greater the importance that the country attributes to *Intellectual and Affective Autonomy* values, relative to all other countries (e.g. Austria and Italy). The imaginary extension of each vector in the opposite

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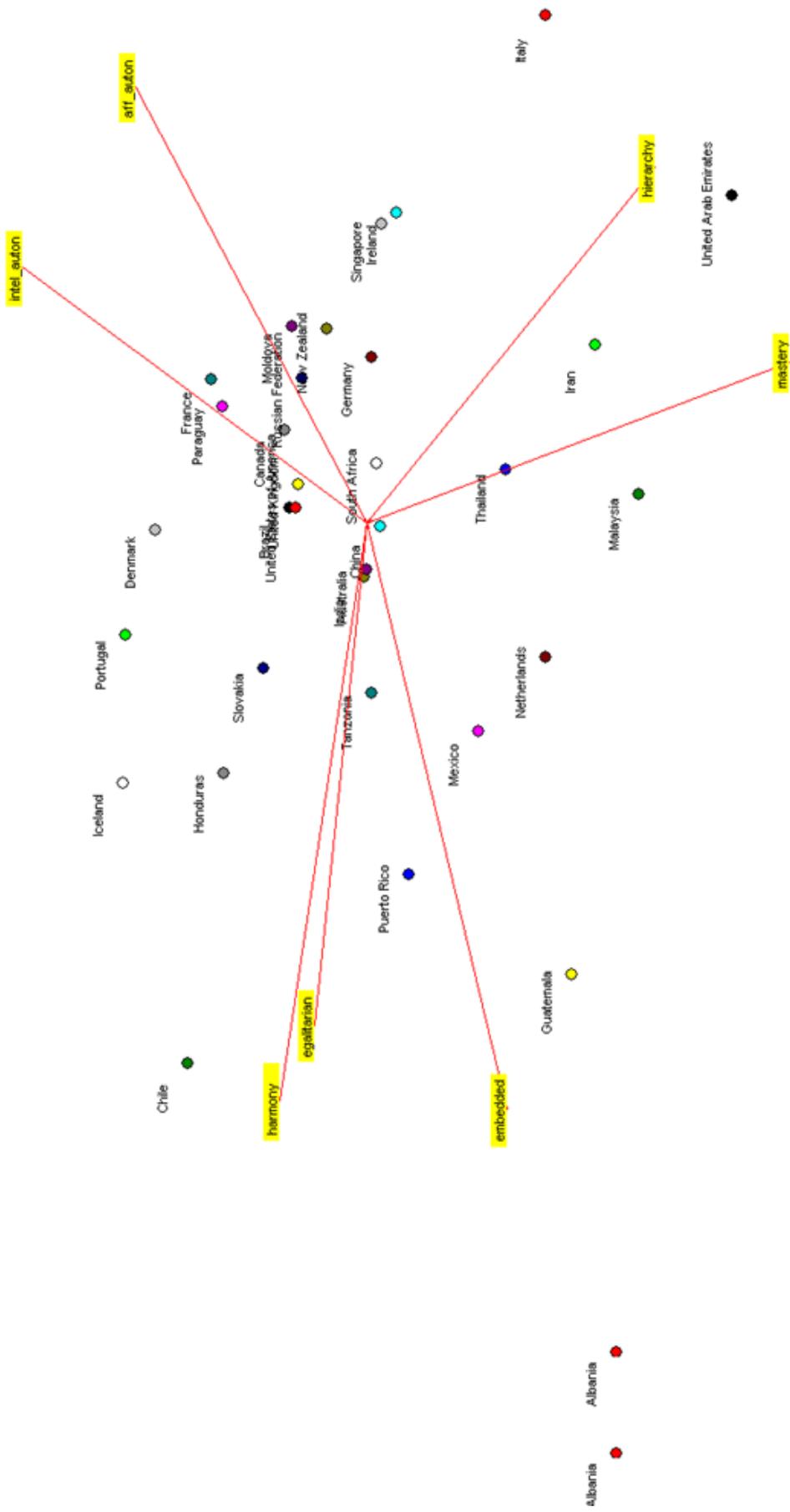
Figure 22. Co-Plot presentation of the culture level MDS for 34 cultural subgroups

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Figure 23. The perpendicular lines from the position of Portugal to all seven cultural orientations vectors

direction from the center indicates the negative relations for the value orientations. The farther towards the lower left, the less importance the country attributes to *Intellectual and Affective Autonomy* values (e.g. Albania and Guatemala). The location of a country on each value type can be found by drawing a perpendicular line from its position to that vector.

The green lines in Figure 23 demonstrate the perpendicular lines from the position of Portugal to all seven vectors. The dotted blue lines are the extensions of vectors in negative directions for *Hierarchy* and *Mastery*. The intersections of the green lines with the vectors show that Portugal in comparison with other countries in data has relatively moderate positive relation with *Intellectual Autonomy*, *Harmony* and *Egalitarianism*, low positive relation with *Embeddedness*, very low with *Affective Autonomy*, and high negative relation with *Hierarchy* and *Mastery*. Accordingly, those cultural profiles that are shown as high on one polar value orientation are low on the opposing polar orientation and show similar levels of relative importance for adjacent orientations.

A measure of goodness-of-fit associated for each country was also calculated by Co-Plot. The correlation between the actual scores of each country on an orientation and their locations along the vector that represents the orientation ranged from .69 to .90. Considering the low number of respondents in most of these countries (10 out of 34 countries had between 5 and 10 respondents), the high magnitude of these correlations (.69 to .90) indicates that the locations of most countries provide a reasonable picture of the relative relations of their value orientations. These are also indicative that cultural values exhibited in most of these countries reflect the coherence of the theoretical structure of cultural dimensions of SCVS.

Schwartz (2008) noted that the seven vectors do not represent the actual order of all countries on the value types with perfect accuracy. Hence, the accuracy of representation is measured by correlating the actual importance ratings that the countries gave to a value type with the order of the other countries along the vector for that type. These correlations for the subgroups from 34 countries in data were above 0.69 for all value types (averaging 0.79); with the coefficients of alienation of 0.159 for the analysis of these countries. However, Schwartz further noted that some inaccuracies are expected to occur when representing multiple relations among a large number of countries in only two dimensions. Nevertheless, as common standards, a coefficient of .15 was considered to indicate a good accuracy.

7.5.3.1.1 Comparing Cultural Orientations of Bahá'i groups with their Cultural Backgrounds

For better comparison of data, and to have enough variations in presenting conflicting cultural groups, subgroups from countries with 10 or more respondents were selected. Table 62 shows the names of the selected 12 countries and their number of respondents. The data matrix for the mean

value ratings for the seven cultural value orientations from these country subgroups were submitted to Co-Plot. The correlations between the actual scores of each country on an orientation and their locations along the vector represented ranged .61 to .95, with the average of .831. The Coefficient of Alienation was 0.095 which is an indication for a high goodness-of-fit, and implies much more accurate presentation of the countries and their orientation than in Figure 22. The differences in cultural orientations of the 12 subgroup countries in relation to each other are shown in Figure 24. While Malaysia shows its relatively high orientation in *Embeddedness*, *Hierarchy* and *Mastery*, and low in *Egalitarianism*, *Harmony*, *Affective* and *Intellectual Autonomy*; Canada relatively shows quite the opposite, high in *Egalitarianism*, *Affective* and *Intellectual Autonomy* and *Harmony*, and relatively low in *Mastery, Embeddedness* and *Hierarchy*.

The secondary data was used for the analyses of variations in the cultural value orientations between the subgroups from countries presented in the data in this research with the scores for the seven value orientations of their matched countries derived from their representative samples as described in Schwartz (2008). To distinguish between the two, suffix "SS" was added to the end of the names of the countries obtained from the secondary data. For more accurate cross-national comparisons, the differences in the scale use in each country was also eliminated for the secondary data by standardizing the mean importance of all seven value types within each sample around the approximate international mean of 4.00. This gave each country a cultural profile that reflected the relative importance of the seven value orientations. The data matrix for the mean value ratings for the seven cultural value orientations from the 12 matched countries in the secondary data were submitted to Co-Plot.

The correlations between the actual scores of each country on an orientation and their locations along the vector represented a range of .69 to .95, with the average of .85. The Coefficient of Alienation of the relations was 0.085 which indicates a very accurate presentation of the countries. Figure 25, illustrates the differences in the cultural orientations of the countries in relation to each other. Comparing the same countries again, Figure 25 demonstrates similar orientation for Malaysia (relatively high orientation in *Embeddedness*, *Hierarchy* and *Mastery*, and low in *Egalitarianism*, *Harmony*, *Affective* and *Intellectual Autonomy*) and Canada (relatively high in *Egalitarianism*, *Affective* and *Intellectual Autonomy* and *Harmony*, and low in *Mastery, Embeddedness* and *Hierarchy*). However, other countries such as USA, UK and China show contradictory results.

For better comparisons of the value orientations of the Bahá'i subgroups, with their cultural backgrounds orientations, the relations of the cultural orientations for the 12 countries in the secondary data, and the Bahá'i subgroups, were examined by combining the two sets of data altogether. Accordingly, the data matrix for the mean value ratings for the seven cultural value
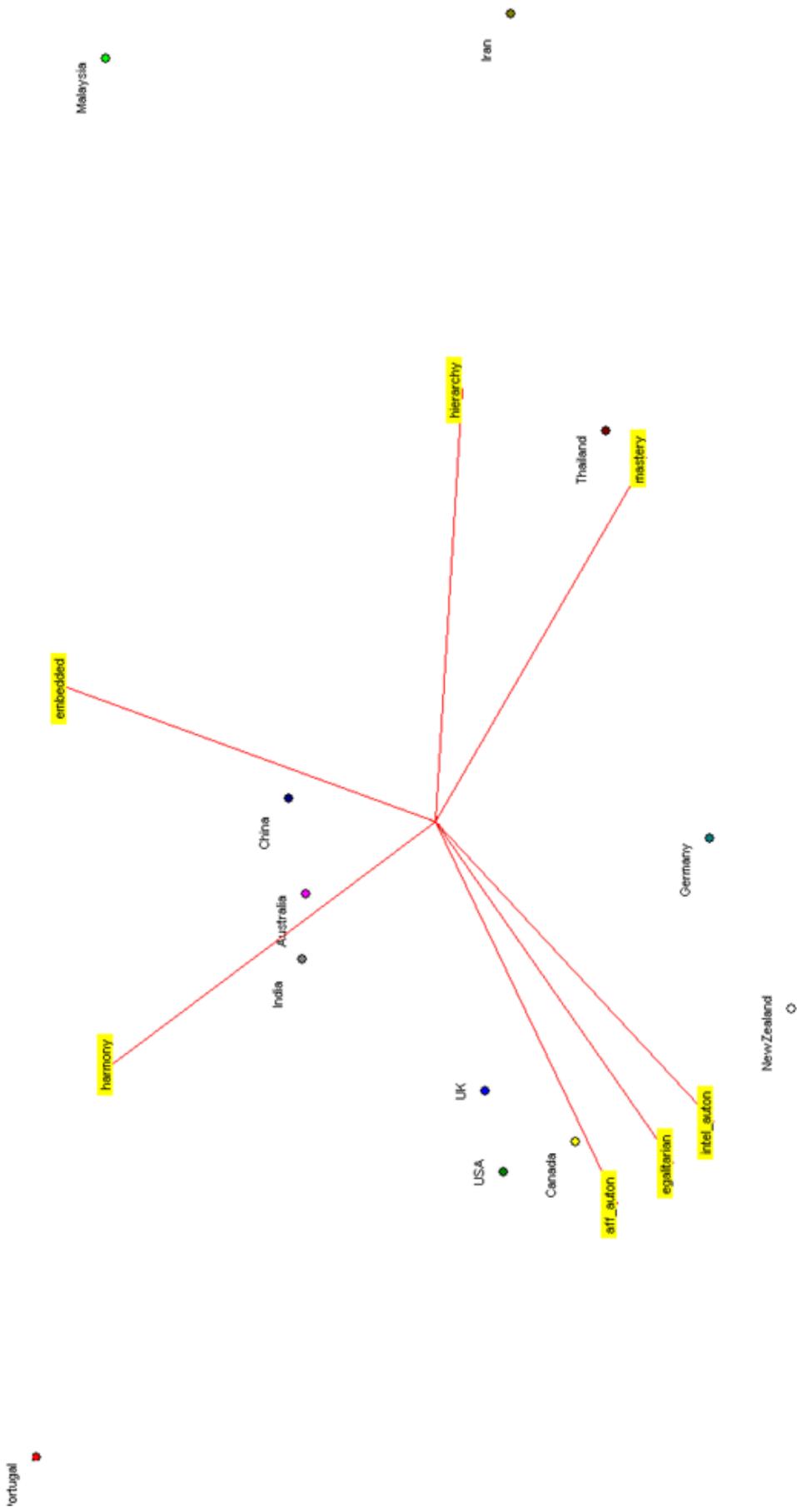
Figure 24. Co-Plot presentation of the Culture level MDS for 12 cultural subgroups derived from Bahá'í data
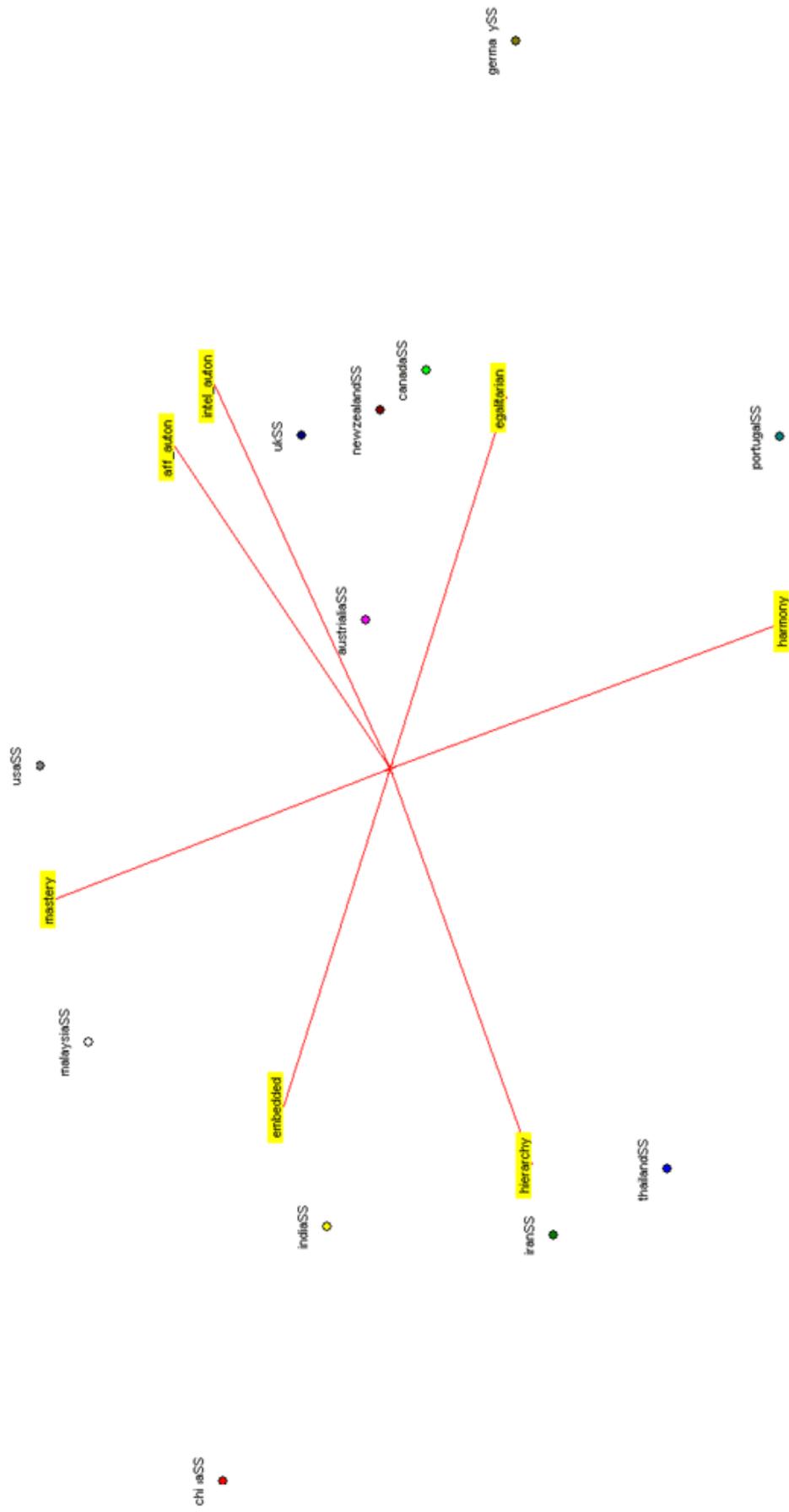
Figure 25. Co-Plot presentation of the culture level MDS for 12 cultural representative samples

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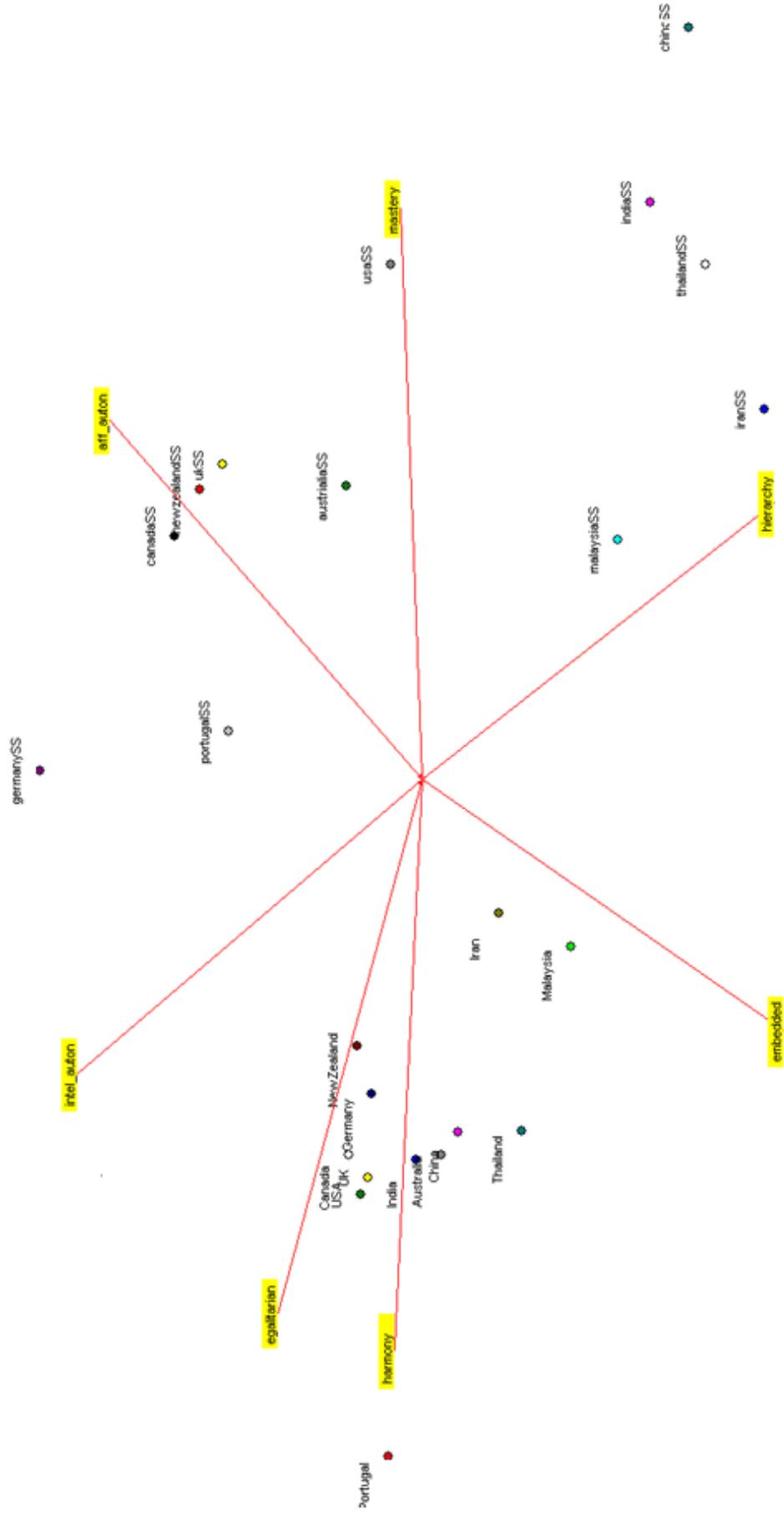
Figure 26. Co-Plot presentation of the Culture level MDS for the 12 Bahá'í subgroups and their corresponding 12 cultural representative samples

from the secondary data

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orientations from the Bahá'i subgroups and the secondary data based on the combined teacher and student samples in 12 countries were submitted to Co-Plot.

Figure 26 shows countries representing the Bahá'i subgroups started with capital letters and the countries representing the secondary data all in lower case followed by suffix "SS" for distinguishing the two sets. The correlations between the actual scores of each country on an orientation, and their locations along the vector represented, ranged .78 to .97, with the average of 0.92. The Coefficient of Alienation was 0.068 which meant highly accurate presentation of the relations for these countries.

In comparison with the cultural values of their corresponding countries shown in Figure 24 and Figure 25 , the results in Figure 26 shows astonishing similarities between the subgroups in the Bahá'i data and striking differences with the values of their corresponding cultures. In relation to the cultural values of all the corresponding countries, the values orientation of the Bahá'i subgroups are shown to be high in *Egalitarianism*, *Harmony, Embeddedness* and *Intellectual Autonomy* and low in *Mastery*, *Affective Autonomy* and *Hierarchy*.

For better examinations of the similarities and the differences, the distances in cultural orientations for each country were examined in relation to other countries. By adopting and adapting the method used by Schwartz (2008), for computing cultural distances of values orientations between and within the 12 countries in both sets of data (the Bahá'i subgroups and the secondary data), further analyses were allowed by:

- Examining the differences in countries cultural profiles by calculating the differences between the mean importance ratings for each cultural orientation in the two sets of data.
- Examining the similarities in countries cultural profiles by finding the distances in each of the cultural orientation of a country with the rest of other 11 countries.

These differences are considered to present some levels of consensus in shared cultural orientations between countries in each value orientation.

7.5.4   Examining the Differences in Countries Cultural Profiles

Following the method used by Schwartz (2008), a matrix of cultural distances were computed on the mean importance ratings for each cultural orientation between each corresponding countries, presented in Table 63.

The total distances are the sum of the absolute differences between the corresponding countries on each of the seven value orientations. For example, the respective scores for Australia in the Bahá'i data versus its scores in the secondary data were for *Harmony* 4.68/4.16, *Embeddedness* 4.41/3.76, *Hierarchy* 2.14/2.46, *Mastery* 3.77/4.14, *Affective Autonomy* 2.94/4.03, *Intellectual Autonomy* 4.57/4.52, and *Egalitarianism* 5.49/4.96. This yielded a profile distance of

3.53 which is very high. The average of the total distances for all 12 countries was also as high as 3.87.

Comparing the cultural profile distances of the corresponding countries revealed that the cultural distance for Malaysia (2.23) was much lower (i.e. the cultural values were less different than the ones in other countries) and for China (5.22), India (4.88) Thailand (4.90) and USA (4.64) were much higher (i.e. the cultural values were more different than the ones in other countries). The cultural profile distances for Canada (3.40), Germany (3.38), Iran (3.15), New Zealand (3.19) and Portugal (3.73) were relatively more moderate (i.e. the cultural values were similarly different).

Table 63. a matrix of cultural distances between corresponding countries in Bahá'i sample and the secondary data

	Harmony	*Embeddedness*	*Hierarchy*	*Mastery*	*Affective Autonomy*	*Intellectual Autonomy*	*Egalitarianism*	**Total Distance**
Australia	0.52	0.65	(-)0.32	(-)0.37	(-)1.09	0.05	0.53	3.53
Canada	0.54	0.71	(-)0.04	(-)0.50	(-)1.17	0.01	0.43	3.40
China	0.84	0.44	(-)1.31	(-)0.78	(-)0.51	0.23	1.11	5.22
Germany	(-)0.02	0.89	0.39	(-)0.12	(-)1.47	(-)0.08	0.41	3.38
India	0.64	0.39	(-)1.17	(-)0.58	(-)0.69	0.55	0.86	4.88
Iran	0.42	0.02	(-)0.98	(-)0.01	(-)0.59	0.57	0.56	3.15
Malaysia	0.64	(-)0.16	(-)0.04	(-)0.23	(-)0.69	0.04	0.43	2.23
New Zealand	0.40	0.74	(-)0.15	(-)0.38	(-)1.07	0.04	0.41	3.19
Portugal	0.55	0.85	0.04	(-)0.91	(-)0.94	0.30	0.15	3.73
Thailand	0.58	0.19	(-)0.87	(-)0.13	(-)1.46	0.61	1.06	4.90
UK	0.67	0.81	(-)0.41	(-)0.37	(-)1.32	0.11	0.48	4.17
USA	0.96	0.33	(-)0.65	(-)0.60	(-)1.08	0.39	0.63	4.64

The comparison of the cultural profile of each country in Bahá'i data and the secondary data showed the highest difference in china, higher in *Egalitarianism*, *Embeddedness* and *Harmony* orientations, and lower in opposing orientations *Hierarchy* and *Mastery* and much lower in *Affective Autonomy*. Bahá'i data showed much lower scores in all countries for *Mastery*, *Affective Autonomy*; and for *Hierarchy* (except for Germany (.39) and Portugal (.04)). They also showed higher scores in all countries for the opposing orientations in *Egalitarianism*, *Harmony* (except for Germany (.02)), *Embeddedness* (except for Malaysia (.16)) and *Intellectual* Autonomy (except for Germany (.08)).

These showed some differences in the cultural value priorities between the Bahá'i subgroups and their background cultural value orientations. However to examine to the extent to which each cultural orientation is shared in the Bahá'i group some further examinations were made as discussed in the following Section.

