

The development and validation of a value system assessment scale: a practical theological approach

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PREFACE

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TO GOD ALL THE GLORY

ABSTRACT

This study aimed to identify, develop and validate a multidimensional scale to measure the role of value systems in relationship management to assist pastoral counsellors to make counselees aware of their value systems on a conscious level, and simultaneously provide counsellors with a concrete and scientific tool to manage the similarities and differences between counselees' value systems and that of their intimate relationship partners.

The theoretical framework, within which the scale is being developed, had been identified and described by an in-depth literature study of the relevant scientific fields.

The sixteen operational assessment areas that were used for the assessment of personal values were identified: ten assessment areas were from a psychological perspective and six from a theological perspective.

These values had also been analysed and a formal definition of all the assessment areas had been formulated. Specific attributes had been identified that could be associated with individuals who value aspects of the different assessment areas as part of their lives.

The underlying assumptions of the classical measurement theory had been used to guide this standardization process.

The coefficient Alpha has been computed and the validity of the Value System Assessment Scale (VSAS) has been investigated, by judging face and content validity as well as investigating content, factorial and construct validity. Study results show that the different subscales of the VSAS have been good reliability, content and factorial validity. Construct validity at the item level of analysis was also good. Good discriminant construct validity on the subscale level of analysis was also found.

Further research on the convergent construct validity on the subscale level of analysis of seven subscales needs to be done. These subscales were challenging in the sense that either the theory did not hold acceptably for the various subscales or that more research has to be done with regard to the development of attributes and items for the different subscales. These subscales need to be subjected to additional research and analysis.

The results reported in this study present a strong foundation for recommending use of the VSAS in pastoral counselling.

Key Terms:

development, validation, multidimensional scale, measurement, role (of a value system), value system, relationship management

OPSOMMING

Hierdie studie het ten doel om 'n multi-dimensionele skaal, wat die rol van waardesisteme in verhoudingsbestuur meet, te identifiseer, te ontwikkel en te standaardiseer om pastorale beraders te help om beradenes bewus te maak van hulle waardesisteme en terselfdertyd beraders van 'n konkrete en wetenskaplike hulpmiddel te voorsien om ooreenkomste en verskille tussen beradenes en hulle intieme verhoudingsmaats se waardesisteme te bestuur.

Die teoretiese raamwerk waarbinne die skaal ontwikkel is, is geïdentifiseer en deur 'n diepgaande literatuurstudie van die relevante wetenskapsvelde beskryf.

Die sestien operasionele assesseringsareas wat gebruik is om persoonlike waardes te assesser, is geïdentifiseer: tien assesseringsareas is vanuit 'n psigologiese perspektief en ses is vanuit 'n teologiese perspektief.

Hierdie waardes is ontleed en 'n formele definisie van al die assesseringsareas is geformuleer. Spesifieke eienskappe is geïdentifiseer van individue wat waarde heg aan aspekte van die verskillende assesseringsareas en daarmee geassosieer kon word as deel van hulle lewens.

Die onderliggende aannames van die klassieke metingsteorie is tydens hierdie standaardiseringsproses as riglyn gebruik.

Die koëffisiënt Alpha is bereken en die geldigheid van die Waarde Sisteem Assesseringskaal is ondersoek deur gesigs- en inhoudsgeldigheid te beoordeel asook inhouds-, faktor- en konstruktorgeldigheid te ondersoek. Resultate toon dat die verskillende subskale goeie betroubaarheid, inhouds- en faktorgeldigheid het. Konstruktorgeldigheid op die itemvlak van analise was ook goed. Goeie diskriminante konstruktorgeldigheid op die subskaalvlak van analise is ook gevind.

Verdere navorsing op die konvergente konstruktorgeldigheid op die subskaalvlak van analise van sewe subskale moet gedoen word. Hierdie subskale was uitdagend in die sin dat óf die teorie nie aanvaarbaar was vir die verskillende subskale nie of dat meer navorsing gedoen moet word met betrekking tot die ontwikkeling van die eienskappe en items van die verskillende subskale. Hierdie subskale moet dus aan verdere navorsing en analise onderwerp word.

Die resultate wat in hierdie studie gerapporteer word, bied 'n sterk fondament vir die aanbeveling van die gebruik van die skaal in pastorale berading.

Sleuteltermen:

Ontwikkeling, validering, multidimensionele skaal, meting, rol (van 'n waardesysteem), waardesysteem, verhoudingsbestuur

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Chapter 1: Background to the Study

1. Proposed title and key terms

1.1 Proposed title

The development and validation of a value system assessment scale: a practical theological approach.

1.2 Key terms

development, validation, multidimensional scale, measurement, role (of a value system), value system, relationship management.

1.3 Explanation of concepts

1.3.1 Development

Oxford Advanced Learner's Dictionary (2005:400) defines development as "the process of producing or creating something new or more advanced; a new or advanced product".

1.3.2 Validation

Measurement tools that are used to describe personal problems or to make an evaluation about them, must have at least two main psychometric characteristics: they must be reliable and they must be valid. (Hudson & Faul, 2003:23). Oxford Advanced Learner's Dictionary (2005:1631) defines validate as "to state officially that something is useful and of an acceptable standard". Validation can therefore be defined as the scientific process to ensure that the measurement procedures and the measurement instruments to be used have acceptable levels of reliability and validity.

1.3.3 Multidimensional scale

A multidimensional scale is any measurement tool that is used to measure two or more variables (constructs), despite the quantity of items used to assess any of the constructs. In other words, a multidimensional scale is nothing more than a collection of unidimensional scales, each planned to assess only one variable. A multidimensional scale is formed by merely placing the items that contain the two or more unidimensional scales together in one assessment package (Hudson & Faul, 2004:12).

1.3.4 Measurement

“Measurement can be considered an activity consisting of the process of assigning numbers to individuals in a systematic way as a means of representing their studied properties” (Raykov & Marcoulides, 2011:1).

According to Durrheim and Painter (2006:140) measurement consists of three components:

- **Rules:** the process for assigning numbers to objects should be explicitly stated,
- **Attributes of objects:** the particular attributes of these objects and
- **Numbers to represent quantities:** assigning numbers to objects to represent how much the object has of a specific attribute.

Delpont and Roestenburg (2011:172) describe measurement as the formulation of a set of questions about the properties of an object from theory, assigning a scaling format to these questions, and obtaining data that describes the presence of these properties.

1.3.5 Role (of a value system)

Oxford Advanced Learner’s Dictionary (2005:1268) defines role as the “function or position that somebody has or is expected to have in an organization, in society or in a relationship”. The role of a value system can therefore be defined as the function that the value system has in a relationship.

1.3.6 Value system

A value system comprises a set of qualities or standards that one considers important to his/her well-being. This set of values is considered as guides to a person’s behaviour.

1.3.7 Relationship management

Oxford Advanced Learner’s Dictionary (2005:1229) defines relationship as “the way in which two people, groups or countries behave towards each other or deal with each other”. Management is defined by the Oxford Advanced Learner’s Dictionary (2005:896) as the act or skill of dealing with people or situations in a successful way”. Relationship management can therefore be regarded as the act or skill in which two people or groups deal with each other in a successful way.

2. Orientation

People focus their lives on all that make life valuable and reflection on what those things are – the things that give meaning to life – serve to lead and aid us towards the development of a value system. In turn, values have an impact on all our actions: “Knowing someone and having a relationship with him is limited by knowing his value system, because only then do you truly know what motivates him and what guides the choices he makes” (Twa, 2009:7).

3. Problem statement

3.1 The role of values in our lives

A value system is something that people learn and develop while they grow up. The qualities and standards that parents or caregivers consider important to our well-being and that of others are contained or encased in these values. Over time, those values become guides to our behaviour (Lennick & Kiel, 2008:43). This process is mainly spontaneous and subconscious, whereby a child chooses certain values as its own, based on its observation of its environment, identification with others, modelling and personal choices.

It is important to understand the virtual and actual effect value systems have on relationships. Good/successful relationships stand firm on sharing common value systems. The quality of any relationship has its foundation on how much two parties are alike in what they value. The depth and quality of the relationship depends on which values are common to people (Twa, 2009:12). Conversely, if a significant disagreement on many crucial values were present, the opposite that renders a relationship shallow and frustrating is true. This would impair the ability to develop a meaningful relationship with each other, making it not only difficult, but probably impossible.

Despite the fact that an awareness of the worth and significance of values in meaningful relationships is of crucial importance, people mostly seem to be completely ignorant of this reality. Ideally then, people should be more aware of their values as well as being sensitive to those who have different values if we are to live together and desire to make the world a better place (Lennick & Kiel, 2008:xxv). To foster and expand such awareness, can be accomplished by the use of measurement technology.

The practice to foster a better awareness may look easier than what is real, because values mostly function on an unconscious level. Resultantly values are easily overlooked and may even be ignored. To identify, develop and validate a multidimensional scale to measure the role of value systems in relationship management, could assist pastoral counsellors to make counselees aware of their value systems on a conscious level, and simultaneously provide

counsellors with a concrete and scientific tool to manage the similarities and differences between counselees' value systems and that of their intimate relationship partners.

Furthermore, the development and validation of a scale to measure value systems, aims to develop best-practice methods for pastoral counsellors that will increase their accountability (Faul & Van Zyl, 2004:564). According to Hudson and Faul (2003:8) measurement addresses the professional and ethical issues of accountability, it leads to the enhancement of our knowledge base for the conduct of practice and it leads to an improved quality of service delivery. It is therefore clear that measurement technology can play an important role towards efficacy and accountability of pastoral counselling as a profession.

3.2 Measurement technology

The researcher has been involved in pastoral counselling for more than 20 years. An underlying frustration during this time has been the lack of an empirical knowledge database for pastoral counselling in South Africa. In their activities pastoral counsellors mostly have to depend on intuition, educated guess-work, and practical wisdom and not a database of knowledge that rests on empirical evidence.

The researcher became acquainted to measurement technology in the social sciences. Van Zyl (Faul, 1995:17) coined the term *ecometrics* for this technology. It was developed in social work and he refers to it as the quantification of the adaptation between client systems and their environment. Social work is mainly involved with the enhancement of social functioning and the improvement of the adaptation of the individual in his environment (Faul, 1995:3). Pastoral counselling overlaps in this regard and over time, the researcher adopted the hypothesis that *ecometrics* can be efficient within pastoral counselling.

Pastoral counselling has been and is still following a long and difficult path towards professional recognition. One of the central issues regarding the professional status of a profession is the importance of an empirical database of knowledge for the profession (Faul, 1995:2). Pastoral counselling will not be able to acclaim it a profession if the activities of counsellors do not stand firmly on empirical evidence. Measurement is one of the best means to create objective scientific knowledge that can enhance the professional knowledge base with the empirical evidence that is needed (Faul, 1995:2).

Hudson (Hudson & Faul, 2003:10) once light-heartedly remarked that if a counselee's problem cannot be measured, it does not exist and consequently if it does not 'exist', it cannot be treated. Although measurement has not received the recognition it deserves in the pastoral counselling profession, the researcher is convinced that measurement technology, that suits the

specific requirements and value base of pastoral counselling, can be efficient within the pastoral counselling profession.

3.3 Preliminary literature study (state of research)

3.3.1 Psychological perspective

Academics in a variety of disciplines have put emphasis on the importance of people's value priorities in grasping and envisaging attitudinal and behavioural choices (Rohan, 2000:255). As far back as 1961, Gordon Allport (1961:89) criticized psychologists for not succeeding to take into account that people's value priorities influence their view of reality. In 1961, Allport advocated that value priorities were the "dominating force in life" (Allport, 1961:543), because they guided all of an individual's actions on the way to realization. Regrettably, Allport's keenness for value priorities lost its influence with the rise of behaviourism.

According to Rohan (2000:255) the significance of values theory and research suffers because the word *values* is exposed to exploitation and overuse. "People ... seem to use the word *values* in Humpty Dumpty fashion: they make it mean just what they choose it to mean" (Rohan, 2000:255). Caprara and Zimbardo (2004:588) converged and brought together the views of Rohan (2000:270), Rokeach (1973:5) and Schwartz (1994:21) into the following definition: values are cognitive representations of desirable, abstract, trans-situational goals that serve as guiding principles in people's lives. In the context of the present study, this definition reflects correctly the meaning of values that the researcher endeavours to investigate.

Milton Rokeach, a prominent social psychologist, did formidable research on values that led to the publication of his first book, "The Nature of Human Values" in 1973 and the second one, "Understanding Human Values" in 1979. These books took up the final years of his career. In them, he hypothesized that a reasonably small number of terminal human values are the inner reference points that all people use to articulate attitudes and viewpoints. By assessing the hierarchy of these values, one could calculate conduct over a wide spectrum even as divergent as political association and religious conviction. Rokeach has been cited as the most important scholar for his recognition of and generating a stimulus for values research after behaviourism (Rohan, 2000:259).

The Schwartz (1992) theory of basic human values also endorsed a revitalization of empirical research on values (Davidov *et al.*, 2008:420). Schwartz developed a concept about value system structure by focussing on the motivational interest representing in each value (Rohan, 2000:260). Through his studies, Schwartz came to the conclusion that ten categories of universal values exist (Rohan, 2000:260-262).

3.3.2 Theological and/or South African perspective

One of the basic motivations for this study is the strange fact that fitting theological research to evaluate the role of value systems in relationship management has until now not received the attention that it commands. As seen above, a substantial body of general research exists on values from a psychological (secular) viewpoint.

The same cannot be said of research done on value systems from a theological viewpoint. A Nexus search only found a few research projects on values at this point in time. Unfortunately, these studies do not interpret values as a system that operates on a personal level as a guide to a person's behaviour (personal values). These studies focus on societal values. One example is a study done by Groenewald (1984) with the aim to determine if values have a role to play in marital integration. According to her findings, values do not play an important role in marital integration. A second finding was that the assessment instrument was not appropriate for the acquisition of values to measure marital integration. Another research study was done by Naude (1991). In an analysis of indicators of marital satisfaction, she found a relatively compatible value system as one of the indicators of marital satisfaction. A study done by Senekane (1996) dealt with, amongst others, the compatible and incompatible cultural values from African and Christian marriages. According to Senekane some African values, like love and faithfulness, are compatible with Christian values, while others, like polygamy, are incompatible with Christian values. In a study done by Müller (2004), the relationship between the values and behaviour of Christian members of the Dutch Reformed Church in Johannesburg is investigated. The primary aim of this study was to research the influence of core values on their lives as Christians. The existence of an assumed dissonance between their values and conduct was confirmed by the data. A last example is the research study done by Freeks (2012). In this study he investigated the role of the father as mentor in the transmission of values. This study found that the father, acting as mentor, plays a significant role in the transmission of values.

3.3.3 Measurement perspective

Allport and his colleagues, Vernon and Lindsey, created and published the Allport-Vernon-Londzey Study of Values (SOV) in 1931 and some forty years after its first publication, the Allport-Vernon-Lindzey SOV was the third most cited non-projective assessment scale of personality in the discipline of psychology. By the early 1980s the SOV had dropped into disuse and Kopelman, Rovenport and Guan developed a modernized edition (2003:203).

A research study on values scales commenced in 1979. An international consortium of psychologists under the guidance of Donald Super performed the research under the title Work

Importance Study (WIS). The goal of this research study was to create a distinctive self-report measurement tool that could assess intrinsic and extrinsic values. They wanted to identify what values and fulfilment people look for in work and in other life roles, and in the comparative significance of work and these other life roles. The most important consequence of the WIS, was the Values Scale, which utilized work and life values and was later adjusted and renamed the Life Roles Inventory-Values Scale (Loo & Thorpe, 2000:297; Macnab *et al.*, 1987:86).

In 1992, Schwartz pioneered a new concept of basic human values (1992:1-65). It consists of ten motivationally different values supposed to include the main value orientations acknowledged across cultures. He also introduced a first instrument to assess these values that he validated cross-culturally. Another instrument, also validated across cultures, was introduced in 2001. This theory and two measures have encouraged a revival of practical research of values, both within and across cultures (Davidov, *et al*, 2008:421).

Horn (1999) validated an assessment scale, measuring work values. This scale is being used in the career counselling process. The values utilized in this scale are based on the Life Roles Inventory Values Scale and they relate to the working environment and not to the measurement of the role of value systems in relationship management.

Hitlin and Piliavin (2004:365) maintain that the measuring of values is incomplete and that there is a clear lack of standardization throughout theoretical and empirical research. According to Schwartz (2009:1), the use of values constructs in the social sciences has deteriorated from the lack of reliable empirical questionnaires to assess them.

In light of the above, it is obvious that pastoral counsellors need measurement tools that can be used in clinical practice. Therefore, the main purpose of this study will be to develop and validate a multidimensional scale that can measure the role of value systems in relationship management. In so doing, it will both highlight and address the lack of measurement scales in pastoral counselling.

4 Central research question

This leads to the central research question, namely:

What will be the constructs and items that would drive the development of a multidimensional scale, measuring the role of value systems in relationship management, for application in pastoral counselling?

5 Further questions

Questions that flow from the central research question are the following:

- Is the proposed multidimensional scale to measure the role of value systems in relationship management (Value System Assessment Scale), as well as the resulting theory-based definitions of the constructs, supported by literature, theory, and expert review?
- What possible Biblical (theological) perspectives may be found on the proposed multidimensional scale to measure the role of value systems in relationship management, as well as the resulting theory-based definitions of the constructs?
- What is the item pool (group of questions) for the proposed Value System Assessment Scale?
- What is the reliability and validity of this newly developed Value System Assessment Scale for application in pastoral counselling?

6 Goal and objectives

6.1 Goal

The overall goal of this study is to develop and validate a multidimensional scale to measure the role of value systems in relationship management for application in pastoral counselling.

6.2 Objectives

To accomplish the stated goal, the specific objectives of the study are:

- To do a thorough exploration of the literature regarding the role of value systems in relationships management, resulting in theory-based definitions of the constructs.
- To do a Biblical (theological) evaluation of the literature regarding the role of value systems in relationship management, resulting in theory-based definitions of the constructs.
- To develop and evaluate the item pool for the proposed scale to measure the role of value systems in relationship management (Value System Assessment Scale).
- To evaluate the reliability and validity of the Value System Assessment Scale for use as a measurement tool in pastoral counselling with regard to relationship management.

6.3 Central theoretical argument

Value systems play a crucial role in relationship management and a multidimensional scale to measure the role of value systems in relationship management must be developed and validated for use as a measurement tool in pastoral counselling in order to show how mutual relationship management with counselees may be promoted.

7. Research design/methodology

In this study, the classical measurement theory will be used to develop and validate a multidimensional scale for measuring the role of value systems in relationship management (Faul & Van Zyl, 2004:565).

Based on the classical measurement theory, Hudson and Faul (2004:11) developed an excellent procedure, called the research process of scale validation. In deciding on the methodological approach to be employed in this study, the researcher has decided to combine this research process of scale validation and the practical theological interpretation model as proposed by Osmer (2008:1-29). The scale validation process of Hudson and Faul, combined with the practical theological interpretation model of Osmer, is schematically represented in table 1.1. As indicated in table 1.1, the scheme divides the research process of scale development into three distinct phases, namely the pre-development phase, the development phase and the validation phase. Specific main moments are indicated in each phase as well as the specific research steps that must be followed as part of each main moment.

Table 1.1: The Combined Research Process of Scale Validation (adjusted)

PHASES	MAIN MOMENTS	STEPS
OSMER'S DESCRIPTIVE-EMPIRICAL TASK: DESCRIPTIVE SECTION (Chapter 1)		
PRE-DEVELOPMENT	A PROBLEM IDENTIFICATION	1 Problem analysis
		2 Aims of study
OSMER'S INTERPRETIVE (Chapter 2) AND NORMATIVE TASKS (Chapter 3)		
	B THEORY FORMULATION	3 Identify and describe the theoretical framework within which the scale is developed
		4 Identify the operational assessment area(s) that will be measured by the scale
		5 Define construct(s) to be measured
OSMER'S DESCRIPTIVE-EMPIRICAL TASK: EMPIRICAL SECTION (Chapters 4 & 5)		
DEVELOPMENT	C DESIGN SCALE	6 Design items
		7 Determine scale length
		8 Scale the items
		9 Develop a scoring formula
VALIDATION	D DESIGN VALIDATION STUDY	10 Write instructions for respondents
		11 Formulate research problem
		12 Select the sampling technique
		13 Determine the sample size
	E COLLECT DATA	14 Prepare the research package
		15 Administer research package to sample
		16 Compute coefficient Alpha
		17 Investigate factorial validity
		18 Judge face validity
		19 Judge content validity
F INVESTIGATE RELIABILITY	20 Investigate content validity	
	21 Investigate construct validity	
OSMER'S PRAGMATIC TASK (Chapter 6)		
UTILIZATION	I DISSEMINATION OF INFORMATION	22 Summary and Recommendations

7.1 Description of the combined research process of scale validation

7.1.1 The pre-development phase

The main moments and research steps that form part of the pre-development phase are presented in table 1.2.