7.5.5   Examining the similarities in countries cultural profiles

For these analyses, adapting the method used by Schwartz (2008), a matrix of cultural distances on each cultural orientation within each set of data for the 12 countries and then between each corresponding countries were computed. The total of the absolute values for the distances calculated in each matrix are shown in the cross sections of the country/value cells in Table 64 and Table 65. Table 64 show the absolute cultural distances on each cultural value for each country with the rest within the secondary data; and Table 65 shows absolute cultural distances on each cultural value for each country with the rest within the Bahá'i data.

Table 64. Cultural distances on each cultural value within each country in the secondary data

	Harmony	Embeddedness	Hierarchy	Mastery	Affective Autonomy	Intellectual Autonomy	Egalitarianism	Total Distance for each country Average	Distance for each country
Australia	2.6	3.9	5.2	1.5	4.6	3.1	3.2	24.0	3.4
Canada	2.5	4.8	6.9	1.4	5.7	4.1	3.4	28.8	4.1
China	2.8	4.0	11.7	4.3	6.2	3.1	5.6	37.8	5.4
Germany	7.4	6.8	8.4	1.6	6.0	5.9	4.2	40.2	5.7
India	2.4	5.0	8.0	3.0	5.2	4.0	3.8	31.3	4.5
Iran	3.3	6.5	9.1	1.8	8.9	4.6	3.5	37.7	5.4
Malaysia	3.6	8.2	5.3	1.8	8.8	3.3	4.0	35.1	5.0
New Zealand	2.8	5.1	5.2	1.5	6.1	4.0	3.6	28.3	4.0
Portugal	4.7	4.2	7.7	1.6	4.6	3.5	6.2	32.5	4.6
Thailand	2.5	5.3	9.1	2.1	4.6	4.0	5.0	32.6	4.7
UK	2.4	4.6	5.2	1.4	6.6	3.8	3.5	27.5	3.9
USA	5.5	3.9	5.3	1.5	4.6	3.1	3.2	27.1	3.9
Total Distance for each value	42.7	62.3	87.0	23.5	71.8	46.6	49.0	382.9	54.7
Average Distance for each value	3.6	5.2	7.3	2.0	6.0	3.9	4.1	31.9	4.6

Accordingly, each cell in these tables represents the total of the distances for each value orientation of a country with the rest of the countries. For example, for *Harmony* orientation in Australia, a matrix of cultural distances of its score in *Harmony* with the scores of *Harmony* in all

other 11 countries in the secondary data were computed and their total distances (2.6) was recorded in the first cell of the Table 64.

Similarly, the first cell in Table 65 shows the sum of all the distances (1.1) of *Harmony* for Australia from the other 11 countries in the Bahá'i data. Each of other cells also shows the sum of distances of the country (row) for cultural orientation (column) with the rest of 11 countries. The last two columns in Table 64 and Table 65 show the totals and the averages of the distances of all cultural orientations of a country with the rest. The last two rows show the totals and averages of each cultural orientation across all the 12 countries.

From these calculations it is inferred that the lower the total distances (differences) of each cultural value orientation for a country with the rest of the 11 countries, the higher the consensus on the shared orientation of the 12 countries on that cultural value, and vice versa, the higher the total distances (differences) of each cultural value orientation for a country with the rest of countries the lower the consensus on their shared orientation on that cultural value.

Table 65. cultural distances on each cultural value within each country in the Bahá'i data

	Harmony	*Embeddedness*	*Hierarchy*	*Mastery*	*Affective Autonomy*	*Intellectual Autonomy*	*Egalitarianism*	Total Distance for each country	Average Distance for each country
Australia	1.1	1.6	2.1	1.6	2.2	2.2	0.8	11.6	1.7
Canada	1.1	2.1	2.2	2.1	3.4	1.3	0.8	12.9	1.8
China	1.6	1.5	2.3	1.6	2.2	2.5	0.8	12.5	1.8
Germany	1.3	2.9	2.3	1.9	2.4	1.5	0.8	12.9	1.8
India	1.1	2.1	2.7	1.6	2.2	1.5	0.9	12.1	1.7
Iran	3.7	1.7	3.3	3.9	3.7	1.3	1.9	19.4	2.8
Malaysia	1.2	2.5	3.9	2.8	3.5	2.6	3.3	19.8	2.8
New Zealand	1.9	2.7	2.1	1.6	4.3	1.2	0.9	14.6	2.1
Portugal	3.7	1.6	2.3	5.6	2.4	2.7	0.8	18.9	2.7
Thailand	1.4	1.5	3.7	2.0	6.4	1.2	0.9	17.1	2.4
UK	1.1	1.6	2.6	1.7	2.6	1.3	0.8	11.6	1.7
USA	1.1	1.6	3.1	1.7	2.6	1.3	1.3	12.6	1.8
Total Distance for each value	20.3	23.4	32.6	28.1	37.9	20.6	14.0	176.0	25.1
Average Distance for each value	1.7	2.0	2.7	2.3	3.2	1.7	1.2	14.7	2.1

The results presented in Table 64, show that in the secondary data, the highest sum distances exists with *Hierarchy* orientation of china (11.7) with the rest of 11 countries and lowest exist with *Mastery* orientation of Portugal with the rest of the countries. Germany showed highest (40.2), and Australia showed lowest (24) scores in their total distances for all cultural orientations

with the rest of 11 countries. The highest total distances for all countries on each cultural value orientation were highest for *Hierarchy* (87.0) and lowest with *Harmony* (42.7).

The results from the Bahá'i data presented in Table 65, show that the highest sum distances exists with *Affective Autonomy* orientation for Thailand (6.4) with the rest of the 11 countries, and lowest with *Egalitarianism* orientation in the number of countries, each with the rest of 11 countries. Malaysia showed highest (19.8), and Australia and UK showed lowest (11.6) scores in their total distances for all cultural orientations with the rest of countries. The highest total distances for all countries on each cultural value orientation were highest for *Affective Autonomy* (37.9) and lowest with *Egalitarianism* (14.0).

While some similarities derived from these tables could be observed, for example with Australia in showing the lowest scores in its total distances for all cultural orientations with the rest of 11 countries in both tables, yet the differences between the distances in the tables are strikingly high. Even with the similarities as the lowest with Australia, its scores in the two tables were much different (more than double, 24 for secondary data versus 11.6 for the Bahá'i data).

Table 66. the differences between cultural distances on each cultural value between corresponding countries in both sets of data

	Harmony	*Embeddedness*	*Hierarchy*	*Mastery*	*Affective Autonomy*	*Intellectual Autonomy*	*Egalitarianism*	**Total Distance for each country**	**Average Distance for each country**
Australia	1.4	2.3	3.1	-0.1	2.3	0.9	2.4	12.4	1.8
Canada	1.4	2.7	4.8	-0.7	2.3	2.8	2.6	16	2.3
China	1.2	2.5	9.4	2.7	4.1	0.6	4.8	25.3	3.6
Germany	6.2	4	6.1	-0.2	3.6	4.4	3.3	27.3	3.9
India	1.3	2.8	5.4	1.4	3	2.6	2.9	19.3	2.8
Iran	-0.4	4.9	5.8	-2.1	5.2	3.4	1.6	18.3	2.6
Malaysia	2.5	5.7	1.4	-1	5.3	0.6	0.8	15.2	2.2
New Zealand	0.9	2.4	3.2	0	1.8	2.8	2.7	13.7	2
Portugal	1	2.6	5.4	-3.9	2.2	0.8	5.4	13.5	1.9
Thailand	1.2	3.8	5.4	0.1	-1.8	2.8	4.1	15.5	2.2
UK	1.3	3	2.6	-0.3	4	2.6	2.7	15.9	2.3
USA	4.5	2.3	2.2	-0.2	2	1.8	1.9	14.5	2.1
Total Distance for each value	22.5	39	54.8	-4.3	34	26.1	35.2	206.9	29.7
Average Distance for each value	1.9	3.3	4.6	-0.4	2.8	2.2	2.9	17.2	2.5

The lower distances of the cultural value orientations in Table 65 imply a higher consensus on the shared orientation of the 12 countries on all cultural values. To examine to what

extent the shared orientations in Table 65 is higher than the ones in Table 64, the scores in these tables were used as matrixes and the differences were calculated between each corresponding cells by subtracting values in Table 65 from Table 64. The results are presented in Table 66. The positive values show the higher level of consensus in countries from the Bahá'i data and negatives show their lower level of consensus.

The results in Table 66 indicate that except for cultural value orientations of *Mastery*, with the exception of China and India, in most of the countries (between -.1 to -3.9), *Harmony* in Iran (-.04), and *Affective Autonomy* in Thailand (-1.8), in 39 out of 49 cases there were higher levels of consensus. The high magnitude of the consensus on shared values could also be observed from the differences between the total distances in Table 64 (382.9) and Table 65 (176.0). The high difference of 206.9 shows much higher level similarities in the cultural value orientations in the Bahá'i data in comparison with more normative cultural orientations presented in the secondary data reported in Schwartz (2008). These results also signified the importance of the realization of the relativity of the cultural orientations of the countries compared with each other, as it also was stressed by Schwartz (2008).

So in further response to the research question: "*Are there any shared system of cultural value priorities held by Bahá'is*?" these results provide further support to the hypotheses that "*There would be a high level of agreements in the system of cultural value priorities held by the Bahá'is from different nations*". Further, in response to the research sub-question: "*Do Bahá'is share values with their fellow members in other countries to a greater extent than they do with their own national cultures*?", these results also provided ample support to the hypotheses that "*There would be more agreements in the system of cultural value priorities held amongst Bahá'is from different nations than with those from same nations.*"

7.6   Summary

In conclusion, the results presented in this Chapter confirmed all the hypotheses in regards to the thesis research questions. They particularly showed striking similarities between the individual value types and cultural value orientations in the Bahá'i subgroups. The results also showed the differences of the cultural value orientations in the Bahá'i subgroups with those of their background cultures. These results together with the ones from individual values provide the main context within which the general discussions on individual values and cultural value orientation in the next Chapter are made.

Chapter 8. Discussion

The focus of this thesis has been on the interplay of values, religion, culture and their roles in the context of an emerging global society. The literature review, in Chapter 4, presented Bahá'i perspectives on the spiritual nature of man, a universalistic approach and its views on the notion of progressive evolution inherent in physical, social and spiritual life providing meaning and purpose in the development of human capacities. These suggested the examination of the value priorities and the cultural value orientations held in the Bahá'i community and their relations to religiosity as an important addition to other studies of values. An integrated theological, sociological and social psychology review of the Bahá'i Writings, and their mapping to individual and cultural value structures advanced by Schwartz (1992, 2008) was employed in formulating the hypotheses and the analyses of the results.

The examination of the hypotheses in relation to the thesis questions in the previous two Chapters revealed high congruencies between the predicted and the observed value priorities. In particular, results have demonstrated that the importance of values observed for the Bahá'i group as "guiding principle" in their life, are aligned with the principles and teachings in the Bahá'i Writings. Specifically, the observed values consistent with the Bahá'i scriptures were related to those describing *Spirituality, Universalism* and *Benevolence* types*, and *Egalitarianism, Harmony, Embeddedness* and *Intellectual Autonomy* cultural orientations. They also showed consistency with inclusivity of the prosocial and altruistic values and the importance of valuing service.

Beside value priorities, two more interesting observations that are derived from the analyses of the results merit some discussion:

the high agreement observed in the value hierarchy in heterogeneous groups from many cultures presented in the data and their differences with the pan-cultural values;

the high cross-cultural agreement observed in the cultural value orientations and their similarities and differences within and between cultural groups.

While there may be no definitive empirical justification for these observations in this research, correspondence with theory based reviews are used in providing some explanation. It is suggested that the observed agreement in the shared value priorities and their alignment with the principles and teachings in the Bahá'i Writings are based on many explicit and clear definitions, elicitations and justifications of particular desired behaviours in guiding individual and social value priorities. Some of these justifications are based on their epistemological emphases on the spiritual nature of man, the purpose of life, the notion of change and their vision for a united global society.

In this Chapter general interpretations of the overall results based on the epistemological and practical grounds derived from the Bahá'i literature are presented. These include discussions on the expectations, findings, and the significance of these findings. Finally, some of the

limitations faced with the collection and analyses of data and the implications on the generalizibility of the results are further discussed.

8.1   Bahá'i Religiosity

Data on religiosity revealed that the value priorities presented here indeed have reflected the priorities of a highly to a very highly religious group. Religiosity in this thesis was defined as 'the degree of commitment to re1igion' and its measurement was performed with an item of self-rating subjective religiosity, discussed in Section 5.2.1.10. In addition to a self-rating religiosity index, two other common measures of religiosity, '*frequency of attendance to religious services/gatherings*' and '*prayer'* were also employed.

The literature reviewed in Section 3.2, regarded the diversity of religious beliefs, values, practices, behaviours and experiences as reflections of its complexity as a social phenomenon. Various motivations, authority, organizations and institutions further add to this complexity. Some viewed religion as having the potential to exert great influence on the fundamental perspectives in life, motivating people towards particular visions and goals and in unifying societies and fostering peace (Emmons 2005; McCullough and Willoughby 2009). Many, scholars and historians (Eliade 1963; Durkheim 1965 [1912]; Toynbee 1966) have highlighted the historical role of religions as major bases for providing meaning and purpose in life and in providing order and advancing civilizations. They have also found religion historically as a main source of moral and ethical values in relation to self, others and environment. They consider religion in providing the enforcing capability in invoking moral values in behaviour towards individual's development and social cohesions. Yet, many others have also regarded religion as a cause of tension, conflict, prejudice, discrimination, inciting hatred, creating awe and terror, bloodshed and war (Huntington 1996; Stern 2003; Fox 2004; Dawkins 2006; Hitchens 2007).

However, recently, Fontaine et al. (2000; 2005) derived the important role of religious values in today's societal functions, by finding the works of many scholars of different fields to have related a loss of values to a decline in religiosity. Particularly, Duriez et al. (2001) emphasized this relation in the Western culture. Further, in Section 3.3.2.1, the rejection of the role of religions in meaning making was related to the disintegration of the value systems in individuals and society today. This rejection was considered as the bases of the existence of so many conflicting theories and views.

These views are considered to be reflected in the findings for the pan cultural values by Schwartz and Bardi (2001). The *Tradition* values that are considered to serve religious motivations are reported in the pan cultural values as low as the 9th priority (two levels lower than *Hedonism* value type). Further, the average ratings for self rated religiosity in the samples representing four main monotheistic religions in Schwartz and Huismans (1995), did not indicate

a high level of commitment to religion either (M= 1.7, 4.6, 2.5 and 3.4, from scales 0 to 7). These groups differed substantially in their mean religiosity, yet with similar variances (SDs between 1.74 and 2.07).

These views and reports are found to be in contrast with the observations made in this thesis. As reported in Section 7.3, using the eight-point scale ranging from "*not at all religious*" (0) to "*very religious*" (7), the minimum rating for religiosity was 4. Its Mean, Median and Mode were respectively 6.22, 6 and 7 with standard deviation of (SD = 0.91). The observed result in the high mean rating score for self-rated religiosity signifies the presentation of a high to a very high religious group. The mean rating for religiosity here was much higher and the variance much lower than the ones reported by Schwartz and Huismans (1995). The lower variance imply higher consensus in religiosity ratings here. In addition, the other two common measures of religiosity examined in Section 7.3.1 further indicated the presentation of the characteristic of a highly religious group. In particular, it was reported that overall this group pray '*every day*', and '*often*' think about the meaning and purpose of their life. The observed high religiosity is interpreted to be based on:

- The sampling methods used to recruit participants, may not have provided a representative of the whole population.
- A particular definition of religion inherent in the belief system.
- The Bahá'i teachings address the contemporary issues and requirements of today's emerging global society.
- A particular requirement for the Bahá'i membership based on individuals independent investigation.

The sampling methods used to recruit participants in this research, were based on convenience sampling approaches. While these approaches, discussed in Section 5.2.4.3, have proved to be the most appropriate methods to be employed in this thesis, they present their own disadvantages. One of the disadvantages of the approaches taken here could be considered as attracting more committed Bahá'is which may not have provided a true representation of the religiosity of the whole Bahá'i population.

However, it is argued that since the focus of this research is the interplay of values and the influence of religion, the higher religiosity here presents the higher presentation of this influence and will not affect the interpretation of the findings. Nevertheless, it is further argued that despite the first condition, the other three aspects may play a greater role in the observed high religiosity rating.

It is argued that the observed high religiosity could be interpreted to be related to the renewed appreciation of religion[1] and making sense for its diversity by the particular understanding of its evolution expressed in the Bahá'i Writings, presented in Sections 3.4 and 4.2.5. The Writings consider all divine religions as manifestations of a single divine entity that has been progressively evolved to meet the requirements of its particular times and places. The fundamental role of religion is regarded to be in translating the abstract and transcendent spiritual realities to the teachings and directions that would enable people to embody them towards spiritual and material developments.

Religion is not regarded as merely a set of beliefs and customs. Rather it is regarded as divine teachings, which constitute the very life of man, by elevating thoughts and refining man's character. The Bahá'i Writings also regard the essential purpose of all religions to establish unity and harmony amongst all peoples, otherwise it would be better if it did not exist[2]. As such, the upholding of religion is considered to be based on its evaluation for its appropriate role in providing these functionalities. While there are many warnings expressed in the Bahá'i writings against the misuse of religion, they regard the proper use of its pure essence as a fundamental base for the process of building global civilization. It is argued that these would elevate a positive understanding of religion which would lead to a higher appreciationof it as providing guiding principles in life and thereby lead to a higher commitment.

The observed high religiosity could also be interpreted to be based on the relevance of the Bahá'i teachings, principles and activities in addressing the issues and requirements of today's emerging global society, as presented in Sections 4.1.2, 4.1.4 and 4.2. It is argued that these would elevate the commitment to a religion when it is considered in providing appropriate approaches in meeting individual and social issues faced in contemporary life.

The observed high religiosity could further be interpreted to be based on the particular requirement for Bahá'i membership. As presented in Section 4.1.3, Bahá'i membership is not based on a hereditary condition. Rather it is based on one's independent investigations and own personal conviction in its adoption. This condition of membership, also applies to those who have been born into a Bahá'i family. It is argued that the requirement for personal conviction before the

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[1] Bahá'u'lláh (1988 [1873-1892]) regarded religion as "a radiant light and an impregnable stronghold for the protection and welfare of the peoples of the world" (p. 125). Religion further is regarded as "the most potent instruments and the surest of all means", for the "dawning of the light of unity amongst men", the "progress of the world", the "development of nations", and the "tranquility of peoples" (p. 129). The importance of the role of religion was further emphasized by stating that "Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquillity and peace cease to shine." (p. 125).

[2] Abdu'l-Bahá states that "religion must be the cause of unity, harmony and agreement among mankind. If it be the cause of discord and hostility, if it leads to separation and creates conflict, the absence of religion would be preferable in the world. (Abdu'l-Bahá 1976 [1912], p. 246)

adoption of the faith would lead to a higher commitment. This aspect is discussed further in Section 8.3.1.

In addition, the observed Bahá'i value priorities here were found to be in alignment with the mapping made between the expectations derived from the Bahá'i Writings and Schwartz's values content and structure (Schwartz 1992). In the following Section the SVS presentation of the values and their shared priorities are discussed.

8.2   The System of Bahá'i Value priorities

The SVS theories and structure of values (Schwartz 1992) was employed to examine the value priorities of the Bahá'i community. Discussed throughout Sections 7.1 and 7.2, the SVS structure proved to be an appropriate instrument in formulating the hypotheses, measuring value priorities and their analyses. The analyses of data in Section 7.2, also supported the integrated hypothesis for the predicted order of value priorities in the Bahá'i group in relation to the first research question presented in Section 4.4.1. In the next Section the observed value priorities and their mapping with SVS are further discussed.

8.2.1   The SVS Presentation of Values

According to Schwartz (1992; 1994a) the value system of a person or group is identified as an ordered set of value priorities of that person or group, presented in Section 2.1.3.1. These ordered value systems are considered to help people in organizing their standards and principles to choose between alternatives in their behaviour, decision making and resolving conflicts. They also help to interpret, understand and evaluate the goals and behaviours of individuals, groups, societies and cultures. Schwartz identified typologies of values in three levels of motivational types, basic values, bi-polar and polar dimensions.

The SSA presentation of the data, as presented in Section 6.2, showed a circular structure of 10 basic value types. The position of the value items in the Bahá'i sample were mainly consistent with the SVS theory and structure (Schwartz 1992). As a result, one of the contributions of this thesis is to add support to other studies of values using SVS, by confirming the overall validity of Schwartz's theory of the circular values structure. That is, it confirms its value contents and types, the presentation of the existence of the congruency and oppositions that exist between those types and their higher levels of bipolar and polar dimensions.

In the following Sections the results of the Bahá'i value priorities as observed in this thesis in relation to the three value typologies are discussed.

8.2.1.1   The SVS Presentation of the Value Types

In relation to the first research question, its hypothesis for the predicted order of value priorities was fully supported. As indicated in Table 16 on page 156, the observed order of value priorities, and their mean importance in brackets, were presented as, *Spirituality* (5.17), *Benevolence* (5.13), *Universalism* (4.90), *Conformity* (4.57), *Tradition* (4.47), *Self- Direction* (4.26), *Security* (3.98), *Achievement* (3.79), *Stimulation* (2.78), *Hedonism* (2.07), and *Power* (1.40).

According to the theory and structure of the values by Schwartz (1992) not only the importance attributed to value types could indicate the motivational tendencies in behaviour, but more importantly with regards to the practices of values, the order of priorities associated with each of the value types are considered to indicate their levels of conflict and compatibilities. The hierarchy in the order of value priorities indicates the tradeoffs made in the selection of some values over others. In pursuing goals and activating practices and behaviours, these tradeoffs are primarily based on serving the motivational goals of higher ordered value priorities (Schwartz 1992).

The findings for the value priorities in relation to these basic value types, some justifications for their order and their significance in relation to the literature reviewed are further discussed in Section 8.5. In the following Section the SVS presentation of the higher typology of values in the bi-polar dimension is presented.

8.2.1.2   The SVS Presentation of the Bi-Polar Dimensions

Schwartz (1992) presented *Self-Enhancement* versus *Self-Transcendence* and *Openness to Change* versus *Conservation* as the bipolar dimensions in values. These bipolar dimensions are observed as another level in which conflicts and compatibilities among values are presented.

The mean importance scores for the *Self-Transcendence* value dimension was presented here as the highest (CM = 5), and *Self-Ascendancy* as the lowest (CM = 2.3) priorities, presented in Section 6.2.7.1. The *Self-Transcendence* (include *Benevolence* and *Universalism* value type) refers to the extent to which people are motivated to transcend self-centered concerns and emphasize concern for the welfare and interests of others. The other end of first dimension, *Self-Enhancement* (includes *Power* and *Achievement* value types), relates to values which motivate people to emphasize pursuit of their own interests and relative success, even at the expense of others. As discussed in Section 3.3.2.2, the importance of self-transcendence in meaning-making has been distinguished as the essence of human existence (Frankl 1961; 1962b).

The second dimension, *Openness to Change* versus *Conservation,* contains the value types of *Stimulation* and *Self-Direction* at one end and *Security, Conformity*, and *Tradition* at its opposite end. The value type of *Hedonism* is related to both dimensions of *Self-Enhancement* and

Openness to Change. The opposition between *Conservation* (CM = 4.41) and *Openness to Change* (CM = 3.61) was observed to a lesser extent as the other polar dimension.

This is taken to reflect that the value type *Self-Direction* in following intellectual interests in *Openness to Change* dimension are more balance with the certainty and direction offered by the values serving *Tradition* and *Conformity* types in *Conservation* dimension as discussed in Section 4.2.2. While lower in priorities, the importance attributed to *Openness to Change* here is different from findings presented in Section 3.6 reporting low importance of values that express motivations to follow one's independent thought and action in other religious groups.

The positive associations of religiosity with the *Benevolence* but not with the *Universalism* component of the *Self-Transcendence* values have also been reported in other religious groups presented in Sections 2.4 and 3.6. The observation for the high priorities for *Self-Transcendence* here reflect the Bahá'i Writings viewed in Section 4.2.3, regarding spirituality as the fundamental reality of human. With also the high mean religiosity rating found here, this observation is considered to be in contrast with Pargament (1999) who found increasing reference in the literature to relate self transcendence tendency to spirituality but not to religion.

The philosophical foundation observed in promoting *Self-Transcendence* values with regard to spirituality will be discussed further in Section 8.5.1. In the following Section the SVS presentation of yet another higher typology of values in polar dimension is discussed.

8.2.1.3   The SVS Presentation of the Polar Dimensions

Individualism and collectivism aspects are presented as the higher polar dimensions in SVS by the categorization of values that primarily serve *Individual Interests* (including *Power*, *Achievement*, *Hedonism*, *Stimulation*, and *Self-Direction* value types), *Collective Interest* (including *Benevolence*, *Tradition*, and *Conformity* value types) and those that serve *both Interests* (*Universalism* and *Security* value types), presented in Section 2.1.3.5.

In the literature reviewed in Section 2.2.4 individualism and collectivism was presented as important dimensions in individual and cultural values. Individualistic values were found to promote closed-mindedness and competitive goals where the pursuit of one's goal is perceived to occur at the expense of others, whereas collectivistic values were found to strengthen cooperation, help open-mindedness and lead to strong relationships (Johnson and Johnson 1989; Inglehart and Baker 2000; Tjosvold, Johnson et al. 2003; Tjosvold, Law et al. 2003).

Table 19 showed the highest mean importance score was attributed to values that serve *Collective Interest* (CM = 4.83), followed by those values that serve *Both Interests* (CM = 4.55), and least importance was attributed to the values which serve *Individual Interests* (CM = 2.90). These results are aligned with the importance of sub-ordination of individual interest to the collective interest emphasized in the Bahá'i Writings discussed in Section 4.2.2. These results are

also taken to address the importance of the collectivistic and universalistic values versus individualistic ones discussed in the literature.

Triandis et al. (1988) distinguishes between 'in-groups' and 'out-groups' within collectivistic interests. As shown in Table 20, separating the values that are considered to serve *Both Interests*, the mean score for *Universalism* values (CM = 4.9) was attributed with highest importance, and very close to the mean score for values serving Collective *Interests* (with only .07 difference). This is taken to demonstrate the tendency of the *Universalism* values here toward serving the *Collective Interests*. This observation here is in contrast with the consistent findings of negative correlation of religiosity with *Universalism* values.

In addition to the identified motivational value types, Schwartz (2009a) suggests that value items may be divided into more or less fine-tuned particular motivational types as seem reasonable. Besides the presentation of the 10 value types, the SSA presentation of the data has revealed the formation of certain clusters of values aligned with some predictions as presented in Sections 7.1.1, 7.1.6.1, 7.1.4 and 7.1.6.1. One of the important clusters found here was a distinct region presenting the *Spirituality* values.

In the following Section the findings here on presentation of this particular cluster of values in defining the *Spirituality* value type and the significance of these findings in relation to the literature reviewed in Section 3.3 are discussed.

8.2.2   The Spirituality Value Type

The SSA analysis of the data in Section 6.2.5 presented a distinct region including the value items that were suggested to define the *Spirituality* value type. In the past empirical studies, the presentation of the value items proposed to serve the motivational goals of *Spirituality* type were found to be varied by participants in many samples (Schwartz 1992; 1996; 2009a). These values were often presented as part of different value types. As a result, in many empirical data across nations, *Spirituality* type was not formed distinctively, nor did its proposed value items emerge in a consistent manner with any of the 10 value types. Therefore, the initial theory of a particular *Spirituality* value type was not considered to be supported by these studies, leading to the conclusion that the meanings of these values vary substantially across individuals and groups (Schwartz and Huismans 1995).

An especially interesting rich *Tradition* area in the SSA representation of the value items in this thesis, showed in Section 6.2.5, presented a distinct cluster for all the values postulated for the *Spirituality* type. Accordingly, the *Spirituality* facet was separated from *Tradition* region leading to 11 distinct value types. This has led to one of the main contributions of this research in providing empirical support to the validation of the actual existence of a *Spirituality* cluster which includes all the potential items initially theorized by Schwartz (1992) in this group.

The mean importance rating of the values presenting the *Spirituality* type, showed in Table 16, scored the highest amongst the rest of the value types (M= 5.84, CM= 5.17). In addition, the value item 'a spiritual life' defined as 'emphasis on spiritual not material matters' was ranked as 3rd top position of the mean importance ratings, (M= 6.29, CM = 5.6), amongst all the value items in *SVS*, preceded only by the values 'a world at peace' (M= 6.38, CM = 5.68) and 'honest' (M = 6.34, CM = 5.66). Further, by considering standard deviation as a level of dissensus (discussed in Section 5.2.1.7), the lower score of 0.61 shows a higher level of consensus for this value type (only second to the *Universalism* with .09 difference).

The order of value priorities with the inclusion of the *Spirituality* type led to reversed order of priority for *Tradition* and *Self- Direction*. The order of priority for the 11 value types, followed by their mean ratings in brackets are as: *Spirituality* (5.17), *Benevolence* (5.13), *Universalism* (4.90), *Conformity* (4.57), *Self- Direction* (4.26), *Tradition* (4.14), *Security* (3.98), *Achievement* (3.79), *Stimulation* (2.78), *Hedonism* (2.07), and *Power* (1.40).

Schwartz (1992) provided two interpretations for the lack of consistent cluster of the postulated value items for the *Spirituality* value type. One was related to the theological and philosophical goals of spirituality in not serving as guiding principles for most people. The other was interpreted as the goals of this type in being expressed as part of the goals of other value types. It is argued that the highest mean importance ratings for the *Spirituality* values and its highest in the order of value priorities here reflect the theological and philosophical roles of spirituality in serving as guiding principles in activating, controlling and guiding values, goals, actions and behaviour, as expressed in the Bahá'i Writings viewed in Section 4.2.1.2. An overall review of spiritual dimension, revealed its importance, justifications, and practical teachings towards its development in various aspects of life[1] as the subject of many discussions and guidance. The observed results are considered as a reflection of these emphases.

In addition, the highest priority for the *Spirituality* values in this thesis is considered as a significant finding in relation to the emphases made in the literature. The literature presented in Section 3.3.2 considered spirituality as an essential element particularly responsible for the unity of man, which allows him to rise above the biological and psychological level of his existence. These literatures are found to be aligned with the Bahá'i perspective on considering spirituality as the fundamental dimension in human reality.

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[1] Abdu'l-Bahá (1972 [1911]) conditions "any real progress" in the world on "only if material progress goes hand in hand with spirituality" (p. 107). While, Abdu'l-Bahá, considered intellect, understanding and spirituality, as "the greatest of God's gifts" (Abdu'l-Bahá 1972 [1911], pp.41 & 112), he regarded "human happiness" to be mainly "founded upon spiritual behaviour" (Abdu'l-Bahá 1978 [1892-1921], p.127).

In further alignment with the Bahá'i Writings[1][2], the literature reviewed in Section 3.3.1 also identified the sources of many problems in today's theories and practices to be related to the lack of focus in the spiritual dimension in human nature. In particular, theories that present human nature with various notions of 'nothing-but-ness'. These theories represent human beings as slaves of their instinctual self-interest tendencies, incapable to rise above their limitations. Regarding man as nothing but the victim of heredity and environment is regarded as hindering in providing reliable answers to the fundamental quest regarding the reality of man, his purpose in life and moral orientation in guiding actions and behaviour.

These theories together with the rejection of the role of religions in meaning making were found to have led to the disintegration of the value systems in individuals and society leading to legitimization of selfish means of achieving goals. These approaches leave humans with the feeling of meaninglessness in life, and are leading society to a lack of moral compass and a spiritual vacuum, threatening the core of its existence. Accordingly, emphases were made for a need for a real change of the perspective on reality of man away from prevalent understanding of humans as predominantly physical beings.

However, the Bahá'i Writings viewed in Section 4.2.1 while identifying the spiritual as a fundamental dimension, stressed the development of the capacities in the physical and rational as essential means by which the development of the spiritual capacities are facilitated. Accordingly, the examinations of values in serving the responses to the requirements of physical and rational dimensions are considered to be based on the extent to which they facilitate the development of the spiritual capacities such as justice, honesty and moderation.

Thus it is argued that the development of spiritual capacities in man as stressed in the Bahá'i writings provides fundamental bases upon which Bahá'is are encouraged to consciously assess their response to the three requirements of human existence as identified by (Schwartz 1992), and in prioritizing their values in relation to self, society and environment. According to the theory and structure of the value types, the highest mean importance ratings for the *Spirituality* values and its highest in the order of values priority here, suggest that the tradeoffs made in the selection of some values over the others for Bahá'is would be based on whether they also serve the motivational goals of *Spirituality* values (defined as "meaning, coherence, and inner harmony through transcending everyday reality"). Hence, the *Spirituality* values are considered in this thesis as an important context within which the analyses of the other value types need to be made.

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[1] In particular, the Writings regard the cause of "universal crisis affecting mankind" as "essentially spiritual" (Shoghi Effendi 1973, p. 86).
[2] Shoghi Effendi stresses that "The need is very great, everywhere in the world, … for a true spiritual awareness to pervade and motivate peoples' lives. No amount of administrative procedure or adherence to rules can take the place of this soul-characteristic, this spirituality which is the essence of Man."(as cited in Hornby 1994, p. 542)

A meta study conducted by Sawatzky et al. (2005), found controversies in the literature on the role of spirituality versus religion in contemporary society. In the following subsections, the associations of spirituality with religion, meaning in life, detachment and salvation are discussed.

8.2.2.1 Spirituality and Religion

The high scores observed in this thesis for both religiosity (M = 6.22) and *Spirituality* value type (M= 5.84, CM = 5.17), as well as the value item 'a spiritual life' (M= 6.29, CM =5.6) are considered to be in contrast to the views and findings presented in the literature.

Many conflicting views on the relation of spirituality and religion were presented in Sections 3.3.2.3 and 3.3.2.2. In comprehensive reviews of the literature on religion and spirituality Hill et al. (2000) often found the term 'spiritual' with no connection to a religion. Many people were found to assert that they are not at all religious but they have a quest for spirituality. There were also increasing references to spirituality that were distinguished to be in contrast to those of religion. Some considered the invocation of the term 'spirituality' without a deeper sacred substance not to be spiritualities at all, but only a reflection of deeply held ideologies or lifestyles. Accordingly, a standard part of many papers on spirituality were found to consider an individual either as spiritual without being religious or as religious without being spiritual. These studies supported the assumptions that 'spirituality' and 'religiousness' were mutually exclusive (Pargament 1999; Hill, Pargament et al. 2000; Sawatzky, Ratner et al. 2005).

The high scores for both religiosity and the *Spirituality* value type in this thesis are considered to be a reflection of the relation between spirituality and religion emphasised in the Bahá'i Writings, presented in Sections 4.2.1 and 4.2.5.2. There are explicit emphases in these Writings on the development of the spiritual dimension as the fundamental aspect of religion in providing meaning and purpose in life[1] and the real progress of society. From a Bahá'i perspective spirituality is regarded as the essence of religion without which religion becomes a dead entity[2] and degenerate into a mere organization. The inner spiritual development was considered as the very foundation and purpose of religion[3]. On the other hand, religion is considered to provide further understanding of the spiritual nature of man and the channels for its applications in personal and collective life. As a result, without religion, spirituality is considered as only

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[1] Abdu'l-Bahá (1918) considered the spiritual dimension in man as his "sacred power which permits him to discover the inner significances, the reality of invisible things" (p. 37).
[2] Shoghi Effendi (1973) stressed that the divine "Laws and institutions" were considered to "become really effective only when our inner spiritual life has been perfected and transformed. Otherwise religion will degenerate into a mere organization, and becomes a dead thing" (p. 86).
[3] Abdu'l-Bahá (1990 [1908]) further emphasized that 'Religion' without 'spirituality' changes "into materiality" (p. 54). Abdu'l-Bahá (1918) also considered the "True religion" imbedded in all religions as "the foundation of spiritual union" (p. 160).

expressions of various personal experiences devoid of being facilitated for its proper developments or being able to be examined with its observable outcomes. Further, spirituality is considered to be viable only if it can be translated into actions that help gradual progress of human potentialities. In view of these, Bahá'i writings encourage the practical applications of spiritual teachings to be evaluated and observed. They regard the interrelatedness of religion and spirituality and consider their fundamental role in the individual and social progress.

These theoretical aspects of Bahá'i teachings were observed to be reflected in the way religiosity and spirituality were presented here. The observed high mean importance rating for the *Spirituality* values and religiosity could be regarded as being one of the highest and in sharp contrast to the current findings of their exclusivity reported in the literature (Pargament 1999; Hill, Pargament et al. 2000; Sawatzky, Ratner et al. 2005). The highest significant positive correlations in relationship with religiosity was also shown for *Spirituality* values, by Spearman's ρ r(1132) = .259, p < .001. Due to high scores, and small ranges of variations in both mean importance ratings for *Spirituality* (SD = .61) and religiosity ratings (SD = .905), the's ρ correlation of .259 is considered to be very high indeed (as discussed in Section 6.1.11.1). Therefore, the high scores observed for both religiosity and *Spirituality* and their significant positive correlations lead to the assertion that religion and *Spirituality* are regarded here as mutually inclusive. Therefore, in contrast to the findings regarding the exclusivity of spirituality and religiousness, the findings here reflect the Bahá'i writings in considering the function of one without the other not to be complete or conducive in the progress of either individual or society.

In addition, a lack of consistent presentation of *Spirituality* values as a particular type in the past empirical research, has led to no report of the relation of religiosity and *Spirituality* in past studies (Schwartz and Huismans 1995; Roccas and Schwartz 1997; Saroglou, Delpierre et al. 2004; Roccas 2005). Accordingly, the significant positive association between religiosity and the *Spirituality* type reported here is considered as a first significant finding of these relations.

These observed high scores are further taken to signify that the ratings of the value items have led to the results and analyses of the value priorities of a highly to a very highly religious and *Spirituality* values motivated group in this thesis.

Further, the literature viewed in Section 3.3.2 suggested the associations of the term spirituality with notions such as sacredness, self-transcendence, spiritual striving and devout (Frankl 1962b; Rokeach 1969b; a; 1970a; Lau 1989), that will be discussed in Section 8.2.3.1. It also suggested the associations of the term spirituality with finding meaning in life, detachment and salvation discussed in the following Sections.

8.2.2.2   Meaning and Purpose in Life

One of the highest scores observed in this thesis was for the value item 'meaning in life' defined as 'a purpose in life' (M= 6.27, CM = 5.60). This is considered to reflect many references

viewed in the Bahá'i writings in Section 4.2.1.2, indicating the importance of the spiritual dimension in human reality in providing meaning and purpose in individual and social life. Also, this observation is considered as valuable since the importance of the notion of search for meaning in life have been emphasized in the literature reviewed in Section 3.3.2.1. Meaning-making was considered as one of the distinctive characteristics of human activities and as part of the structure of human consciousness. The primary motivational force in human life was found to be a search for meaning, experienced within the context of personal ideals, values, and goals. The quest for finding meaning in life was associated with the quest to find the purpose behind one's actions. Further, the existence of a prevailing sense of futility and emptiness in societies was related to the feeling of meaninglessness that was referred to as an 'existential vacuum'. Also, the lack of consideration for the spiritual dimension was signified with its relation to the feelings of the meaninglessness in life in individuals and societies (Eliade 1973).

The Bahá'i perspectives on the reality of human nature and the purpose of physical reality in providing a context within which this dimension is developed are discussed further in Section 8.5.1. It will be argued that these perspectives would provide a philosophical framework as a foundation for finding meaning and purpose in life and mechanisms in guiding values to be prioritized and internalized.

Valuing detachment has been related to spirituality. In the next Section the findings for detachment and its particular meaning in the Bahá'i literature is discussed.

8.2.2.3 Detachment

The value item 'detachment' was observed with the lowest importance amongst *Spirituality* values (M= 5.33, CM = 4.66) and a moderate rank of priority (24th amongst 57 values) amongst all values in *SVS*. It is argued that while the Bahá'i writings put emphases on the importance of detachment, yet it is conveyed with a particular meaning and relation to spiritual development, discussed in Section 4.2.2.2. This meaning is different from its definition in *SVS* as detached "from worldly concerns". This definition is more aligned with what Bellah (1964) found in many religious practices. In his examinations of a long and important period of religious history, Bellah related valuing detachment with rejection of the world and leading to isolation and lack of motivation in personal and societal advancements in many religious practices.

This view is found to be in contrast with the concept of detachment presented in the Bahá'i Writings1. The Writings are found to stress the importance of being concerned with the

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[1] There is a certain call for detachment by Bahá'u'lláh (1990 [1817-1892]) in stating that "Do not busy yourselves in your own concerns, let your thoughts be fixed upon that which will rehabilitate the fortunes of mankind and sanctify the hearts and souls of men." (pp. 93–94).

requirements and issues in society, and to strive towards their resolutions[1]. In particular, detachment is expressed by a freedom of heart from being attached to things, rather than detachment from possessing things and lack of means[2]. Accordingly, the overall focus of the teachings in regards to detachment is not passivity; rather it is related to make sacrifices required for actions towards the betterment of the world spiritually, socially, as well as materially. This is considered to be in contrast with the general meaning and practices attributed to the notion of detachment found in the literature (Bellah 1964; Bartocci and Dein 2005).

The observed lowest importance of the value item 'detachment' amongst *Spirituality* values, and its moderate ranking amongst all values in *SVS* is considered to reflect these variations in interpretations of detachment and their deviations from the definition in *SVS*, "from worldly concerns". This finding is taken demonstrating the fine alignments of the observed value priorities in this thesis with the exhortations derived from the Bahá'i Writings.

In the next section, the importance of service as a vehicle for spiritual salvation and its role in guiding value priorities are discussed.

8.2.2.4   Salvation and Service

The value item 'service' defined as 'selfless act to benefit others' is found at first highest position of value priorities amongst all the value items in *SVS*. The observed results presented in Section 7.1.1.1 for the importance of the value 'service' as "guiding principle" in life, confirmed the prediction made in Section 4.3.1 that it would be held very highly. The results are found to be aligned with the importance of this value derived from the Bahá'i literature discussed in Section 4.2.2.1. Bahá'i Writings make links between service and developments and salvation of self and society. One's salvation is considered to be only through one's spiritual development by acquiring virtues in the course of practicing acts of service to others in daily life[3]. There are emphases on the importance of service by active involvements in contributing to the progress of individuals and society. This emphasis is to the extent that any art, work, creativity and science in the spirit of

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[1] Bahá'u'lláh (1990 [1817-1892]) stated that, "Be anxiously concerned with the needs of the age ye live in, and centre your deliberations on its exigencies and requirements" (p. 212). The Bahá'i Writings further emphasizes the practice of 'detachment' from human's lower nature, from "the promptings of their own interests and passions" in success oriented attitudes which leads to competition rather than cooperation (BIC 1995a, p. 4).

[2] Abdu'l-Baha explains that "Detachment does not imply lack of means; it is marked by the freedom of the heart" (Balyuzi 1972, p. 9). (Abdu'l-Baha 1918) further clarify that: "Detachment does not consist in… giving away all of one's possessions. Detachment consists in refraining from letting our possessions possess us". He explains that, while a "poor man can be attached to a small thing", yet, " A prosperous merchant who is not absorbed in his business knows severance" and " A banker whose occupation does not prevent him from serving humanity is severed" (p. 134). Further, Baha'u'llah (1990 [1817-1892]) does not associate lack of detachment by even one allowing to "adorn himself with the ornaments of the earth, to wear its apparels, or partake of the benefits it can bestow", as long as "he alloweth nothing whatever to intervene between him and God" (p. 276).

[3] (Abdu'l-Bahá 1982 [1912], p. 8)

service to others are regarded as worship. The service to humanity is further regarded as the paramount purpose of both individual life and all social functions and development. By interrelating the spiritual progress with the practical acts of service, the Bahá'i Writings regard service as an instrumental value by which human's innate capacities are developed, their potentialities are revealed and their spirituality is progressed.

Based on these emphases in the Bahá'i Writings, a value item 'service' was added to the *SVS* items. It was predicted that this value would be attributed with one of the highest priorities. As shown in Table 68 and Table 69, 'service' was at first highest position of value priorities (M = 6.40, CM = 5.71, Median = 7, Mode = 7, Min = 4). The important role of rendering service to others in development of spiritual capacities in the Bahá'i Writings is further observed by the highest correlation of 'service' with the value 'a spiritual life' r= .441 p < .001 in Table 22.

The SSA presentation of service and the 11 value types in Section 7.1.10, demonstrate its significant positive associations to values *Spirituality, Benevolence, Universalism, Tradition* and *Conformity*. These associations with the consideration of the motivational goals of these value types lends strong support in reflecting the importance of valuing 'service' in guiding value priorities towards inclusive moral universe and social compassion here, as further discussed in Section 8.5.3.1. In addition, the identification of service as a value item and its observed significance is considered as an important finding in regards to *SVS* items. This signifies the importance of the presentation of some context laden values that may need to be identified to be added to *SVS* for the examination of values held in some particular groups.

Beside the findings with the value priorities, some other interesting observations in this thesis relate to the high similarities in the value priorities and their shared hierarchies across various subgroups derived from the data. These were found with some differences with the pan-cultural values, discussed in the next Section.

8.2.3 Shared Value Priorities

In relation to the third research question, '*Is there a consensus system of value priorities held by Bahá'is?'*, the analyses of data in Section 7.4 supported the hypothesis predicting '*a high level of consensus in the system of value priorities held by Bahá'is from heterogeneous groups'*. The consensus in the agreement for the value priorities and their shared hierarchy across various subgroups in this thesis were observed to be unusually high. The arguments, suggestions, assertions and research for shared values in the context of global societies and the potential role of religion in addressing their importance were reviewed in Section 2.3. However, Schwartz and Huismans (1995) suggested that even proponents of the same religion may disagree about their desirable value priorities. Roccas and Schwartz (1997) and Roccas (2005) found same religious groups in different countries attributed various levels of importance to different values.

This has led this research to explore the extent to which value priorities would be shared across groups in this thesis. In particular, this examination included finding out whether there was evidence for a universalistic oriented system of individual and cultural value priorities held in heterogeneous groups living in different cultures, and the extent to which these personal and cultural value priorities were shared.

In Section 7.2, the observed ordered set of value priorities derived from the mean importance ratings attributed to the 11 value types were presented. To examine the strength of the agreements in priorities, the similarities and differences in the hierarchies of the value priorities across subgroups derived from the data were investigated. The subgroups were based on the categories including world regions, age, gender, income, levels of education and employment.

Two approaches were taken to measure shared values and their consensus, as described in Sections 7.4.1 and 7.4.2. One compared the hierarchical order of values across all the regions. In this approach, the greater the agreement on the order of priority attributed to all 10 value types among individuals, the greater their overall level of shared values. Spearman's ρ for the relation of each subgroup derived from data in regions, age, gender, income, education, being of immigrant parents and employment. The average total of the rest of the subgroups in each category in nearly all cases showed identical results, and in few cases showed negligible difference in the order of priorities in some of the subgroups. While value priorities of few sub groups showed some minor variations in the importance attributed to some values, there was considerable consensus regarding the relative importance and unimportance in the hierarchical order of value priorities.

In the other approach used by Schwartz and Sagie (2000), the degree of homogeneity or heterogeneity of value priorities, and an overall value system of the respondents were investigated. In this approach, the importance of a value type among individuals was measured by using the standard deviation of the importance scores that individuals within a subgroup attributed to that type. The lower the standard deviations in a value type the higher the consensus for that type. As discussed in Section 7.4.2, overall a high level of consensus in the system of value priorities held by heterogeneous groups were observed in this thesis.

Schwartz and Sagie (2000) also used the standard deviation of mean importance ratings of the 10 value types in order to examine relationships of value consensus to other variables. This approach was also employed here to assess the relation of value consensus with religiosity. As shown in Table 54, Spearman's ρ between the standard deviations of value priorities and religiosity were all very low indicating a high consensus. In particular, there was a high level of consensus with *Conformity, Benevolence* and *Universalism* values in relation to their religiosity.

In examining the invocation of value priorities, shared tendency of participants regarding some social views and their correlations with value types were also examined. Presented in

Section 7.4.4, the result showed a high level of shared views on social issues corresponding to their value priorities. These will be further discussed in Section 8.5.3.1.

While there may be no definitive empirical justification to these observations, in the next Section some suggested mechanisms in motivating shared value priorities and their invocations and internalizations in the literature are discussed.

8.2.3.1 Invocation and Internalization of Values

Schwartz and Bardi (2001) identified two critical mechanisms in invoking the basic social function of values in motivating and controlling the behaviour of group members. Values invoked by social actors and those that serve as internalized guides for individuals. They consider social actors such as leaders to invoke values that promote group survival and prosperity by defining, eliciting and justifying some particular desired behaviours as socially appropriate. The other mechanism is identified to relate to values that are served as internalized guides for individuals. They consider this mechanism to relieve individuals from the necessity for constant social control. As individuals adapt to their daily practices of the norms, customs and religious scripts, values are proposed to be transmitted, acquired and internalized. Thus, similar social actors are suggested to lead to acquiring similar value hierarchies in which certain values are more or less desirable than others.

It is argued that both of these mechanisms leading to the observed shared priorities in invoking, motivating and controlling the behaviour of its members are found to be distinguished in the Bahá'i Writings. They provide particular mechanisms to act as social actors in guiding value priorities, as well as, mechanisms in helping values to be internalized. These are considered to incorporate the following individual and social mechanisms:

- The internalization of values is regarded as a prerequisite for spiritual development.
- The explicit appointment of a sole social actor as the perfect exemplar.
- The explicit social mechanism provided for invocation and the practice of values.
- The sacredness associated with the authenticity of the Bahá'i Writings.

8.2.3.1.1 Values as a Prerequisite for Spiritual Development

The Bahá'i Writings, discussed in Section 4.2.1 and 8.2.2.4, relate the activation and internalization of the altruistic values in guiding behaviour as essential requirements for the development of spiritual capacities and its growth[1]. It is argued that the regards for the spiritual

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[1] UHJ explain that, "Bahá'u'lláh has stated quite clearly in His Writings the essential requisites for our spiritual growth, and these are stressed again and again by 'Abdu'l-Bahá in His Talks and Tablets". They consider "The regular reading of the Sacred Scriptures, specifically at least each morning and evening, with reverence, attention and thought.", "Prayerful meditation on the teachings, so that we may understand them more deeply", "fulfill them more faithfully" and "Striving every day to bring our behaviour more into

development of individual and social life as the ultimate purpose of human physical existence provides a mechanism for promoting value priorities and their invocation in individual and social life.

8.2.3.1.2 A Sole Social Actor

The Bahá'i Writings has provided a 'perfect exemplar' as a sole center of guidance for the application of its teachings in everyday life. Bahá'u'lláh (1988 [1892]) has explicitly appointed Abdu'l-Bahá as the center of His Covenant and the sole exemplar of His teachings. A detailed accounts of Abdu'l-Bahá's life and his writings are considered as a source of direction for Bahá'is in translating the teachings in their everyday actions and behaviours and guiding their value priorities. The teachings of the Bahá'i Faith in relation to the oneness of the fundamental aspects of all religions in general, and its opposition to individual leadership and the appointment of its sole exemplar in particular are found to be in contrast with some of the practices found in the literature presented in Section 3.2.

In the literature the differentiation of religious elites was viewed as a cause of tension and conflict within and between religions. Within religions, the power seeking ambitions of religious leaders were related to altering religions into organizations that primarily aim to preserve the status quo of their central powers. Also, thousands of denominations were found in many religious groups, most of which considered themselves to be the only true ones. These disagreements were regarded in facilitating intergroup conflicts and in extreme conditions even wars.