Table 1.2: The Pre-development Phase of the Combined Research Process

OSMER'S DESCRIPTIVE-EMPIRICAL TASK: DESCRIPTIVE SECTION		
PHASES	MAIN MOMENTS	STEPS
PRE-DEVELOPMENT	A PROBLEM IDENTIFICATION	1 Problem analysis
		2 Aims of study
OSMER'S INTERPRETIVE AND NORMATIVE TASKS		
	B THEORY FORMULATION	3 Identify and describe the theoretical framework within which the scale is developed
		4 Identify the operational assessment area(s) that will be measured by the scale
		5 Define construct(s) to be measured

This pre-development phase can be divided into two main moments, main moment A and main moment B. Main moment A corresponds with the descriptive section of Osmer's descriptive-empirical task. Main moment B corresponds with Osmer's interpretive and normative tasks.

Main Moment A (Steps 1 and 2)

Main moment A corresponds with the descriptive part of Osmer's descriptive-empirical task. This task will (at least) cover the following four steps that are, according to Osmer (2008:47), basic to research design:

- (1) clarity about the purpose of the research project;
- (2) choice of strategy of inquiry;
- (3) formation of a research plan;
- (4) reflection on the assumptions informing a particular project.

Main moment A will also cover the motivation why it is necessary to develop a new scale, as well as what is going to be measured, whether it will be a uni- or multidimensional scale, what kinds of reliability and validity tests will be performed, and what the minimum psychometric standards of reliability and validity will be (Hudson & Faul, 2004:13).

Main Moment B (Steps 3, 4 and 5)

Main moment B corresponds with Osmer's interpretive and normative tasks.

The interpretive task has to do with "the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, or contexts" (Osmer, 2008:83). Osmer refers to this process as "sagely wisdom" (Osmer, 2008:81). The theoretical framework, within which the scale is developed, will be identified and described by an in-depth literature study of the relevant sciences. According to Nunnally and Bernstein (cited by Faul & Van Zyl, 2004:569), identifying the theoretical framework before the scale is developed, forces researchers to think about their data in advance and allows them to include the reasons they decide on specific items for their scale. According to the research process of scale validation as proposed by Hudson & Faul (2004:11), the operational assessment area(s) that will be measured by the scale will also be identified. The constructs to be measured, will also be defined in a clear, unambiguous way (Hudson & Faul, 2004:15).

The normative task is referred to as prophetic discernment (Osmer, 2008:132). Prophetic discernment uses three approaches to discover God's word for the present:

- (1) *Theological interpretation*: using theological concepts to interpret particular episodes, situations, and contexts, informed by a theory of divine and human action.
- (2) *Ethical reflection*: using ethical principles, rules or guidelines to guide action towards moral ends.
- (3) *Good practice*: deriving norms from good practice, by exploring models of such practice in the present and past or by engaging reflexively in transforming practice in the present (Osmer, 2008:161).

In the context of this particular study, the normative phase will include a literature review, of which the findings will be applied to theological interpretation and ethical reflection on key aspects investigated in the interpretive task. A critical overview of scholarly work and Biblical sources will be undertaken to demonstrate how the human sciences relate to Biblical values and good practice. The operational assessment areas that will be measured by the scale will also be evaluated from a theological viewpoint and definitions will be adjusted accordingly.

7.1.2 The development and validation phases

The main moments and research steps that form part of the development and validation phases are presented in table 1.3.

Table 1.3: The Development and Validation Phases of the Combined Research Process

OSMER'S DESCRIPTIVE-EMPIRICAL TASK: EMPIRICAL SECTION		
PHASES	MAIN MOMENTS	STEPS
DEVELOPMENT	C DESIGN SCALE	6 Design items
		7 Determine scale length
		8 Scale the items
		9 Develop a scoring formula
		10 Write instructions for respondents
VALIDATION	D DESIGN VALIDATION STUDY	11 Formulate research problem
		12 Select the sampling technique
		13 Determine the sample size
		14 Prepare the research package
	E COLLECT DATA	15 Administer research package to sample
	F INVESTIGATE RELIABILITY	16 Compute coefficient Alpha
	G INVESTIGATE VALIDITY	17 Investigate factorial validity
		18 Judge face validity
		19 Judge content validity
		20 Investigate content validity
		21 Investigate construct validity

The development and validation phases consist of main moment C, D, E, F, G and main moment H and correspond with the empirical section of Osmer's descriptive-empirical task (Osmer, 2008:53–56).

Main Moment C (Steps 6 to 10)

Main moment C involves the design of the multidimensional scale with regard to the following aspects: design the items; determine the scale length; scale the items; develop a scoring formula; write instructions for respondents.

Main Moment D (Steps 11 to14)

Main moment D involves the design of the validation study with regard to the formulation of the research problem, the selection of the sampling technique, the determination of the sample size as well as the preparation of the research package.

The research problem will prescribe how the validation study will be composed (Hudson & Faul, 2004:25). The aim of the study is to investigate the reliability and validity of a specific assessment scale, and for which only two research questions are necessary:

- Is the newly developed scale reliable?
- Is the newly developed scale valid?

Main moments C and D (Steps 6 to 14) correspond with the empirical part of Osmer's descriptive-empirical task. This task involves decisions about the following (Osmer, 2008:53-55):

- (1) the people, program, or setting that will be investigated;
- (2) the specific methods that will be used to gather data;
- (3) the research team that will conduct the research and
- (4) the sequence of steps that will be followed to carry out the project in a specific time frame with regard to data collection.

When the aim of a research study is to generalize statements to populations on the basis of the sample that has been studied, the sample must be representative of that distinct population. In validation studies the aim is not to represent any distinct population. What is important is to acquire sufficient diversity and variability to allow investigation of the reliability and validity of the newly developed assessment scale (Faul & Van Zyl, 2004:572).

In the light of the previous explanation, it is clear that a representative probability sample is not required for validation studies. A non-probability sampling procedure can be used, as long as heterogeneity can be assured. Hudson (cited by Faul & Van Zyl, 2004:573) prefers a convenience sampling procedure through which heterogeneity can be assured. In convenience sampling, the researcher simply picks out the next living individual as a respondent.

Orme and Hudson (cited by Faul & Van Zyl, 2004:573) suggested that a sample size of between 450 and 550 cases will be an adequate amount to satisfy the requirements.

Main Moment E (Step 15)

Main moment E involves the collection of the data to implement the quantitative research study. As explained under main moment D, the researcher must ensure that the sample is heterogeneous (Hudson & Faul:2004, 27) and that a sample size of at least 450 respondents is collected.

Main Moments F to H (Steps 16 to 23)

Main moments F to H (Steps 16 to 23) correspond with the empirical part of Osmer's descriptive-empirical task. This task involves decisions about the following (Osmer, 2008:55-56):

- (1) data transcription;
- (2) data analysis and interpretation and
- (3) describe research findings.

The reliability of the multidimensional scale will be scrutinised. The coefficient Alpha as well as the standard error of measurement will be computed. The validity of the scale will be investigated, by judging face and content validity as well as investigating content, construct and criterion validity. If necessary, clinical cutting scores will be established.

7.1.3 The utilization phase

The main moment and research steps that form part of the utilization phase are presented in table 1.4.

Table 1.4: The Utilization Phase of the Combined Research Process

OSMER'S PRAGMATIC TASK			
UTILIZATION	I	DISSEMINATION OF INFORMATION	24 Write a manual
			25 Write a journal article

The utilization phase consists of main moment I and corresponds with Osmer's pragmatic task (Osmer, 2008:175).

Main Moment I (Steps 24 and 25)

The focus here is on the pragmatic task of practical theological interpretation (Osmer, 2008:175). At this stage, answers to the research questions will be discussed and a number of practical conclusions and recommendations, also with regard to the dissemination of information, will be formulated.

Although the dissemination of information falls outside the scope of this research study, it is, according to Hudson and Faul (2004:44) important to disseminate knowledge with regard to the aforementioned research. Information is usually disseminated through research reports. These reports provide an important purpose in pastoral work research, because they contribute to the data base of the profession in written form.

With regard to scale development, a research report usually takes the form of a technical manual where the newly developed scale is described and the research findings reported.

In the last place, a journal report has to be written. Newly developed scales will never be used if pastoral counsellors do not know about their existence. It is therefore important to write a scientific article and to send it to a journal for publication.

8. Ethical considerations

Strydom (2005:56) makes it clear that since human beings are involved in the research process, it brings distinctive ethical challenges to the front. Therefore, the researcher is obliged to adhere to the following ethical issues:

8.1 Avoidance of harm

Respondents will be informed in advance about the possible influence of the research and the chance to withdraw in advance from the research study will be presented (Strydom, 2005:58).

8.2 Informed consent

Precise and complete information will be given to respondents to enable them to make a voluntary, informed consent about their involvement (Strydom, 2005:59).

8.3 Deception of respondents

No form of deception will intentionally be inflicted on respondents. If this happens unintentionally, it will be resolved without delay (Strydom, 2005:61).

8.4 Violation of confidentiality

Information is given anonymously and therefore the privacy of respondents is guaranteed. The researcher therefore undertakes that all data will be gathered anonymously and that no questionnaires will be marked secretly (Strydom, 2005:61).

8.5 Release or publication of findings

The researcher takes upon himself to formulate and convey the research findings as clearly and explicitly viable to prevent or diminish misappropriation by respondents, the general public and even colleagues (Strydom, 2005:65).

The researcher is acquainted with the basic ethical principles of the university (NWU, 2013:48) and undertakes to adhere to these principles.

9. Provisional chapter layout

9.1 Provisional classification of chapters

Chapter 1 will cover introductory matters, including a description of the background, problem statement, aim and objectives of the study, the introduction of key terminology and major aspects to be investigated, a description of the research methodology to be employed, the ethical aspects and an overview of the structure of the study.

In **Chapter 2** the theoretical framework within which the scale is developed, will be identified and described by an in-depth literature study of the relevant sciences. The operational assessment area(s) that will be measured by the scale will also be identified and defined in a clear, unambiguous way.

Chapter 3 will cover a literature review, which will be applied to theological interpretation and ethically reflection on key aspects investigated in the interpretive task. A critical overview of scholarly work and Biblical sources will be undertaken to demonstrate how the human sciences relate to Biblical values and good practice. The operational assessment area(s) that will be measured by the scale will also be evaluated from a theological viewpoint and definitions will accordingly be adjusted.

Chapter 4 involves the development phase of the multidimensional scale with regard to the following aspects: design the scale: design the items; determine the scale length; scale the items; develop a scoring formula; write instructions for respondents; the formulation of the research problem, the selection of the sampling technique, the determination of the sample size as well as the preparation of the research package will be finalized. Decisions about the following will be made and described: the people, program, or setting that will be investigated; the specific methods that will be used to gather data; the research team that will conduct the research.

Chapter 5 involves decisions about the following: data transcription; data analysis and interpretation; performing research findings. The reliability of the multidimensional scale will be investigated. The coefficient Alpha will be computed. The validity of the scale will be investigated, by judging face and content validity as well as investigating content, factorial and construct validity.

In **Chapter 6** answers to the research questions will be discussed and a number of practical conclusions and recommendations will be formulated.

9.2 Schematic presentation

Table 1:5: Schematic Presentation

Problem Statement	Goal and Objectives	Methodology
Can a multidimensional scale that measures the role of value systems in relationship management be developed and validated to address the lack of measurement scales in pastoral counselling?	The overall goal of this study is to develop and validate a multidimensional scale to measure the role of value systems in relationship management.	Collected material is selected and arranged through analysis, interpretation and synthesis.
Is the proposed multidimensional scale to measure the role of value systems in relationship management, as well as the resulting theory-based definitions of the constructs, supported by literature, theory, and expert review?	To do a thorough exploration of the literature regarding the role of values, resulting in theory-based definitions of the constructs.	A thorough literature study, by consulting the appropriate psychological sources, will be employed to provide a theoretical framework as well as theory-based definitions of the constructs.
What possible Biblical (theological) perspectives may be found on the proposed multidimensional scale to measure the role of value systems in relationship management, as well as the resulting theory-based definitions of the constructs?	To do a Biblical (theological) evaluation of the literature regarding the role of values, resulting in theory-based definitions of the constructs.	A thorough literature study, by consulting the appropriate theological sources, will be employed to provide a theoretical framework as well as theory-based definitions of the constructs.
What is an item pool (group of questions) for the proposed Value System Assessment Scale?	To develop and evaluate an item pool for the proposed scale to measure the role of value systems in relationship management (Value System Assessment Scale).	Items will be designed, the scale length will be determined, Items will be scaled, a scoring formula will be developed and instructions for respondents will be written.
Will the proposed Value System Assessment Scale be reliable and valid for application in pastoral counselling?	To evaluate the reliability and validity of the Value System Assessment Scale.	Coefficient Alpha will be computed and face validity will be judged. Factorial and construct validity will be investigated.
What are the implications for pastoral work?	To discuss and evaluate answers to the research questions, and to formulate a number of practical conclusions (strengths, limitations, summary of findings, implications for pastoral work) and recommendations.	The hermeneutical interaction of all the research projects will be investigated by analysis, interpretation and selection.

Chapter 2: A Literature Study on Personal Values: A Psychological Perspective

1. Introduction

In this chapter, the theoretical framework, within which the scale will be developed, will be identified and described by an in-depth literature study of the relevant scientific fields. The operational assessment area(s) that will be measured by the scale will also be identified and defined in a clear, unambiguous way (Faul and Van Zyl, 2004:569).

According to the combined research process of scale validation, as described in chapter one, this chapter forms part of the pre-development phase, main moment B.

The main moments and research steps that form part of the pre-development phase are presented in table 2.1.

Table 2.1: The Pre-development Phase of the Combined Research Process

OSMER'S DESCRIPTIVE-EMPIRICAL TASK: DESCRIPTIVE SECTION (Chapter 1)		
PHASES	MAIN MOMENTS	STEPS
PRE-DEVELOPMENT	A PROBLEM IDENTIFICATION	1 Problem analysis
		2 Aims of study
OSMER'S INTERPRETIVE TASK (Chapter 2)		
	B THEORY FORMULATION	3 Identify and describe the theoretical framework within which the scale is developed
		4 Identify the operational assessment area(s) that will be measured by the scale
		5 Define construct(s) to be measured

Main Moment A (steps 1 and 2) has been dealt with in chapter 1. Main Moment B (Steps 3, 4 and 5) will be addressed in this chapter. Main moment B corresponds with Osmer's interpretive task.

The interpretive task has to do with “the ability to draw on theories of the arts and sciences to understand and respond to particular episodes, situations, or contexts” (Osmer, 2008:83). Osmer refers to this process as “sagely wisdom” (Osmer, 2008:81).

The researcher will commence with the work of Milton Rokeach and Shalom Schwartz as they are regarded as the main contributing scientists in the field of values research (Hofmann, 2009:23,102; Mayton *et al.*, 1994:1-8; Rohan, 2000:259-260).

1.1 Milton Rokeach's value theory

Milton Rokeach, a renowned social psychologist, did remarkable research on values that led to the publication of his first book, "The Nature of Human Values" in 1973 and the second one, "Understanding Human Values" in 1979. These books took up the final years of his career. In them, he theorized that a relatively small number of "terminal human values" are the inner reference points that all people use to express attitudes and viewpoints. By assessing the hierarchy of these values, one could estimate behaviour over a wide range even as different as political connotation and religious conviction. Rokeach has been quoted as the most important researcher for his recognition of the importance and research on values and his creation of an excitement for this area of research after behaviourism has dominated the field for so long (Rohan, 2000:259).

Rokeach's formulations and theory of human values were steered by the following five assumptions about the nature of human values (Rokeach, 1973:3):

1. The complete number of values that a person has is relatively small.
2. All men everywhere have the same values to various degrees.
3. Values are pre-set into value systems.
4. The conditions of human values can be tracked down to culture, society, and character traits.
5. The effects of human values will be demonstrated in all incidences that social scientists might reason worth studying and understanding.

Rokeach (1973:5-10) describes the nature of values as follows:

1. A value is stable. Any theory of human values, if it is to be effective, must be able to give an explanation for the long-term nature of values as well as for their changing nature.
2. A value is a belief. Rokeach differentiated between three types of beliefs:
 - Explanatory beliefs – those able of being true or false.
 - Evaluative beliefs – wherein the target of belief is evaluated to be good or bad.
 - Prescriptive/proscriptive beliefs – wherein some methods or end result is adjudicated to be appropriate or inappropriate. A value is a prescriptive/

proscriptive belief. "A value is a belief upon which a man acts by preference" (Allport, 1961:454).

3. A value refers to a mode of conduct or end-state of living (goals). Rokeach distinguishes between appropriate modes of conduct and appropriate goals. He refers to these two types of values as *instrumental* and *terminal* values. Terminal values are further divided into personal (self-centred) and social values (society-centred), while instrumental values are divided into moral and competence values. Instrumental and terminal values embody two distinct, interrelated structures, where all the values regarding modes of conduct are influential to the realization of all the values regarding goals.
4. A value is a preference as well as an understanding of the desirable. A person prefers a specific behaviour or goal not only when he matches it with the opposite, but also when he matches it with other values within his value system.
5. A value is an understanding of something that is individually or communally desirable.

The nature of value systems are described as follows (Rokeach, 1973:11-12):

A value becomes incorporated into a structured system of values wherein each value is structured in order of importance with regard to other values. Change can therefore be described as a rearrangement of importance but, simultaneously, the total values system remains comparatively stable over time.

According to Rokeach (1973:12-13) the purposes of values are that they serve as standards that:

1. guide us to take certain standpoints on public issues;
2. influence us to prefer one specific political or religious philosophy over another;
3. guide demonstrations of the self to others;
4. assess and adjudicate, accumulate admiration and establish liability on ourselves and others;
5. are vital to the study of comparison methods (to establish whether we are as ethical and as skilled as others);
6. are used to convince and impact others, tell us which beliefs, attitudes, values and actions of others are worth questioning, objecting and reasoning about, or worth seeking to shape or to change;
7. Inform us how to rationalize in the psychoanalytic sense.

Values have a strong motivational element. They embody the supreme goals beyond the current, crucial goals. We seem to be indefinitely destined to go all out for these ultimate goals without totally ever accomplishing them (Rokeach, 1973:14).

Rokeach (1973:17-22) distinguishes values from other concepts, such as attitudes, social norms, needs, traits and interests:

Values and attitudes: An attitude is different from a value in that an attitude represents a group of several beliefs that are all aimed at a particular object or situation. A value, instead, indicates a single belief of a very specific kind. While an attitude is aimed at a specific object or situation, a value rises above objects and situations. A value is a benchmark while an attitude is not. Values take a more central spot than attitudes within one's character and rational structure, and they are consequently determining factors of attitudes and behavior (Rokeach, 1973:17-18).

Values and social norms: A value may indicate a style of conduct or goal while a social norm signifies a mode of conduct only. A value transcends specific circumstances while a social norm is a prescription or proscription to act in a particular manner in a particular setting. A value is more personal and internal, while a norm is consensual and external to the person (Rokeach, 1973:19).

Values and needs: Values are the cognitive portrayals and conversion of needs, not only of individual needs but also of societal and organized needs. Needs may possibly be denied, depending on whether they can endure deliberate, personal, and social analysis, but values may never be negated (Rokeach, 1973:20).

Values and traits: The notion of trait conveys with it an implication of human attributes that are highly permanent and not open to change. A person's character, which is seen from a personality psychologist's viewpoint as a collection of permanent traits, can be reframed from an internal, phenomenological viewpoint as a system of values. A key benefit achieved in thinking about an individual as a system of values instead of as a collection of traits is that it becomes possible to consider that an individual can undergo change due to changes in his social settings (Rokeach, 1973:21).

Values and interests: An interest is but one of the many indications of a value, and thus, it has some of the characteristics that a value has. But interest is clearly a more limited notion than value. It cannot be categorized as an idealized mode of conduct or goal. Interests seem to bear a resemblance to attitudes more than values, indicating a positive or negative attitude towards some objects or actions (Rokeach, 1973:22).

Rokeach developed and compiled *The Value Survey* (see table 2.2), that consists of two sets of eighteen alphabetically arranged values (along with brief, defining phrases in parentheses). The first set consists of end-states (terminal values), and the other set consists of modes of

behaviour (instrumental values). The respondent is merely asked to rank each set separately in order of importance as guiding principles in his/her life (Rokeach, 1973: 27-28).