The Bahá'i teachings presented in Section 4.2.3 indicate setting a foundation that does not permit any roles for individual leadership as clergy, the attainment of any religious status or any other forms of individual power over others. Instead, the Writings are considered as the central points of reference in defining its teachings and principles and assigning the life of its exemplar in exemplifying and guiding value priorities[1]. In addition, the only point of reference to resolve any ambiguity in interpretations of the Bahá'i sacred Writings or a lack of particular instructions are considered to be merely through the institution of the Universal House of Justice (UHJ). The characteristics, formation and responsibilities of the UHJ have been prescribed by the Author of

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accordance with the high standard that are set forth in the Teachings" as some summary accounts of those essential requisites for spiritual growth. (as cited in Hornby 1994, p. 540)

[1] This is stressed by Bahá'u'lláh (1992 [1873]) in putting the responsibility for understanding His teachings on every individual believer. He further elevates regular reciting "the verses of God every morn and eventide… with joy and radiance", even though it be only "a single verse", in being "faithful to the Covenant of God and His Testament" (p. 73).

the Faith Himself[1]. These are considered as some of the main reasons for the lack of denominations in this community leading to its unity of beliefs and values (Taherzadeh 1992).

It is argued that the observed similarities in the value priorities are considered to be also a reflection of this unity in beliefs and guidance. The literature derived from the Bahá'i Writings reviewed in Section 4.2, were found to be explicit in defining, eliciting and justifying certain desired behaviours as individually and socially appropriate in development of individual and social capacities. It was this explicitly that allowed the predictions for the value priorities presented in Section 4.3 to be advanced in this thesis.

8.2.3.1.3 Explicit Social Mechanism

Bahá'u'lláh (1992 [1873]) has explicitly instigated a social-spiritual institution called the 'Nineteen day Feast'. This institution has been assigned with predefined and distinguished structure and purpose. Its structure integrates the spiritual, administrative and social aspects of a Bahá'i life. The spiritual part consists of reading and meditation of the sacred Writings. The administrative part includes consultation regarding community affairs and suggestions for some collective activities towards serving its development. The social part is to promote fellowship and fostering unity. Bahá'is in each locality hold this feast every 19 days (UHJ 1990). It is suggested that this explicitly defined institution provides a social mechanism for promotion and invocation of value priorities and their practices.

8.2.3.1.4 Authentic Sacred Scriptures

The Bahá'i Writings discussed in Section 4.1.1 are considered as authentic sacred Scripts. The importance of sacredness in guiding and activating values is emphasized by Durkheim (1893) who observed that, "the more sacred a moral rule becomes, the more the element of obligation tends to recede."(p. 70). Accordingly the sacredness associated with the moral values derived from these Writings are considered helping towards their internalization rather than being observed as mere codes of obligations[2]. The observed results for the *Spirituality* values are taken to reflect the importance expressed for the sacredness in spiritual dimension and the emphases in spiritual striving.

The importance of the relations between spirituality, the sacred, religion and the activation of moral values were discussed in the literature presented in Sections 3.3.2 , 3.3.2.2 and 3.3.3. The sacred was viewed as "ultimate purpose, ethics, commitment to a higher power, and a seeking of the divine in daily experience" (Emmons 2005, p. 736). The literature viewed in

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[1] (Bahá'u'lláh 1992 [1873])
[2] Baha'u'llah (1992 [1873]) states that "Think not that We have revealed unto you a mere code of laws. Nay, rather, We have unsealed the choice Wine with the fingers of might and power… Meditate upon this, O men of insight!" (p. 21)

Section 3.3.2.2, identified striving towards the sacred and self-transcendence as a distinguishing aspect of human existence, and in finding meaning in life. In view of that, the quest for spirituality in today's secular society was explained as a response to the sacred dimension in man. The notion of sacred was related to dealing with a transcendent reality, and as such, it was regarded as the central aspect of religion. The activations of moral values were found to be in relations to the notion of sacredness in people's goals and values provided by their religions. Accordingly, identifying and committing to spiritual goals, were considered as striving to develop and maintain a relationship with the sacred. In addition, it was found that when goals of people are viewed as sacred, they tend to place a high priority and strive harder towards their achievements.

The Bahá'i Writings presented in Section 4.2.1 regards spiritual strivings as the sacred obligation[1] and the core of religious teachings. A high rating for the value item 'devout' described as 'holding to religious faith & belief' (M= 5.89, CM = 5.34), and ranking as 7th priority amongst *SVS* items was observed. This is taken to reflect a spiritual striving towards promoting values that help the achievement of global unity as a sacred central goal emphasized in the Bahá'i Writings. Accordingly, the high rating for the value item 'devout' is considered in spiritual strivings towards the promotion and activation of universalistic values. This is considered to be aligned with the positive aspects of spiritual strivings distinguished by Emmons as, "concern for an integration of the person with larger and more complex units: with humanity, nature and with the cosmos" (Emmons 2005, p. 736).

Overall, it is argued that the regular reciting of the authentic sacred scripts, and their clarity and abundance in guiding individual and social behaviour towards a peaceful global society are some of the mechanisms that would lead to transition, acquirement and internalizations of the observed value priorities in Bahá'is. It is further suggested that the value similarities found amongst the heterogeneous group here reflect shared underlying epistemological perspectives and practical approaches derived from these Writings. The discussions of these perspectives are postponed to Section 8.5 and some practical teachings and principles to Section 8.6.

8.2.4 Comparison with Pan-Cultural Values

In this Section a comparison between the observed value priorities here and the pan-cultural values in response to the hypothesis '*H3a*' in relation to the third research question, presented in Section 4.4.3, is provided.

As suggested by Schwartz and Bardi (2001), the comparison of the value priorities in groups to the pan-cultural values baseline, the particular hierarchy of the set of value priorities

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[1] The UHJ consider spiritual strivings as "sacred obligation placed upon every believer" (UHJ 1986, p. 86).

that have been discovered by these authors, provide an informative interpretation and prevent distortion in revealing some distinctive aspects of the results. Accordingly, by comparing the results with this cross-cultural baseline their similarities and differences are explored and some explanations are suggested.

In the pan-cultural hierarchy of value priorities, discussed in Section 5.2.1.6, values *Benevolence*, *Self-Direction*, and *Universalism* were discovered consistently as most important, *Power*, *Tradition*, and *Stimulation* values as least important, and *Security*, *Conformity*, *Achievement* and *Hedonism* in between (Schwartz and Bardi 2001).

Illustrated in the right side of Table 56, Bahá'i group showed higher hierarchy (ranking) in value priorities for *Universalism* (by 0.5 level), *Conformity* (by 2 levels) and *Tradition* (by 4.5 levels) and lower for *Self-Direction* (by -2 levels), *Security* (by -2 levels), *Achievement* (by -1 levels) and *Hedonism* (by -2 levels) than the pan-cultural value hierarchy. It shows similar hierarchy for priorities in *Benevolence*, *Stimulation* and *Power*. While, the value hierarchies of the majority of the samples used by Schwartz and Bardi correlated at least .80 with this pan-cultural hierarchy, Spearman's correlation between the ranking of the value priorities in these two was shown as, r(10) =.729, p < .05.

Further, the mean priority rating in the Bahá'i group was higher for *Benevolence* (by .34), *Universalism* (by .48), *Conformity* (by .38), *Tradition* (by 1.57), similar to *Self-Direction* (by -.01), and lower for *Security* (by -.38), *Achievement* (by -.39), *Stimulation* (by -.3), *Hedonism* (by -1.45), and *Power* (by -1.24) than the pan cultural value priorities. The Pearson correlation between the value ratings in the Bahá'i group and the pan-cultural value baseline was shown as low as r(10) =.742, p < .05).

According to Schwartz and Bardi (2001), these kinds of cross-cultural similarities in the value priorities and their hierarchies imply that there are some shared underlying principles that give rise to these collective systems of value priorities. In the face of astonishing similarities found in each of these cases separately, the observed differences in their value priorities and rankings indicate that the shared underlying principles that gave rise to pan-cultural value priorities are different from those that have led to the observed priorities here. It will be discussed in Section 8.5 that the shared underlying principles that gave rise to the observed shared value priorities here are based on shared underlying epistemological perspectives and practical approaches derived from the Bahá'i Writings. This assertion is found to be supported by the correlations of values with religiosity in this thesis.

There are higher mean importance ratings observed in the Bahá'i sample from the averages in four of the values in the pan-cultural order: *Tradition*, *Conformity*, *Universalism* and *Benevolence*. As reported in Section 7.3, these were found to replicate their significant positive correlations with religiosity here. The lower mean importance ratings in the Bahá'i sample from

the pan-cultural averages in *Hedonism* and *Power* values were also found to be the replication of their significant negative correlations with religiosity. Values *Achievement, Security* and *Self-Direction* were found not to be in the order of their relations with religiosity. However, the correlations of these values with religiosity were very small negatives and insignificant. Whereas the correlations with value *Stimulation* was small negative but significant and its order was before *Power* and *Hedonism.* This was also a reflection of the hierarchy of the value priorities observed here.

8.2.4.1 Some Implications of the Observed Differences

The importance of the observed differences could be derived from the theory of conflicts and congruencies that exist between the value types in SVS. Schwartz (1992) suggested that usually more than one value is involved with any particular behaviour, the invocation of each value typically requires trade-offs among other relevant and competing values. Accordingly, the behaviour invoked by each of these value types lead to psychological, practical and social consequences that may be compatible or in conflict with the other types.

A comparison made between the important implications of the cross-cultural value priorities found in the pan-cultural values and the observed priorities here are demonstrated in Figure 27 by using their SVS presentations. The numbers labeled for circles indicates the level of mean importance ratings of the value types. Number 3 indicate neutral importance of the mean values.
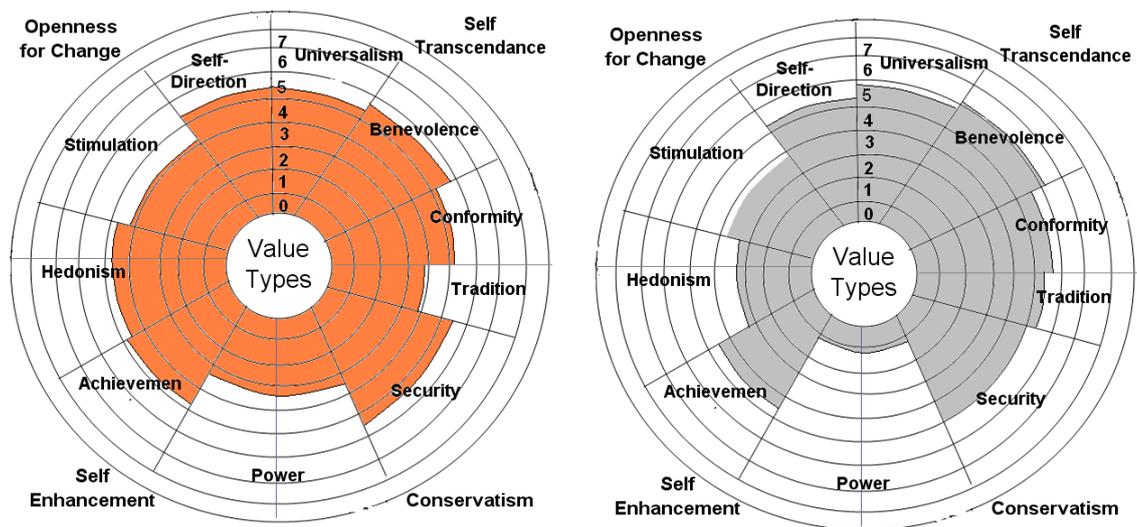

Figure 27. A demonstration of the value priorities in pan culture and the observed Bahá'i values

The higher a shaded area from circle number 3, the higher the importance of the value priorities, and the lower a shaded area from circle number 3 the lower the importance. In

comparing the two figures 'A' and 'B', the values showing similar shading are held with similar importance.

The presentation of pan-cultural values in figure 'A' indicates that except for the low importance attributed to *Power* and *Tradition* value types, there are close priorities held amongst conflicting values. For example there are not much difference between priorities of the importance attributed to values such as *Universalism, Benevolence, Conformity* and their conflicting values such as *Achievement* and *Hedonism.* As indicated by Schwartz (1992), the competition between behaviours that invoke conflicting values with similar priorities may lead to some psychological, practical and social consequences. For example, Schwartz (1992) regarded the pursuit of pleasure and stimulation to be against social responsibility and communal effort. Feather et al., (1992) also considered the identification of these tensions within a group or society as an important aspect of social analysis.

However, in comparison, Figure 'B' indicates that except for the *Achievement* values the priority between conflicting values are held with quite some distance. This indicates the lack of major conflicts in invoking value priorities held by the group in this thesis. In regards to the *Achievement* values, Schwartz (1992) considers personal achievement to be incompatible with equality and group harmony. Some considerable similarities between the priorities of the *Achievement* values and its conflicting values such as *Universalism* and *Benevolence* indicate that only the invocation of *Achievement* values for Bahá'is may be faced with some challenges. However, it is argued that based on the SSA presentation of the value items defining the *Achievement* type here these conflicts are not to be considered as problematic.

The average score for (intelligent, and capable) referred to as '*collectivistic oriented Achievement'* values (M = 5.4, CM = 4.7) in Section 7.1.8 showed to be much higher than the average score for the other values (successful, ambitious and influential) (M = 4.1, CM = 3.5) referred to as '*individualistic oriented Achievement'* values. In addition the SSA presentation of values showed the presentation of the 'intelligent' and 'capable' values in the *Self-Direction* region next to *Universalism*. This indicates universalistic orientation of these *Achievement* values. The somewhat closeness of the two value items of *Achievement* type 'successful' (A55) and 'ambitious' (A34) to the middle of the center in Figure 7, further suggest their less expression of self-interest. Accordingly, it is argued that based on the SSA presentation of the *Achievement* values these conflicts are not considerable here.

In the next Section, the observed results in regards to relation of the value priorities and religiosity are discussed.

8.3   Relations of Value Priorities with Religiosity

Roccas and Schwartz (1997) and Roccas (2005) found strong consistent pattern of correlations between religiosity and values across monotheistic religions. However, the observed results here presented a different pattern of relations of certain values with religiosity than the ones reported in the literature. The observed consistency of value priorities and their different pattern of relations with religiosity here are regarded as significant findings.

As discussed in Section 5.2.1.10, self rated score for religiosity, was subjective response to the question "*How religious, if at all, do you consider yourself to be?*" adopted from (Schwartz and Huismans 1995). This question was asked among other demographic questions. They used an eight-point scale ranging from "*not at all religious*" (0) to "*very religious*" (7). The minimum rating for religiosity was 4 and mean rating was 6.22. The comparison of these results with other studies was discussed in Section 8.1. The observed scores signify that the ratings of the value items presented here indeed reflect the value priorities of a high to a very high religious group. Nevertheless, for better comparison of the results with the other studies, it was interesting to find out whether there were still any relationship with value priorities and religiosity here. However, the high ratings of religiosity presented a limited range of variability that could be considered as problematic in showing the real correlations between religiosity and value types. Particularly since the data also presented similar skewness with limited range of variations towards either higher or lower ratings in value items, hence any correlations particularly even the low significant ones are considered as being highly important here.

Based on same discussions presented in Section 4.3, an integrated set of association of religiosity with priorities attributed to the 11 value types were predicted. As shown in Table 36-A, the observed order of the associations shown for these relations by Spearman's ρ priorities were: *Spirituality* (1), *Conformity* and *Benevolence* (tied as 2.5), *Tradition* (4), *Universalism* (5) *Achievement*, *Security* and *Self- Direction* (tied as 7), *Stimulation* (9), *Power* (10), *Hedonism* (11).

As with value priorities, *Spirituality* again showed the highest association with religiosity. It was followed by a shared second association priority for *Conformity* and *Benevolence* (with only .01 differences). *Tradition* with its three index value items were next, followed by positive association of *Universalism* as fifth. As expected religiosity had no significant and near zero correlations with *Achievement*, *Security*, *Self-Direction*. The integrated hypotheses for the 11 value types were represented as a single curve as shown in Figure 16, taken a sinusoid shape, peaking at *Spirituality* and reaching its lowest level at *Hedonism* except for three deviation from the sinusoid curve order by *Tradition* (lower than *Conformity*), *Achievement* (higher than *Power*), and *Security* (lower than *Achievement*).

In order to be able to compare the findings with other studies, the *Spirituality* type was excluded and the standard value items in *Tradition* were used. As shown in Table 36-B, the order

of correlations as an integrated hypothesis for the 10 value types was observed as: (*Tradition*, *Conformity* and *Benevolence*) as tied, *Universalism*, (*Achievement*, *Security* and *Self- Direction*) as tied, *Stimulation*, *Power* and *Hedonism* at the bottom. Association of religiosity with *Tradition* had the highest order of priority and very close to *Conformity*, followed by shared second priority by *Conformity* and *Benevolence* (with only .01 differences); these were followed by *Universalism* as fourth in the order of priority of associations. The rest were observed as same as those reported for the 11 types as listed above.

Similar to past studies, the observed associations of religiosity with *Tradition* and *Conformity* were the highest; and with *Hedonism* and *Power* were the lowest. However unlike the ones reported in the past studies, there were particular significant positive associations observed for religiosity with *Spirituality* values; and there were higher positive associations observed for religiosity with *Universalism*, *Benevolence*, *Achievement*, *Self- Direction*, and *Stimulation* and lower association with *Tradition*, *Security* and *Power*. The integrated correlations between religiosity and the importance attributed to the 10 value type also was presented as single curve as shown in Figure 17. Following the theory of the conceptualization of the correlations (Schwartz 1992; 1994b; Schwartz and Huismans 1995), the value types were again arrayed on the X –axis, according to their order around the circular structure. As expected, the curve has taken a sinusoid shape, peaking at *Tradition* and reaching its lowest level at *Hedonism* except for two deviation from the sinusoid curve order by *Achievement* (higher than *Power*), and *Security* (lower than *Achievement*).

The existences of any differences were examined by controlling for age, gender, education, type of study, income, employment and region. While each of these had some relations with values, they had almost no effect on the correlations between value priorities and religiosity reported above and left the order of the correlations unchanged. This consistency in the priority of associations with different demographics amongst same religious groups have also been reported in the studies conducted by Schwartz and Huismans (1995).

In addition to the subjective religiosity index, two more measures of religiosity dimensions '*frequency of church attendance*', and '*prayer*' were employed to examine the correlations of other dimensions of religiosity with the value priorities. Spearman's rank correlation between the priority associations of the self-rating religiosity measure with the 11 value types and the priority of associations of the frequency of attendance measure with the 11 value types was $r(1158) = .92$ p < .001; and with the priority correlations in frequency of praying was identical by showing $r(1158) = 1.0$ p < .001.

Schwartz and Huismans (1995) postulated that commitment of individuals to a religion could be based on the opportunities or barriers that the religion poses to the attainment of their value priorities which have been developed based on their personal needs and socially structured experiences. This view was examined by selecting the cases that were not raised as a Bahá'i and

became a Bahá'i member from other religious background. As shown in Table 38 Spearman's ρ of the priority for the 11 value types with religiosity in subsamples based on the years in being a Bahá'i member, *Spirituality* and *Conformity* were the highest and *Power* and *Hedonism* were lowest in all the subsamples. The priorities for *Universalism* and *Benevolence* types increased with increasing year's categories. *Self-Direction* had the same priority except lower in one category. The rest of the values did not present a certain pattern. Overall Spearman's ρ for the category that were raised as a Bahá'i was identical to the category of more than 20 years. The increase in the number of significant associations as the number of years increased could suggest the influence of religious teachings and practices over the years on the variations in value priorities. Nevertheless, there would be a need for some time series data over a period of years for this suggestion to be more accurately examined.

Overall, the pattern of correlations matched the order predicted. They also presented the theorized structure of conflicts and compatibilities among value types. Thus, the results in this research could be considered to add further support for the overall model of the conceptualization of the correlations between the value types and other variables. Particularly, these results could add support to the findings by Schwartz and Huismans (1995) in demonstrating the validity of regarding value priorities as an integrated system rather than as an aggregation of loosely related value preferences. This support was shown by the pattern of relation of religiosity to the priority given to all value types as an integrated system of values and by demonstrating that the order of priority for associations overall followed the order of value types theorized in the Schwartz's values circular structure (Schwartz 1992).

Roccas and Schwartz (1997) found positive correlations of religiosity with authoritarianism, nationalism, militarism, and ethnocentrism in numerous studies. While these correlations show contradiction with the theological teachings of religions, studies further showed consistent negative correlation between *Universalism* value types and religiosity (Schwartz and Huismans 1995; Saroglou, Delpierre et al. 2004).

One of the particular differences observed in the results here was the significant positive correlations of religiosity with *Universalism* value types in comparison with its consistent negative correlation with religiosity reported in other studies. The correlations for the l0 value types differed substantially (> 0.2) from the average of the correlations in the other groups for *Universalism*, *Self-Direction, Stimulation* and *Tradition*; and for *Security* was 0.19. Schwartz and Huismans (1995) noted that in instances where the correlation for any religious group deviated from the average correlation across the other groups by at least 0.2, it is worthy to examine whether there are some special aspects of the religion which could affect the association between a value type and religiosity.

As shown in Table 42, in relation to the priorities with the associations between religiosity and the ten value types, these findings also showed that in comparison with the ranks of

the priorities from the average of the correlations in the other groups the ranks for the priorities in *Tradition* and *Conformity* were at the same levels; *Power* was 4 levels and *Security* was 6 levels lower; *Achievement* one level, *Self-Direction* 2 levels, and *Universalism* was 3 levels higher. These provided further support for the expected differences.

Spirituality type was not included in the previous studies as explained in 2.1.3.3. However, Schwartz and Huismans (1995) reported the correlations of religiosity with two single value items related to spiritual values to be close to zero. Accordingly, one of the most distinctive finding in this thesis could be regarded as the correlation of religiosity with the *Spirituality* value type. Its significant positive relation was observed to be substantially higher than the *Tradition* values. This finding is compatible with emphases made in the Bahá'i Writings on the relation of the *Spirituality* values with religion, as presented in Section 4.3.1.

As suggested by Schwartz and Huismans (1995) it is worthwhile to examine whether there are some special aspects of the religion which could affect the association between these value types and religiosity. In the literature review the importance of *Universalism*, *Self-Direction, Tradition* and *Security* were discussed at length. These finding fits the central characteristics on which Bahá'is seem to differ from other groups.

8.3.1   Religiosity and Value Priorities

Saroglou et al. (2004) identify two views on the way people with particular value priorities follow a religion. One view suggests that people may search for a religion that provides means by which their own value priorities are positively or negatively reinforced, as indicated by Schwartz and Huismans (1995). The other view suggests that people are representing the particular value priorities of a religion by providing the means by which those values, moral codes, beliefs, ritual, and emotions are shared leading to a cohesive community, as proposed by Hinde (1999).

In either case, it is argued that the alignment of the observed values as "a guiding principle" in life with the Bahá'i Writings here, corresponds with the core expectation as inseparable twin duties explicit in the Bahá'i belief system itself. These twin duties are stated as:
- Investigations after the truth
- The observance of the teachings and principles

Based on the great potential of the misuse of religion, and the negative exertion of exploitation of religion in the life of individuals and societies, discussed in Section 4.2.5, investigation after the truth individually and independently is emphasized as the first fundamental

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Bahá'i' principle[1]. This principle is based on both the rights and responsibility of each individual to search for a spiritual path that is conducive to the development of one's spiritual and material capacities, and in promoting love and unity amongst people[2]. The importance of one's independent understanding is further emphasized to be through meditating on religious teachings, and to prevent blind imitations of the interpretations made by other individuals in the name of religious leaders or elites. This independent investigation is considered to enable the reality of religion to exert its true influence[3].

Upon personal convictions based on independent investigation on the truth of religion as the first duty, the second duty is the commitment to observe its teachings[4]. These twin duties are considered inseparable[5]. It is suggested that a higher degree of religiosity for Bahá'is would imply a higher observance of these twin duties in taking responsibility in their understanding and commitment to their religion and applying its teachings and principles in guiding their value priorities in everyday life.

This assumption is considered to be strongly supported here by Spearman's ρ of the priority for the 11 value types with religiosity, in subsamples based on the years in being a Bahá'i member. The data revealed that 44.1% of the respondents were born into Bahá'i families, and 55.9% of the participants main religious backgrounds were different before they adopted the Bahá'i Faith. Presented in Section 7.3, there was a significant positive correlation shown between the categories for the system of value priorities for '*less than 5 years*' $r(11) = .87$, $p < .001$, '*6 to 10 years*' $r(11) = .77$, $p < .05$), '*11 to 20 years*' $r(11) = .95$, $p < .001$, and '*more than 20 years*' $r(11) = .96$, $p < .001$. Spearman's ρ for the category for raised as a Bahá'i was identical to the category of '*more than 20 years*'. The increase in the number of significant associations as the number of years increased is taken as a strong suggestion for the influence of the Bahá'i teachings and practices in guiding value priorities over the years.

Further, one of the aims of this thesis was to investigate whether or not a religious community living in different nations could share similar cultural value orientations leading to the fourth research question. In the next Section the observed results for the system of cultural values

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[1] Bahá'u'lláh (1992 [1873]) begins "His Most Holy Book", "The Kitáb-i-Aqdas", by assigning the independent investigation after the truth in finding His religion as the first duty prescribed to His believes.
[2] In this investigation, Abdu'l-Bahá (1968 [1921]) stressed to measure the characteristic of a true understanding of religion by investigating whether or not it "prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind" (p. 30).
[3] Abdu'l-Bahá (1968 [1921]) further emphasized that: "But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of divine religions and not human imitations" (p. 30).
[4] The second duty prescribed by Bahá'u'lláh (1992 [1873]) is, "to observe every ordinance" in His teachings (p. 18).
[5] Bahá'u'lláh (1992 [1873]) emphasizes that, "These twin duties are inseparable. Neither is acceptable without the other." (p. 18).

orientations and their similarities across regions confirming the hypotheses presented in Section 4.4.4 are discussed.