Table 2.2: The Value Survey (Rokeach, 1968:554)

Terminal Values	Instrumental Values
A Comfortable Life (a prosperous life)	Ambitious (hardworking and aspiring)
Equality (brotherhood and equal opportunity for all)	Broad-minded (Open-minded)
An Exciting Life (a stimulating, active life)	Capable (competent; effective)
Family Security (taking care of loved ones)	Clean Neat & tidy.
Freedom (independence and free choice)	Courageous (standing up for your beliefs)
Health (physical and mental well-being)	Forgiving (willing to pardon others)
Inner Harmony (freedom from inner conflict)	Helpful (working for the welfare of others)
Mature love (sexual and spiritual; intimacy)	Honest (Sincere and truthful)
National security (protection from attack)	Imaginative (daring and creative)
Pleasure (an enjoyable, leisurely life)	Independent (daring and creative)
Salvation (saved, eternal life)	Intellectual (intelligent and reflective)
Self-respect (self-esteem)	Logical Consistent ' rational
A Sense of Accomplishment (a lasting contribution)	Loving (affectionate and tender.)
Social Recognition (respect and admiration)	Loyal (Faithful to friends or the group)
True Friendship (close companionship)	Obedient (dutiful; respectful)
Wisdom (a mature understanding of life)	Polite (courteous & well-mannered)
A World at peace (a world free of war and conflict)	Responsible (dependable and reliable)
A Word of Beauty (beauty of nature and the arts)	Self-controlled (restrained; self-disciplined)

The *Rokeach Value Survey* has been probably the most widespread mode of quantifying value priorities. Regrettably almost no theory about the underlying value systems structure was offered, and consequently the *Rokeach Value Survey* is basically a list of unrelated value words. It is therefore not possible to comprehend the effects of high priorities on one value type for priorities on other value types (Rohan, 2000:260).

Yet, using factor analysis, Rokeach found seven subscales (value domains) and named them:

1. Immediate versus delayed gratification
2. Competence versus religious kind of morality
3. Self-constriction versus self-expansion
4. Social versus personal orientation

5. Family versus societal security
6. Concern with love versus respect
7. Other- versus inner-directedness (Hofmann, 2009:14-15; Rokeach, 1973:45-48).

Unfortunately there has not been any further development on these seven value domains by Rokeach, but Schwartz rediscovered these seven value domains and renamed and redefined them (see paragraph 1.2).

1.2 Shalom H. Schwartz's value theory

Shalom Schwartz, a social psychologist and author of various articles and books since 1987 (e.g. "Toward a universal psychological structure of human values" in 1987, "Universals in the content and structure of values: theoretical advances and empirical tests in 20 countries" in 1999 and "Studying Human Values" in 1995) has devoted more than 20 years in the field of research on universal values and how they exist in a wide variety of contexts. His theories of values are regarded as one of the most comprehensive and robust (Bardi, *et al.*, 2008:483). Most of his work addressed broad questions about values, such as: how are individuals' priorities affected by social experiences? How do individuals' priorities influence their behaviour and choices? And, how do value priorities influence ideologies, attitudes and actions in political, religious, environmental, and other domains? Schwartz developed a rating scale, the *Schwartz Value Survey* (SVS). This original survey contained 56 value-items, but in 2001, he remodelled the *Personal Value Questionnaire* (PVQ), an instrument having less abstract items that are more user-friendly to a wider population (Hitlin & Piliavin, 2004:366). Schwartz's value theory and assessment instruments are part of a biannual *European Social Survey* (ESS).

Schwartz developed a theory about value system structure by focussing on the motivational concern embodied in each value (Rohan, 2000:260). He initially identified seven motivational domains of values, based on specific values obtained in the Rokeach lists that could serve as pointers (Schwartz & Bilsky, 1987:551). He renamed and redefined them as follows:

1. Enjoyment domain: a basic need to have and/or express happiness and pleasure.
2. Security domain: a basic need to have and/or express safety, assurance, certainty, ownership, structure and stability.
3. Achievement domain: a basic need to have and/or express accomplishment, fulfilment and success.

Social power domain: a basic need to have and/or express knowledge, expertise, capability and qualifications. (This domain is mentioned only, but does not originate from Schwartz's theoretical examinations. According to Schwartz, this domain is nearest in meaning to achievement.)

4. Self-direction domain: a basic need to have and/or express autonomy, freedom and self-management.
5. Restrictive-conformity domain: a basic need to have and/or express submission, obedience, resemblance, correspondence and agreement.
6. Pro-social domain: a basic need to have and/or express connection with others.
7. Maturity domain: a basic need to have and/or express to make peace with, to value the social and physical reality as it is, by becoming mature (Hofmann, 2009:15-16; Schwartz & Bilsky, 1987:551-553;).

Through the years, Schwartz extended these seven domains to ten wide-ranging, basic value domains that he assumed might incorporate the values that people in any culture would be familiar with (Schwartz, 1994:21; Schwartz, 2011:308).

Schwartz's value theory adopts a conception of values that specifies six main features of all values (Schwartz, 2009:2-3):

1. Values are convictions connected inseparably to affect.
2. Values refer to sought-after goals that stimulate action.
3. Values exceed particular actions and circumstances.
4. Values function as norms or benchmarks.
5. Values are structured by importance comparative to one another.
6. The relative significance of several values steers action.

What differentiates one value from another is the kind of purpose or motivation that the value articulates. The values theory defines ten wide-ranging values in accordance with the motivation that lies behind each of them. These values are based in one or more of three universal prerequisites of human existence which is necessary to survive. The ten motivationally distinctive types of values were developed from these three universal prerequisites (Schwartz, 1994:21-22; Schwartz, 2009:3-6). These prerequisites are:

- Organism: the universal needs of individuals as living beings,
- Interaction: the universal prerequisites of harmonized social interaction, and
- Group: the survival and health needs of groups.

Individuals cannot survive effectively with these prerequisites of human existence on their own. Instead, they should formulate suitable objectives to cope with them, tell others about them, and earn their support in their quest of these objectives. Values are the generally suitable views used to represent these objectives conceptually and the terminology used to communicate them in social interaction (Schwartz, 1994:21; Schwartz, 2009:3).

In table 2.3, each of the ten value types is defined in terms of its central goal (first column), the set of value items incorporated in the first assessment instrument to measure each value (second column) and the exemplary values that represent each type (third column). The last column lists the universal prerequisite (source) from which the value type was developed (Schwartz, 1994:22; Schwartz, 2009:3-6).

Besides classifying ten basic value types, the theory gives details of the **structure** of dynamic interactions between the values. The value structure originates from the reality that behaviour in pursuit of any value has outcomes that are in conflict with some values but are compatible with others. To summarize the *conflicts* between opposing values, Schwartz arranged the values alongside two bipolar dimensions - see figure 2.1 (Schwartz, 2009:7).

The first dimension distinguishes *openness to change* and *conservation* values. This dimension portrays the contradiction between values that accentuate self-sufficiency of opinion, achievement and emotions and willingness for change, and values that accentuate stability, self- constraint, conservation of the past and resistance to change (Schwartz, 2009:7).

The second dimension distinguishes *self-enhancement* and *self-transcendence* values. This dimension portrays the contradiction between values that accentuate involvement for the well-being and interests of others (universalism, benevolence) and values that accentuate the quest of one's own interests and comparative accomplishment and control over others (power, achievement). Hedonism shares components of both openness to change and self-enhancement (Schwartz, 2009:7).

Although Schwartz's theory distinguishes between ten value domains, it hypothesizes that, at a more fundamental level, values form a range of interrelated motivations. From this range emerges the circular construction. Schwartz explained the collective motivational prominence of neighbouring values as follows:

- power and achievement: social supremacy and high regard
- achievement and hedonism: self-centred, pleasure
- hedonism and stimulation: a longing for affecting, pleasurable excitement
- stimulation and self-direction: inherent interest in newness and dominance
- self-direction and universalism: dependence upon one's own opinion and ease with the variety of life
- universalism and benevolence: enrichment of others and exceeding of egocentric interests
- benevolence and tradition: commitment to one's in-group

Table 2.3: Schwartz's Ten Motivational Types of Values (adapted from Rohan, 2000:261; Schwartz, 1994:22; Swartz, 2009:3-6)

Value Type	Defining Goal	Value Items	Exemplary Values	Source
Self-direction	Independent thought, action	Choosing, creating, exploring	Creativity, curious, freedom	Organism, interaction
Stimulation	Excitement, novelty, challenge in life	A varied life, an exciting life, daring	Daring, varied life, exciting life	Organism
Hedonism	Pleasure, sensuous gratification for oneself	Pleasure, enjoying life, self-indulgent	Pleasure, enjoying life	Organism
Achievement	Personal success through demonstrating competence according to social standards	Ambitious, successful, capable, influential	Successful, capable, ambitious	Interaction, group
Power	Social status and prestige, control or dominance over people and resources	Authority, wealth, power	Social power, authority, wealth	Interaction, group
Security	Safety, harmony, stability of society, of relationships and of self	Social order, family security, national security, clean, sharing of favours	National security, social order, clean	Organism, interaction, group
Conformity	Restraint of actions, inclinations, impulses likely to upset or harm others, violate social expectations or norms	Obedient, self-discipline, politeness, honouring parents and elders	Politeness, obedient, honouring parents and elders	Interaction, group
Tradition	Respect, commitment, acceptance of customs and ideas that one's culture or religion provides	Respect for tradition, humble, dedicated, accepting my portion in life	Humble, dedicated, accepting my portion in life	Group
Benevolence (compassion)	Preserving and enhancing the welfare of those with whom one is in frequent contact	Helpful, honest, forgiving, responsible, loyal, true friendship, mature love	Helpful, honest, forgiving	Organism, interaction, group
Universalism	Understanding, appreciation, tolerance, 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	Broadminded, social justice, equality, protecting the environment	Group, organism

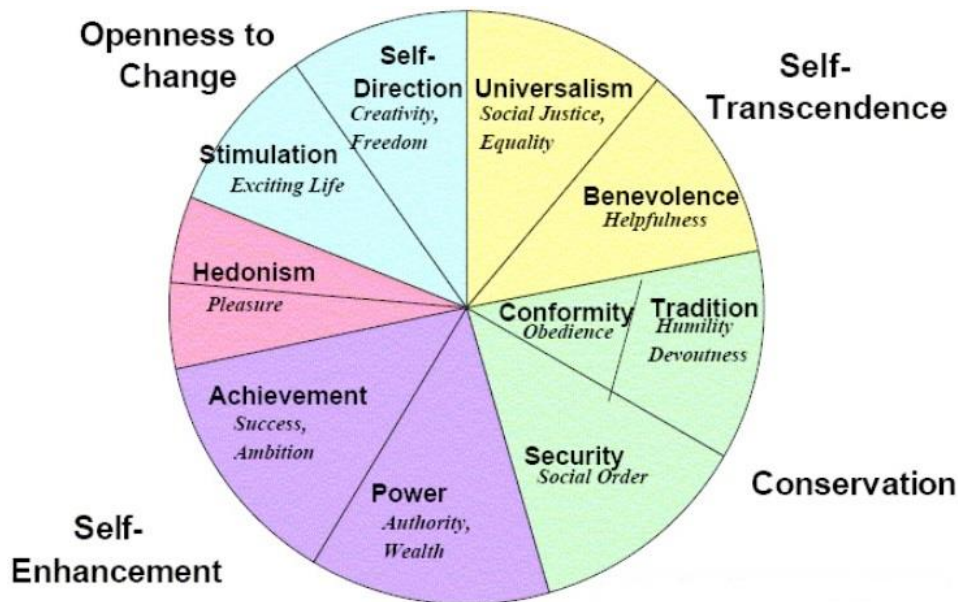


Figure 2.1: Schwartz's theoretical model of ten motivational types of values (Schwartz, 2006:3)

- benevolence and conformity: behaviour according to regulations that encourages close relationships
- conformity and tradition: downgrading of self in support of socially enforced expectations
- tradition and security: upholding prevailing social agreements that give certainty to life
- conformity and security: safeguarding of stability and harmony in relationships
- security and power: eluding or prevailing over hazards by dominating relationships and resources (Schwartz, 2009:7-8).

Schwartz (2009:14) also gives a short description of the possible foundations of the dynamic structure of value relations. A close investigation of the structure indicates the subsequent dynamic principles (see Figure 2.2):

The first principle is the interests that value fulfilment serves. Values in the upper section of figure 2.2 predominantly regulate how someone articulates personal interests and traits. Values in the lower section predominantly regulate how someone associates socially to others and influences their interests.

The second principle is the relationships of values to anxiety. The quest of values on the left of figure 2.2 helps to cope with anxiety as a result of insecurity in the social and physical world. People try to prevent conflict (conformity) and to uphold the existing order (tradition, security) or actively to manage danger (power). Values on the right convey anxiety-free motivations. Achievement values do both: meeting social requirements successfully might control anxiety and it might confirm one's perception of competency.

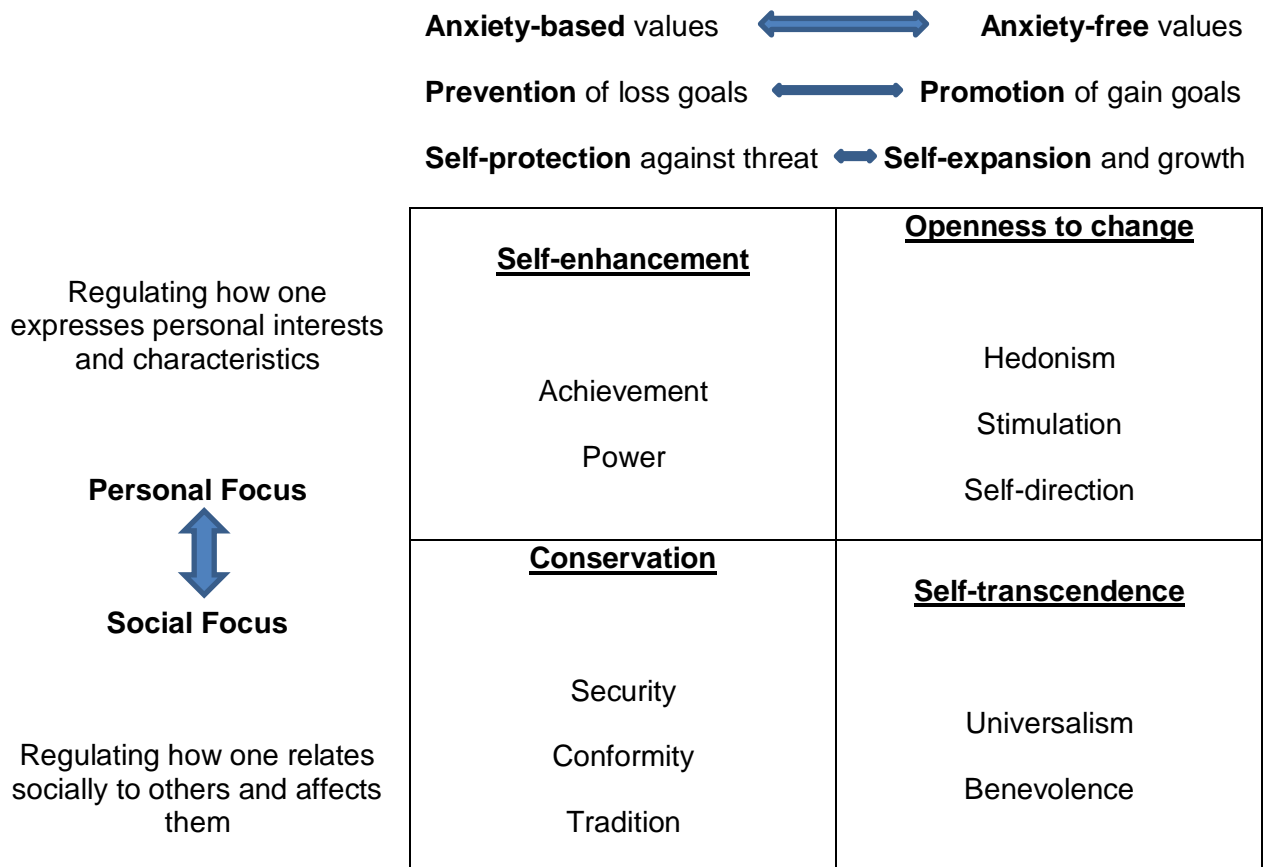


Figure 2.2: Dynamic underpinnings of the universal value structure (Schwartz, 2009:9)

1.3 A proposed synthesis

Hofmann (2009:208-209) proposed a new value structure, via a synthesis of the Rokeach and Schwartz value domains. This consolidation lessens the total number of basic human value domains from ten to six. The following basic human value domains are proposed by Hofmann:

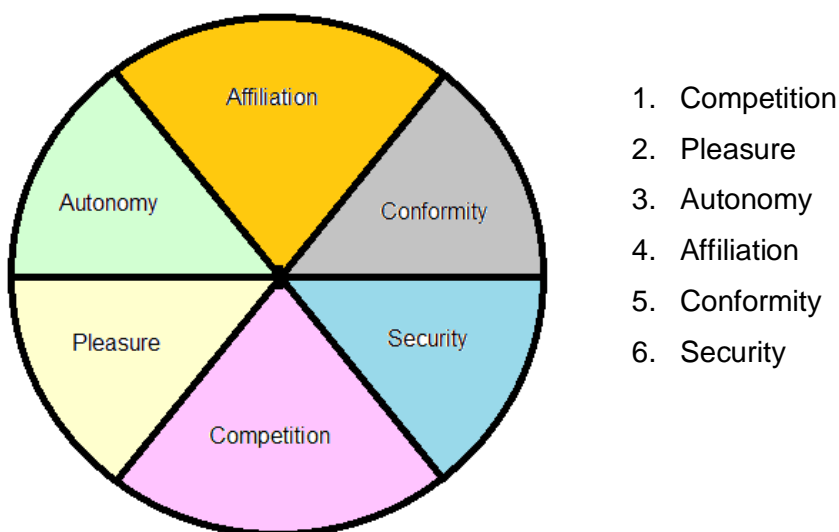


Figure 2.3: Synthesis of Rokeach and Schwartz's value domains (Hofmann, 2009:207)

According to him, Schwartz's ten fundamental value domains may also be lessened to six by an explanation of their interdependence:

1. Competition versus affiliation
2. Pleasure versus conformity
3. Autonomy versus security

These three contrasting human values are not polar opposites, but they exist within a continuum and are reliant on and inter-reliant with one another (Hofmann, 2009:209).

2. The importance of values in our lives

Values influence, inspire, foresee, give good reason for and guide virtually all behavioural outcomes. Basically, they serve to establish and sustain behaviour (Hofmann, 2009:36). Values express what is significant to us in our lives. Values are considered to be based on numerous originators including socialization, life experiences, character traits, and, needs. Consequently, values guide many social, cognitive and behavioural tasks (Calogero *et al.*, 2009:154-155).

In general it can be said that our lives are focused entirely on the things that are valuable and important to us (Boer and Fisher, 2013:1113). "What we value is ultimately what we enforce and stand for" (Cloud, 2008:45). Values are the constructions that categorize our endeavours into focused action, with the aim of bringing into being more of what we value. Our values mould our behaviour, centre of attention and direction. Values can be seen as leading principles in our lives. They have an impact on all our actions. What we value, in a sense, we will eventually turn into (Bardi *et al.*, 2009:913; Boer & Fisher, 2013:1114-1115; Cloud, 2008:45; Ungerer & Joubert, 2011:99-101).

3. Definition of values

According to Rohan (2000:255), the status of values theory and research suffers because the word *values* is receptive to misuse and overuse by non-psychologists and psychologists in a similar way. It will therefore be important to formulate a comprehensive definition of values.

A selection of values definitions are presented in table 2:4. According to Schwartz and Bilsky (1987:551), there are five characteristics that are shared by most of these definitions of values. According to these definitions, values:

- (a) Are conceptions or beliefs
- (b) About required goals or conduct

- (c) That transcend specific situations
- (d) Steer selection or assessment of conduct and outcomes, and
- (e) Are prearranged by relative importance.

By combining these viewpoints, the following comprehensive definition of values can be deduced:

Values can be defined as long-term (permanent) convictions according to which specific behaviour or trans-situational objectives are evaluated as preferable to other/opposite behaviour or trans-situational objectives. As such they serve as guiding principles which determine our preferences and priorities.

This definition will now be discussed in more detail (paragraphs 3.1 – 3.5).

3.1 Values are long-term convictions

Values can be defined as long-term (permanent) convictions according to which specific behaviour or trans-situational objectives are evaluated as preferable to other/opposite behaviour or trans-situational objectives. As such they serve as guiding principles which determine our preferences and priorities.