8.4 The System of Bahá'i Cultural Value Orientations

In relation to the fourth research question, the analyses of data in Section 7.5 confirmed the hypothesis for the predicted integrated cultural value orientation priorities. Schwartz (2011) suggested that besides nations from countries, some cross-countries groups and communities could also be meaningful cultural units to be presented as distinct entities. Schwartz (2008) further considered that cultural orientation of societies and groups are distinguishable by their responses to three basic needs and issues that confront them in regulating their activities, as discussed in Section 2.2.2. These issues were identified as, the nature of the relation of individual and group, responsible behaviours that guarantee preserving the social fabric, and the relation of humankind to the natural and social world. The theory and content of the Schwartz cultural values structure (SCVS) presented three distinct bipolar dimensions by expressing seven cultural value orientations in response to these issues. (Schwartz 2008) considered the average priorities of values by societal members to reflect their underlying shared cultural values tendencies. The observed seven cultural value orientations and the formation of the three bipolar dimensions, as discussed in the next Section, demonstrated the proposed contradictions between the alternative resolutions to each of these three issues confronting all societies and cultures.

8.4.1 SSA Presentation of SCVS

The SSA was applied in Section 7.5.1, to examine the inter-correlation between the differences in values; and the partitioning of the value space into meaningful regions. Based on the cultural theoretical model of SCVS (Schwartz 2008), seven distinct regions representing cultural orientations were distinguishable by the items. As shown in Figure 20, the analysis of the presentation, as the lines for bounded regions indicate, demonstrates discriminations between the seven orientations. The seven value orientations emanated from a center, and except for one, overall followed the expected order of orientations around the circle. Except for some moves with the position of some values proposed as index items in defining particular orientations, most of the contents appeared in their theorized areas. These exceptions, as will be discussed in the next Section, are not considered errors; rather they present different interpretations of these values and the orientations they promote.

As indicated in Figure 21 and Table 59, the responses to the three requirements were presented by the observed order of priorities to the following cultural orientations (The mean ratings in brackets are based on the SSA presentation of the value items in each orientation): *Egalitarianism* (5.12) as the highest, *Embeddedness* (4.83) and *Harmony* (4.82) as the second and

Intellectual Autonomy (4.57) as the third priority. These orientations were presented in contrast and conflict with *Mastery* (3.36), *Affective Autonomy* (2.71) and *Hierarchy* (1.75)*.* The discussion of the findings in regards to these value orientations are made within the context of the epistemological perspectives presented in Section 8.5.

The presentation of the SSA of the value items showed some meaningful exceptions with some theorized index value items, and a move in the location of one orientation in the cultural value structure. These changes are considered reflecting different understandings of some of these cultural dimensions by some groups as suggested by Schwartz (2011). As discussed in the next Section, the analyses of the changes in the position of some of the indexed items are considered to be aligned with the description for cultural orientations implied from the Bahá'i Writings reviewed in Section 4.2.

8.4.1.1   Conflict and Compatibility in the Cultural Value Orientations

According to the theory, content and structure of SCVS (Schwartz 2008), each pairs of value orientations adjacent going around the circle in the SSA presentation of the value items here were compatible and correlated positively with each other. As indicated by their locations in the SSA presentation of the value items in Figure 20, overall the following relations suggested by (Schwartz 2008) were confirmed with the priorities and presentation of the cultural values in this research: the relations of *Mastery* with *Egalitarianism,* located in nearly opposite sides of the structure, was a negative one. The self-assertion in *Mastery* for individual or group interests are opposed to *Egalitarianism* values with its relation to others as equals. The relation of *Harmony* values with *Embeddedness* values are a compatible and positive one because both emphasize avoiding conflict. Also, the values of *Egalitarianism* related positively with *Harmony* because both emphasize cooperative relations. They also related positively with the *Intellectual* subset of *Autonomy*, because both underlying assumptions of individual or group are autonomous decision makers who can choose to undertake social responsibilities. The relation of *Harmony* values with *Affective Autonomy* values were a negative one because while *Harmony* values emphasize responsibility, the *Affective Autonomy* values could promote laxity.

However, the following relations suggested by (Schwartz 2008) were not confirmed with the priorities and presentation of the cultural values in this research: The underlying assumptions of both *Hierarchy* and *Embeddedness* were proposed to be a mutual obligation of individual or group in an interdependence collectivity. However, the cultural presentation of the values here indicated the underlying assumptions of *Hierarchy* were negatively related to *Embeddedness.* Instead, the underlying assumptions of *Hierarchy* were more positively related to *Mastery.* The underlying assumptions of *Embeddedness* were more positively related to *Mastery* and more negatively related to *Affective Autonomy.* The underlying assumptions of *Mastery* were less positively related to *Affective Autonomy* and more negatively related to *Intellectual Autonomy.*

Column 'Orientation Description' in Table 58 shows the suggested changes implied for the cultural orientations based on the presentation of the value items defining each region.

The theorized values defining *Embeddedness* were separated in Figure 20 into those values promoting harmonious and peaceful society and environment and providing equal opportunity for development of individuals' capacities and those values that promote viewing other nations as enemies ('national security'), 'respect for tradition' and preserving old customs. These values are presented here in the *Mastery* region.

The shift of the *Mastery* orientation by one level towards *Embeddedness* is considered reasonable based on some emphases of the Bahá'i teachings for taking responsibility for social change, and for encouraging to lead and contribute to the projects that could contribute to the welfare and advancing of societies, discussed in Section 4.2.2. This is also demonstrated in their involvements in many social and economic projects at all local, national and international levels as presented in Section 4.1.4. Hence, the move towards *Embeddedness* and the presentation of the three value items of *Embeddedness* in the *Mastery* region mainly suggest the reflection of different interpretations of the values representing the theorized underlying assumptions of the orientations of these cultural types.

However, one of the contributions of this research is considered in providing further support for the theory of the content and the structure of the cultural value orientations advanced by Schwartz (1994, 2008). As shown in Figure 20, with some meaningful exceptions, the observed content and structure overall indicates that: a) the marker items in the spatial projection in a bounded region that represent an orientation confirm the theory for that orientation; and b) the formation of the bounded regions, in an ordered circle that matches the theorized order, confirms the theory for the relations of the orientations.

However, the division into two regions presented in the *Harmony* orientation, the wider number of values in defining *Intellectual Autonomy,* the change in the position of the *Mastery* orientation, and the variation in some values in identifying different cultural orientation, all lend support to the suggestions made by Schwartz (2011) that there may be variations in orientation of some ethnic or religious groups as a particular unit of cultural presentation.

8.4.1.2   Distinction between Values in Individual and Cultural Dimensions

Different kinds of relation between some pair of values at two contexts of individual and cultural analysis were noted by Schwartz (2008), as discussed in Section 2.2.2.1. One of the contradictions in individual and cultural value presentation, were in relation to the value items humble' and 'social power'. These two values at the individual level were negatively and at the cultural level were positively correlated. The SSA presentations of these values for the individual values in Figure 7, as as well as the cultural values in Figure 21 show their locations in opposing regions. The presentation of the value item 'humble' is in the *Embeddedness* region and in

contrast to the position of the value item 'social power' in the *Hierarchy* region. This indicates that, similar to individual value structure, 'humble' (HI36) and 'social power' (HI3) also correlate negatively in cultural levels here. This is reasonable, since in a cultural tendency that holds *Egalitarianism* as its highest priority, members accept neither their inferiority to some, nor superiority to others, hence the observed opposition of 'humility' with the 'social power'.

In particular, some literature review of the Bahá'i Writings indicate that the value of humility for an individual needs to be expressed in relation to the divinity, and it is not regarded to be expressed towards other individuals[1]. The value of humility in cultural practices also is considered to be promoted based on the belief in the essential unity of people as one human race[2] [3]. Hence, the presence of 'humble' (HI36), defined as 'modest, self-effacing' in *Embeddedness* region, far from 'social power' (HI3) defined as 'control over others, dominance' could serve more the obligation in the *Embeddedness* rather than defining *Hierarchical* orientation. These demonstrate that particular meaning for these values in the group here.

Another contradiction in individual and cultural value presentation, found by (Schwartz 2008), were in relation to the value items 'wisdom' and 'broadmindedness'. These two values at the individual level were positively and at the cultural level were negatively correlated. However, different from these expectations, the presentations of these two values, as shown in Figure 28 (EM26 and IA35), are in the adjacent regions of *Harmony* and *Intellectual Autonomy*. This is reasonable here based on the compatibility of the 'a mature understanding of life' defining 'wisdom', and promotion of 'broadmindedness' by some of the Bahá'i principles such as the 'independent investigation after the truth' in all matters, and the 'elimination of all kinds of prejudices' (Abdu'l-Bahá 1968 [1921]).

However, in response to hypotheses *H4a* and *H4b* presented in Section 4.4.4, another interesting finding in this thesis relates to the observed high similarities in the priorities in cultural value orientations and their hierarchy across various subgroups derived from the data. These priorities and their order further showed high differences with the background cultural values of respondents. In the next Section these findings are further discussed.

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[1] The core of this equality stems from its fundamental belief in the oneness of the world of humanity, its universal nobility and that all humans deserve to have equal opportunities and treatment (Abdu'l-Bahá 1976 [1912], p. 246).
[2] The importance of this concept has also been addressed by providing some detailed practical implications of this value, for example Bahá'u'lláh prohibited those forms of behaviour that allows the subordination or abasement of an individual in relation to any other person as a token of submission to their authority (p. 193), such as "kissing of hands" (p. 30), or such practices as prostrating oneself before another person (p. 193) as being inferior. Particularly it forbids "to seek absolution" from any one, especially from those assuming some religious authority, and He allows to seek forgiveness only from God (p. 30).
[3] Abdu'l-Bahá (1982 [1912]) further stressed that "Do not exalt yourselves above others, but consider all as your equals" (p. 452).

8.4.2   Shared Cultural Orientations

To examine the extent to which the scores found for the seven cultural orientations were shared in this thesis, the observed results revealed considerable similarities in cultural value priorities amongst subgroups. Comparisons were made between six main types of subgroups based on categories in age, gender, education, income, countries and world regions derived from the data. The results showed substantial similarities in mean importance ratings of the cultural value priorities as well as in their order of priorities amongst all these subgroups. The observed similarities here do not suggest that these cross-national subgroups did not show some cultural differences based on their national cultural orientations background. The lower correlations of the cultural priorities observed in subgroups based on countries and regions presented in Sections 7.5.2.5 and 7.5.2.6 in comparison with other subgroups in Section 7.5.2 demonstrate these differences.

However, the observed high level of agreements in the system of cultural value priorities held by the Bahá'is from different nations in Section 7.5.2 supported the predicted cultural values hypotheses. Nevertheless, to compare the similarity of national cultures not only on single value orientation but also on the whole profile of their seven value priorities, the Co-Plot method discussed in Section 5.2.2.4 was employed. For cross-cultural comparisons, subsamples were derived based on countries and regions that were presented in data. Co-Plot was used to initially examine the differences in the cultural orientations of the subgroups from countries presented in the data. It was further used to examine the similarities and differences in the values orientations of the subgroups from countries presented in the data here with their corresponding background cultures in the secondary data. The findings are discussed in the next Section.

8.4.3   Comparisons with Background Cultural Value Orientations

Although it appears that national culture leads to differences in values more than religious differences, the Bahá'í group here revealed different results. In Section 7.5.3 the pattern of differences and similarities in system of cultural value orientation amongst different subgroups derived from the data presented by Co-Plot were compared with their matched countries from secondary data representing the respondents' background cultures. Some similarities and differences were found between the matched Co-Plot presentations of the two sets of data. These results are considered in signifying the importance of the realization of some relativity of the cultural orientations of the countries when compared with each other, as it was stressed by Schwartz (2008).

In providing further comparison, the two sets of data were combined and submitted to Co-Plot again. The presentation of the combined data showed substantial similarities in the cultural orientations of the subgroups from the data in this research and contrasting differences with the

presentation of the cultural orientations of their matching background countries. These were particularly demonstrated by comparing the cultural values of corresponding countries showed in Figure 24 and Figure 25 and the results of combined submission showed in Figure 26.

In addition, for better examinations of the similarities and the differences, the distances in cultural orientations for each country were examined in relation to other countries in Section 7.5.4. The results further demonstrated the differences in the cultural value priorities between the Bahá'i subgroups and their background cultural value orientations. The comparison of the cultural profile of each country in data here and the secondary data overall showed much lower scores in all countries for *Mastery*, *Affective Autonomy* and for *Hierarchy*. They also showed higher scores in all countries for the opposing orientations in *Egalitarianism*, *Harmony*, *Embeddedness* and *Intellectual Autonomy*.

However to examine the consensus with the shared cultural orientations held here some further examinations were made in Section 7.5.5. The high magnitude of the consensus on shared values was observed representing much higher level of similarities in the cultural value orientations in the Bahá'i data in comparison with more normative cultural orientations presented in the secondary data as reported in Schwartz (2008). The results in Table 66 indicated that overall in 39 out of 49 cases in the matrix of cultural orientations there were higher levels of consensus presented in the subgroups here. These are considered as strong support for the hypotheses made regarding the shared system of cultural orientations that was expected to be held here.

However, Schwartz (2008) considers the orientations in cultural values provide a contextual framework in interpreting the variations in motivating individual values and behaviour in different cultures. The observed shared individual values from different cultures with a high similarity in their cultural value orientations are considered to suggest similar interpretation of values and hence similar motivations in driving their behaviour.

However, since the institutions and organizations in a society are considered to reflect the dominant values within their culture (Hofstede 1984), the high similarities in results here are taken as an empirical evidence for a reflection of the shared beliefs and perspectives in providing shared meaning of values in addressing the basic requirements of individual and social existence.

Nevertheless, with a lack of definitive empirical justification to these observations, in the next Section, some further correspondence with the theory based reviews are used in explaining the unusually high consensus and similarities observed here in individual value priorities and cultural values orientations. These will be based on some epistemological grounds in finding meaning in values and guiding their priorities as discussed in the next Section.

8.5   Epistemological Perspectives

One major way in which religion is considered to potentially influence the common good is by providing meaning to individuals, groups, and societies' motivations and practices, thereby influencing their values, attitudes, and behaviour (Maton, Dodgen et al. 2005; Silberman 2005). As part of Bahá'i belief system, discussed in Section 8.2.3.1, the transition, acquirement and internalizations of values are considered to be through adapting daily practices to the teachings and principles derived from their sacred Writings. These sacred scripts explain abundantly the philosophical perspectives on the nature of the reality of all existence, materially and spiritually, in motivating the applications of its teachings and principles. These are suggested to provide meaning for the development of physical, intellectual and spiritual capacities, in both individual and social dimensions. Accordingly, it is argued that the observed shared inclusive prosocial value priorities found here are based on some shared epistemological perspectives derived from explicit philosophical beliefs and practical teachings and principles in the Bahá'i Writings.

The epistemological perspectives are regarded to provide a philosophical framework as a foundation for finding meaning and purpose in invoking values and guiding value priorities. While the practical approaches are postponed to Section 8.6, these perspectives are the subjects of discussion in this Section.

A schematic view of the Bahá'i literature, in Sections 4.1 and 4.2, suggest some of these epistemological perspectives and practical approaches are found both implicit and explicit in the theological, psychological and sociological presentation of the Writings. These were provided in the context of the response to the questions raised by Hadden and Heenan (1970) for broadening the scope of understanding values and religion as presented in the introduction to Chapter 3. Certain theological aspects were presented by addressing the essential questions that were identified by Wong (1998b) in providing descriptions for human nature in all religious traditions. Some theological aspects were also presented in addressing five essential sociological questions considered by Kluckhohn and Strodtbeck (1961) as the common issues that are faced by all human societies. They suggested that the answers to these questions would present the belief systems that logically are preceded and underpinned all aspects of cultures. They further proposed that in any given society or community the choices made for the responses to these value orientations is arranged as their dominant value system.

The following subheadings are based on these essential sociological questions as identified by Kluckhohn and Strodtbeck (1961). The five crucial problems, presented in Section 2.2.3, identified as common to all human societies and groups in relation to human nature, nature (and super nature), time, activity, and social orientations. In each subheading a summary account of the relevant perspectives derived from the literature reviewed in Section 4.2 are discussed. These are aimed to provide a general framework for understanding and interpreting the general

observations here, particularly in regards to the highly shared order of value priorities and cultural value orientations.

In the next Section the epistemological perspectives in relation to the nature of man and their roles in promoting certain value priorities as observed here are discussed.

8.5.1 Perspectives on the Nature of Man

Kluckhohn and Strodtbeck (1961) identified three possible beliefs about human nature, people are inherently 'evil', people are inherently 'good', or people are inherently 'neutral'. It is suggested that different perspectives on the nature of human reality would provide different meaning in individual life, social interactions and in the treatment of one another.

Some Bahá'i epistemological perspectives on the reality of man derived from the literature reviewed in Section 4.2.1 reveal that, man is considered to be essentially created as 'good' and noble. This nobility is not preserved for any particular race, nationality, class or certain religious people. In addition, in the nature of reality of man, the spiritual is considered as the fundamental dimension and physical as a temporal. While differences are acknowledged in the physical capacities, absolute equality is considered in human's spiritual capacities. Each dimension is full of inherent capacities likened to a mine full of inestimable gems that need to be cultivated.

The development in the spiritual dimension includes capacities such as rational power, will power and transcendent love. Both formal and informal education in physical, intellectual and spiritual dimensions is considered as part of the essential means by which these capacities are cultivated and developed. Every good habit, every noble quality is considered to belong to the development of man's spiritual nature. The under-development of the spiritual capacities is regarded to leave man to its lower nature. Accordingly, evil is viewed as non-existent, and merely it is regarded as the absence of good.

In addition, the developments of the capacities inherent in both the physical and spiritual dimensions are considered to be interconnected. Particularly, the development of spiritual capacities in human is not believed to be possible without employing their physical capacities infused with spiritual values.

It is argued that the clarity and emphases in these epistemological perspectives on the nature of human reality discussed in Section 4.2.1, lead to a shared conceptual framework in providing a foundation for meaning making for the purpose of the physical reality and its essential role in spiritual development of human. These further provide a sound shared philosophical basis on viewing all humans whether religious or non-religious from every race, class, nation, age and gender as equal, noble, full of potential and deserving the same opportunity in developing their physical, intellectual and spiritual capacities. The applications of these perspectives are

considered in the promotion of shared priorities for the *Spirituality, Universalism* and *Benevolence* values. While the *Spirituality* type was discussed in Section 8.2.2, the other two are discussed next.

8.5.1.1   Benevolence

Benevolence was shown as the second highest value priority (or first without considering the *Spirituality* value type) (M = 5.8, CM = 5.13), with a low standard deviations of .61. As shown in Table 16, its priority was only 0.04 lower than the *Spirituality,* and 0.2 higher than the *Universalism* values. Schwartz (1992) considered the *Benevolence* values such as 'helpful, honest, forgiving, loyal and responsible' to provide the internalized motivational base for positive, cooperative and supportive social relations as the basic requirement for smooth group functioning.

In general, religion is considered to influence individual, group, community, and society (Maton, Dodgen et al. 2005). The value items describing the *Benevolence* values such as 'honest' are considered as the moral values or virtues emphasized in all religions as well as in the Bahá'i Writings. This is supported by Duriez et al., (2001) finding one of the major commonalities in all religions as being the source of moral values in guiding individual conducts in their private lives, within families and in relation to people in their communities.

Furthermore, the practices of the *Benevolence* values through acts of service to others are regarded in the Bahá'i Writings, presented in Section 4.2.2, as channels that would help the developments of the spiritual capacities. The attribution of the *Benevolence* type as the highest priority next to the *Spirituality* values is regarded as a confirmation for this emphasize. Considering the *Spirituality* values as a context within which the priority for the *Benevolence* values are analysed, is further supported by the highest significant positive association between *Spirituality* and *Benevolence* values showed by Spearman's ρ r(1158) = .417 p < .001.

8.5.1.2   Universalism

Universalism was shown as the third highest value priority (or second without considering the *Spirituality* value type) with only 0.2 difference in its mean importance ratings from *Benevolence* values. It was shown with the lowest standard deviation of 0.52 which indicates its highest consensus in its priority amongst all other value types here. Schwartz (1992) considers *Universalism* values relate to concern for the welfare of all people and nature. The selflessness and inclusive social compassion associated with the *Universalism* values are emphasised in the Bahá'i Writings in relation to spiritual dimension of human nature. As will be discussed in Section 8.5.3.1, the demarcation between *Universalism* and *Benevolence* value priorities are further observed to be minimized. Accordingly, it will be argued that the motivational goals for *Benevolence* values here are regarded to not focus on preserving and enhancing the welfare of those with whom one is in frequent personal contact without consideration of those of others.

In the next Section the epistemological perspectives in relation with time and their role in promoting certain value priorities as observed here are discussed.

8.5.2   Perspectives on the Nature of Time

Kluckhohn and Strodtbeck (1961) identified three possible beliefs about the relationship with time, in the extent to which past, present, and future influence value priorities in decisions, goals and practices. These beliefs suggest that people are basically influenced by: past events/traditions, present circumstances or future prospects. Its overall responses identified in the Bahá'i Writings in Section 4.2.5 was summarised as: 'to learn from the past, to have a vision for the future, and to put all efforts in the present activities in achieving the set goals.

In addition, the Bahá'i literature in Section 4.2.5 was found to provide meaning, direction and purpose for the progressive advancement of human civilization. Progressive developments in all aspects of existence are viewed to be through the process of change and evolution. Paradigm of change and evolution is considered to encompass all dimensions in human nature and as part of inevitable requirements of their progressive development. Growth and progressive change are based on the manifestations of the objective potentialities to actuality.

The Bahá'i literature further emphasises the interdependency in the evolutions of physical, social and spiritual aspects of human reality. The progressive changes and evolutions in human's physical capacities throughout history are considered to have facilitated further development in spiritual capacities which include rational, transcendental love and will power. The development of these capacities is believed to facilitate progressive change and evolution in knowledge, social order and religions. It is believed that the current global changes are leading humanity to consider the whole world as one country and humanity as its equal citizens.

It is argued that these epistemological perspectives on the relationship with time and evolution would provide a shared conceptual framework in providing a foundation for meaning making in guiding value priorities towards promoting new knowledge, discoveries and social advancement. In the next two subsections the Bahá'i perspectives on the progressive change and evolution in knowledge and religion and their role in guiding value priorities are presented. The progressive change and evolution in social reality is discussed in Section 8.5.3.3.

8.5.2.1   Perception on Evolution of Knowledge

Schwartz and Huismans (1995) found religious individuals attribute relatively high importance to values that express motivation to avoid uncertainty and change and relatively low importance to values that express motivations to be independent in thought and action. (Schwartz and Huismans 1995)

The Bahá'i literature, reviewed in Section 4.2.5, within a particular framework, suggest a contrasting view to these findings, leading to different value priorities. They teach to regard oneself as a purposeful being, as a constant agent of change for oneself and society by contributing towards its advancements. However the independency in thoughts and actions is considered to be within a framework of invoking moral principles in investigating, understanding, relating and practicing knowledge in everyday personal and social life situations. These would provide meaning and understanding for ongoing investigation of truth and open to new ideas and discoveries.

The viewed Bahá'i literature reveal that fundamentally there are potential capacities inherent in the objective realities of all tangible and intangible existence, including physical, individual, social and spiritual aspects. The realities of existence are considered as objective and human understandings of these realities are subject to the development of their capacities. The reality of human is regarded to include capacities in all aspects of its physical, rational and spiritual existence. The progressive development of understanding and discoveries of objective truth are considered to be in correspondence to the development in human capacities. The more the development of these capacities, the closer the subjective understanding of the realities of existence becomes to their objective ones. Thus, as human discoveries and understanding of the mysteries of existence evolves, the knowledge of realities is considered to increase. The more the knowledge of realities increases, the more is considered to be evolutions in discoveries and understanding of the mysteries of existence. Thus, knowledge and truth are considered as the presentations of subjective understanding, interpretations and discoveries of the objective realities according to the developed capacities. Hence knowledge is considered in being discovered rather than being created. Accordingly, it considers the primary and fundamental role of education in development of all aspects of capacities inherent in individuals.

It is argued that the clarity and emphases in these epistemological perspectives on the objectivity of reality of existence and subjectivity of its understanding would lead to a shared conceptual framework in providing a foundation for meaning in purposeful striving towards continuous discovery towards objective reality. By emphasizing the objectivity of truth and its progressive subjective understanding, they allow continuous advancements from relative ignorance to relatively more understanding. Viewing reality as continuously being discovered rather than created, allows continuous investigations and re-evaluations of current physical, intellectual and spiritual understandings, based on their new interpretations, evidences and discoveries.

These are considered in promoting tolerance for change and diversity and encouraging learning and discovery. It is argued that these promote *Self Direction* values and *Intellectual Autonomy* cultural orientation and demote blind valuation of 'respect for tradition', without their

proper examinations within the framework of an educated 'self' motivated by spiritual values, as discussed in the next subsections.

8.5.2.1.1 Self-Direction

The *Self-Direction* value type was shown as the sixth (or fifth without considering the *Spirituality* value type) in the order of value priority. Schwartz (1992) distinguished *Self-Direction* values as being derived from the needs for control and mastery, for autonomy and independence and the provisions for coordinated social interaction. The motivational goal of this value type was defined as independent thought and action.

Based on the Bahá'i perspective discussed in Section 4.2.1, the motivation for the *Self-Direction* value type in this research, need to be considered within the conceptual framework that is presented for the notion of the reality of man and requirements for its progress. The importance of *Self-Direction* values in Bahá'i perspective as discussed in Section 4.2.1, is considered to be related to the rational or intellectual capacity inherent in the reality of human nature. The importance of this dimension as part of spiritual power of man was considered to be the bases of all the discoveries, inventions and investigation after the truth in all matters. Accordingly, the promotion of science was linked to divine capacity and was stressed as the first divine emanation towards man. Accordingly, all the value items defining the *Self-Direction* type are considered in being highly promoted in developing both material and spiritual capacities. These developments however are considered to be through serving the physical and spiritual needs and progress of both self and society.

The importance of free will and its regulations are also considered in relation to values serving the motivation of *Self-Direction* type. Besides rational power, Hatcher (1987)found in the Bahá'i Writing, the expression of 'will power', the capacity to 'initiate and sustain actions', as another basic spiritual capacity in man. With regards to the adequate development of the capacity of 'will power', the importance of the association of 'free will' to the notion of responsibility towards one's actions is emphasized as the active role that man needs to take towards the progress of one's own soul[1]. According to the Bahá'i Writings viewed in 4.2.1, while the exercise of free will has been considered as a divine gift to humans to allow for an active participation in the process of their own development, without its regulation, human is considered to have also the potential to misuse both its spiritual and physical capacities.

Accordingly, the position and priority of *Self-Direction* type showed after *Spirituality, Benevolence, Universalism* and *Conformity* shows the restrictions imposed on the activation of its values. This supports the view that while the values serving *Self-Direction* motivation are

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[1] Abdu'l-Bahá (1990 [1908]) stressed that since man is free in the choices for both good and bad actions such as "justice, equity, tyranny and injustice…consequently, he is responsible for them" (p. 248).

considered as highly important, their promotions are merely within the framework of contributing to the development of the capacities of individuals and society hence its priority need to be subordinated to its four higher value priorities.

8.5.2.1.2 Innate Values

High priorities were attributed here to four value items in *SVS* identified in Section 7.1.6.1 as the 'innate' values. This is regarded to be in contrast to the findings by Rokeach (1969b; a) and Lau (1989). They found lower preferences to the competency values by their religious participants and lower ranking in capable, intellectual and logical than non-religious ones.

Four particular value items in *SVS*, 'capable', 'intelligent', 'creativity' and 'curious', were identified as serving motivational goals in promoting individual interests (Schwartz 1992). As discussed in Section 4.3.8.1, there are references in the Bahá'i writings emphasizing on the development and employment of these kinds of values in serving a higher spiritual and universal purpose rather than solely serving self-interests. The importance of 'intelligent' as the greatest divine gift to humanity in the development of physical and intellectual capacities was found to be emphasized. Further those sciences, arts and creativities that serve humanity were considered being elevated to the station of worship. The investigation after the truth in all human discoveries was stressed. These emphases in the Bahá'i Writings suggested the importance of these values and their promotion in serving society.

Accordingly, it was expected that these four values would be attributed with a high level of importance and show a significant positive associations with the *Universalism* values. With the mean importance rating for the 'innate' values as (M = 5.24), only .63 difference from the highest mean rating score for *Spirituality*, these values are considered being held here as highly important. Spearman's ρ, presented in Table 31, showed significant positive relations between the *Universalism* type and the mean importance ratings for the 'innate' values, and all four of its single value items.

By the high priorities attributed to the 'innate' values here, one of the contributions of this research is in providing empirical modification to the current findings that have reported low regards for these kinds of 'competency' values in religious communities.

These four values formed a distinct cluster in the SSA presentation of the value items here as showed in Figure 13. The formation of these values grouped together as a distinct cluster further confirmed the expectation in this thesis for a close motivational relation between these value items. The closeness of the cluster to *Universalism* region also supported the compatibility of their underlying motivation for independent thought and action in serving all others.

In addition to the importance of the priorities attributed to these values, the formation of the cluster for these values are also considered as offering empirical support for the use of the SSA technique in the analyses of the findings of particular shared motivational values as

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advocated by Schwartz (1992; 1994a; 1996). Thus, one of the contributions of this research is in providing empirical support that the values serving similar underlying motivational goals could be expected to be presented in SSA with a cluster based on their predicted congruencies and conflicts with other values.

8.5.2.1.3 Intellectual Autonomy

The scores for priorities of the value orientation, by mean importance ratings using the theorized standard index items in SCVS showed *Intellectual Autonomy* as the second highest priority in cultural value orientation (M = 4.62). Using the index items in SSA, while it did not make much difference in its rating (M = 4.57), it was identified as the third priority. Schwartz (1999) identified *Intellectual Autonomy* as: "A cultural emphasis on the desirability of individuals independently pursuing their own ideas and intellectual directions" which includes values: "curiosity, broadmindedness, creativity".

The Bahá'i Writings presented in Section 4.2.5 were found to emphasize the importance of the role and responsibility of an individual towards the welfare of society viewed in a global context. From a Bahá'i perspective change and evolution are viewed as a basic inherent aspect of existence. The interrelatedness of the change and development in all aspects of physical, intellectual and spiritual capacities are considered to be the necessary requirements for the progress of the individual and society. The development of these capacities is considered to require the facilitation of equal opportunity for all members of society, by encouraging their creativity, broadmindedness, freedom and independence of thoughts in pursuing goals towards the development of human capacities in moderation. This perspective justifies the inclusion of the three value items from *Mastery* (independent, choosing own goals and capable) as some of the defining values of *Intellectual Autonomy* orientation in here, presented in Figure 20.

Further, the *Intellectual Autonomy* orientation as the next priority to the *Harmony, Embeddedness* and *Egalitarian* orientations supports the assumption that its values need to uphold the value commitments endorsed by the defining values of its higher priority orientations towards collective welfare of society.

In the next Section the Bahá'i perspectives on the progressive change and evolution in religion and its role in guiding value priorities are discussed.

8.5.2.2 Perception on Evolution of Religion

The literature reviewed in 3.4 also reveal that in the Bahá'i perspective all religions are considered as parts of one spiritual entity that has been progressively evolved throughout ages. Changes derived from progressive evolution are viewed to occur according to the physical, intellectual and spiritual capacities of people and the requirements of particular times and places. Human understanding of self and its capacities are considered to be subject to limitations, and

often leading to superstitions. The role of progressive revelations of religion is considered in offering further understanding of the spiritual nature of man and providing channels for its progress in personal and collective life.

The Bahá'i literature reviewed in Section 4.2.5 also reveal its perspective on the history of humanity by considering all aspects of human potentialities have overall been developing and advancing through evolutionary stages in history. At a social level, the direction for the advancement of human social potentials in guiding their value priorities, have been considered to be towards larger scopes of unity; from unity in family to tribe, city-state, and nation, and currently towards global unity. It is claimed that the root of major radical social changes in the history have been by the social teachings brought about by the world religions as the bases for advancements.

It is argued that these perspectives would promote a shared understanding in the unity inherent in all religions and conformity to religious teachings that encourage harmony in today's global society, hence the promotion of the *Tradition* and *Conformity* values as discussed in the next two Sections and the *Harmony* cultural value orientation discussed in Section 8.5.5.1.

8.5.2.2.1 Conformity

Conformity is shown here as the fourth highest priority amongst the 11 value types (third highest using the 10 types). Its mean importance ratings of 4.57 is only .33 lower than *Universalism* values. Its hierarchical position indicates the activation of the *Conformity* values are subordinated to and serve the *Spirituality*, *Benevolence* and *Universalism* motivations.

Schwartz (1992) considered *Conformity* values emphasize maintaining the status quo and reflect the avoidance of conflict and violations of group norms required for harmonious relations among group members. The acquirement of the conformity values were considered to be likely in response to demands for self-restriction, avoiding risks, and controlling forbidden impulses. He further considered the activation of *Conformity* values to entail subordination to individuals and groups with whom one frequently interact.

In the literature reviewed in Sections 3.3.3 and 3.3.4, the concept of free will and its regulation by conforming to rules and norms were considered as subject of much debate and investigations. Excessive social control was considered to be the denial of autonomy and the power of making choices in individuals. This social control was viewed to often happen with the tendency towards conformity to the expectation of society, groups and family. These implicit expectations were considered often leaving people with no alternative choices. In particular, passive conformity was found to lead to an increasing sense of futility, emptiness and meaninglessness and was referred to creating 'existential vacuum'.

Some of those discussions in Section 3.3.3 regarded the importance of self- regulation and taking responsibility towards one's actions. Freedom in making choices was considered to

demand the importance of the responsibility to gain control over urges. This responsibility was considered to be through the exercise of conscious actions, rather than instinctual reactions. A fundamental transformation of consciousness, attitudes and ethical values were found to require self-regulative behaviour in individuals and society. The self-regulatory and liberating power and control over self in individuals were related to the notion of sacredness.

However, as indicated by the Bahá'i' literature viewed in 4.2.5, the motivation for the *Conformity* values are guided towards being subordinated to the teaching and principles of their Faith. In addition, the notion of free will in one's thoughts, feelings and actions are considered to be weighed for their positive role in contributing towards development of the physical and spiritual capacities of self and society. To the extent that the appropriateness of a religion itself as the source of guidance and aspirations is by examining its teachings in relation to their contributions in promoting the development of human's physical, social and spiritual capacities.

Schwartz (1992; 1994b) further expressed the motivation for *Conformity* values in self-control and submission of self in favor of socially imposed expectations. While the Bahá'i Writings are viewed in emphasizing the restraint of action, inclinations, and impulses likely to 'upset or harm others'; they further demand high standards of conduct for the development of one's capacities. These may not be in accord with some prevalent social expectations particularly if they promote moral laxity or injustice in their policies and practices. Hence, holding conformity values here could be understood to reflect more conformity to the standards described in the Bahá'i teachings, rather than conformity to the norms and standards of society. Particularly, as discussed in Section 4.2.1, the numerous emphases for the importance of the developments of spiritual capacities, could be considered as those sacred Bahá'i beliefs that are regarded as fundamental in motivating spiritual aspirations for self-regulatory and liberating power and control over self in upholding and conformity to moral values as highest priorities in life.

In view of these, it is considered to be reasonable for the priority of the *Conformity* value type to be shown to be held as fourth. That is, *Conformity* to spiritual motivations that are activating values that serve *Benevolence* and *Universalism* motivations are considered to reflect the core of many writings as discussed in Section 4.2. This view is regarded being supported by Spearman's ρ showing a significant positive relationship of *Conformity* with *Spirituality* r(1158) = .273, p < .001, *Benevolence* r(1158) = .309, p < .001, and *Universalism* r(1158) = .157, p < .001 values. It also showed a significant positive relationship with the value service r(1129) = .203, p < .001.

8.5.2.2.2 Tradition

The formation of the *Spirituality* region included two of the *Tradition* value items. As shown in Section 7.1.5, considering the standard index items for the *Tradition* value type it was attributed as the fifth highest value priority, higher than the *Self-Direction* value type. Considering

the exclusion of the two values as the index items for *Spirituality*, *Tradition* type was attributed as the 6th priority, lower than *Self-Direction*.

Schwartz (1992) identified the subordination in *Tradition* to relate more to abstract objects such as religion, culture and beliefs. Schwartz and Huismans (1995) further described the *Tradition* values with its emphases in submission to transcendental authority, stressing transcendence, belief, and humility, preserving the social order, and protecting individuals against uncertainty.

Tradition value type has been attributed with high importance in other religious groups (Saroglou, Delpierre et al. 2004). However, the value item 'respect for tradition' defined as 'preservation of time honored customs', was attributed with a low importance, as shown in Table 28. This was indicated by its mean important rating of (M = 2.92, CM = 2.25) and its score ranked as low as the 50th amongst the *SVS* items.

(Schwartz and Sagiv 1995) reported from across nations, a cohesive cluster of the set of items that were selected as a priori to express the goal of the *Tradition* value type. Value item 'respect for tradition' has been a consistent part of the cluster for *Tradition* value type. As shown in Figure 7, the location of the value item (T18), 'respect for tradition', is presented far away from the rest of the *Tradition* values. This is further regarded as a reflection of the demotion of blind imitation of traditions as a distinctive aspect found in a religious community here. Based on the Bahá'i perspective presented in Section 4.2.5, the blind imitation of both the norms of society and religious traditions are demoted. Instead examinations of those according to potential positive outcomes that they could exert towards the progress of not only self but also society have particularly been emphasized[1].

Accordingly, the value items identifying the value type *Tradition,* like any other values in Bahá'i perspectives, are subject to the same examinations for their potential positive outcomes. This view is considered being also supported by the observed significant positive associations of the *Tradition* values with the *Spirituality* r(1158) = .257, p < .001, *Benevolence* r(1158) = .252, p < .001, *Universalism* r(1158) = .115, p < .001, and *Conformity* r(1158) = .336, p < .001 value types, as well as with the value 'service' r(1129) = .148, p < .001.

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[1] Shoghi Effendi (1938) states that "The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices" (p. 41). He further emphasizes that, " If long-cherished ideals and time-honored institutions, if certain social assumptions and religious formulae have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine". (p. 41)

In the next Section the epistemological perspectives in relation to appropriate social relationship and structure and their roles in promoting certain value priorities as observed here are discussed.

8.5.3   Perspectives on the Nature of Social Reality

The first basic issue identified by Schwartz (2008) in regulating human activities is "defining the nature of the relations and boundaries between the person and the group". With regard to beliefs about the nature of appropriate social relationship and structure as a dimension of value orientation by Kluckhohn and Strodtbeck (1961), the respond derived from the Bahá'i Writings could be summarised as, a 'collateral' relation, by a social structure that is based on 'groups of individuals with equal rights, and where everyone shares in the decision process'.

Some epistemological perspectives on appropriate social relationship and structure required in this age, derived from the Bahá'i literature reviewed in Section 4.2.3, would reveal that: the principle of the oneness of humanity need to be considered to be the bases of considerations for all human advancements. Human's collective life is regarded as a single social entity that encompasses both physical and spiritual capacities. The social reality of human existence is also considered to be fundamentally spiritual and its material development to be in need for the parallel progress of its spiritual counterpart. The development of spiritual capacities is considered to be the fundamental purpose of all human existence individually and socially. However, the material and spiritual development of social capacities are considered to be interdependent. Further, since the whole of humanity is viewed as one indivisible entity, each individual is considered to be born into the world as a trust of the whole.

In individual level, the developments of spiritual qualities are considered to lead to the spiritual identity of one's soul for its everlasting life in the spiritual worlds to come. These developments are believed to be acquired in the realm of this earthly existence, in the course of one's interactions with physical and social environment through the kinds of actions and reactions that one chooses to put into practice. Accordingly, spirituality is regarded as an inner condition that needs to be manifested in behaviour, actions and choices, and in its meaningful contributions to community life and society.

At a social level, the developments of spiritual qualities are considered to lead to a greater manifestation of transcendental love in creating a cohesive and peaceful society towards an ever-advancing civilization. Accordingly, the spiritual capacity of the social environment is also considered to be developed by the practice of spiritual qualities such as justice, unity and cooperation in the policies and practices of society. Society is further considered to provide a context within which the development of physical, intellectual and spiritual capacities of its members is facilitated. The development of capacities of both individual and society are

considered to be interrelated with each helping the progress of the other. Thus, while one's spiritual progress is considered to be through one's contributions to the welfare of society, the purpose of human society is also to provide an environment that helps the development of potential capacities of the individuals.

Further, the development of capacity to 'serve' in individual and society is considered to be closely connected with their spiritual growth. Thus, service is regarded to derive from as well as to help in cultivating spirituality. Service to humanity is elevated to the station of worshiping God. In view of these, spirituality is not considered in isolation from the affairs of society; rather, by developing capacities based on spiritual values, individuals are believed to be able to transform themselves as well as their societies towards further advancements. The purpose of life for individual is considered in acquiring virtue through acts of service to society and the purpose for collective life is by actions in carrying forward an ever-advancing civilization.

Accordingly, the realization of the Bahá'i vision for the future global society is considered to be based on the fundamental understanding of the oneness of humanity and the important role that each individual and society has towards its achievement. These are with the full understanding that the characteristic of sustainable positive change is by going through organic process rather than through sudden events. The unity of thoughts and vision and universal participations of all members of society are regarded as fundamental ingredients towards speedier realization of the envisaged united global society.

It is argued that the clarity and emphases in the epistemological perspectives on the oneness of humanity lead to a shared philosophical framework which provides the foundations for meaning making and purpose in working towards unity as the essential requirement of this age. This is by considering that realization of global unity is within reach by continuous advancements in the spiritual capacity and the transcendental love for humanity. The applications of this framework is considered in promoting the observed shared high priority for the *Universalism* and *Benevolence* values, and *Egalitarian*, *Harmony* and *Embeddedness* cultural orientations.

8.5.3.1 Universal Moral Inclusiveness

In the SSA presentation of the data here, the four index items for moral inclusiveness were found to form a distinct cluster and were not intermixed in the space with other value types. These were all located in the distinct *Universalism* region which made the score of the moral inclusiveness in this group to be 4 out of 4. According to Schwartz (2007) this score could indicate the universalistic "breadth of the community to which people apply moral values and rules of fairness" (p. 711). This pattern of relations is also expected to be observed in the groups that understand *Universalism* values as referring to an inclusive moral universe.

This finding is considered significant here since religious exclusivity and out-groups discrimination have been considered as one of the fundamental obstacles brought about by

religions towards an emergence of a peaceful global society (Barrett 2001; Day 2008). In the current age of an emergence of a global society, religious beliefs were considered to be only vital and beneficial if they invoke those personal and societal visions, goals and practices that are conducive for the enhancements of the quality of individual life and the cohesion and developments of global society (Yinger 1970; Beyer 1994; Berger 2001; Day 2008).

There are reports on the tendencies of in-group favouritism and out-group discrimination (Jackson and Hunsberger 1999; Altemeyer and Hunsberger 2005). While, historically religions were considered as being able to provide cohesion in societies (Durkheim 1965 [1912]), the limitations in the prosocial practices based on in-group and out-group distinctions were also found in religious people (Batson, Schoenrade et al. 1985; Batson, Floyd et al. 1999). For example, Rokeach (1969b; a) found value items forgiving and helpful as the most distinct religious values. These moral values were considered to emphasize social compassion. Yet, Rokeach found negative correlations of these values with various indicators of social compassion.

Saroglou et al. (2005) further did not find support for the assumption of prosociality and social compassion considerations in religious communities. Saroglou et al. further found that associations of prosociality with religiousness was manifested more easily within the context of interpersonal relations, with close others, with whom they interact in everyday life (in-group), and did not necessarily extend to a "universalistic love" of unknown persons (out-groups) (p. 343). A meta-study by Saroglou et al. (2004) also showed that while some religious people weakly to likely attributed importance to *Benevolence* values such as helpfulness, forgiveness and honesty, their concern for the welfare of others was not indicated by their attribution of high importance to the *Universalism* values such as understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. They argue that this could be interpreted to be as a result of the in-groups prosocial tendencies of the function of their religion not to allow favoritism to be extended to out-groups. These discriminations are identified as a 'narrow moral universe' and those express concern for the welfare of all others as 'inclusive moral universe' in Section 4.3.3.1.

As discussed in Section 4.3.3.1, in the Bahá'i Writings, universal inclusivity of moral values is derived from the fundamental equality inherent in the reality of human nature. This is also considered the core belief in most traditional world religions regarding human as being created in the image of God. Accordingly, Rokeach (1970b) attributed a lack of emphasis in social compassion in his studies of religiosity and values, partly to a failure of respondents in noting the social dimensions of their religion, and the societal implications of their faith's doctrines. He critics those fundamentalists who view salvation in winning converts to their faith as the only productive and enduring ways in solving social problems and improving society, instead of enhancing the interpersonal face-to-face deeds of compassion and impersonal action to produce societal change related to religious values.

However, as discussed in Section 4.2.1, the nobility and equality in spiritual reality of man in the Bahá'i Writings is considered as the central doctrine underpinning the principle of the oneness of humanity and the equality of the rights of every individual in developing their capacities[1]. Further, an overall review of some of the Bahá'i Writings, presented in Section 4.2.5, indicate that Bahá'is would understand *Benevolence* and *Universalism* values as referring to an inclusive moral universe[2], as applying to all others and not only to those with whom they identify as close.[3]

There were also much stress found in the Bahá'i Writings on the oneness of the fundamental aspects of religions. By considering their essential role in establishing cohesion and unity between people and societies, any religious intolerance is regarded as being utterly condemned. In addition, in relation to social cohesion and promoting inclusive social compassion, one of the fundamental roles of religion is considered to be in helping individuals to develop their spiritual capacities for transcendent love. The appropriate development of this capacity is distinguished in being expressed by qualities such as compassion, altruism and concern for the well being of all others.

Thus, in Section 5.2.1.5, it was expected that a high degree of importance would be attributed to moral inclusiveness values. As presented in Figure 12, there was shown strong support for these by a pattern of relations that are expected to be observed in the groups that understand *Universalism* values as referring to an inclusive moral universe.

Table 25 showed a high importance score in Mean, Median and Mode for each of the four index value items measuring moral inclusiveness. The value "a world at peace" was ranked the highest amongst the 57 *SVS* items, followed by "equality" ranked as 5th, "social justice" as 6th and

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[1] Shoghi Effendi states that: "the object of life to a Bahá'i is to promote the oneness of mankind. The whole object of our lives is bound up with the lives of all human beings..." He further states that "It is important to emphasize here that the Bahá'i conception of unity is not to be identified with uniformity or similarity. Rather, it is unity in diversity—a unity to be achieved by the universal respect for and safeguarding of that which is particular and precious in every individual and every culture. It implies a new universal consciousness of a total reciprocity among all human beings." (as cited in Hatcher 1987, p. 33).

[2] With regard to the inclusiveness of practicing social compassion, besides the references presented in Section 4.2.5, Abdu'l-Bahá in his "Will and Testament", one of the most important Bahá'i document, counseled that "O my loving friends! Consort with all the peoples, kindreds and religions of the world with the utmost truthfulness, uprightness, faithfulness, kindliness, good-will and friendliness…that ignorance, enmity, hate and rancor may vanish from the world and the darkness of estrangement amidst the peoples and kindreds of the world may give way to the Light of Unity…" (Abdu'l-Bahá 1990 [1921], p. 14).

[3] The scope of *Benevolence* values in numerous texts in the Bahá'í writings is encompassing the whole humanity. For example in an analogy society is liken to a family: "Compare the nations of the world to the members of a family. A family is a nation in miniature. Simply enlarge the circle of the household, and you have the nation. Enlarge the circle of nations, and you have all humanity. The conditions surrounding the family surround the nation. The happenings in the family are the happenings in the life of the nation. Would it add to the progress and advancement of a family if dissensions should arise among its members, all fighting, pillaging each other, jealous and revengeful of injury, seeking selfish advantage? Nay, this would be the cause of the effacement of progress and advancement. So it is in the great family of nations, for nations are but an aggregate of families. Therefore, as strife and dissension destroy a family and prevent its progress, so nations are destroyed and advancement hindered." (Abdu'l-Bahá 1982 [1912], p. 157)

"broadminded" ranked as 12th. As shown in Figure 12, the four index items for moral inclusiveness were not intermixed in the space with the *Benevolence* value items that express concern primarily for the in-group. These were all located in the distinct *Universalism* region which made the score of the moral inclusiveness in this group to be 4 out of 4.

Further, as discussed in Section 7.4.4.1, the examinations of the correlations of these four values with some social issues emphasizing social compassion revealed highly confirmative positive associations that existed between inclusivity of universalism values and responses to those social concerns and issues. Based on the results discussed in Section 7.4.4.1, the priorities of the responses to some of the questions in the survey in this research are summarized as the following.

The respondents were found to:

- consider the requirements for granting citizenship to immigrants to their country to be by abiding its law;
- strongly regard cultural life to be generally enriched by people from other countries coming to live in their country;
- consider people from other countries to be able to come to their country to work, as long as there are jobs available;
- be mostly undecided towards when jobs are scarce, employers should give priority to people from their country over immigrants;
- agree with being a housewife is just as fulfilling as working for pay;
- strongly disagree that on the whole, men make better political leaders than women do;
- strongly disagree that a university education is more important for a boy than for a girl;
- strongly disagree that on the whole, men make better business executives than women do;
- disagree that when jobs are scarce, men should have more right to a job than women;
- be not willing to pay higher taxes in order to increase their country's foreign aid to poor countries;
- strongly agree with a foreign aid policy that aims to fund training projects relevant to the needs of developing countries in empowering individuals to run their own affairs;
- strongly agree with seeing themselves as a world citizen;
- strongly agree with seeing themselves as part of their local community;
- strongly agree with seeing themselves as part of their nation;
- agree with seeing themselves as an autonomous individual;

All the correlations were indeed highly confirmative of the positive associations that existed between inclusivity in universalism values and inclusive responses to social concerns and issues. In addition the position of value item 'helpful' (B49), defined as 'working for the welfare

of others' next to, and even included in, the *Universalism* region could further confirm the motivational goal of *Benevolence* values towards all others.

Recent literature have identified religion in contributing towards disunity, wars and bloodsheds (Huntington 1996), motivating negative behavioural and social practices (McCullough and Willoughby 2009), persistence of many kinds of discriminations, prejudices, injustices (Altemeyer and Hunsberger 2005), and in motivating violence, conflict and aggression (Bushman, Ridge et al. 2007). The results here are considered to be in contrast with these views and findings, with the in-group oriented interests of the policies and practices in the world today (discussed in Section 2.3), and with the reports of a lack of emphases in inclusive social compassion in religious practices (discussed in Section 4.3.3.1).

Accordingly, one of the contributions of this research is to provide empirical support in modifying the current findings with a high attribution for universal inclusivity of social compassion in a religious community. These reflect moral values based on a belief in spiritual principles of the inherent nobility and oneness of humanity, providing a framework for protecting individual rights with a balance with their responsibilities for collective life.

8.5.3.2 Embeddedness

Schwartz (1999) considered one of the responses to the first issue, regarding the nature of the relation of individual and group, to be by a social structure that views individuals as embedded entities in the society. *Embeddedness* was regarded as one of the responses of societies in addressing the main *individualism* vs. *collectivism* dimensionality. This main dimension was considered to be also distinguished by other researchers such as Hofstede (1980). *Embeddedness* particularly is considered in addressing the cultural responses to the priority of the interest of groups over the individuals.

There are two aspects that could be identified in defining the orientation of *Embeddedness* in cultures by (Schwartz 1999): a) in societies in which individuals find meaning in life mainly through socialization, identifying with those group and practices of society's shared values that provide purpose and meaning in life; and b) in societies in which it is considered in expressing, maintaining and justifying a set of values that emphasize "on maintenance of the status quo, propriety, and restraint of actions or inclinations that might disrupt the solidary group or the traditional order" (p. 27).