“Most of the research on values relies on the assumption that values can be used as stable, personality characteristics”, (Bardi, Lee *et al.*, 2009:913). Because values are long-term convictions, they “have predictive and explanatory potential both at the individual and societal levels” (Boer & Fisher, 2013:1114-1115; Davidov *et al.*, 2008:422). According to Knouwds (1990:130), values are intra-psychoic structures that come into existence as a result of the interaction between various personality dimensions that are bundled together into a long-term (permanent) interaction structure (conviction). These personality dimensions consist of cognitive, volitive, affective and self-components. “All values have cognitive, affective, and directional aspects”, (Williams, 1979:16). It is well-supported that values are cognitive constructs and can be described as an affectively charged cognitive structure (Rohan, 2000:257-258). The cognitive component consists of the fact that a person knows or understands why he prefers something over something else; he knows or understands what the correct course of action is and he knows or understands what the correct goal is to pursue. Values function as a central feature in many cognitive tasks, for example attitude development or decision-making (Boer & Fisher, 2013:1114; Ungerer & Joubert, 2011:100).

Table 2.4: A Selection of Values Definitions

Kluckhohn (1951:395)	A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable that influences the selection from available modes, means, and ends of actions.
Lewin (1952:41)	Values influence behaviour but have not the character of a goal (i.e., of a force field). For example, the individual does not try to “reach” the value of fairness, but fairness is “guiding” his behaviour. It is probably correct to say that values determine which types of activity have a positive and which have a negative valence for an individual in a given situation. In other words, values are not force fields but they “induce” force fields. That means values are constructs that have the same psychological dimension as <i>power fields</i> .
Heider (1958:223)	We shall use the term value as meaning the property of an entity (x has values) or as meaning a class of entities (x is a value) with the connotation of being objectively positive in some way.
Rokeach (1973:5)	A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.
Rokeach (1979:48)	Values may be conceived as cognitive representations of underlying needs – whether social or antisocial, selfish or altruistic – after they have been transformed to also take into account institutional goals and demands.
Schwartz (1994:21)	I define values as desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity.
Feather (1996:222)	I regard values as beliefs about desirable or undesirable ways of behaving or about the desirability or otherwise of general goals.
Maio <i>et al.</i> (1996:171-172)	Values can be described as desired ways or end states of being and appraisals of abstract concepts, having prescriptive qualities that are criteria to assess people, actions, attitudes, objectives, or ourselves.
Meglino and Ravlin (1998:354)	A person's internalized belief about how he or she should or ought to behave.
Schwartz (1999:24)	I define values as conceptions of the desirable that guide the way social actors (e.g., organizational leaders, policy-makers, individual persons) select actions, evaluate people and events, and explain their actions and evaluations.
Rohan (2000:270)	A value is an implicit analogical principle constructed from judgements about the capacity of things, people, actions, and activities to enable best possible living.
Ryan & Twibell (2000:430)	Values reflect the attitudes, beliefs and social customs of a culture.
Sagiv & Schwartz (2000:178)	Values are desirable goals, fluctuating in importance, that function as steering principles in people's lives and socially accepted verbal representations of fundamental motivations.
Verplanken & Holland (2002:434)	Values are concepts of sought-after behaviours or desirable goals.
Caprara & Zimbardo (2004:588)	Values are cognitive representations of desirable, abstract, trans-situational goals that serve as guiding principles in people's lives.
Baslevent & Kirmanoglu (2013:551)	Basic personal (or human) values are abstract beliefs about trans-situational goals that serve as guiding principles in people's lives.

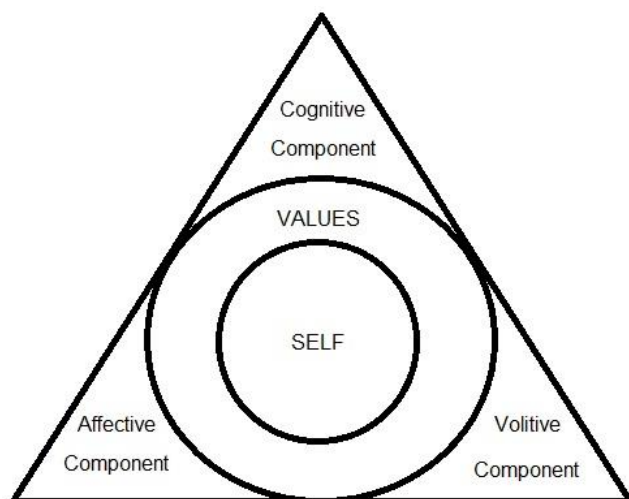


Figure 2.4: Values are long-term convictions

But values are not mere cognitive content. Together with the cognitive content, definite emotional feelings are associated (affective component). Values are backed up more by their affective component than by their cognitive component (Hitlin and Piliavin, 2004:380). A person may feel emotional about a specific value, feels positive or negative about a particular behaviour or goal. Values are not affectively unbiased. People feel passionately about their fundamental values, and they may respond

with emotion and explicit action when their significant values are satisfied, challenged or thwarted, when they are challenged by complicated ethical options, when they become caught up in conflict, or when their values are pleased or fulfilled (Feather, 1992:111; Feather, 1995:1135).

People may also actively choose (volitive component) how significant particular values are to them (Bardi & Goodwin, 2011:272). The volitive component consists of the fact that the value attached to the behaviour or goal, predisposes behaviour. In other words, people are preconfigured to act in accordance with the goal or to avoid it, although they do not always think about their values while making everyday decisions. Values relate to choices (volitive component) by having an effect on the importance of information connected to those values and, consequently, the desirability of choice options (Verplanken & Holland, 2002:434-435, 437).

Simultaneously the priority of the behaviour in accordance with the relationship to the self (self-component) is established, either as a threat, a supplement, or a benefit (Knouwds, 1990:130; Rokeach, 1973:7). Values are the theoretical instruments and guidance that we all use to uphold and improve self-esteem (Rokeach, 1973:14). They operate as the vital elements that surround the self to sustain one's self-esteem when needed and to increase one's self-esteem (Hitlin & Piliavin, 2004:382-383; Mayton *et al.*, 1994:3). By believing and conducting ourselves in manners that are in harmony with our value systems, we uphold and enrich our self-esteem (Ball-Rokeach and Loges, 1994:15). Values have an impact on a person's sense of character and identity. "Psychoanalytic theory suggests that values no less than attitudes may serve ego-defensive needs", (Rokeach, 1973:15). A person may describe himself by means of his central values. The self is a vital construction in the correlation between values and behaviour and values obtain motivational properties when they are central to the self (Bardi & Goodwin, 2011:272; Verplanken & Holland, 2002:434-436, 438,443).

3.2 Values influence behaviour as well as objectives

Values can be defined as long-term (permanent) convictions according to which **specific behaviour or trans-situational objectives** are evaluated as preferable to other/opposite behaviour or trans-situational objectives. As such they serve as guiding principles which determine our preferences and priorities.

In the first place, values influence behaviour. Rokeach (1973:7) already distinguished between values as a *mode of conduct* (behaviour) and values as an *end-state of existence* (objective). He referred to these two kinds of values as *instrumental* (behavioural) and *terminal* (objective) values.

Values that people embrace have an effect on their behaviour, the amount of energy that they put into an activity, how long they persevere at an activity in spite of different activities and the manner in which they interpret circumstances (Feather, 1992:112). The influence of values on behaviour has been verified in various studies examining an extensive range of perceptions, attitudes, and behaviours (Bardi *et al.*, 2009:913; Hitlin & Piliavin, 2004:380, 382).

In the second place, our values have to do with trans-situational objectives (motivations) as well. Rokeach referred to these values as “*supergoals*”. Unlike the more immediate goals, these “*supergoals*” do not appear to be sporadic in nature; neither do they seem to ever be satisfied. “We seem to be forever doomed to strive for these ultimate goals without quite ever reaching them”, (Rokeach, 1973:14). Verplanken and Holland (2002:435) referred to these values as “*abstract goals*”. They explained an “*abstract goal*” as follows: a person does not try to reach the value (e.g. honesty), but the value (honesty) is motivating and guiding his behaviour.

The study of values time and again includes questions about what motivates behaviour. Values convey various motivational goals and basic human needs and these needs motivate societal behaviour (Hitlin & Piliavin, 2004:380). Many motivational theories clearly include the significance of values in their descriptions of the processes, through which behaviour are organized and anticipated. Since values have cognitive, affective and behavioural components, they are basic elements of many motivational theories. Motivation is an internal condition that stimulates persons to act in specific ways and as such values are also regarded as an internal condition that motivates and guides a person’s behaviour to fulfil a trans-situational objective (Hofmann, 2009:38, 53).

In this regard, a value is therefore a motivational concept, they convey various motivational objectives. Living up to a value fulfils a specific objective (Hitlin & Piliavin, 2004:380; Verplanken & Holland 2002:434,442). Schwartz (2009:3) defined the ten value domains in

terms of the broad motivational goals (objectives) each expresses. Each domain expresses the motivational goal (objective) of more than one value. The fundamental content feature that differentiates between values is the type of motivational goal they articulate (Sagiv & Schwartz, 2000:178).

In light of the above, it is clear that our behaviour as well as trans-situational objectives are motivated, evaluated and guided by our values.

3.3 Values and value types form dissimilar motivations

Values can be defined as long-term (permanent) convictions according to which specific behaviour or trans-situational objectives are evaluated **as preferable to other/opposite behaviour or trans-situational objectives**. As such they serve as guiding principles which determine our preferences and priorities.

Actions in quest of any given value will result in conflict with another value. Deciding an action that advances one value may literally disregard or contravene a conflicting value (Schwartz, 2009:6). The circular structure (figure 2.1) depicts the total pattern of conflict and congruity amongst values.

Schwartz (2009:7) organized values in two bipolar dimensions based on the competing motivations between opposing value types:

1. On the first dimension, *self-transcendence* values compete with *self-development* values.
2. On the second dimension, *openness to change* values compete with *conservation* values (see figure 2.1).

Self-transcendence emphasizes concern for the good fortune of others, whereas self-development involves the quest for personal achievement and control over others. Openness to change comprises independent action, and reasoning, and inclination for new experiences, while conservation accentuates self-restriction, stability and resistance to change (Davidov & Meuleman, 2012:759-760; Davidov *et al.*, 2008:424-425).

The proposed syntheses model of Hofmann (2009:208-209) demonstrates dissimilar motivations between the following six value domains:

1. Competition versus affiliation
2. Pleasure versus conformity
3. Autonomy versus security

Opposing value types are not antonyms; thus, there is no lexical conflict between them. Rather, their contradiction is founded in their conflicting motives. Motives are considered conflicting if they often lead to dissimilar behaviour or opinion, and they are considered congruent if they often head towards the same behaviour or opinion (Bardi *et al.*, 2009:914).

3.4 Values are organized into value systems

Values can be defined as long-term (permanent) convictions according to which specific behaviour or trans-situational objectives are evaluated as preferable to other/opposite behaviour or trans-situational objectives. As such they serve as guiding principles **which determine our preferences and priorities.**

The focus on values as stable (long-term convictions) has been imperative for value research, because it means values are mainly constant variables that can be used to predict individual behaviour (Bardi *et al.*, 2009:914). Various studies have been done (and are still being done) where values are used to predict behaviour (preferences and priorities). Torres-Harding *et al.* (2013:255-266), for example, found that people who adopted values of harmony and equality were more accepting of social justice and more willing to work for social justice. Davidov and Meuleman (2012:757-775) again, provided support that the negative attitudes towards immigration policies in European countries can be found in the strong and broad effect of certain human values.

One of Rokeach's most important contributions to values research was to detect that values do ascend and descend in our appraisal of their significance (Mayton *et al.*, 1994:4). Values differ in their significance for self and they have an effect on a person's viewpoint, plans and choices, and the manner in which a person describes or understands situations. They are hierarchically structured in terms of their significance for self and their activation relies on their significance for self and on the particular milieu (Strelan *et al.*, 2011:129).

According to Williams (1979:20), a value system is a prearranged set of preferential standards that are used in making choices of intensions and behaviour, sorting out contradictions, appealing to social endorsements, and dealing with needs or demands for social and psychological protection of options made or suggested. "*Value hierarchies or priorities are organizations of values, enabling us to choose between alternative goals and actions*" (Rokeach, 1979:49).

Values develop into a continuum (Davidov & Meuleman, 2012:760). People differ in the significance with which they hold values. Therefore, any value can be significant to one person and not significant to another. People are also at variance in their personal value hierarchies, that is, in the comparative significance with which they hold distinctive values. This personal

hierarchy of values is fundamental in establishing perceptions, opinions, and behaviours, as most choices contrast at least two values (Bardi *et al.*, 2009:913; Schwartz & Bilsky, 1990:880-882).

Circumstantial variables have an influence on value priorities. People's life circumstances present opportunities to follow or articulate some values more easily than others, but life circumstances also enforce limitations against following or articulating values, therefore, making the pursuit or articulation of various values relatively satisfying or detrimental. For example, people who endure economic suffering and social turmoil may attach more significance to power and security values than those who live in comparative comfort and safety. These life circumstances include the following:

1. parenting we each receive,
2. our temperaments and capacities,
3. our present friends and the persons with whom we grew up,
4. the cultural milieu,
5. the political and economic systems in which we live,
6. our age,
7. gender and
8. education (Hofmann, 2009:103-164; Schwartz, 2006:4-12; Schwartz, 2009:14-17).

Thus, although values are mainly constant variables that can be used to predict individual behaviour, changes in value priorities may occur due to the influence of the above-mentioned life circumstances. In light of the above arguments, a value system can be considered as presenting a means to classify which conditions or needs are more or less significant to best possible living (Rohan, 2000:264).

3.5 The prescriptive nature of values

Values can be defined as long-term (permanent) convictions according to which specific behaviour or trans-situational objectives are evaluated as preferable to other/opposite behaviour or trans-situational objectives. **As such they serve as guiding principles** which determine our preferences and priorities.

Values operate as norms or laws in our lives and serve as guidelines in the assessing and evaluation of our behaviour. Values have a normative quality about them and they transcend circumstances. They fluctuate in their significance for self and they guide a person's attitudes, beliefs, plans and decisions, and the way a person explains or understands situations (Strelan *et al.*, 2011:129).

Four processes, through which values can serve as norms or guiding principles, are singled out. They are:

1. Value activation
2. Values as a source of motivation
3. Influence of values on attention, perception and interpretation in situations
4. Influence of values on the planning of action (Schwartz, 2006:12-13)

Value activation: Values guide behaviour only if they are activated (Schwartz, 2006:12), and their activation relies on their significance for self and on the particular milieu (Strelan *et al.*, 2011:129). Values affect information processing and behaviour only if they are cognitively activated and central to a person's self-concept. Even if a value is central to the self, activation of the value determines whether this value will lead to action (Verplanken & Holland, 2002:436,440).

Value-related features of situations activate values. If it is a high ranking value, it may activate behaviour. Focusing awareness on the self may also encourage value-behaviour interactions since it activates values that are central to the self, values of extreme significance. This is demonstrated in experiments of Verplanken and Holland (2002:434-447). Activation experiments like these are predominantly significant because they demonstrate that activating values initiates behaviour (Schwartz, 2006:12).

In their experiments, Verplanken and Holland (2002:437-445) came to the following conclusions:

1. An activated value may have an effect on choices by increasing the importance of information that is associated to that value.
2. Priming a value only brought about value-compatible behaviour if the value was central to the self and that value activation also was a required prerequisite.
3. Even if a value is central to the self, activation determines whether this value will result into action.
4. Individuals who act in contradiction of a self-describing goal (goals related with central values), possibly will make up for this later in an unconnected situation. This reveals the self-related and motivational character of values.
5. The self is a significant element of the value-behaviour connection.
6. The measure of value centrality was valid on the basis of its capability to predict behaviour.

These above-mentioned experiments singled out two essential requirements for values to affect choices and behaviour: a value must be cognitively activated and should be central to the self (Boer & Fisher, 2013:1117; Verplanken & Holland, 2002:443).

Values as a source of motivation: People's values stimulate valences on possible actions (Feather, 1995:1135). "Valences refer to the subjective attraction or aversion of specific objects and events, within the immediate situation" (Feather, 1995:1135). Feather reasons that one significant manner in which values guide their outcomes is by means of the valences that become emotionally involved to objects and proceedings within a person's psychological situation pursuing the activation of those values that the person considers to be valuable for the self (Feather, 1995:1136). Actions become more appealing to the degree that they endorse the accomplishment of valued objectives. This every so often takes place without our intentionally considering optional actions and their outcomes (Schwartz, 2006:13).

Influence of values on attention and interpretation in situations: High priority values are chronic goals that guide people so seek out and attend to value-applicable aspects of a situation. The greater the significance a person attaches to a value, the more important it is to him to accomplish the goals to which the value is aimed at. Whatever the objective situation, it is a person's interpretation of the situation that influence his level of involvement. Each person interprets the situation in light of his own significant values and each interpretation proposes that a different course of action is appropriate (Schwartz *et al.*, 2000:312-314).

Influence of values on the planning of action: More significant goals provoke a firmer motivation to plan in detail. The higher the importance given to a value, the more probable people will develop action plans that can lead to its manifestation in behaviour. By encouraging planning, value position enhances value-coherent behaviour (Schwartz, 2006:13).

The above-mentioned four processes explained how values can serve as norms or guiding principles in the assessing and evaluation of our behaviour. Personal values motivate our assessments of socially significant matters in predictable ways and eventually people will indeed act in accordance with their important values (Boer & Fisher, 2013:1136; Demartini, 2013:13).

4. The development of values

The field concerned with the development of values, is far from united in approaches and even in theoretical suppositions (Hitlin & Piliavin, 2004, 368).

One proposal on the development of values, originates from the conviction that values are "*founded, in part, upon the fundamental biological similarities of all human beings*" (Kluckhohn,

1951:418). Support for this proposal was obtained in a research study of twins raised separately, which determined that 40% of the variation in work values could be accounted for by genetic elements (Bouchard *et al.*, 1992:89-93). Another proposal is that individuals, to some extent, depend on values as ways to explain their behaviour. Thus, some difference in values could be the plain outcome of differentiations in individuals' behaviour (Meglino & Ravlin, 1998:354).

By far, the most commonly suggested explanation for similarities and dissimilarities in values is that they are shaped by personal experiences and acquaintance to more official socialization influences. This is not extraordinary in view that most academics see values as outcomes of a culture or societal system. Thus, individuals learn, through both formal and informal means, to behave in ways that are appropriate in their social environment (Meglino & Ravlin, 1998:354, 355; Rokeach, 1973:10). Values are socially created and essentially cultural. People are therefore not born with values; they learn values during socialisation (Ungerer & Joubert, 2011:99-100).

Two features of this process have significant consequences for understanding similarities and dissimilarities in values. The first is that values "*are initially taught and learned in isolation from other values in an absolute, all-or-none manner*" (Rokeach, 1973:6). Rokeach described this process as follows:

Values are originally taught and learned in separation from other values in an unquestionable, unconditional, either-completely-or-not-at-all manner. We are taught that a certain way of conduct or objective is at all times appropriate. We are not taught that it is pleasing, for instance, to be slightly truthful or consistent, or to seek for only a little bit of salvation or harmony. Nor are we taught that such approaches or objectives are occasionally wanted and occasionally not. It is the isolated and hence the unqualified learning of values that essentially ensures their stability (Rokeach, 1973:6).

The second feature is that as a child matures, it is more and more expected that he comes across social circumstances in which a number of values rather than one value may come into opposition with one another, needing an evaluation of one value against another – a judgment as to which value is the more significant. Little by little, through experience and a process of becoming grown-up, we all learn to incorporate the isolated, absolute values we have been taught in a specific milieu into a hierarchically structured arrangement, in which everyone is ordered in priority or significance in relation to other values (Rokeach, 1973:6). There appears to be variations in individuals' receptiveness to social influences. Such individual dissimilarities include self-esteem, cognitive approach, and individual attitudes. Value variations can, to some extent, also be clarified by each person's unique blend of genetic attributes, dissimilarities in

individuals' openness to social influences, exposure to cultural explanations of the desirable and value-change attempts, (Calogero *et al.*, 2009:155; Meglino & Ravlin, 1998:355; Roccas *et al.*, 2002:790).

Apart from the above viewpoints, there is also support for the following life circumstances that play a role in the development and influence of a person's value priorities (Hitlin & Piliavin, 2004:368-378; Schwartz, 2006:5-10):

- **Social structure (e.g. social class/occupation/education)**

People who occupy privileged standings in their social structure value self-direction in themselves and their children more than people do in less privileged standings. Social rank is significant in foreseeing parent valuing of intellectual flexibility and self-direction. Men and women with complicated jobs with less routine and less supervision valued independent skills for instance responsibility and curiosity, while men and women with strictly supervised, routine jobs valued conformity. Occupational difficulty leads to the valuing of self-direction. Occupational experiences observed as personally compensating supported the values that affected the choice of that occupation. Autonomy had substantial influence on inherent reward values. Educational achievement is a significant arbitrating variable between values and occupation. Educational experiences seemingly encourage the intellectual openness, flexibility and extent of perception needed for self-direction values. These similar experiences increase the openness to non-routine viewpoints and action fundamental to stimulation values. Education relates positively with achievement values (Hitlin & Piliavin, 2004:370-371; Schwartz, 2006:10).

- **Family characteristics**

There are three primary mechanisms through which parents' values influence children's values: (a) occupational/social class influences, (b) perceptions of value similarity, and (c) parental behaviors/childrearing practices. Value transmission within the family is dependent on consequences of social class on parents' values, which sequentially influence children's values. This relationship is built into the formation of industrialized civilization. There is a high level of observed similarity between parents' and children's values, though it is essential to differentiate between observed and actual similarity. Observed similarity of values is greater than actual similarity within families. Similarity escalates as children observe parents' values more precisely. Value similarity is especially high regarding values dealing with education, career, and major life affairs. Parental socio-economic standing can be regarded as an indicator of the cognitive difficulty of a child's circumstances. Social class is substantially associated with dissimilarities in childcare, as well as an emphasis on supportive childcare between

those from higher social classes who value self-direction (Gecas & Seff, 1990:941, 953; Hitlin & Piliavin, 2004:371-373).

- **Immigrant status**

Immigrant parents every so often are compelled into a conflict between tutoring their children values they find essential and inspiring values predominant within the new society. Immigrant children convey values more related to non-immigrant peers than to their parents, although this detachment between children's and parents' values is greater in the domains of "*conservation*" and "*openness*" than for "*self-enhancement*" and "*self-transcendence*" values. Value similarity takes place in two stages: first, children observe the values sanctioned by parents, and second, children accept the values as their own. Transmission of related values within families may fail at either stage. Immigrant families may focus on nurturing collectivist and achievement values in their children with the intention of encourage "*coordinated family adaptation*" to enhance possible intergenerational flexibility within the new culture. Feather (1979:97-104) reasoned that cultural assimilation is, in fact, a reorganization of value structures. He observed that second-generation immigrants in Australia acquired similar value systems to members of the leading culture (Hitlin & Piliavin, 2004, 374).

- **Age**

Historical incidents (e.g. war, depression), physical ageing (e.g. loss of strength or retention) and life stage (e.g. child raising, widowhood) are three value-related occurrences. Older persons give more importance to economic and physical security values, while younger people give more importance to self-expression and quality of life values. Conformity and tradition values may also become more essential with age because traditional ways of doing things become less challenging and intimidating. In early adulthood, establishing oneself in the domains of work and family is the most important interest. These life circumstances promote the quest of achievement and stimulation values at the cost of security, conformity, and tradition values. In middle adulthood, people are devoted to well-known family, work, and social relations that they are dedicated to care for. Such life circumstances are favourable to more stress on security, conformity and tradition values and less on stimulation and achievement values. With retirement and widowhood, chances to articulate achievement, power, stimulation and hedonism values diminish more (Inglehart & Baker, 2000:19,49-50; Schwartz, 2006:6-7).

- **National/demographic**

Work on the position of values within nations contains two methods. The first records changes in a specific nation's cumulative value structures, measured at the personal level, over a selected time period. The second compares values across nations and researches components of the political, social, and/or cultural structure of each nation that methodically influence the value structures of individuals. One method through which national culture influences individual value systems is the mass media. Members of more democratic political structures convey higher importance of values accentuating autonomy, openness to change, concern for others, and self-indulgence. Democratization is negatively related with valuing "*dominance over others*," "*self-restraint*," and "*maintaining the status quo*." Value systems within nations tend to be steady over time. Dissimilar value priorities differentiated East European from West European nations before the collapse of communism (Hitlin & Piliavin, 2004:375-378; Schwartz & Sagie, 2000:491-493; McLeod *et al.*, 1998:453). Schwartz and Bardi (2001:275,287) reported that there is a "*surprisingly widespread consensus regarding the hierarchical order of values*" across all of the populated continents. They explained a "*pan-cultural*" baseline level of values in which compassion is very frequently ranked first, followed by self-direction, universalism, security, conformity, achievement, hedonism, stimulation, tradition, and finally, power in 56 nations. Inglehart (1997:449,489) hypothesized a distinction between "*materialist*" (modernist) and "*post-materialist*" (postmodern) values. He claimed that Western civilizations are entering a stage in which political conflicts result from tensions amongst materialists (who favor law and order, a steady economy, prosperity, and control) and post-materialists (who take economic security for granted and concentrate on quality-of-life matters, a sense of community, and a concern for the environment). This move towards postmodern values is presently taking place together with industrial development and is corroding several of the essential establishments of industrial society.

- **Race/ethnicity/gender**

Values are significant for comprehending the often-conflicting literature on racial attitudes. For example, in the American society, white attitudes with regard to blacks are not racist on the foundation of self-centredness. Instead, racism exists because of the perception that blacks defy American values of individualism by articulating an alleged aspiration for superior treatment (such as affirmative action). Connections between gender, values, and social structure are amazingly understudied and present mixed results: some researchers found gender differences and some do not. Convincing evidence across cultures is obtained that men and women interpret values in the same way and no specific gender difference in value priorities is observed. It is suggested that

gender differences are perhaps only noticeable when other social structural variables have been taken into account (Hitlin & Piliavin, 2004:370; Prince-Gibson & Schwartz, 1998:49, 61-63; Sears & Henry, 2003:259,271-273).

In conclusion, these life circumstances involves socialization and learning experiences, the societal roles the person plays, the anticipations and restrictions he has to contend with and the competences he acquires. Values probably develop as a joint product of the individual's needs, traits, temperament, culture, socialization and personal experiences (Bardi & Goodwin, 2011:272; Schwartz, 2009:14-17).

5. Values are dynamic constructs

The value literature in psychology has assumed that values are largely stable, and perhaps as a result of this, very little has been said regarding value change (Bardi & Goodwin, 2011:271; Bardi *et al.*, 2009:913-914,925).

Our value systems are not written in stone by the time that we reach a certain age. Values change and can be changed. In fact, all real changes in our selves are in some way or other linked to a change in our values. If values were completely stable, individual and social change would be impossible. If values were entirely volatile, stability of human character and way of life would be unattainable. Any conception of personal values, if it is to be rewarding, must be able to give an explanation for the long-term quality of values as well as for their altering nature (Rokeach, 1973:6).

Value change can be defined as a change in the importance of a value, thus results in a change in the rank order on a continuum of value importance (Bardi & Goodwin, 2011:272; Bardi *et al.*, 2009:914).

The question is how do values change? Rokeach introduced the "belief system theory" to provide a structure for understanding how attitudes, values and behaviours are structured as well as the circumstances under which they will remain constant or change. Based on the belief system theory, an approach to introduce change is "*value self-confrontation*" (Grube *et al.*, 1994:153; Hofmann, 2009:62-64; Rokeach, 1973:328-329).

According to the belief system theory, human values will change when the most centrally-located functioning construct, i.e. the self or self-concept (see figure 2.2), is involved in the process (Grube *et al.*, 1994:154-156). Where a discrepancy between the self-concept and values is created, it is most likely that the values of the person will change, and eventually the person's behaviour as well. Self-awareness about inconsistencies between self-concepts, values and behaviours lead to important changes. When individuals take part in self-

evaluation/confrontation, value discovered inconsistencies lead to dissatisfaction and this discontentment leads to cognitive and behavioural change (Bardi *et al.*, 2009:915; Grube *et al.*, 1994:157,165; Hofmann, 2009:63).

We have to keep in mind that human beings are rational entities who can reach out beyond their own existence. Humans can stand outside themselves, take note of what goes on in the inner being and analyse and evaluate that on the cognitive level. This ability of humans (to stand outside themselves) is regarded as the accessing point of entry to change on the levels of the self-concept and values.

We must first become aware of our own self-concept and values, of the manner in which they function in our lives, of their effect on our behaviour and of the possibility of change. Single-dimensional inputs are not really effective in the changing of values. In this regard a holistic approach must be followed in which all dimensions are integrated in a wide-ranging process of an appraisal directed at changes in values. The individual must be guided to gain knowledge and understanding of his inner being. He must be schooled in intra-psychical examination and reconstruction.

It is not enough to help somebody only on a theoretical level to obtain insight into his own values. Such a person must also be helped to deal with the alternatives on the cognitive levels. In addition to this, the person must be assisted in the consolidation of the restructuring of his values by offering him the opportunity to implement it in a practical manner and even making certain to see whether he or she has indeed done so.

Bardi and Goodwin (2011:271) proposed another model of describing processes of individual value change. According to them, value change can take place as a result of both automatic and effortful value change. The processes can be described as follows (Bardi & Goodwin, 2011:273-283):

They implied two key routes to value change: an automatic route and an effortful route. They also distinguish between processes that lead to the preliminary value change (phase 1) and the processes that lead to lasting value change (phase 2).

Routes to preliminary value change (phase 1): They propose that an incident (environmental hint) could commence the process of change. The incident can either set up certain values without considerable awareness to the current values, or they can bring awareness to a challenge to the current values. This may lead people to challenge their values, re-evaluate their significance and as a consequence, probably change them. This route to value change includes awareness and effortful processing.

Routes to lasting value change (phase 2): The resistance of schemas to change indicates that such preliminary change is likely to be short-lived. For a challenge in values to change values lastingly, values need to be challenged frequently in the same way.

Bardi and Goodwin (2011:277-280) identified five facilitators of value change:

1. *Priming processes:* Automatic schema change is possibly to take place via repetitive priming of an substitute schema.
2. *Adaptation:* life changes are possibly to lead to value change as preceding values may not be adaptive in the new environment.
3. *Identification:* Values develop partially through identification, significant social identities become internalized in the person as values and values may change as a consequence of changes in identification.
4. *Consistency maintenance:* People should be motivated to settle inconsistencies in their self-concept, partially through changing their values.
5. *Direct persuasion attempts:* The most noticeable facilitator of value change is direct persuasion attempts, for example media communications, education courses and programs of value socialization in corporations.

In addition, Bardi and Goodwin also reviewed the roles of culture, personal values, and traits as general facilitators of value change. Testimony on the structure of value change and the influences of age on value change are also examined.

Both of the above two models of value change, rely on self-awareness about inconsistencies, between self-concepts, values and behaviours to bring about changes in the rank order on a continuum of value importance. In light of this, the development and validation of a multidimensional assessment scale to measure the role of value systems in relationship management becomes an indispensable aid in this process of self-confrontation.

6. Identification of constructs that will be measured

The theoretical framework, within which the scale will be developed, has been identified and described by an in-depth literature study of the relevant scientific fields. The operational assessment areas (constructs) that will be measured by the scale will now be identified (paragraph 6) and defined (paragraph 7) in a clear, explicit way.

According to Faul (1995:42), this step mainly implies the identification of the particular constructs that are going to be measured. When a scale is developed that measures personal values it must be distinctly identified what constructs will be utilised to measure personal values.

The construction of the theoretical context in this chapter will guide the researcher in the identification of these constructs.

An important consideration with regard to the identification of the number of constructs that are going to be selected is the length of the scale. On the one hand, the researcher wants to accumulate as much data as feasible, however, on the other hand, the scale should not take extremely long to complete. Even though the researcher intends to keep the scale as concise as feasible, scales can be relatively lengthy when the research has a comprehensive scope and an extensive diversity of subject matter has to be incorporated in the scale. The constructs incorporated in a scale can also differ in length. Some constructs require a small number of items per construct, while more extensively defined constructs may well need lots more items (Kanjee, 2006:485). The researcher has to keep this in mind when identifying the number of constructs (values) to be utilized.

Based on the work of Rokeach and Schwartz, the researcher has decided to utilize the value structure as proposed by Schwartz (1994:22; 2009:3-6) as described in paragraph 1.2 and depicts in tables 2.3 and 2.5. The researcher therefore decided to utilize the ten value domains as the ten constructs that will form part of the assessment scale that will be validated. The researcher is of the opinion that with this selection of constructs, sufficient data will be accumulated to make meaningful interpretations. On the other hand, the scale should not take too long to complete.

7. Definitions of the selected constructs

“A construct is a concept. It has the added meaning however of having been deliberately and consciously invested or adopted for a special scientific purpose” (Kerlinger, 1986:27). Raykov and Marcoulides (2011:2) define a construct as “*an abstract, possibly hypothetical entity that is inferred from a set of similar demonstrated or directly observed behaviours*”. A construct must, therefore, be thoroughly defined and operationalized, to safeguard that everybody understands precisely what it is (Van Breda, 2004:71). There are two important methods to define constructs:

Table 2.5: Schwartz’s Ten Motivational Types of Values (adapted from Rohan, 2000:261; Schwartz, 1994:22 & Schwartz, 2009:3-6)

Value Type	Defining Goal	Value Items	Exemplary Values	Source
Self-direction	Independent thought, action	Choosing, creating, exploring	Creativity, curious, freedom	Organism, interaction
Stimulation	Excitement, novelty, challenge in life	A varied life, an exciting life, daring	Daring, varied life, exciting life, Risk	Organism
Hedonism	Pleasure, sensuous gratification for oneself	Pleasure, enjoying life, self-indulgent	Pleasure, enjoying life	Organism
Achievement	Personal success through demonstrating competence according to social standards	Ambitious, successful, capable, influential	Successful, capable, ambitious	Interaction, group
Power	Social status and prestige, control or dominance over people and resources	Authority, wealth, power	Social power, authority, wealth	Interaction, group
Security	Safety, harmony, stability of society, of relationships and of self	Social order, family security, national security, clean, sharing of favours	National security, social order, clean	Organism, interaction, group
Conformity	Restraint of actions, inclinations, impulses likely to upset or harm others, violate social expectations or norms	Obedient, self-discipline, politeness, honouring parents and elders	Politeness, obedient, honouring parents and elders	Interaction, group
Tradition	Respect, commitment, acceptance of customs and ideas that one’s culture or religion provides	Respect for tradition, humble, dedicated, accepting my portion in life	Humble, dedicated, accepting my portion in life	Group
Benevolence (Compassion)	Preserving and enhancing the welfare of those with whom one is in frequent contact	Helpful, honest, forgiving, responsible, loyal, true friendship, mature love	Helpful, honest, forgiving	Organism, interaction, group
Universalism	Understanding, appreciation, tolerance, 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	Broadminded, social justice, equality, protecting the environment	Group, organism

Constitutive Definition: “A constitutive definition defines a construct with other constructs” (Kerlinger, 1986:28). Constitutive definitions of constructs describe the construct theoretically. By making sure that the construct is unmistakably set within a theoretical context, the meaning of the construct turns out to be clearer and more explicit (Van Breda, 2004:71). There are two supplementary significant features of constitutive definitions:

- **Attributes:** A significant method of getting a useful constitutive definition is to unravel the construct into its constitutive features or components (Van Breda, 2004:71).

constructs consist of multiple attributes that, together, make up the construct as a unit. Faul (1995:175,190,204,223,244,266) illustrates the use of attributes by using a kind of mind-map to plot out the different attributes of the constructs she researched.

- **Contradictory Definitions:** It is essential to define the construct not only in terms of how it is interrelated to other constructs, but also in terms of how it is not interrelated to other constructs (Haynes *et al.*, 1995:244). “*Constructs cannot be defined only in terms of operational definitions but must also demonstrate relationships (or lack thereof) with other constructs and observable phenomena*” (Raykov & Marcoulides, 2011:8). One can get as great a deal understanding into a construct by understanding how it interrelates with other constructs, as with understanding the confines between constructs (Van Breda, 2004:71).

Operational Definition: “An operational definition assigns meaning to a construct or a variable by specifying the activities or ‘operations’ necessary to measure it” (Kerlinger, 1986:28). The term operational definition refers to that interpretation, namely the operations or indicators that will be used to ascertain the quantitative or qualitative category that is witnessed concerning a specific variable (Faul, 1995:42). According to Rubin and Babbie (1989:104), constructs are theoretical creations based on observations but which cannot be observed directly or indirectly (e.g. success). It is structured mathematically from observations of the answers provided to a substantial number of questions. Obviously, operational definitions are inadequate replications of reality and constitutive definitions at best just add more concepts to the initial concept. Nevertheless, concurrently, the theory grounded constitutive definition and the practical operational definition merge to provide a well-defined definition of the construct. Thus, the capability of the definition to transmit the equivalent, undisputable meaning to various readers, is one of the most significant reasons why the definition is imperative (Van Breda, 2004:72).

According to Faul (1995:43), the design and implementation of social research necessitates that the mix-up over concepts and reality must be cleared. In the heart of divergence and misperception over what a word actually represents, the scientist postulates an operational definition for the intention of the investigation. Others may perhaps differ from the researcher’s conceptualization and operationalization, but the definition would have one vital scientific advantage: it would be completely explicit and unequivocal. Even if somebody differed from the researcher’s definition, that person would obtain a good understanding of how to interpret the research results, since what the researcher intends by the particular word, displayed in his analysis and conclusions, will be obvious.

7.1 Self-direction

Oxford Advanced Learner's Dictionary (2005:411) defines direction as "the general way in which a person or thing develops; a purpose; an aim". Some scholars use self-direction and autonomy as synonyms (Berofsky, 2003:199,204; Gremmo & Riley, 1995:151; Oshana, 2003:100-101,124). Oxford Advanced Learner's Dictionary (2005:85) defines autonomy as "the ability to act and make decisions without being controlled by anyone else". The concept of autonomy was originally used in a political context. In Greek political literature the concept was used to describe independence from dictatorship or foreign government. Autonomy signified independence and the capacity to govern oneself without outside control (Reindal, 1999:353).

According to Schwartz (2009:3) the defining goals of self-direction are independent thought and action. Self-direction originates from the organismic needs for control and mastery (Bandura, 1977:202), and the interactional prerequisites of autonomy and independence. Autonomy is regarded as the state of being self-directed, of having authority over one's choices and actions. A self-directed individual is one who sets objectives for his life, objectives that he has chosen from a selection of possibilities and that he can anticipate to achieve as the consequence of his own action (Oshana, 2003:100). Autonomy or self-direction assumes a person that is fundamentally a deliberate decision-maker (Berofsky, 2003:204). When people value self-direction, they are to be expected to take on endeavours that allow them to give a demonstration of their independence of thought and action.

Autonomy or self-directedness calls for positive freedom. This is not only independence from the instructions of others, not only unhindered authority over the domain of one's life, and not merely robust egoism of the kind that negative freedom is said to contribute. It is positive freedom of the kind related with the aspiration and capability for self-governance, or the psychological means for self-governance. A self-directed person claims the authority to speak for himself and to be an active participant in his own experiences (Oshana, 2003:101,107).

The conviction that one controls one's own outcomes is deep-seated and widespread. In a huge survey of societies in 36 countries, more than 70% corresponded with the statement that their destiny is in their own hands (Vohs & Schooler, 2008:49).

According to Markus and Schwartz (2010:344) the American society is guided by the following set of assumptions:

"The more freedom and autonomy people have, the greater their well-being.

The more choice people have, the greater their freedom and autonomy.

Therefore, the more choice people have, the greater their well-being."

Freedom of choice is viewed as vital to autonomy and independence, therefore the emphasis on freedom of choice. It is assumed that freedom of choice defines the self, since freedom of choice is regarded as the instrument and the symbol of independence. A natural consequence of the emphasis on freedom is the quest for independence. A key feature of the messages of independence is a forceful emphasis on the right and necessity to make one's own decisions. Freedom of choice is experienced as an articulation of someone's individuality (Markus & Schwartz, 2010:344,355).

The core idea of autonomy as self-governance suggests that an autonomous life is a life that is self-directed (Noggle, 2011:236). Self-directed individuals, by working independently of others, often learn through trial and error, and have a higher valence for personal development and feelings of achievement (Sousa *et al.*, 2012:162). Dubinsky *et al.* (1997:198) found self-direction to associate positively to performance. Sagiv (2002:239) also determined that self-direction associated negatively with work-related interests of a conservative type

According to Schein (1978:156,157) the primary need of individuals who value autonomy is to be on their own, establishing their own tempo, agendas, work routines and the freedom to follow their own lifestyles. They cannot tolerate to be constrained by other people's rules, modus operandi, working hours, dress codes and other norms. They have an overruling need to do things in their own way, at their own tempo and against their own benchmarks. They feel that they must be maestros of their own lives all the time (Schein, 1990:26-27).