As presented in Table 58, the value items identifying *Embeddedness* here, are aligned more with the first aspect in identifying this orientation, than the second. Figure 21 shows the exclusion of the values 'preserving my public image' (EM46), 'national security' (EM13), 'reciprocation of favours' (EM15), and 'respect for tradition' (EM18); and the inclusion of 'responsible' (EG52) defined as 'dependable and reliable' and 'humble' (HI36) expressing a spirit

of humility. These are considered to be meaningful observations of the way this orientation is viewed in favor of the first aspect versus the second in this research.

According to the literature review discussed in Section 4.2.3 a response to the issue with "the nature of the relation of individual and group", could be reasonable to be by an *Embeddedness* orientation that promote values such as 'self-discipline' (EM20) 'responsible' (EG52), 'obedient' (EM47), showing 'respect' (EM40), in a spirit of service and humility, 'humble' (HI36), as presented in Figure 21. The *Embeddedness* orientation as a next priority to *Egalitarian* orientation, imply that its values need to uphold the social commitments endorsed by the defining values of the *Egalitarianism*.

In the next Section the Bahá'i epistemological perspectives on the progressive change and evolution in social reality and its role in guiding value priorities are discussed.

8.5.3.3   Perception on Social Evolution

One of the basic roles of religions are regarded by Pargament and Park (1995) in offering "an ultimate vision of what people should be striving for in their lives" (p. 15). It is argued that the Bahá'i perspective on the holistic notions of progressive evolutions, would provide a purposeful meaning system in guiding priorities of values. These notions express a sense of purpose, meaning and direction inherent in all existence based on their essential interrelatedness and interconnections in their developments. The vision for global unity is considered as the next inevitable stage of this progressive development based on the interrelatedness and interconnections of human society today.

The literature reviewed in 4.2.5.1 reveal that the Bahá'i perspective on the physical and social reality of the human race are each viewed as a distinct organic unit that has passed through evolutionary stages. These are observed to be analogous to the stages of infancy and childhood in the lives of its individual members. It considers the current stage of humanity as the closing period of its adolescence age approaching its long-awaited coming of its maturity. The current stage of adolescence of humanity is considered as the most turbulent and troubled period in human life. This stage of humanity is viewed in being expressed in seeking one's identity, distinguished by a mature physical development accompanied with a relatively immature emotional, spiritual and intellectual development. Accordingly, the prevalent turbulences in human society are viewed in the Bahá'i literature as part of evolutionary stage of human development towards its maturity.

In this view, the sources of many man-made crises faced by humanity are considered to be related to the imbalance created by the over emphases on narrow materialistic achievements and overlooking spiritual qualities such as justice, contentment, trust, trustworthiness, cooperation, and genuine concern for others. The changes towards a more just, peaceful and sustainable society is considered to require attention to a harmonious dynamic between the

material and spiritual dimensions of any advancement in human civilization. Accordingly, the advances in science and technology today are considered to be representations of humanity's physical or material development that is in need of more mature forms of social organizations and human interactions.

Further, the Bahá'i literature presented in Section 4.2.5 views the current stage of adolescence in humanity at its ending and in going forward towards its stage of maturity. This process is considered to be by humanity increasingly realizing its potential. That is, it is believed that with all its diversity, humanity will realize that people can live as one united entity in a global world characterized by spiritual qualities such as justice and peace. This vision is considered to be based on increasing awareness of humanity in regarding themselves interrelated as one people, in regarding the earth interconnected as one country and all humanity as its equal citizens. The development of humanity's emotional, spiritual, and intellectual capacities are considered as only to be enhanced through the quality and the nature of their interactions supported by just, secure, morally based and spiritually adequate forms of social, economic, and political institutions. Thus, as part of the requirement of the coming of age of human maturity, humanity is called to move forward towards its next inevitable stage of the development of its social potentiality, that is its global unity.

Accordingly, based on the requirement for the advancement of the global civilization, the Bahá'i literature presented in Section 4.2.5, consider all the policies, planning and visions to be world-embracing, rather than confined to the interests of merely one's own self , community or nation without consideration of their impacts on others. All humans are called for to be anxiously concerned with the needs of the age they live in, and centre their 'deliberations on its exigencies and requirements'. The emergence of a peaceful and just social order is considered to require that all outmoded notions of power and authority be reshaped and reconceptualised. It requires that all social realities be envisioned in reflecting in spirit and practice the principle of the oneness of humankind.

Accordingly, it is argued that the clarity and emphases in the epistemological perspectives on the inherent notion of change in all aspects of life provide a shared conceptual framework for meaning making and purpose for human existence, society, religion, and time, by placing them all within the concept of change and evolution with their overall inherent progressive directions. These perspectives regard the social reality of human existence to be in the current stage of its emergence as a global entity. Thus any advancement is considered to occur within the framework of unity within the diversities of the world's societies, peoples and cultures.

Many pro-social Bahá'i activities and projects as discussed in Section 4.1.4, are viewed as reflecting an explicit sense of purpose and direction in human history. That is, by distinguishing the changes that are happening in the world today are viewed as the characteristics of the inevitable transition from the age of adolescence of humanity to its age of maturity. Therefore,

instead of viewing the current troubling events and happenings in the world today in isolation and with fear, confusion and uncertainty, these perspectives offer a positive diversion. This result in holistic actions aimed at creating a new and peaceful world. In particular, a world that is envisioned in the Bahá'i writings is characterized by its potential spiritual principles such as justice and cooperation in its policies and practices towards its continuous advancements of its civilization.

It is argued that these notions would have provided an optimistic vision for a future global unity and a conceptual framework that are considered highly promoting the *Egalitarianism* and demoting the *Hierarchical* orientations. The priorities for these and the *Security* value type are discussed next.

8.5.3.3.1 Egalitarianism

Egalitarianism was identified as the highest priority in cultural value orientation here (M= 5.12). Schwartz (1999) considered responsible behaviours that guarantee preserving the social fabric as a response to the second basic need and issue confronting all societies in regulating their activities. This response by *Egalitarianism* cultural orientation refers to a social structure in which moral equality is promoted. In this structure people are encouraged to transcend selfish interests and understand a personal commitment to voluntary cooperation with others, and to feel concern for everyone's welfare. This orientation is considered to present a response in managing the unavoidable social interdependencies in society, the need for people to consider the welfare of others, and to coordinate with each other. *Egalitarianism* includes value items equality, social justice, freedom, responsibility and honesty.

The observed highest priority for *Egalitarianism* corresponds with the response derived from the Bahá'i Writings to the issue with responsible behaviours that guarantee preserving the social fabric today. The promotion of values serving this orientation has been justified by the needs of the current evolution in human society towards its inevitable global destiny. As part of this evolution the Bahá'i Writings considers an integrated development of the physical, intellectual and spiritual capacities of social environment. This development is considered to be in need for promotion of social commitments to spiritual values such as justice, honesty, sincerity, order, responsibility, unity in diversity, working for the welfare of others and cooperation in society's policies, practices and institutions. Accordingly the *Egalitarian* orientation defined by values expressing these kinds of meanings was found to be regarded as the highest cultural priority here.

8.5.3.3.2 Hierarchy

Schwartz (1999) identified the promotion of *Hierarchical* orientation as the contradictory solution to the second issue, regarding responsible behaviours that guarantee preserving the social

fabric, by the *Egalitarian* orientation. *Hierarchy* was defined as: "A cultural emphasis on the legitimacy of an unequal distribution of power, roles and resources" which includes values "social power, authority, humility, wealth" (p. 27). Societies were considered to exhibit *Hierarchical* orientation by accepting power differences in hierarchical systems. The socialization of people are then determined and allowed by the obligations and rules that are attached to their roles. In addition to the indicated identifying values, *Hierarchical* orientation was also defined by promoting the desire for values such as imposing on the rights of people by impacting on events with self-serving agendas ('influential'), employing any means to 'preserve public image', and measuring 'social recognition' through social power as shown in Table 58. This aspect may add emphases on the legitimacy of an unequal distribution of power and roles of individuals in society. The conflicting and contradictory solutions offered by these two dimensions as indicated in Figure 28, presented the highest contrast by showing *Egalitarianism* as the highest and *Hierarchy* as the lowest priorities as shown in Table 59. This lowest regard for the *Hierarchical* orientation could be a reflection of the emphases in the Bahá'i Writings. That is, their demotion of any personal power seeking tendencies. Instead, as described by Shoghi Effendi (1938), they offer their administrative order as a unique instrument to facilitate a consultative approach for planning goals, their implementations and evaluations, and resolving issues, all in the spirit of service. This approach is applied from grassroots to their democratic elected representatives in local, national and international levels (Shoghi Effendi 1974).

8.5.3.3.3 Security

Security was shown as seventh in the order of value priority. The motivational goal of *Security* type is defined as 'safety, harmony, and stability of society or relationships, and of self" (Schwartz 1992). Some sociological analyses have stressed the role of established religions in symbolizing, preserving, and justifying the prevailing social structure and normative system (Schwartz and Huismans 1995). Based on the literature review in 4.1.2 and 4.2.5, Bahá'i writings encourage all humanity to recognize their oneness and to develop a sense of world citizenship. While national problems are considered to be addressed at the national level, they need to be accompanied with a sense of global responsibility. While the writings seem to not encourage its believers to oppose the ruling political regimes, they do not encourage their adherents in protecting the prevalent social order when they are unjust or do not serve the welfare of society. Instead, the writings encourage its believers to actively raise their own understanding and those of others towards justice and harmony through peaceful activities, as discussed in Section 4.1.4.

Once more, the motivation for this value type here needs to be evaluated for their contributions in serving the physical and spiritual needs and progress of both self and society. Based on the Bahá'i literature reviewed in 4.2.5, these motivations need to guarantee that one's own individual, group, society and nation domain of *Security* would not impede the *Security* of

others in order to maintain their own. Accordingly, as discussed in Section 4.3.7, in Bahá'i perspective some of the values that define the *Security* type are promoted as important in developing physical, social and spiritual capacities and some are demoted. The high importance attributed to the value items: 'family security', 'healthy', 'clean' and 'social order' and the overall moderate importance attributed to the value items serving the *Security* type are considered to be aligned with the views.

8.5.4   Perspectives on the Nature of Activities

In this Section the epistemological perspectives in relation to the nature of activities and their roles in promoting certain value priorities as observed here are discussed.

The second basic issue identified by Schwartz (2008) in regulating human activities is by insuring that people behave in a responsible manner in preserving the social fabric. With regard to beliefs about appropriate human activities in making and reaching goals as a dimension of value orientation by Kluckhohn and Strodtbeck (1961), the respond derived from the Bahá'i Writings could be summarised as: In 'becoming' by 'striving to develop themselves into an integrated whole'.

Some epistemological perspectives derived from the Bahá'i literature reviewed in Section 4.2.2 provide a context within which priorities of some values for human behaviour and practices are considered appropriate and meaningful. They promote a focus on the purpose of life and the collective purpose of the reality of man is believed to 'carry forward an ever-advancing civilization'. Accordingly, all activities are considered as being attributed with a sense of meaning and direction in either contributing towards or hindering this advancement.

Further, it is believed that there is only one world of existence; in which the spiritual and physical are different aspects of the same reality. Accordingly, there are close interconnection and integration considered between the progress in spiritual, social and material aspects of human existence. While a balance between spiritual and material advancements are considered, spiritual dimension is viewed as the fundamental reality of existence. All individual, social and scientific behaviour, actions and decision making are considered to be based on applying spiritual qualities such as honesty and investigation after the truth. The base of all development and activities are considered to be by investigating for and applying new material and spiritual knowledge and understandings, for both individual and social advancements. Accordingly, the appropriateness of all developments in science, technology and others are considered to be weighed against their relative contributions in promoting the development of human potentials physically, intellectually and spiritually towards an ever-advancing civilization. In addition, the appropriateness of all these activities needs to particularly be weighed for their relative contributions in promoting global unity within its diversity.

It is argued that the clarity and emphases in these epistemological perspectives lead to a shared philosophical framework which provides the foundations for meaning making and purpose in life for individual and social activities to have a definite direction in carrying forward an ever-advancing civilization towards greater achievements of unity and social cohesion. The application of this framework is considered in further promoting the *Self Direction* and *Achievement* values, and *Intellectual Autonomy* orientation within the framework of applying spiritual qualities and contributing towards the advancement of civilization. The applications of this framework are also considered in demoting priorities for the *Stimulation*, *Hedonism* and *Power* values and the *Affective Autonomy* orientation.

8.5.4.1 Achievement

Achievement was shown as the eighth in the order of value priorities. The motivation for *Achievement* values are considered to be derived from the requisites of coordinated social interaction and group survival. The defining primary goal of this type is considered as personal success through demonstrated competence according to cultural standards, thereby obtaining social approval (Schwartz 1992). Referring to Section 2.2.4, studies have shown that individualistic values promote competitive goals, where the pursuance of one's goal is perceived to occur at the expense of others.

Schwartz (1992) noted a difference between the motivations underlying the *Achievement* values and the achievement motivations by McClelland (1961). McClelland consider motivations for achievement to be in meeting internal standards of excellence. In the *SVS* the motivations for internal standards of excellence are considered to be expressed more through *Self-Direction* values (Schwartz 1992). The motivation for the *Achievement* value type in this research again is considered to be viewed within the conceptual framework of the notion of the reality of the nature of man and its requirement.

Epstein (1989) identified two different value systems, one in terms of being consciously reflective and reportable and the other as being unconscious. He stated that the cognitive beliefs of the importance of values such as achievement could be influenced by unconscious motivations which are based on altruistic rather than self enhancing ones. Based on the Bahá'i literature reviewed in Section 4.2.1, any achievement and developments in Bahá'i perspective are considered to be through conscious motivations for serving the physical and spiritual needs and progress of both self and society rather than merely be self enhancing. While the developments of physical capacities are considered important, the purpose of the physical dimension is recognized primarily to facilitate the development of the spiritual dimension. Accordingly, some of the values defining the *Achievement* type seem to be promoted in developing material and spiritual capacities, and some others are demoted.

Accordingly, the moderate priority attributed to this value type and its 8th position in the order of priority could support the view that the motivation for achievements according to social standards of success could not be regarded as a high priority from the Bahá'i perspective. Further, the value items defining the *Achievement* type were divided here in serving two distinct motivational goals. To differentiate between these two, based on some understanding of the Bahá'i Writings, it was suggested that one which was called '*collectivistic oriented Achievement*' values (intelligent, and capable) could motivate individuals to enhance individual's capability in also serving the collective interest, and the other which was called '*individualistic oriented Achievement*' values (successful, ambitious and influential) could be oriented more towards primarily promoting the interests of self. As shown in Table 33, these views could be considered as being supported by higher degree of importance were attributed to the ''*collectivistic oriented Achievement*' values; and lower to '*individualistic oriented Achievement*' values. In addition value items 'successful' and 'ambitious' are somewhat closer to the middle, suggesting that they express self-interest more weakly.

8.5.4.2   Stimulation, Hedonism, Power and Affective Autonomy

Stimulation, *Hedonism* and *Power* were shown as the 9th, 10th and 11th in the order of value priorities. *Hedonism* and *Stimulation* values are described as the needs of individual as a biological organism, for physical gratification and optimal arousal. The values defining *Power* are considered in expressing a self-interested focus in promoting the motivational goal of this type in obtaining control over people and resources (Schwartz 1992).

As discussed in Section 4.2.1, Bahá'i teachings, consider the promotion of both an appreciation of the physical world, and a sense of responsibility in contributing to its advancements. Based on beliefs in the fundamental purpose of life to be in developing spiritual capacities, the meaning of physical existence and society would be considered as important merely in the context of developing spiritual qualities. Hence, as shown in Table 16, the second and third lowest value priorities could confirm these views on demotion of serving the motivational goals of physical gratification and optimal arousal. The higher priority for *Stimulation* value type than *Hedonism* could be considered as further support for this view since it has less emphasis on pleasurable arousal (Schwartz 1992). These also explain the presentation of the very low priority for the *Affective Autonomy* orientation, 7th in the order of cultural value priorities.

As discussed in Section 4.3.10, power motivation was also considered to serve a need to maintain the social order, and to reduce uncertainty in life. This view, as an individual value priority, could be considered to be in contrast with so many references in the Bahá'i Writings as discussed in Sections 4.2.1 and 4.2.3. The emphases in the equal nobility in human nature and the principle of the oneness of humanity was considered to strongly demote any notion of power

seeking of individuals over others. Such behaviour was regarded as being inherently unjust to the very nature of man. Accordingly, as shown in Table 16, the lowest value priority for the *Power* values is considered to support this view.

8.5.5   Perspectives on Nature

In this Section the epistemological perspectives in relation to nature and their roles in guiding certain value priorities are discussed.

The third basic issues identified by Schwartz (2008) in motivating human activities is "regulating people's treatment of human and natural resources". Kluckhohn and Strodtbeck (1961), identified three possible beliefs about the need or responsibility in relationship with nature. These beliefs are suggest as 'submission to nature', 'harmony with nature', or 'mastery - dominant over nature'. The overall response given in the Bahá'i Writings could be summarised as being in 'harmony with nature', by people showing respect and understanding of the interconnectivity in working with nature to maintain harmony and balance.

Some epistemological perspectives on the need or responsibility in relationship with nature derived from the literature reviewed in Section 4.2.4 would reveal that there is a spiritual dimension to physical reality of existence. As such, physical existence needs to be treated with respect and contentment. Accordingly an expectation is derived from the Bahá'i literature for a high level of importance to be attributed to the values related to nature. However, one value amongst the three related to environment and nature in the *Universalism* type were attributed with the least importance amongst the rest of its eight values as shown in

Table 25. It is argued that this observation is in response to the meaning that is implied in the definitions of this value item, 'unity with nature'. This value item defined as 'fitting into nature' seems not to be in accordance with the Bahá'i perspective of nature and its protection.

The literature reviewed in Section 4.2.4 reveals that nature in its essence is regarded as the embodiment of God's attributes such as the "Maker" and the "Creator". All creation whether great or small is considered to be connected and interrelated with one another, and affect and influence each another. In addition, man is considered to be organic with the world. Man's inner life is considered to mould the environment and to be also deeply affected by it. Thus every abiding change in the life of man is considered to be the result of these mutual reactions.

The interconnectivity of actions required towards the advancements of both physical and spiritual dimensions, indicate that spiritual progress is not achieved by overlooking the progress of the material world. This provides a transcendent purpose for the physical existence, which presents a spiritual dimension to the physical reality as an essential context for its development. This is also viewed as encouraging a balance of the human tendency to over value the material world as its permanent dwelling.

The relationship between human and nature is considered to be one where human is trustee of the planet's vast resources and biological diversity. Stewardship requires full consideration of the potential environmental consequences of all developmental activities. Humans are considered to be responsible to balance their actions with humility and moderation for the management of sustainable environment. The physical environment not only is considered for individual's physical survival, but it is also regarded as a pre-requisite for spiritual development.

As viewed in 4.2.4, the Bahá'i' literature exalt nature as a reflection of God's qualities and attributes. This view is expected to lead to the utmost respect for nature. Yet there were also indications that nature is not viewed as being held in high regard for its own sake. Rather the role of humanity was expressed as a wise steward of the natural realm with a deep understanding of the significance of nature in the material and spiritual development of all humanity [1].

As discussed in Section 7.4.4.2, there were examinations of the priorities in responses to some social issues related to environment. The priorities with the responses were highly towards the options "I would give part of my income if I were certain that the money would be used to prevent environmental pollution" and "Protecting the environment should be given priority, even if it causes slower economic growth and some loss of jobs".

So the lower importance attributed to this value item against much emphases expressed in their importance, may be indicative of the differences in the interpretation of nature and its protection here. It is further argued that the clarity and emphases in these epistemological perspectives on the interconnectivity of physical and spiritual world lead to a shared philosophical framework which provides the foundations for meaning making and purpose in life in viewing the resources provided by environment with respect, contentment and moderation. The applications of this framework are considered in promoting high shared priorities for the *Universalism* values, and *Harmony* orientation and shared low priorities for *Mastery* orientation as discussed next.

8.5.5.1 Harmony

Schwartz (1999) considered the third issue confronted by all societies was their response to the relation of mankind to the natural and social world. One solution to this issue was suggested

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[1] The Bahá'i perspective on the relation of human to nature was expressed by BIC (1998) as the one of "trustees, or stewards, of the planet's vast resources and biological diversity" and as such it was stressed that "This attitude of stewardship will require full consideration of the potential environmental consequences of all development activities". This attitude of stewardship was considered to "compel humanity to temper its actions with moderation and humility", and with "a deep understanding of the natural world and its role in humanity's collective development—both material and spiritual". They further stressed the importance of "sustainable environmental management" and the responsibility of human to not see it as a "discretionary commitment" that can be weighed "against other competing interests, but rather as a fundamental responsibility that must be shouldered—a pre-requisite for spiritual development as well as the individual's physical survival".

to be by accepting the world as it is and trying to fit in, rather than to change or exploit it. The cultural value orientation expressing this solution was called *Harmony* and was defined as: "A cultural emphasis on fitting harmoniously into the environment" which included values: "unity with nature, protecting the environment, world of beauty" (p. 28). As, it was discussed in Section 4.2.4, the close interconnection and interrelatedness between the progress of physical and spiritual in the Bahá'i Writings was also related to the environment. There were indicated the existence of only one world in which the spiritual and physical are different aspects of the same reality. Accordingly, as presented inFigure 21 and Table 59, the *Harmony* orientation defined by these specified values was considered as a solution with a priority sharing the second highest ranking with the *Embeddedness*.
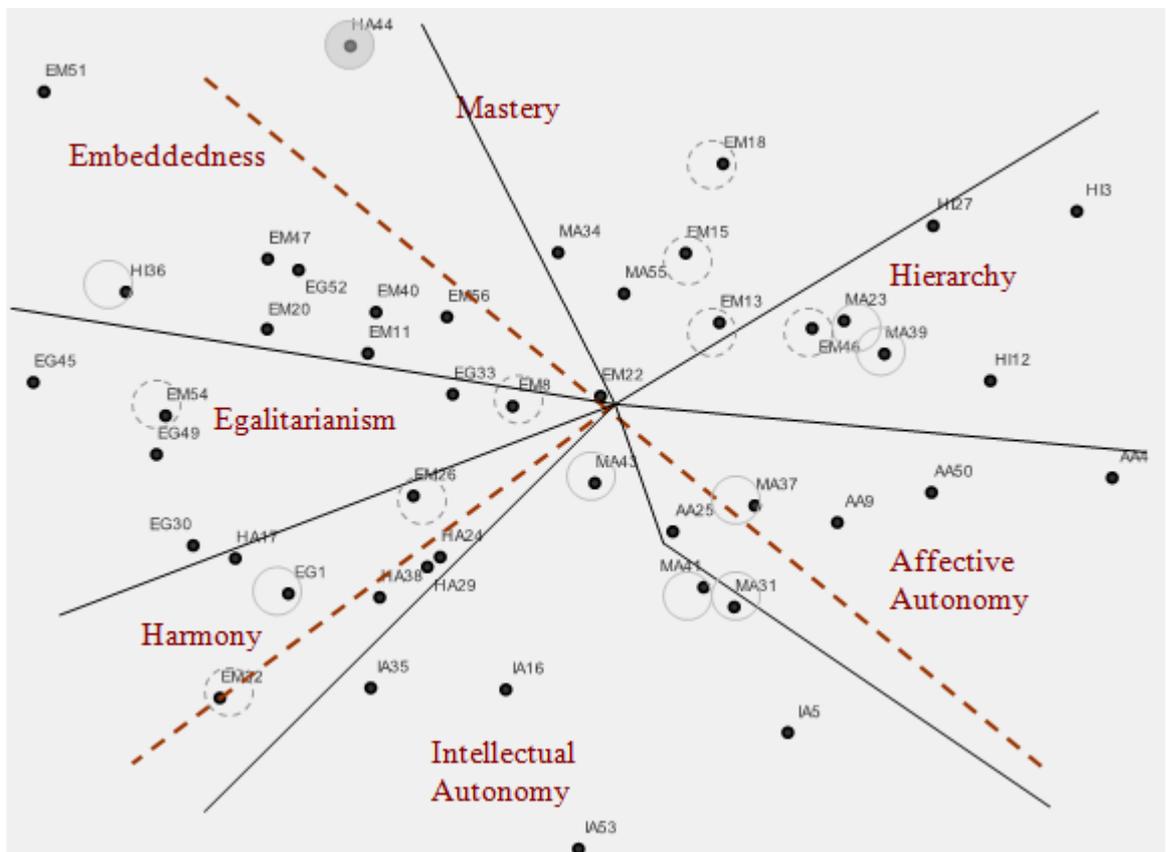

Figure 28. Some special features in the SSA presentation of values

Further, Schwartz (1999) noted that the defining values of *Harmony* in referring to the natural world, are also appropriate to be conceptualized in referring to the non-assertiveness in social relations. This suggestion was supported, as shown in Table 58 and Figure 21, by further inclusion of values such as 'wisdom', moderation ('moderate'), facilitation of equal opportunity ('equality') and peaceful environment ('a world at peace') in defining the *Harmony* orientation. These could also demonstrate a reflection of the consideration for the interrelatedness of the development of the physical and spiritual capacities in relation to environment, individuals and society in the Bahá'i Writings.

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As indicated by the dotted line in the Harmony region in Figure 28, these social values have distinguished themselves by further dividing the *Harmony* region into two separate areas. One in relation to '*Harmony with nature'* defined by values (unity with nature, protecting the environment, world of beauty) and the other in relation to '*Harmony in human relations'* defined by values (wisdom, moderate, equality and a world at peace).

The *Harmony* orientation as a shared priority with the *Embeddedness* next to *Egalitarian* orientation, imply that its values need to share upholding the social commitments endorsed by the defining values of the *Egalitarianism*.

8.5.5.2   Mastery

For each of the three issues confronting societies, Schwartz considered there to be two main conflicting and contradictory responses. According to the theory and the presentation of the content and structure by SSA, each value orientation is in conflict and correlates negatively with those that are distant from it. Therefore, the pairs of value orientations that are in opposite directions from the centre are considered as contradictory to each other (Schwartz 2008).