Self-directed individuals feel passionately regarding expressing themselves creatively. To be creative is to envisage innovative improvements in one's quality of life. Creativity involves the creation of innovative and valuable ideas (Owen, 1999:37; Rice, 2006:233; Sagiv, 2002:239, 240).

For the purposes of this study to obtain a good understanding of how to interpret self-direction and based on the discussion above, the following definition of self-direction can be formulated.

Self-direction is the creative expression of an individual's freedom to govern self without outside control which leads to independence of thought, action and authority over own choices and lifestyle.
--

7.1.1 Attributes that relate to people who value self-direction

In the above discussion of freedom, the following attributes have been identified that can be related to people who value self-direction:

Need to control

Need to master

Wants to be autonomous

Wants to be independent

Wants to have authority over own choices

Wants to have authority over own actions

Sets objectives for life

Anticipates to achieve goals as the consequence of own actions

Deliberate decision-maker

Active participant in own experiences

Independent thought

Independent action

Free to do as I choose

The authority to pursue freedom

Freedom of expression

Control own outcomes

Destiny in own hands

The more freedom, the greater is well-being

The more choice, the greater is freedom

The more choice, the greater is well-being

The right to make one's own choices

An expression of independence

An expression of individuality

Works independently of others

Wants to perform

Wants to express self creatively

Envisage innovative improvements for own life

Wants to be on his own

Wants to establish own tempo

Wants to establish own agenda

Wants to establish own work routine

Wants to have the freedom to follow own lifestyle

Cannot be constraint by others' rules

Cannot be constrained by others' modus operandi

Cannot be constrained by others' working hours

Cannot be constraint be others' norms

OVERRULING need to do things their own way

OVERRULING need to do things at their own tempo

OVERRULING need to do things against their own benchmarks

Wants to be the master of his own life at all times

7.2 Stimulation

Oxford Advanced Learner's Dictionary (2005:1452) defines stimulate as "to make somebody interested and excited about something" and stimulating is defined as "full of interesting or exciting ideas; making people feel enthusiastic; making you feel more active and healthy". According to Schwartz (2009:3) the defining goals of stimulation are excitement, innovation and challenge in life. Stimulation values originate from the organismic need for diversity, stimulus, a

diverse, thrilling life and risk to uphold an optimal, positive, instead of intimidating, level of activation. When people value stimulation, they are to be expected to take part in endeavours that enable them to have thrilling and stimulating experiences in day-to-day life (Bardi *et al.*, 2008:488).

The notion of an optimal level of stimulation or excitement has been proposed by Hebb and Thompson (1954) and Leuba (1955). While this theory suggests an optimal level of stimulation it is evident that individuals fluctuate generally in what is understood under optimal stimulation (Zuckerman *et al.*, 1964:477).

Zuckerman *et al.* (1964:477-482) introduced the development of the Sensation-Seeking Scale in an attempt to measure the above construct, namely the optimal level of stimulation. With this attempt, they coined the term “sensation seeking”. According to them, the Sensation Seeking Scale measures sensitivity to internal sensations (Zuckerman *et al.*, 1964:480).

In an effort to develop new scales, representative of theorized aspects of sensation seeking, four aspects were isolated. They were named: Thrill and Adventure Seeking, Experience Seeking, Dis-inhibition, and Boredom Susceptibility (Zuckerman, 1971:45).

The sensation seeker is perceived as someone who requires diverse sensations and encounters to maintain an optimal level of stimulation. His optimal stimulation level is presumed to be greater than that of non-sensation seekers. When stimuli and experiences turn out to be recurring, it is presumed that the sensation seeker will become uninterested and sluggish more speedily than most other individuals. He is alleged to be more responsive to inner sensations and less in compliance with external restrictions (Zuckerman *et al.*, 1972:308).

The Thrill and Adventure Seeking construct articulates a craving to take part in physical risk-taking activities, open-air sports or other actions that have to do with speed or danger. The Experience Seeking Construct shows a need for the quest of new experiences through the mind and the senses. Sensory experience is searched for in music, art, and certain types of drugs, together with an impulsive lifestyle, including traveling and associating with unusual kinds of people. The Dis-inhibition factor articulates a hedonistic, extraverted lifestyle of wild parties, social drinking, variation in sexual life, and gambling. The Boredom Susceptibility construct implies an aversion to routine activities or employment and to dull and uninteresting people and agitation in stagnant surroundings (Zuckerman *et al.*, 1972:309; Zuckerman *et al.*, 1980:189).

For the purposes of this study to obtain a good understanding of how to interpret stimulation and based on the discussion above, the following definition of stimulation can be formulated:

Stimulation is the unique, extraverted expression of an individual's ongoing need for new experiences, thrill, danger, adventure and exciting challenges.

7.2.1 Attributes that relate to people who value stimulation

In the above discussion of stimulation, the following attributes have been identified that can be related to people who value stimulation:

Taking risks

Excitement

Challenges in life

Sensation seeking

Thrill seeking

Adventure seeking

Experience seeking

Susceptible to boredom

Requires diverse sensations

Responsive to inner sensations

Craving to take part in physical risk-taking activities

Need for the quest of new experiences

An impulsive lifestyle

Associating with unusual kinds of people

A hedonistic, extraverted lifestyle

An aversion to routine activities

An aversion to routine work

An aversion to dull and uninteresting people

Agitation in stagnant surroundings

Risky situations

Dangerous situations

Easily becomes bored in stagnant environment

Explore new things

Likes unusual kinds of people

Prefer excitingly unpredictable situations

7.3 Pleasure

Oxford Advanced Learner's Dictionary (2005:1113) defines pleasure as "a state of feeling or being happy or satisfied". Hedonism is defined as "the belief that pleasure is the most important thing in life (Oxford Advanced Learner's Dictionary, 2005:695). According to Schwartz (2009:5) the defining goal of pleasure is sensuous gratification of oneself. When people value pleasure, they will have a tendency to become involved in events that enable them to experience pleasure and satisfy luxury needs (Bardi *et al.*, 2008:488).

The researcher became aware of the many different views of hedonism while researching pleasure/hedonism. It seems that the researchers are more concerned in defending their own viewpoints than exploring the attitudinal and behaviouristic characteristics of people who value pleasure. In context of this study, the researcher decided to include the initial meaning of this value domain of "immediate versus delayed gratification" as introduced by Rokeach (1973:48).

Pleasure is the driving principle after "all that follows". Pleasure is fundamental to all conscious existence; it is vital to emotion, it plays an essential part in action, in decision, in motivation and it is unconditionally fundamental to whatever is good in life (Brax, 2009:17). In the true sense of the word, hedonists do not consider pleasure as the **most** important thing in life, but as the **only** important thing in life.

Hedonism is frequently considered as the most down-to-earth theory in that it recognizes one good only – pleasure - as having sensible value (Olsaretti, 2007:409). It is generally considered that, if something is pleasant, you have motive to generate as much of it as possible. Another way to put it is, is "*happiness is the good, and you have reason to maximize it*". (Hills, 2008:50).

According to Hills (2008:51) theories of hedonism can be divided into two distinct categories:

- Psychological hedonists maintain that all conduct themselves for the sake of their personal more abundant pleasure.

- Normative hedonists maintain that all have motive to make the most of pleasure, either their own or that of all responsive beings.

It is not a problem for hedonism if we sometimes give up on an activity or type of experience because it no longer gives us pleasure. What is a problem for hedonism is when we reject pleasure because we think it is morally wrong, or because it interferes with our having something else that is of value. This is a problem for hedonism, insofar as it suggests that there is something valuable other than pleasure (Hills, 2008:51-52).

According to Tymn (2005:12-13), we reside in a world of hedonistic greediness where the biggest part of today's youth is more absorbed on "having fun" than on pursuing significant objectives.

Feldman (2007:405) acknowledges that prevailing approaches of describing hedonism are "*incoherent, self-contradictory, or incomplete*". He summarizes three objections:

- The first objection focuses on the notion that certain pleasures are so immoral and humiliating that a life satiated of them would plainly be a shameful clutter.
- The second objection comprises "false pleasures". In typical presentations of the objection, the individual is feeling a lot of pleasure however the dilemma is that the sources of his pleasure are not as they appear to him. His apparently affectionate and faithful spouse and children actually have disrespect for him; his "friendly" coworkers are conspiring behind his back. If he realized the truth, he would be unhappy. However he doesn't see the truth and is happy.
- The third objection comprises a person founded on some very old Stoic beliefs. This is a man who favors a life of peaceful contemplation. He pursues neither sensual pleasure nor physical pain. The life of this peace-loving "Stoics" appears to demonstrate a rather widespread and sensible ideal; however as it has no sensual pleasure it would be announced useless (Feldman, 2007:405-406).

Human beings have the capability to take part in future imaginings to anticipate the future outcomes of present-day actions (Suddendorf & Busby, 2005:110). But we frequently let our craving for immediate gratification allow us to devalue larger future outcomes in support of smaller immediate compensations (Daniel *et al.*, 2013:2339). The inability to delay gratification is connected to obesity (Daniel *et al.*, 2013:2339), saving and spending decisions (Albrecht *et al.*, 2013:1; Mishra *et al.*, 2013:13) and delinquency (Van Gelder *et al.*, 2013:974). Indeed, people's preparedness to delay obtaining an immediate compensation to obtain extra remunerations in the future is strongly linked to one's wellbeing, wealth, and pleasure (Cheng *et al.*, 2012:129).

For the purposes of this study to obtain a good understanding of how to interpret pleasure and based on the discussion above, the following definition of pleasure can be formulated:

Pleasure is the unique expression of an individual's belief that immediate sensuous gratification is the only important thing in life and this belief therefore regulates the individual's decisions and behaviour to pursue pleasure above all.

7.3.1 Attributes that relate to people who value pleasure

In the above discussion of pleasure, the following attributes have been identified that can be related to people who value pleasure:

Pleasure is most important in life

Sensuous gratification

Satisfies luxury needs

Absorbed on having fun

Lacks of meaningful goals

Focuses on the present

Generates pleasure as much as possible

Makes the most of happiness

Acts for the sake of greater pleasure

Only wants to have fun

Pleasure cannot be morally wrong

Inability to delay gratification

Choices based on immediate pleasure

Future gratification not important

Delayed gratification not beneficial to one's wealth and health

7.4 Achievement

Oxford Advanced Learner's Dictionary (2005:11) defines achievement as "a thing that somebody has done successfully, especially using their own effort and skill" and as "the act or process of achieving something". The need for achievement is portrayed by a constant concern with establishing and keeping up to high requirements of achievement. This need is motivated by an internal desire for action (intrinsic motivation), and the demands exercised by the expectations of others (extrinsic motivation). The need for achievement inspires an individual to be successful in competition and to outshine in activities significant to him (Business Dictionary, 2013). According to Schwartz (2009:4) the defining goal of achievement is personal success through demonstrating competence according to social standards. Achievement values enthusiastically express successful performance in tangible deeds (Schwartz, 2006:1). When people value achievement, they will probably participate in actions that empower them to prove competence and success (Bardi *et al.*, 2008:488).

The need for achievement was introduced by Henry Murray in 1938. The need for achievement was associated with a range of actions, including "*intense, prolonged and repeated efforts to accomplish something difficult. To work with singleness of purpose towards a high and distant goal. To have the determination to win*" (1938:164).

McClelland and Atkinson (1949:242-255) developed their preliminary work from Murray and then made substantial contributions to the research of achievement motivation in the late 1940's and early 1950's (Faul, 1995:162). According to Elliot and Sheldon (1997:171), two definite motivational directions were outlined in the "classic" conceptualizations of Atkinson, namely the need to approach success (the need for achievement) and the need to avoid failure (fear of failure). The general purpose of one group of motivations, usually referred to as "*approach tendencies*", is to get the most out of satisfaction of some kind. The achievement motive is regarded as a disposition to approach success. The purpose of another group of motivations is to minimize pain. These have been named "*avoidant tendencies*". An avoidance motivation stands for the individual's ability to experience pain in relation with particular types of negative results of actions. The motivation to avoid failure is believed a disposition to avoid failure and/or an ability to experience shame and humiliation as a result of failure (Atkinson, 1957:360).

Achievement motivation is established, according to Atkinson, by tallying a person's tendency to achieve success to his tendency to avoid failure. These tendencies, sequentially, are the multiplicative results of:

- the motive for success,
- the expectations that one will be successful, and

- the particular incentive value of success (Alker, 1969:208).

Another theory, relevant to achievement motivation and performance, is Nicholls's theory of exogenous versus endogenous attribution. A distinction is drawn between exogenous and endogenous attribution, where the act or behavior is seen as an end in itself. Endogenous attribution indicates an individual's contentment with or interest in an activity itself. Individuals experience they are executing an activity since they want to. Feelings of freedom are distinctive of endogenously attributed activities – activities that, themselves, satisfy needs. Exogenous attribution implies that the activity is embarked on for a goal outside itself and is not pleasing. There will be feelings of constriction or obligation, since the act is perceived as compulsory but not really needed (Nicholls, 1979:1076).

Nicholls supports the notion that exceptional innovative achievement depends on endogenous task orientation conditions (where exogenous attribution is absent). Conditions that facilitate this motivation possibly will create maximum quality of intellectual development and functioning (Nicholls, 1979:1080).

This brings us to the two different ways in which an individual may approach a task. Nicholls observed that when some high-ability children faced challenging tasks, they would use maladaptive strategies, leading to subsequent feelings of helplessness, whilst others would use more constructive managing approaches. Nicholls later conceptualized these dissimilarities as two types of achievement goals:

- **task involvement:** where individuals strive to develop their ability comparative to their own abilities and
- **ego involvement:** where individuals strive to develop their ability comparative to the abilities of others (Nicholls, 1975:388; Nichols, 1984:332-333).

Nicholl's initial work led to Dweck's proposal of two kinds of goal orientation: learning and performance orientation. Dweck proposed that children with a learning orientation were considered to tackle circumstances with the goal to become proficient at the achievement of new skills, whereas children with a performance orientation were alleged to tackle circumstances with the goal of achieving admiration from others. Dweck theorized goal orientation as a two-dimensional construct. Individuals with a learning goal orientation, search for developing their competency by obtaining new skills and overcoming new situations. They are not bothered about their performance comparative to others, but with advancing their perception of a particular issue or task. Individuals with a performance goal orientation strive for proving and justifying the sufficiency of their competency to obtain positive appraisals and prevent negative appraisals (Dweck, 1986:1041).

The self-determination theory (SDT), as developed by Deci and Ryan in 1980, proposes that intrinsic motivation is centered on people's needs to be self-determining and capable (Koestner *et al.*, 1987:283). The key feature in SDT is between autonomous and controlled motivation. Autonomous motivation includes both intrinsic motivation and the kinds of extrinsic motivation in which people have associated with an action's value and preferably will have incorporated it into their perception of self. Once people are autonomously motivated, they experience volition, or a self-validation of their activities. Controlled motivation, on the other hand, comprises of both external control, in which one's behaviour is a role of external possibilities of compensation or penalty, and internal control, in which the control of action has been partly internalized and is motivated by aspects such as an approval intention, evasion of shame, dependent self-esteem, and ego-involvements. When people are regulated, they experience pressure to think, feel, or conduct themselves in certain manners. Both autonomous and controlled motivation invigorates and directs behaviour, and they stand in contrast to a-motivation, which indicates an absence of purpose and motivation (Deci. & Ryan, 2008:182).

Within SDT, there are two separate diversity theories: causality orientations theory and life goals (Deci. & Ryan, 2008:183).

Causality orientations theory differentiates between three wide-ranging groups of behaviour and motivationally applicable psychological processes: autonomous, control-determined, and impersonal.

- **Autonomous behaviours:** The development of a strong autonomous orientation results from ongoing satisfaction of all three basic needs (competence, autonomy and relatedness). Autonomous behaviours are originated and controlled by choices that are based on a consciousness of one's needs and combined goals. People who operate autonomously are assumed to pursue choice and to experience their behaviour as self-originated.
- **Control-determined behaviors:** The development of a strong controlled orientation results from some satisfaction of the competence and relatedness needs but a prevention of the need for autonomy. Control-determined behaviours are originated and regulated by constraints in the environment such as compensation arrangements or by internally regulatory obligations implying how one "should" or "must" conduct himself. People who are in favour of control are anticipated to look for controls and to interpret their surroundings as controlling.
- **Impersonal behaviours:** The development of the impersonal orientation results from a general prevention of all three needs (competence, autonomy and relatedness). Impersonal behaviours are those whose origination and control are understood to be outside a person's intended power. People with an impersonal orientation are probable

to accept that they cannot regulate their behaviour and accordingly cannot achieve preferred results; their behaviour can be depicted as a-motivational or helpless (Deci. & Ryan, 2008:183; Koestner & Zuckerman, 1994:322).

Life goals are the long-term goals that people utilize to steer their actions. These goals can be divided into two general categories that have been named intrinsic ambitions and extrinsic ambitions. Intrinsic ambitions consist of such life goals as connection, reproductivity, and personal development, whereas extrinsic ambitions consist of such goals as wealth, fame, and attractiveness. Many studies have established that an emphasis on intrinsic goals, comparative to extrinsic goals, is related to better health, welfare, and performance (Deci. & Ryan, 2008:183).

For the purposes of this study to obtain a good understanding of how to interpret achievement and based on the discussion above, the following definition of achievement can be formulated:

Achievement is the unique expression of an individual's competitive attitude to prove competence over others by keeping up to high requirements and the successful achievement of goals.

7.4.1 Attributes that relate to people who value achievement

In the previous discussion of achievement, the following attributes have been identified that can be related to people who value achievement:

To believe in what I am doing

A compelling desire to get things done

To have a plan

To do whatever it takes

To prove competence

To prove personal success

Use own effort and skill

To be in competition against others

Demonstrate competence

To accomplish something difficult

To work with singleness of purpose

The determination to win

A constant concern with establishing high requirements

A constant concern with keeping up to high requirements

An internal desire for action

The demands exercised by the expectations of others

To be successful in competition

To impress others with accomplishments

To make others proud of me

To avoid making mistakes

Try to do better than others

Do things the best I can

Try to perform well in my work

Try to improve my talents

Finish what I have started

Overcome obstacles

Avoid failure

Avoid looking inferior to others

Achieve goals

Demonstrate successful performance in concrete interaction

7.5 Power

Oxford Advanced Learner's Dictionary (2005:1136) defines power as "the ability to control people or things; the right or authority of a person or group to do something". Furnham *et al.* (2013:486) describe power as the "desire to succeed, make things happen, outperform the competition". Several researchers define power as an individual's ability to influence other people and resources (Anderson *et al.*, 2012:315; Galinsky *et al.*, 2003:454; Keltner *et al.*, 2003:265). According to Schwartz (2009:4) the defining goals of power are social status and prestige, control or dominance over people and resources. Power values highlight getting or maintaining a dominant standing within the more wide-ranging social structure (Schwartz, 2006:1).

According to Anderson *et al.* (2012:313) the importance of power is universal in interpersonal relationships, materializing amongst coworkers, neighbours, friends, family members, and even romantic partners.

Individuals' relationships with others can be organized along two fundamental types of human existence:

- how intimate, accepted, and attached they are to others, which is often called the "communion" dimension; and
- how much control, power, and intervention they have in relation to others, which is often called the "agency" dimension (Bruckmüller & Abele, 2013:63; Moskowitz, 1994:932).

Lammers *et al.* (2009:1543-544) as well as a number of other researchers distinguish between social and personal power. Social power means to carry out power over other people; the power of a person to impact others and make them do things they would not do otherwise. Personal power is the power to disregard the influence of others, to regulate one's own outcomes, to be personally independent, the power to do and get what you want, without being affected by others. While personal power has to do with independence from others, social power is associated with interdependence.

Power has an intense influence on a person. For example, having power guides individuals to experience more positive and less negative affect, to develop a more confident attitude to the world, and enjoy higher self-worth, physical well-being, and longevity (Demakakos *et al.*, 2008:330; Keltner *et al.*, 2003:265; Nobles *et al.*, 2013:58, 65).

Power is not just the influence over resources or comprised only of one's social position. Power is also a psychological state – a perception of one's ability to influence others (Anderson *et al.*, 2012:314; Bugental *et al.*, 1989:532, 538; Galinsky *et al.*, 2003:454, 455). In the context of this

study, this distinction is important, as the construct, power, has to do with people who value the perception of one's ability to influence others.

According to Anderson *et al.* (2012:314), the following two critical views on power are not to be overlooked:

- Individuals' personal sense of power is separate from socio-structural indications of their power. Occasionally individuals' personal sense of power corresponds with their control over resources, standing of authority, or prestige in the judgments of others, and occasionally it does not. This view is also supported by Fast and Chen (2009:1412).
- Individuals' convictions about their power can shape their actual control over others, as well as the consequences of their socio-structural position. Those who see themselves as powerful act in more efficient ways that enhance their actual control. This view is also supported by Bugental and Lewis (1999:62) and Mowday (1978:137,152-154).

In their research, Anderson *et al.* (2012:337) came to the following conclusions:

- The personal sense of power is by and large consistent inside social settings; for example, individuals' convictions that they can get their way in a given social relationship correspond with convictions that they can also affect other's attitudes.
- At the relationship level, although personal sense of power is specific to particular relationships, it is also moderately consistent across relationships. For example, individuals' convictions about their power concerning their friends are separate from their convictions about their power concerning their work supervisor, but these beliefs are also to a certain degree consistent.
- Personal sense of power is consistent and structured at multiple levels of perception. Individuals can consistently evaluate their power in single separate dyadic interactions, longer-term relationships, larger social groups, and in general, throughout all significant relationships and groups.
- The personal sense of power is related not only to socio-structural aspects but also to personality traits.

For the purposes of this study to obtain a good understanding of how to interpret power and based on the discussion above, the following definition of power can be formulated:

Power is the unique expression of an individual's pursuit of control or dominance over people and resources in order to outperform the competition to get or maintain a dominant social standing.

7.5.1 Attributes that relate to people who value power

In the above discussion of power, the following attributes have been identified that can be related to people who value power:

Want to have the power to give orders to people

Want control over other people

Want to be in a position of dominance over others

Social status is important

Do not respect others' opinions

Defy the opinion of others

Do not support others' independence

Ignore others' advice

Continually criticize others

Show open hostility

Do not consult with others

Disregard others' opinion

Find it difficult to conform

Deliberately oppose others' opinions and decisions

Question the motives of other people

Show open indifference to others' opinions and decisions

Deliberately defy standards of behaviour

Believe I can have my way in a group

Believe I can influence others' attitudes and opinions

Can get others to listen to what I say

My wishes carry much weight

Can get others to do what I want

Believe to have a great deal of power

My ideas and opinions are not ignored

I am able to get my way

I get to make the decisions

Getting or maintaining a dominant standing within the more wide-ranging social structure

7.6 Security

Oxford Advanced Learner's Dictionary (2005:1321) defines security as "the state of feeling happy and safe from danger or worry". According to Schwartz (2009:4) the defining goals of security are safety, harmony and stability of society, of relationships and of self. When people value security, they are expected to become involved in actions that will assist them to have and/or offer safety and security in circumstances (Bardi *et al.*, 2008:489).



Figure 2.5: Maslow's hierarchy of needs

According to Maslow (1943:375,394) there are at least five basic needs. These are physiological, safety, love, esteem, and self-actualization. These basic needs are linked to each other, being organized in a hierarchy of pre-potency. This means that as soon as a basic need is satisfied, other and "higher" needs emerge and these "higher" needs will then dominate the individual. And when these needs in turn are satisfied, again new and still higher needs emerge and so on.

The needs that are normally assumed as the starting point are the physiological needs. If the physiological needs are relatively well satisfied, there then surfaces a new group of needs, which may be classified as the safety needs. An individual may similarly well be completely controlled by them. They may function as the almost absolute organizers of behaviour, engaging all the abilities of the individual in their service, and we may then rather define an individual as a safety-pursuing human being. Realistically everything looks less important than safety, (even occasionally the physiological needs which being gratified, are now undervalued). An individual in this condition may be considered as living virtually for safety only. It can be assumed that the average individual prefers a safe, orderly, predictable, organized environment, which he can depend on, and in which unforeseen, uncontrollable or other unsafe incidents do not happen. Other general features of the challenge

to pursue safety and stability are seen in the very widespread preference for well-known instead of unfamiliar things, or for the known instead of the unknown (Maslow, 1943:372-378).

Security controls how one associates socially to others and influences their interests. Security is a boundary value that predominantly involves others' interests, but their goals also control pursuit of own interests. The purpose of the pursuit of security values is to cope with anxiety because of insecurity in the social and physical environment (Schwartz, 2009:14).

Porzolt *et al.* (2011:484-486) propose five possible valences of security:

- **System theory:** Security is positioned on a personal and individual level intimately related to psychological systems. Security may be communicated as a social protest programme to defend sections of the environment from demolition (e.g. rainforests, whales) or to highlight the apparent harassment of health (e.g. genetically modified food, nuclear energy).
- **Intentionality:** Intentionality is interrelated to somebody's intention to enhance risks. Security is utilized to tackle the safeguard from risks. Examples for security that is interrelated to risks are private security services and security guards.
- **Locus of control:** Locus of control is the extent to which individuals believe that they can control events that affect them. An individual may be a producer and/or a consumer of security. Producers are persons who have the responsibility to provide the necessary safety within their area (e.g. in a hospital) or to provide security at an airport, whereas consumers can be patients in a safe healthcare system or flight passengers in a secure airport.
- **Situation and personality:** Security is influenced by situations and by traits such as factors related to personality.
- **Demonstrating ability:** Security can be reduced and intensified, but cannot be measured. Only the risks affecting security can be measured by explaining possibilities. One can also measure the perceived security using psychometric measures but not security directly.

In a study by Grant and Rothbard (2013:811) they established that individuals with convincing security values will see ambiguity as self-threatening, suppressing proactivity to uphold the present circumstances. Under ambiguity, individuals with convincing security values, as signified by conservatism, will direct their attention on the self-threatening character of ambiguity, and the experience of fear and anxiety regarding whether it is safe and will take less initiative and will avoid innovation and transformation.

For the purposes of this study to obtain a good understanding of how to interpret security and based on the discussion above, the following definition of security can be formulated:

Security is the unique response of an individual to uncertainties in his/her physical and social environment, leading to the creation of a safe, orderly, predictable and organized environment, which he/she can depend on, and in which unforeseen, uncontrollable or other unsafe incidents do not happen.

7.6.1 Attributes that relate to people who value security

In the above discussion of security, the following attributes have been identified that can be related to people who value security:

Important to feel safe from danger

Harmony is important

Safety is important

Value stability of society

Value stability of relationships

Security in circumstances is important

Pursue safety and stability

Prefers a safe environment

Prefers an orderly environment

Prefers a predictable environment

Prefers an organized environment

Prefers an environment in which unforeseen incidents do not happen

Prefers an environment in which uncontrollable incidents do not happen

Prefers an environment in which unsafe incidents do not happen

Preference for well-known instead of unfamiliar things

Focus on finding security within relationships

Want to feel secure within relationships

Avoid innovation under ambiguity

Avoid change under ambiguity

7.7 Conformity

Oxford Advanced Learner's Dictionary (2005:305) defines conformity as "behaviour or actions that follow the accepted rules of society". According to Schwartz (2009:5) the defining goals of conformity are self-control of actions, predispositions, desires tending to upset or harm others or disrupt social norms. It involves subordinating the self in support of socially inflicted expectations with regard to persons with whom one is in everyday contact. Conformity values encourage cooperation to prevent negative consequences for self (Schwartz, 2006:1). When people value conformity, they are likely to engage in activities that will enable them to stick to social norms and contribute to the existing state of affairs (Bardi *et al.*, 2008:489).

Deutsch and Gerard (1955:629) differentiated between informational and normative conformity motivations. They defined informational social influence as the desire to accept information obtained from another as an accurate interpretation of reality (to behave correctly) and normative social influence as an influence to conform to the positive expectations of another (to gain social approval).

McKelvey and Kerr (1988:759,762) investigated the effects of the presence of friends on conformity to group norms. According to them, there is sufficient proof that groups of friends conform to collective norms in daily life. There is also strong proof that members of unified groups are more likely to conform than members of non-unified groups. But their research suggested that individuals were meaningfully less likely to conform among friends than among strangers. These results that individuals are less likely to conform among friends than strangers undermines both rational projections and prior research, however it is understandable if one considers why group members conform. Individuals may be influenced to agree to group norms for one of two reasons. They may depend on group responses for information, or they may want to be loved and accepted by group members and consequently conform to group norms to prevent rejection. It is the last resource of conformity that is probably to vary in groups of friends versus strangers.

According to Cialdini and Goldstein (2004:606) conformity refers to the act of altering one's behaviour to match up with the reactions of others. In addition to the accuracy- and affiliation-oriented objectives as established by Deutsch and Gerard (1955:629), they claim that these two conformity motivations operate in service of a third primary motive to maintain one's self-concept, both by means of self-esteem protection alongside self-categorization processes (Cialdini & Goldstein, 2004:606).

Griskevicius *et al.* (2006:281) examined how two motives, namely self-protection and mate attraction, influence conformity. Their findings correspond with an evolutionary paradigm of motivation and behaviour, and they point out that primary motives, for instance self-protection and mate attraction, can encourage particular types of conformity or non-conformity for strategic self-presentation. A self-protective goal encouraged conformity for both men and women. The consequences of a romantic purpose affect women to conform more to others' preferences, however bringing about non-conformity in men. Men determined to attract a partner were predominantly prone to non-conform when:

- non-conformity made them unique and when
- the topic was subjective versus objective, meaning that non-conformists could not be disclosed to be incorrect.

For the purposes of this study to obtain a good understanding of how to interpret conformity and based on the discussion above, the following definition of conformity can be formulated:

Conformity is the unique response of an individual to encourage cooperation and to alter one's behaviour to match up with the reactions of others, to prevent negative consequences for self and to gain social approval.

7.7.1 Attributes that relate to people who value conformity

In the above discussion of conformity, the following attributes have been identified that can be related to people who value conformity:

Follow the accepted rules of society

Control of actions tending to upset or harm others

Control of actions tending to disrupt social norms

Stick to social norms

Contribute to existing state of affairs

Want to be loved and accepted by group members

Bow to group norms to prevent rejection

Change behaviour to match up with the reactions of others

Need to behave correctly

Want to conform to the expectations of others

Subordination of the self in favour of socially imposed expectations

Subordination to persons with whom one is in frequent contact

Promote cooperation to avoid negative outcomes for self

7.8 Tradition

Oxford Advanced Learner's Dictionary (2005:1569) defines tradition as "a belief, custom or way of doing something that has existed for a long time among a particular group of people; a set of these beliefs or customs". "*Tradition is a cultural orientation for practical human life using a certain reference to the past*" (Rüsen, 2012:46). According to Schwartz (2009:5) the defining goals of tradition are respect, commitment, acceptance of customs and ideas that one's culture or religion provides. It involves subordinating the self in support of socially inflicted expectations with regard to more abstract objects like religious, cultural practises and beliefs (Schwartz, 2006:1). When people value tradition, they are likely to engage in activities that will enable them to express their dedication to and appreciation for traditional customs, culture and practices (Bardi *et al.*, 2008:489).

According to Rüsen (2012:46) tradition provides the present with a prototype for organization the human world by the past. Value systems, laws of human behavior, and basic comprehensions of the world are pre-provided. Tradition does not arise from choices, but it supplies a context within which choices are made. Most aspects of human life are habituated by components of tradition.

Smolicz (1988:387) believes that the youth should have complete contact to the treasury of the cultural heritage of their own culture, but must also be free to shape and re-interpret that heritage so that it would not fossilize but meet the requirements of our day. In this view devotion to tradition should not be regarded as a conservative but a forward-thinking endeavour which develops upon the input of preceding generations. Simultaneously there is a need for improvement, whether in science or art, together with cultural transmission between the nations whose future rest on young-looking action and inventiveness. The degree to which the actions of the emerging generation can prove advantageous in getting their cultures durable hangs on their recognition of the value of their own tradition, as well as on the respect that they demonstrate for the diversity of cultural contributions they come across, both from inside their own cultures, and from other nations within their specific local and worldwide circumstances.

A tradition can only outlast the changes of time and go on to be successful if it adapts itself to the present. The three routes that are considered to be fundamental to safeguard resilience of culture can be pinpointed as follows:

- The change and re-interpretation of tradition to meet the existing needs and ambitions of members of society;
- The transmission of culture from other nations and groups;
- The development and inventiveness (scientific, artistic, spiritual and technological) that are domestic to a given culture (Smolicz, 1988:388).

In recent years, research and theory on socio-economic development have given rise to two opposing schools of thought. One school accentuates the convergence of values as a consequence of modernization that is the overpowering economic and political powers that steer cultural change. This school foresees the deterioration of traditional values and their substitution with modern values. The other school of thought highlights the perseverance of traditional values notwithstanding economic and political changes. This school believes that values are comparatively independent of economic circumstances. Accordingly, it forecasts that convergence around some modern values is unlikely and that traditional values will endure to exercise an independent effect on the cultural changes brought about by economic development (Inglehart & Baker, 2000:20).

According to Hyun (2001:204) individuals living in fast changing worlds have to face up to many challenges to their traditional values. Despite that, current cross-cultural studies of values have made rather little effort to figure out how values change in response to the socio-cultural and economic changes taking place all over the world. Every culture has its own unique value systems and orientations which enlighten what is of importance within that society. Traditional values may be regarded as important components of cultural meaning systems, handed over via learning from one generation to another and adopted into one's values via socialization. It is also essential to understand that the degree to which cultural values are adopted into one's values can differ a huge deal within a particular society. This is because numerous features of cultural meaning structures are differentially distributed throughout persons and standings and also because individuals are actively engaged in the establishment of their own values (Hyun, 2001:205).

According to Wahab *et.al.* (2012:1) the culture of a nation is their identity as it gives them appropriate recognition. Culture is the underlying distinguishing factor that differentiates a nation from other peoples and cultures. Actually, all societies across the world have numerous and different cultures which they treasure and exercise. The comfort and regularity with which people travel over the world, and advances in infrastructures and the international advertising of

designs, places and illustrations can lead to a cultural supermarket consequence. People are no longer constricted to acquiring identity based upon their residence, but they can select from an extensive variety of various identities. They now adopt clothes, ways of speaking, values, and lifestyles of any group of their preference (Wahab, 2012:6).

Rüsen (2012:47) considers tradition as a particular manner of making sense of the past; in other words, of conceptualizing history as a significant function of human culture. Converting the past into history is an action of historical consciousness. This activity has four key components:

- An experience of the past,
- A context for clarifying it,
- The interpreted past's purpose in the cultural character of contemporary human life, and
- The interpreted past's influence on the motivation that prepares the behaviors of everyday life in a chronological direction towards the future.

Rüsen (2012:59) further distinguishes between three modes of tradition:

- Functioning tradition exists in all instances of confirming pre-provided circumstances of human life.
- Reflective tradition can be perceived when the role of tradition in historical culture becomes a matter of re-examination and re-articulation, by which it presumes a form in which it can turn into a matter of dialogue, criticism, and challenging approval.
- Dormant traditions are pre-given circumstances of rational life. They are present in the unconscious components in human culture, even when they seem to be forgotten.

For the purposes of this study to obtain a good understanding of how to interpret tradition and based on the discussion above, the following definition of tradition can be formulated:

Tradition is the unique orientation of an individual, within the context of his/her religious and cultural heritage to gain respect, commitment and acceptance of his/her customs, culture and/or religion.

7.8.1 Attributes that relate to people who value tradition

In the above discussion of tradition, the following attributes have been identified that can be related to people who value tradition:

Act according to a custom that has existed for a long time

Act according to a set of beliefs that has existed for a long time

Respect for one's culture

Respect for one's religion

Dedication to traditional practices

Appreciation for traditional customs

Subordination of self with regard to religious practises

Subordination of self with regard to cultural practises

Subordination of self with regard to cultural beliefs

Adopted traditional values

My culture is my identity

To treasure culture

Value how tradition is ordering the present

Value tradition as a framework for the present

Regard tradition as framework within which to make decisions

7.9 Compassion

Oxford Advanced Learner's Dictionary (2005:293) defines compassion as "a strong feeling of sympathy for people who are suffering and a desire to help them". Gilbert. (2009:xiii) defines compassion as a basic kindheartedness, with a profound awareness of the suffering of oneself and of others, combined with a desire and attempt to reduce it. Goetz *et al.* (2010:351) define compassion as "*the feeling that arises in witnessing another's suffering and that motivates a subsequent desire to help*". According to Schwartz (2009:5) the defining goals of compassion are protecting and enriching the welfare of those with whom one is in everyday interaction.

Compassionate values supply an internalized motivational foundation for compassionate behaviour (Schwartz, 2006:1). When people value compassion, they are likely to engage in activities that will enable them to protect the welfare of people in their immediate surroundings (Bardi *et al.*, 2008:489).

In investigating the language of compassion in modern healthcare, Crawford *et al.* (2013:721) established that the most prominent attributes of a compassionate mentality are: caring, helpful, giving, supportive, and understanding. In the classical teachings of the Buddhist tradition compassion incorporates kindness, empathy, generosity and acceptance (Feldman & Kuyken, 2011:144).

According to Goetz *et al.* (2010:353-354) three theoretical approaches to compassion can be distinguished in the literature:

- A first interpretation maintains that compassion is another name for empathic distress. People often reflect the emotions of those around them and vicariously experience others' emotions. From the empathic distress viewpoint, compassion is merely a label that people direct to their vicarious experience of distress in reaction to another person's suffering.
- A second interpretation maintains that compassion is not a definite emotion but instead a variation or combination of sadness or love. Lay concepts of compassion often intermix with conceptions of sadness and love. Thus, compassion is merely a variation of sadness or love and it shares the essential considerations, properties of experience, and physiological reaction and demonstrates behaviour of these emotions.
- A third interpretation (from the perspective of evolutionary psychology) maintains that compassion is a separate emotional condition, with a reaction profile that varies from those of distress, sadness, and love. Thus, compassion is a separate state that varies from interrelated states, like love, and this state motivates particular patterns of behavior towards others in need.

Sprecher and Fehr (2005:630) distinguish between compassion and compassionate love. According to them compassion alone leaves out certain emotional and inspirational factors which the word love brings in (Underwood, 2002:78) and compassionate love, as a more long-term and comprehensive state, may contribute to continued pro-social behaviour, comprising volunteering aimed at unfamiliar people and social support aimed at relatives. Compassionate love is more comprehensive and more long-term than empathy. It may be more comprehensive, because it not only includes kindness, concern, and other attributes of empathy, but also societal trends for example selflessness. Compassionate love may be more long-term because it is expected to be experienced independent of a particular objective

producing the experience, while empathy may occur specially in reaction to the suffering of somebody (Sprecher & Fehr, 2005:630, 631). “*Compassionate love is an attitude toward other(s), either close others or strangers or all of humanity; containing feelings, cognitions, and behaviors that are focused on caring, concern, tenderness, and an orientation toward supporting, helping, and understanding the other(s), particularly when the other(s) is (are) perceived to be suffering or in need*” (Sprecher & Fehr, 2005:630).

Mikulincer and Shaver (2005:34,37) have found that compassionate emotions and values, as well as reactive, altruistic actions, are encouraged by attachment security. In other words, attachment security presents a foundation for compassion and caregiving. The significance of compassion stands out against the negative physical and psychological consequences of abandonment.

Goetz *et al.* (2010:368) supports the notion that compassion results from definite evaluation processes and has definite demonstrational, behavioural patterns, definite experiences, and an approach-associated physical reaction. The condition-like experience of compassion and the feature-like tendency to feel compassion fall under the scope of three evolutionary arguments that:

- compassion evolved as part of a caregiving reaction to vulnerable descendants,
- compassionate individuals were singled out in mate selection practices, and
- compassion developed as a required characteristic in mutual relations between non relatives.

In an interesting study by Gilbert *et al.* (2011:239-255), they investigated people’s fear of positive emotions. Their study investigated fear associated to a specific type of positive emotion connected to attachment. Their findings suggest that it is not only the absence of compassion that is significant but also the fear of compassion. This indicates that people may actively oppose participating in compassionate involvements or behaviours, due to a fear of compassion.

A study by Van Kleef *et al.* (2008:1320) is the first to show that power molds emotional receptiveness to other people’s suffering. Responding to individuals who suffer is a primary part of societies. Their research suggests that social power decreases emotional responses to those who suffer. Higher-power individuals experienced less distress and less compassion in reaction to another individual revealing an experience of suffering, and they displayed more autonomic emotion regulation as well. According to them high-power people are less encouraged to connect with suffering individuals than low-power people are because they have better social networks and are less concerned in establishing new relationships.

For the purposes of this study to obtain a good understanding of how to interpret compassion and based on the discussion above, the following definition of compassion can be formulated:

Compassion is an individual's unique mentality of caring for, helping, giving to, supporting, and understanding others with the aim of protecting and enriching the welfare of those with whom one is in everyday contact.