Schwartz (1999) identified the promotion of *Mastery* orientation as the contradictory solution to the one by *Harmony*, in addressing the third issue, in relation to the natural and social world. The response by the *Mastery* orientation was considered to be by actively mastering and changing the world, by superiority imposition and claiming control, in furthering individuals or group interests. The cultural orientation expressing this solution was defined as: "A cultural emphasis on getting ahead through active self-assertion" which included values: "ambition, success, daring, competence" (p. 28). While, the contradiction between the promotion of *Mastery* and the nature aspect of *Harmony* was shown in Figure 28, the contradiction between the social aspect of *Harmony,* similar to *Egalitarianism,* is more in contrast with the *Hierarchical* orientation. However, as indicted the greatest contradiction with *Mastery* is shown to be with the *Intellectual Autonomy* orientation. This contrast confirms the suggestion by Schwartz (1999) that the assumptions of assertive and even exploitative pursuit of interest that are justified by *Mastery* values would not necessarily be shared with those of the autonomous values.

The Bahá'i Writings regards the unity of thoughts and vision to be accompanied by the universal participations of all members of society as fundamental ingredients in advancing societies. Certain teachings and principles in these Writings provide practical approaches towards reaching and maintaining its envisioned global society, as discussed in the next Section. While the epistemological perspectives are regarded to provide a philosophical framework as a foundation for finding meaning and purpose in invoking values and guiding value priorities, the practical approaches are regarded to present mechanisms for values to be channeled, practiced and internalized.

8.6   Practical Approaches

Pargament and Park (1995) regarded one of the basic roles of religions as providing some ways to help attaining their ultimate vision. A global ethic is considered to be possible if humans combine their rational thought with the feelings of the heart that are associated with the Absolute. Nevertheless, the most difficult aspect of ethical philosophy is considered to be the move from abstract concepts to their practical application (Lynch, Lynch and Cruise 2001).

There are many Bahá'i Writings in guiding personal and social life towards the attainment of ultimate visions. These Writings as authentic sacred scripts present teachings and principles for personal and social development in physical, intellectual and spiritual capacities. The important of literacy is emphasized so that Bahá'is find guidance by reading the sacred texts for themselves (Schaefer 2007). The abundance in these Writings and their authentic interpretations by the central figures of the faith are considered to provide both consistency and clarity in guiding value priorities. In addition, any ambiguity in interpretations of these sacred Writings or a lack of particular instructions are considered to be resolved only through the institution of the 'Universal House of Justice'.

Clark (1997) and Hallinan (1997) identified the need to make the micro-macro-micro links in sociological studies, in which move between the basic level of individual action, social system and then back to the individual level is considered. It is argued that this link is inherent in the system of beliefs derived from the Bahá'i Writings. Some practical approaches derived from the literature reviewed in Section 4.2.4, reveal that practical and selfless acts of service are considered to be vehicles for the developments of both individual and social capacities. Service is regarded as an instrumental value that helps developing human's innate capacities, revealing their potentialities and their spiritual progress.

One of the avenues of facilitating service is by the means of an administrative order. The democratic formation, roles and responsibilities of its institution are authentically prescribed in the Bahá'i sacred Writings (Shoghi Effendi 1974)[1]. The principles of deliberative consultation have been regarded as essential means in reaching collective decisions in setting goals, planning and activities. The core aim of the consultation has to be focused in investigation of the truth of the matters. These consultations process are facilitated by starting at grassroots and are being continued to all levels of administration in local, national and international.

Accordingly, the notion of individual authority has totally been abolished. Instead it has been granted only to the institutions elected based on the principles of the administrative order. The elected individuals are considered to be only privileged to serve in these institutions. They are

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[1] The institutions based on the Bahá'i administrative order are expected to be distinguished with their "rectitude of conduct, with its implications of justice, equity, truthfulness, honesty, fair-mindedness, reliability, and trustworthiness" (Shoghi Effendi 1990 [1938], p. 23).

devoid of any personal authority and are expected to serve with humility and self-effacement. The qualities considered in the election to the administrative bodies are not based on personal ambition. Instead are based on "recognized ability, mature experience, and a commitment to service". The principles of the administrative order do not allow the imposition of the arbitrary will or leadership of individuals. Thus, this service oriented leadership, does not facilitate a pathway to any personal exaltation and seeking power. The decision-making authority is rested upon the collective decisions made through the process of Bahá'i consultation by the elected institutions in all levels of local to international (Compilation 1991a).

The envisioned united and peaceful global society in this age is considered as the inevitable coming of the collective stage of social life. The aim of the Bahá'i teachings and principles are considered as divine response to the essential requirements towards the realization and sustainability of global unity within its diversity. Some of the Bahá'i principles towards this global unity was presented in Section 4.1.2. Following will provide some additional deliberations on those.

- The oneness of the humanity. This is based on equality in the essence of all humanity. All humans from whatever race, class, religion, culture, country, or gender are considered as equal and in having the same rights in developing their inherent capacities. There is no room allowed for establishing any hierarchy of individuals in being considered more pure, sacred or impure or unclean. In particular, "each member of the human race" is regarded as "a trust of the whole"

- World peace is considered as not only possible but as the next inevitable stage in the advancement of civilization.

- The independent investigation of truth. All must be free to seek out truth in all matters, particularly in their religious beliefs and convictions.

- The elimination of all kinds of prejudice. The cause of all prejudices on account of race, ethnicity, religion or gender has been considered as pure ignorance and the bases of divisiveness and conflict.

- The foundation of all religions is one. All religions are considered as part of one spiritual entity that is progressively revealed. They are considered as different chapters of one divine book. All teach the same spiritual truths, and are all part of an overall divine plan for the advancement of the humanity.

- Religion should be the cause of harmony and unity; otherwise it is better to be without it.

- The harmony between science and religion. They should work together in balancing each other, and regarded as two wings for the advancement of humanity.

- Universal compulsory education. All humanity should have access to same education and equal opportunity to develop their potentials. This is considered to have a key role in eliminating prejudices in society.

- Equality of the rights of men and women. Both sexes are considered to have same opportunity in advancing their potentials and have equal social responsibility towards advancement of society. This equality is considered to play a major role in the establishment of world peace.

- Spiritual solutions to economic problems. It is the responsibility of society to include spiritual qualities such as fairness, trustworthiness and contentment as parts of its institutions. Economic justice is considered to play a key role in world peace.

- Abolishment of extreme wealth and poverty. While absolute equality is considered as unjust, since different striving demands different rewards, mechanisms are suggested to eliminate excessive wealth and extreme poverty.

- Universal auxiliary language. The adoption or creation of an auxiliary besides mother language has been considered to have a key role in establishing unity. The auxiliary language is considered to facilitate intercommunication and reduce misunderstandings and misinterpretations that could cause barriers for unity.

- The institution of a world tribunal for the mediation of disputes between nations from the representative of all nations with equal rights and responsibilities.

- The institution of a world legislative system from the representative of all nations with equal rights and responsibilities.

- The institution of a world security from the representative of all nations in maintaining security and defending any injustices. This is considered essential to reduce the excessive expenditures in armaments which would alternatively be spent on the developments of human capacities. (Huddleston 1980)

The implementations of these teachings towards their full realizations are considered to be in correspondence with the gradual receptivity in people and societies created by further developments in their capacities. These have been considered to be through radical changes required in the social processes of societies to allow greater participation of ordinary people in policies and practices. This receptivity is viewed to be reached organically through learning and growth derived from the processes of crises and victory in achievements, failures, integration and disintegration of societies, and construction and destruction of social order (Compilation 1991b). Since the teaching stresses that progress is often through change, the advancement and sustainability of global society is considered to be through a fundamental change in the behaviour, processes and functions of people and institutions. Unified movement of thoughts and actions is facilitated through the process of deliberative and cooperative consultations for the developmental

changes and sustainability of their envisioned outcomes. In general, the underpinning bases for all the theological and practical principles and teachings in the Bahá'i Writings are viewed as particular vision of the 'unity in diversity'[1] in the global human society (Huddleston 1980).

The current Bahá'i activities are described by BIC (2010) as being optimistically focused in systematic efforts for the transformation of individuals and communities around the world to inspire and build the capacity for serving society. These activities begin from neighbourhood-levels, and seek to empower people "to recognize and develop their spiritual capacities and to channel their collective energies towards the betterment of their communities", and "encourage individuals to become agents of change in their communities within a dynamic of learning and an orientation towards service".

It is argued that the clarity and emphases in these methodological approaches present a practical sacred framework which provides the foundations for meaning making and purpose in striving towards their achievements. It is argued that the observed substantial similarities in value priorities here are a reflection of an overall shared beliefs derived from the clarity and the emphases of the Sacred Bahá'i Writings on the nature of man, the purpose of life, the notion of change and evolution and the vision for a united global society.

Finally, it is argued that these epistemological perspectives and practical approaches together with the vision of a unified global world characterize the goal oriented approach of religion as identified by Emmons (2005). He regards this approach in providing a general unifying framework for giving purpose to one's hopes and strivings. In the concept of striving he denotes an action-oriented perspective on human motivation. He regards striving to emphasize behavioural movement toward identifiable endpoints, in doing and being. In what a person is trying to do and who a person is trying to be. It motivates relatively high-level goals that are central aspects of a person's identity.

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[1] Shoghi Effendi (1938) emphasize that "Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remold its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity…" (p. 41)

8.7 Limitations of the Thesis

This thesis has a number of limitations that merit some discussion. In the following Section limitations with regards to sampling, skewness of the data, the presentation of extreme outliers and research approach are discussed.

8.7.1 Sampling

A number of limitations with regard to the data gathering were presented in Section 5.2.4. As discussed in Section 5.2.4.3, the population of interest for data collection in this research were the members of the Bahá'i community from across regions in the world. Considering the geographical separation, and the time frame limitation in conducting this research, a web-based survey method was employed that was conducted in English.

Based on the examination of other approaches as presented in Section 5.2.4.5, the data collection in this research was led to be by employing a 'convenient sampling' approach. These approaches have also been employed in many other social research with hard to access populations (Moberg 1982; Madrigal 1995; Marshall 1996; Trankle 2006). Three main strategies were conducted here to ensure a representation of diversity in this community from various cultural and socioeconomic groups, discussed in Section 0. However, data collection here needs to be considered with the following main limitations:

- While a wealth of research has supported the use of web-based surveys in collecting data, a common limitation of this method of data collection is that it only includes those respondents who have access to computer and some online facilities. Data collection through online survey was limiting in participation from larger population who did not have access to internet.

- Conducting the survey in English has meant that it attracted more English speaking Bahá'is from Western regions which may have led to Western values bias.

- Conducting the survey in English also has meant only those respondents in non-English speaking countries who knew English could participate. Hence the data was discounted from the whole objective population for this research.

- The self-selected approach may have attracted highly religious population leading to sample bias.

These limitations could imply restrictions in the generalization of the results. However, the high agreements on the ordered systems of value priorities and cultural orientations were based on many categories derived from the data and the wide diversity represented in its demographic compositions. Particularly, the bias related to Western values or other cultures were not observed here, as discussed in 7.5.3.

Therefore it is argued that the highly shared observed results are based on the following similarities in respondents: sharing Bahá'i beliefs, speaking English (as first or a second language) and using Internet. However, it is argued that the values similarities found here are attributed more to the characteristics of the first similarity than the other two. This is considered to be also supported by the study conducted by Feather et al. (1992), as discussed in Section 3.6.2, whose results indicated strong effects of Bahá'i religious affiliation on the value preferences with their subjects. Further, the insights revealed from the data gathered here can certainly be taken to reflect the new epistemological and methodological perspectives derived from the Bahá'i teachings and practices, discussed in 8.5 and 8.6. Furthermore, considering the current situation discussed in Section 5.2.4, this research has collected the best possible sample from Baha'is so far. Because there is a lot of homogeneity in the sample, it is reasonable to draw general conclusions about the values of the Bahá'is. Though, more studies which include Bahá'i members from the rest of the populations excluded from the data here would be useful in further verifying the observed findings.

8.7.2 Skewness of Data

The other limitations observed here was with regard to the highly skewed nature of the data towards either higher or lower range in scales. As discussed in Sections 6.1.10.1 and 6.1.11.1, the limitations with highly skewed scores for both religiosity and most of the values presented low variations to determine more accurate correlations. These limitations could be considered in leading the results to be prone to a type II error in failing to detect their true relationships. However, it is argued that given the limitations of the variations in both religiosity and value types, the positive and negative relationships reported here are more likely to be underestimated by the findings than the reverse. Thus, the results reported here in finding significant relationships between religiosity and value types were considered in underscoring the strength of these findings. However the results were found to be robust enough in making the inferences from the analyses.

8.7.3 Outliers

The other limitations observed here was with regards to the presentation of extreme outliers. As discussed in Section 6.1.10.2, prior to the analyses, all value items were examined for outliers that were viewed as extreme deviations from the rest. The removal of outliers was deemed necessary in order to overcome biasing the mean. Accordingly, the responses with more than three standard deviations from the mean as suggested by Barbara et al. (2006) were identified and excluded, as also practiced in other studies (Dunn, Billotti et al. 2009). The number of outliers varied between 2 to 39 items. Since outliers could be indicative of some situations that are outside

of the norm and could represent some special cases that need further examinations, further investigation in finding particular pattern was conducted. However no commonalities with the records containing the outlier items were observed. Future research will need to follow further examinations of these outlier items in deriving more possible information and special cases.

8.7.4   Research Approach

Much of what has been presented in the discussion of the results has been based on particular epistemological views on the reality of human nature and its social existence. These approaches to social issues could often be dismissed as utopian idealism in the name of realism leading to exclusivity and discriminations to those social advances that could prove to be practical and reachable towards betterment of society. Nevertheless, it is argued that models claiming to confront the roots of the causes of social disintegration require critical examination of their methods in recommending appropriate and practical integrative remedial approaches. Accordingly, the aim of this thesis has been initiating an empirical study of the examination of an existing practical model of utopian realism. The examinations of these kinds of models are considered imperative to find their positive contributions for the transition from an old age of in-group oriented competition, to a global age of inclusivity and cooperation.

8.8   Summary

In this Chapter, general interpretations of the overall results based on the epistemological and practical grounds derived from the Bahá'i literature were presented. The examination of the hypotheses in relation to the thesis questions revealed high congruencies between the predicted values and the observed value priorities. In particular, results demonstrated that the importance of values observed for the Bahá'i group as "guiding principle" in their life, were aligned with the principles and teachings in the Bahá'i Writings. To draw upon some insights into the findings in this thesis, has led to the importance of a set of often implicit epistemological convictions which had to be made explicit if thorough discussions of the results were to be made possible. Correspondence with theory based reviews were used in providing some explanations for the results. It was suggested that the justifications of these teachings and principles in guiding value priorities are based on their explicit epistemological emphases on the spiritual nature of man, the purpose of life, the notion of change and their vision for a united global society.

However, this thesis cannot by any means claim to have presented a comprehensive overview of Bahá'i epistemological, theological, ethical and social perspectives in interpreting the results. These are taken as an overview of the teachings and principles that were found relevant in understanding the value priorities and their underlying motivations in formulating hypotheses and their analyses in this thesis.

Chapter 9.   Conclusion

While the significant contributions of this thesis have been presented in Section 1.6, in this final Chapter, some concluding remarks derived from the results, analysis and discussions in response to the research questions and their hypotheses presented in the previous Chapters are provided. These will be followed by a number of potential directions towards possible extensions for this research.

In relation to the first research question, the results in this thesis supported the integrated hypothesis for the system of value priorities of the Bahá'is. In particular, they revealed a special cluster of values defining the *Spirituality* value type. They also showed a very high priority for *Universalism* and a very low priority for the *Power* values.

In relation to the second research question, the results supported the integrated hypothesis for the associations of value priorities and religiosity. In particular, they revealed a different pattern of associations from the consistent one found in the literature. More particularly, they showed a positive relation between religiosity and the *Universalism* values. The exceptionally positive correlation of *Universalism* values with religiosity could be taken to reflect the elimination for the distinction between in-group/out group tendencies, promotion of inclusive social compassion, its strong respect for other views and religions, and locating meaning more in selfless acts of service that address the needs of others and benefit society.

Literature review revealed support for the assumption that 'spirituality' and 'religiousness' were mutually exclusive. However, the association of *Spirituality* values with religiosity in this thesis was found to be strongest positive correlations. Further, based on the perspectives presented in 4.2, a higher emphasis on the quest for truth, rationality, and freedom of the individual can account for the unusually higher correlation of religiosity with *Self-Direction* values in this group.

In the literature review, the importance of shared values in individual and social practices was emphasized. This emphasis was based on the global challenges that stem in part from differences of the value systems between and among people in different religions and cultures. In relation to the third research question, the results supported the hypothesis by finding substantial similarities in the value priorities and their order amongst heterogeneous groups and different countries. These results were compared with the pan-cultural value hierarchy and some implications for their differences were outlined.

The results in this thesis also supported the integrated hypothesis for the system of cultural value orientations priority of the Bahá'is, in relation to the fourth research question. Significant similarities were further observed amongst many subgroups derived from data in the order of their cultural value orientation priorities. In particular, although it appears that national

culture leads to differences in values more than religious differences, the Bahá'í group here revealed different results. The shared agreements in the priorities for the cultural value orientations held amongst Bahá'ís were found to be very different from respondents national background cultural values. These results were all found to be aligned with the Bahá'i teachings and principles.

There are many suggestions made for some desired shared values similar to those found in this research for the sustainability and progress of the emerging global society and promotion of social cohesion (United Nations 1948; PWR 1993; Küng 1996; Kofi Annan 2000; Lynch, Lynch et al. 2001; Kemp 2004; United Nations 2007). However, these suggestions have not been found to lead to any unified model of a shared order of value priorities held by people from various demographic, cultural, and religious backgrounds. In the existing studies of values in general and in religious communities in particular, there were no indications of any specific world community that share inclusive prosocial and *Universalism* values globally. Jones (1997) in providing reasons for failed efforts in encouraging core values explains that "as an institution, we have lost the ability to set a proper example; at every level of the chain of command, those below are losing faith in the integrity of those above. Without this trust, loyalty is impossible, and effective ethical training is impossible." (p. 51).

In the literature review religious influences have been found to show the capacity for producing great benefit as well as great harm. While recent emphases on the studies of religions has been much on the latter aspect, relatively little focus to date has been placed on the potential for a positive relationship of religion with values promoting an inclusive culture serving the common good.

The observations in this research revealed high importance was attributed to both *Spirituality* values and religiosity, and *Universalism* and *Benevolence* were held as two of the highest value priorities. In addition, *Egalitarianism* was found as the highest and *Hierarchy* as the lowest cultural orientations. These are taken to imply that, while the Bahá'i Faith claims to share the same essential moral values inherent in all of the traditional monotheistic world religions, it represents those with a new spiritual and social outlook.

Yinger (1951) contends that while the sociology of religion mostly address the impact of society and secularity on religious beliefs and practices, often there is much less attention given to examine the opposite side of it: "How does religious differentiation, once established, affect social differentiation? Does it tend to fix social divisions, or does it only reflect them?"(p. 199). He emphasizes the need for "careful specification of the conditions under which the unifying influences of religion are operative and those under which the differentiating influences are operative" (p. 200). This research has shown how Bahá'i model of 'religious differentiation', has affected 'value differentiation' in promoting high levels of priorities for the *Spirituality, Benevolence, Universalism* and *Self-Direction* values and the *Egalitarianism, Harmony,*

Embeddedness and *Intellectual Autonomy* cultural orientation. In particular, a central outcome of the observed results in this thesis suggests that social unity here has found its counterpart in religious unity.

In the previous Chapter it was discussed that the differences observed in the results and in particular the substantial similarities in the systems of individual and cultural value priorities were considered to be based on some underlying shared epistemological perspectives. According to Eliade (1973), what we can learn from history is that when something different happens, it could be "the result of a new creative act; otherwise, we will remain where we are" (p. 108). He suggest that changes happen in any scientific or cultural dimension such as values, based on some creativities and breakthroughs, and regards the appearance of religions as part of those breakthroughs. He considers that based on their creative power, religions have been providing answers to situations usually considered to be without any answer.

The discussed shared epistemological perspectives were considered to provide meaning and purpose for the practical applications of Bahá'i teachings towards the development of individual and social capacities. These shared perspectives are offered within the context of 'the oneness of mankind' based on the inherent spiritual reality of man and as a fundamental principle for its vision of global unity. Its epistemological perspectives on the concept of change and evolution in all aspects of human reality are imbued with meaning, purpose and direction. Progress in knowledge, creativity, science, history and religion are understood within this framework of change and evolution. It is considered that the higher development of physical, intellectual and spiritual capacities would lead to a higher level of discovery, understanding, implementations and realizations of meaning, purpose and directions. Hence, considering the objective reality in all existence, allows the diversity of subjective understanding.

These perspectives are considered in promoting unity in diversity, pursuing further scientific discoveries, tolerance of differences, broadmindedness, respect and cooperation in developing further capacities. In particular, the Bahá'i teachings consider parallel developments of spiritual, intellectual and material capacities in individual and society within the global context at the heart of the successful resolution of the current problems facing humanity. Based on its optimistic vision of a united global society, it aims to promote the development of a global working model of genuine human relations where its members view each other as being inherently noble and regard no barriers to communicate, socialize and strive to serve all others in their everyday lives wherever they reside.

These teachings were taken in providing both optimistic vision and pragmatic approaches towards promoting the set of value priorities and cultural orientations that have been observed with significant similarities in this thesis. The observed value priorities here according to Emmons (2005) provide potentialities that invoke strivings. These strivings reflect the focus on ultimate goals. By strivings towards ultimate goals some potentialities may lead to actualities. Thus,

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according to Emmons, in the goal oriented approach of religion, meaning is derived from the "journey" rather than just arriving at the "destination".

9.1   Proposed Future Research

This research is considered as a preliminary study of the Bahá'i values. The patterns of shared value priorities in the findings here imply that they could provide a framework as the bases of a shared understanding for plans, activities and their evaluations. Accordingly these could be the subjects for further research particularly in investigating whether these shared orders of value priorities would facilitate cooperative universalistic approaches in attitudes, behavior, decision making, policies, planning, goals and activities.

There were some additional data gathered here to find relations of value priorities and allocation of limited funds to some value based activities. The results showed high associations between the priorities of the values and their correspondence activities. However, the analyses of the results were beyond the scope of this thesis. Further research will provide detailed analyses and discussion of these results.

There were also data gathered here to find relations of value priorities and the values desired for societal leaders. The results showed meaningful associations between the priorities of the values and the leadership values. The analyses of which were also beyond the scope of this thesis. Further research will also provide detailed analyses and discussion of these results.

There has been intensified empirical research on spirituality over the past decade (Sandage, Jankowski et al. 2010). According to Pargament (2006) spirituality not only could be considered as a source of well-being but also a potential source for a deep transformation and profound change in human development. However, Sandage et al. (2010) found that most of these researches have focused on spiritual wellbeing rather than spiritual development. Further research could investigate the extent to which its various definitions would lead to these changes.

Emmons (2000) considered spirituality as another dimension of human intelligence and proposed as one of its capacities the ability (1) to perceive life as sacred; (2) to employ spiritual strivings to organize and integrate other aspects of life; (3) to apply a broad set of religious resources flexibly and appropriately to a full range of life problems; and (4) to engage in virtuous behaviour. There could be found some similarities between these aspects of spirituality with the ones presented from Bahá'i perspective that considers spirituality to be manifested in practicality and evaluation of practices. These dimensions could suggest the development of new measurements for "spiritual intelligence", perhaps based on measuring priorities with particular values and behaviour.

Schwartz and Huismans (1995) postulated that the more or less commitment of individuals to a religion could be based on the opportunities or barriers that the religion poses to

the attainment of their value priorities which have been developed based on their personal needs and socially structured experiences. The results here suggest that religious teachings over the years have led to more similarity in their value priorities. Further longitudinal studies could be conducted to investigate whether people with different value systems adopting a same system of beliefs would develop new and shared value priorities. For example, longitudinal research every five years could be conducted in order to determine the stability of the observed value priorities here, whether and how they would change over time, and what would be the factors.

Further, additional studies are needed to determine if the observed high similarities are also present in nations with low numbers here. Although the data was presented with a great diversity in their demographics, non-English speaking countries were presented with much smaller numbers. The majority of the data came from the Western world, and respondents had at least 12 years of education. These characteristics of respondents have reduced the diversity and may have masked a baseline pattern of relations between religiosity and value priorities common to all members of this faith, particularly from less socio-economic advanced regions. While the comparisons of the value priorities in all regions in the world consisting of different countries also showed highly similar results, the examination of these similarities needs a larger number of data to confirm the results found here. In particular, further research is needed to investigate the extent to which other shared epistemological perspectives on reality of man could lead to other shared order of value priorities and their evaluations in the context of global society.

Finally, Yinger (1960) argues that tensions between social order and culture could create a subculture defined as "counterculture" (p. 833). He defined counterculture as "a set of norms and values of a group", that "contradict the dominant norms and values of the society of which that group is a part (p. 833). Yinger (1977) also regards "countercultures" as "engines of social change" (p. 845). The observed substantial similarities in the systems of value priorities here and their differences with the background cultural orientations of the respondents indicate that the Bahá'i model could be considered as a "counterculture" contradicting the dominant norms and values of the societies that respondents are a part. The examination of the extent to which this emerging culture could be considered as a "counterculture" and the extent to which it could be considered as an "engine of social change" would be exciting subjects for further studies.

In conclusion, it is hoped that this thesis has created a stepping stone for new studies of a change in values. The observed shared value priorities overwhelmingly indicate the fruitfulness of the model presented in this research to be further investigated in the sociology and socio-psychology disciplines. It is hoped that the findings and discussions in this thesis, particularly in relation to spirituality as an important dimension in the reality of human nature offer a positive response to the value-based crises that are facing global society today. It is also hoped that it would motivate further investigations in many other interesting questions in response towards these crises.

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