7.9.1 Attributes that relate to people who value compassion

In the above discussion of compassion, the following attributes have been identified that can be related to people who value compassion:

A strong feeling of sympathy for people who are suffering

A desire to help people who are suffering

Protecting the welfare of others

Enriching the welfare of others

Focussed on caring, concern and tenderness

Orientation towards supporting, helping and understanding people in need

Sacrifice self

Continued pro-social behaviour

Volunteer to relief the suffering of others

Social support

A basic kindness

Concern

Selflessness

A deep awareness of the suffering of others

A desire and effort to relief the suffering of others

Supportive

Understanding

Caring

Giving

Motivation to care

Capacity for sympathy

An ability to tolerate unpleasant emotions

Capacity for empathic understanding

Capacity for non-judging or condemning

Desire to help

7.10 Universalism

Oxford Advanced Learner's Dictionary (2005:1614) defines universal as "done by or involving all the people in the world or in a particular group; true or right at all times and in all places". Schwartz (2007:711) also refers to universalism as the "*inclusiveness of the moral universe*" that indicates the extent of the population to which people utilize moral values and rules of fairness, justice, or equality. According to Schwartz (2009:6) the defining goals of universalism are understanding, appreciation, tolerance, and protection for the welfare of all people and for nature. Universalism expresses the motivation to promote the welfare of all of humankind and to the natural environment (Schwartz, 2007:713). When people value universalism, they will most possibly participate in actions that allow them to endorse social fairness and the protection of the well-being of other people (Bardi *et al.*, 2008:488).

According to Schwartz (2007:714) the four key universalism value items are equality, social justice, broadmindedness, and world at peace. For the purposes of this study into the meaning of universalism to establish a definition the researcher will focus on equality and social justice.

Universalism values originate from the survival needs of individuals and groups (Schwartz, 2009:6). However people do not have appreciation for these needs until they come across others outside their primary grouping and until they become conscious of the shortage of natural resources. People may then recognize that the inability to accept others who are different and act justly towards them will cause life-endangering friction. They may also recognize that inability to look after the nature will cause the destruction of the resources on which life hinges on. Universalism merges two subtypes of distress, namely the welfare of those in the bigger society and nature (Schwartz, 2009:6). Jaja (2002:91) is of the same opinion, namely that the

focus of universalism is the interaction between society and nature or nature and culture; culture being the vehicle shaped by society and which subsists in nature (Jaja, 2002:91).

One clear-cut characteristic of globalization is the shift in the direction of universalism. The world is gradually moving towards universal technical designs and languages, universal procedures and universal regulations. For devotees of globalization, the supreme prize obtainable is universal justice, overseen in the milieu of a universal culture. Supporters of universal justice call attention to that it poses the best chance of resolving conflicts resulting from cultural dissimilarities (Nuyen, 2003:75). Results from studies of moral development indicate that both children and adults might have universalistic comprehensions of justice (Kashima *et al.*, 1988:52).

The literature distinguishes between distributive and social justice. According to Deutsch (1975:137) the notion of distributive justice is involved with the distribution of the conditions and goods which influence individual welfare. A number of crucial values which inspire distributive justice have recurrently been singled out. Justice has been considered as consisting in the treatment of all people:

- So that all obtain outcomes relative to their efforts.
- As equivalents.
- Consistent with their needs.
- Consistent with their capability.
- Consistent with their hard work.
- Consistent with their achievements.
- So that they have equal chance to contest without external nepotism or discrimination.
- Consistent with the supply and demand of the marketplace.
- Consistent with the prerequisites of the public benefit.
- Consistent with the principle of mutual benefit.
- So that nobody drops lower than a stipulated minimum (Deutsch, 1975:139).

According to Bonnycastle (2011:270) social justice can be found on a continuum between social oppression and social equality. Even though he describes social justice as a process of attempting towards the aim of social equality, conquering oppression must also be incorporated as a central matter in any conceptualization of social justice. Social oppression occurs when one social grouping, whether intentionally or unintentionally, take advantage of another for its own advantage. At the other end of the continuum sits social equality. The concept of social equality is utilized to communicate the principle that all people have equal inherent worth and therefore are entitled to equal public, political, social, and economic rights, accountabilities, and treatment (Bonnycastle, 2011:271).

Bonnycastle (2011:272-286) identified five relational features that play a part in his proposed model of social justice. Each of these five features acts as a distinct lens through which the concept of social justice can be observed. Each feature is described at a position along the continuum to demonstrate how that description of the feature correlates to the poles. Features closest to social oppression are described as thin descriptions of social justice and those closest to social equality as thick descriptions. These features are:

- **Relation to distributive justice:** One of the thinnest descriptions of distributive justice is the idea of basic equality. It expresses the opinion that at some very basic stage all human beings have equal worth and importance, and are consequently equally commendable of concern and respect. The middle description of distributive justice relates to the concept of equality of reasonable opportunity. This description highlights equal competition and specially the assumption that people should have an equal chance to contest for social improvement. The thickest description of distributive justice (the description farthest away from social oppression and nearest to social equality) associates to equality of condition. This description does not acknowledge the certainty of inequality. There should be in position constructions that shape community responsibility, cooperation, and shared advantage for and by all members of a society (Bonnycastle, 2011:274-277).
- **Relation to identity:** The thinnest description of identity utilized here is usually represented in the rights and responsibilities of citizenship. The middle description of identity centers on redistribution and cultural acknowledgement. Redistribution, acknowledgement, and representation describe the thickest description of identity (Bonnycastle, 2011:278-279).
- **Relation to human rights:** The thinnest description of human rights centers on political and civil emancipations. Social and economic rights characterize the middle description of human rights. The thickest description of human rights is characterized by solidarity rights. Solidarity rights are mainly related with such international concerns as pollution, war, social development, self-determination, the oppression of ethnic and other people, the worldwide restructuring of power in international councils, and international collaboration (Bonnycastle, 2011:281-282).
- **Relation to social welfare:** The thinnest description of social welfare is the residual welfare and charity management. The key emphasis is on meeting the minimum levels of human need to fulfill the human ability in those considered worthy. Positioned at the center on the continuum, the second description of social welfare is founded on a social-minimum or welfare-state government. The crucial argument in this description is that the leading structures of social justice necessitate the government, rather than voluntary

persons or charitable organizations, to seize the responsibility for determining and imposing the selected allocation of social resources (Bonnycastle, 2011:282-283).

- **Relation to political ideology:** The thinnest description of political ideology is related with neo-liberalism and neo-conservatism. The government's primary purposes in quest of social justice are establishment of meritocracy and establishment of self-sufficient citizens. Personal and social needs are merely described as individual market preferences or consumer requirements. At the center on the continuum is the next form of political ideology, namely social liberalism. Social liberalism accepts that the government has an authentic function in dealing with economic and social matters. The thickest description of political ideology is reconstructed socialism. Reconstructed socialism concentrates on support, social collaboration, solidarity, and trust. (Bonnycastle, 2011:284-286).

According to Schwartz (2007:716) equality is a cultural orientation that typifies societies where universalism values play a definite role in the society. He defines equality as a normative prominence in the culture on transcendence of egotistic interests supporting charitable dedication to advancing the welfare of others. Where high cultural equality typifies a society, people are socialized to accept one another as moral equivalents who share basic concerns as human beings. They are required to take on an obligation to voluntary collaboration with others to cope with their inevitable interdependencies and to sense concern for everyone's welfare.

Tolerance is another concept of universalism. According to Seligman (2005:82) tolerance is an impossible virtue. In the end, the subject of tolerance occurs just when a viewpoint, deed, or custom is considered unbearable. We are forced to tolerate what we consider intolerable - to consent, tolerate, or accommodate opinions or customs that we reject or even hate. Therefore, tolerance suggests the upholding of paradox as a goal, forcing us to live with rational disagreement. Considered from this viewpoint, tolerance of the unbearable is almost a crime against common sense. Nevertheless, from another viewpoint, tolerance is an inadequate asset. Modern civilizations have not unraveled the problems that tolerance entails; the problems have been avoided or ignored. As the foundation of social, economic, as well as political life in most Western broadminded civilizations, the replacement of rights for tolerance is a vital feature of the process named globalization (Seligman, 2005:82,84,86).

For the purposes of this study to obtain a good understanding of how to interpret universalism and based on the discussion above, the following definition of universalism can be formulated:

Universalism is the unique orientation of an individual who belief that all people should be treated with fairness, justice and equality and therefore promotes the protection and welfare of all people.

7.10.1 Attributes that relate to people who value universalism

In the above discussion of universalism, the following attributes have been identified that can be related to people who value universalism:

Being helpful

Being forgiving

To be fair to others

Justice is important

Equality is important

Show understanding towards others who are different or weak

Equal opportunity for all

Correcting injustice

Caring for the weak

Tolerance of different ideas or beliefs

Free of war and conflict

Act justly towards others who are different

To tolerate opinions or customs that we reject or even hate

Treat all people so that all obtain outcomes relative to their efforts

Treat all people as equivalents

Treat all people consistent with their needs

Treat all people consistent with their capability

Treat all people consistent with their hard work

Treat all people consistent with their achievements

Treat all people so that they have equal chance to contest without external nepotism or discrimination

Treat all people consistent with the supply and demand of the marketplace

Treat all people consistent with the prerequisites of the public benefit

Treat all people consistent with the principle of mutual benefit

Treat all people so that nobody drops lower than a stipulated minimum

To promote the welfare of all of humankind

Dedicated to advance the welfare of others

All people have equal inherent worth

All people are entitled to equal public, political, social, and economic rights, accountabilities, and treatment

8. Summary

In this chapter, the theoretical framework, within which the scale is being developed, has been identified and described by an in-depth literature study of the relevant scientific fields. Ten operational assessment areas that will be used for the assessment of personal values have also been identified and analysed and a formal definition of all the assessment areas have been formulated. Specific attributes have been identified that can be associated with individuals who value aspects of the different assessment areas as part of their lives.

During the operationalization of the ten different operational assessment areas, it has been discovered that there is a distinct structure of dynamic relations between the assessment areas. Acts in the quest of any assessment area have effects that oppose some assessment areas but are consistent with others. The assessment areas form a continuum of interrelated motivations. The continuum causes a circular structure. The nearer any two assessment areas in whichever direction around the circle are, the more related their underlying motivations are; the more remote, the more incompatible their motivations.

With this chapter the researcher has concluded the pre-development phase that corresponds with Osmer's interpretive task. In the next chapter the researcher will move to the pre-development phase that corresponds with Osmer's normative task. In the context of this particular study, the normative phase will include a literature review, of which the findings will be applied to theological interpretation and ethically reflection on the ten assessment areas investigated in the interpretive task. A critical overview of scholarly work and Biblical sources will be undertaken to demonstrate how the human sciences relate to Biblical values and good

practice. The operational assessment areas that will be measured by the scale will also be evaluated from a theological viewpoint and definitions will be adjusted accordingly.

Chapter 3: A Theological Perspective on Personal Values

1. Introduction

In this chapter, the theoretical framework, which was operationalized in the previous chapter, is evaluated from a theological perspective. The operational assessment areas that will be measured by the scale will also be adjusted accordingly.

According to the combined research process of scale validation, as described in chapter one, this chapter forms part of the pre-development phase, main moment B.

The main moments and research steps that form part of the pre-development phase are presented in table 3.1.

Table 3.1: The Pre-development Phase of the Combined Research Process

OSMER'S DESCRIPTIVE-EMPIRICAL TASK: DESCRIPTIVE SECTION (Chapter 1)		
PHASES	MAIN MOMENTS	STEPS
PRE-DEVELOPMENT	A PROBLEM IDENTIFICATION	1 Problem analysis
		2 Aims of study
OSMER'S NORMATIVE TASK		
	B THEORY FORMULATION	3 Identify and describe the theological framework within which the scale is developed
		4 Identify the operational assessment area(s) that will be measured by the scale
		5 Define construct(s) to be measured

Main Moment A (steps 1 and 2) was dealt with in chapter 1. Main Moment B (Steps 3, 4 and 5) will be addressed in this chapter. Main moment B corresponds with Osmer's normative task.

The normative task is referred to as prophetic discernment (Osmer, 2008:132) – to discover the meaning of God's Word and to apply it to the present. Prophetic discernment uses three approaches to discover God's word for the present:

- *Theological interpretation*: using theological concepts to interpret particular episodes, situations, and contexts, informed by a theory of divine and human action.
- *Ethical reflection*: using ethical principles, rules or guidelines to guide action towards moral ends.
- *Good practice*: deriving norms from good practice, by exploring models of such practice in the present and past or by engaging reflexively in transforming practice in the present (Osmer, 2008:161).

In the context of this particular study, the normative phase includes a literature review, of which the findings are applied to theological interpretation and ethical reflection on key aspects that were investigated in the interpretive task. A critical overview of scholarly work and Biblical sources will be undertaken to demonstrate how the human sciences relate to Biblical values and good practice. The operational assessment areas that will be measured by the scale will also be evaluated from a theological viewpoint and definitions will be adjusted accordingly.

2. Honour and shame as fundamental social values

In order to understand the Biblical texts as its authors had it in mind and as its addressees did, we have to look at these texts not only in their historical or literary or social backgrounds, but also in their cultural settings. In order to understand the Biblical texts as the Holy Spirit communicated it through the people he inspired for the task, the context and framework of understanding that they shared with their audience must be considered. Biblical texts must be understood not only in their historical or literary or social backgrounds, but more specifically in their cultural setting. Within the parameters of a hermeneutical paradigm that considers the cultural setting for exegeses, the term 'high context' is specifically appropriate – it refers to appreciating the fact that ancient authors and their readers/the audience shared the same culture and experience of the world they lived in (Malina, 1998:24-26). Those high-context biblical documents originated within the predominant Mediterranean culture and were read by readers and heard by audiences for whom the authors did not have to spell out every small detail because author and audience were socialised into shared views of perceiving and believing (Malina, 1998:25). The same database of shared social knowledge is not a part of present Bible readers' and believers' reality. Unavoidably then, the outcome is that those texts will in many instances prove to be 'sketchy' for reading in the present if modern readers do not consider the nature of the documents and their origin (Rousseau, 2004:58).

Rousseau (2004:58) stresses the fact that the Biblical documents were ancient, high-context historical-religious documents which were written and compiled in a first century religious-socio-cultural context for specific and determinable group-centred scenarios. Because of the fact that the New Testament texts are first-century works embedded in a particular time and place, it would be reasonably ridiculous to expect the authors of those documents to imagine readers two thousand years removed is of major significance at that moment (Malina, 1998:20). As such, high context is a vital cultural aspect in itself to be considered where biblical hermeneutics are concerned.

By culture is meant the collection of values, means of relating and observing the world, shared by members of a specific faction or area, and presenting the context for profound communication (DeSilva, 2004:111). Although not personal values, the collective social values of the early Christians not only had an influence on the personal values of individuals but those values were determined by the collective social conscience (Rousseau, 2004:80). As people were brought up in a world where honour was of immense significance to an individual's sense of worth in the world he lived in, the social order was in a strong position to inspire conformity amongst its individual members (DeSilva, 2004:125). It is an indispensable fact that the serious concern of being dishonourable to even the slightest extent infused every part and all aspects of communal life (Rohrbaugh, 1995:183).

The social values of honour and dishonour (shame) were foundational to first-century culture. An individual born into that culture was guided from infancy to pursue honour and to evade shame at all costs (DeSilva, 2004:125-130; Esler, 1994:25-29; Malina & Neyrey, 1991:25-65).

Honour means someone's claim to worth (honour) as well as the positive appreciation and acknowledgment of the merit of that claim by the relevant social group (Esler, 1995:290). "*Honour is public reputation*" (Rohrbaugh, 1995:183). Birth into a powerful or prosperous family gives a person a definite honour by virtue of that origin. Other qualities or assets, such as devotion, bravery and trustworthiness, are available to all, and people will go all-out to accomplish honour by engaging in behaviours that are usually considered to represent these virtues (DeSilva, 2004:125; Esler, 1994:25; Malina & Neyrey, 1991:27-29; Neyrey, 1995:140-141).

Neyrey (1995:140-141) and Rohrbaugh (1995:184) pointed out that honour and shame were closely interrelated to wealth and loss of wealth correspondingly. Wealth and honour were not individual assets, but the belongings of family or affiliation group. Everyone could see the signs of honour: gold necklace, stylish clothing and magnificent steed. Elites claimed honour through the presentation of their table setting and the way in which they feasted. Wedding feasts were superb occasions for families to put on a public parade of whatsoever wealth they had, such as clothes, throws, eating gears, music, food, etc. (Neyrey, 1995:140-142).

Hence honour is associated with wealth which is demonstrated; it is grounded on land properties, which comprise the foundation for wealth; nevertheless honour is a family issue, such that all affiliates shared in the joint ranking of the affiliation group (Neyrey, 1995:142; Savage, 1996:22-24).

2.1 Ascribed honour (obtained passively)

“Honour is not honour unless publicly claimed, displayed and acknowledged” (Neyrey, 1995:141). Ascribed honour is honour that is awarded, not because of any effort or achievement. When honour is ascribed, it is awarded to someone by a distinguished person of power, such as a king or governor. Therefore honour can be ascribed by persons who can demand honour for others and can compel recognition of that honour because they have the authority and rank to do so, e.g. God, a king, aristocrats (Esler, 1994:25; Malina & Neyrey, 1991:28).

More generally, ascribed honour originates from birth into a family. Descendants have the same honour as parents, for honour originates from birth. Being born into an honourable family makes one honourable, since family is the source of the honour of past distinguished descendants and their accrued obtained honour. All members of a particular clan, tribe or extended family take part in its collective honour. One of the objectives of family trees in the Bible is to position a group’s honour lines and therefore to position them within society on a scale of importance (Esler, 1994:25; Malina & Neyrey, 1991:28; Neyrey, 1995:141).

2.2 Acquired honour

Acquired honour is the publicly acknowledged claim to worth that a person acquires by achievements, such as sponsorships or bravery. Honour is acquired by outclassing others in the social interaction that we call contest and fight back. Almost all interaction with non-family members had suggestions of a potential contest to honour, either to guard what one had, or to acquire more. Therefore all interactions among people who are not family like, gift-giving, invitations to dinner, discussions over topics of law, trade, arranging weddings, commercial transactions, they all took place in accordance with the outlines of honour, called “challenge and response” (Esler, 1995:290; Malina & Neyrey, 1991:28-29; Rohrbaugh, 1995:185).

Challenge and response interaction communicates a constant social tug of war, a game of social motivation that presents those involved a chance to boost their honour at someone else’s cost. This challenge and response interaction begins with some demand to enter the social space of another. This demand is always a challenge. The recipient must look upon the challenge from the view of its ability to disgrace the recipient’s self-respect or self-worth. The third step in the interaction involves the response to the challenge and hence involves the recipient’s conduct that allows the community to pass a judgment (Esler, 1995: 290-291; Malina & Neyrey, 1991:29-30; Rohrbaugh, 1995:184-85).

3. Personal values: a theological perspective

In the research for this study of values from a theologically oriented perspective, it became progressively clear that a rather superficial (present) understanding on values seems to exist. Despite the fact that, amongst others, values are referred to as Christian (Van der Walt, 2008:2), this superficiality even in theological context became disturbingly obvious. Others describe values as good or bad (Freeks, 2012:75), educational (Hattingh, 1991:149) and moral or ethical (Larney & Lotter, 2005:661). Mdakane (2003:7) claims that, due to the complexity of the concept, it is difficult to describe the exact meaning of values and others again, even claim that there is no universal definition for values (Carl & De Klerk, 2001:22).

It would indeed appear problematic to accurately define values and based on the research reported on in the previous chapter, one can then only say that values are values. There are no right or wrong, good or bad, Christian or educational values. There simply are values and researchers are able to describe the exact meaning, as well as give clear definitions of values. The only possible distinction that can be made is that there are theological, educational, moral or ethical perspectives on values. Due to a lack of a well-defined definition, the above-mentioned researchers may have confused Christian/educational virtues or qualities with values and this probability emphasizes the importance of placing personal values within a psycho-theological theory and structure (anthropology).

In the event of investigating the role of personal values from a theologically oriented perspective it would be essential to take note of certain fundamental motives (moments of main significance in the history of salvation) as these exercise a most important influence on the view that is being presented (Breed, 2013:227-231; Dooyeweerd, 1969:15; Heyns, 1981:72; Johnson, 2000:5). Such fundamental motives include the following:

- Man as created being
- Man as sinful being
- Man as redeemed being

Hanekom (2005:9-44) discussed these concepts and designed a concept of 'self' to serve as practice theory with regard to pastoral counselling. These concepts are taken up and incorporated in this study. The moments of main significance in the history of salvation are depicted in the schematic presentation below.

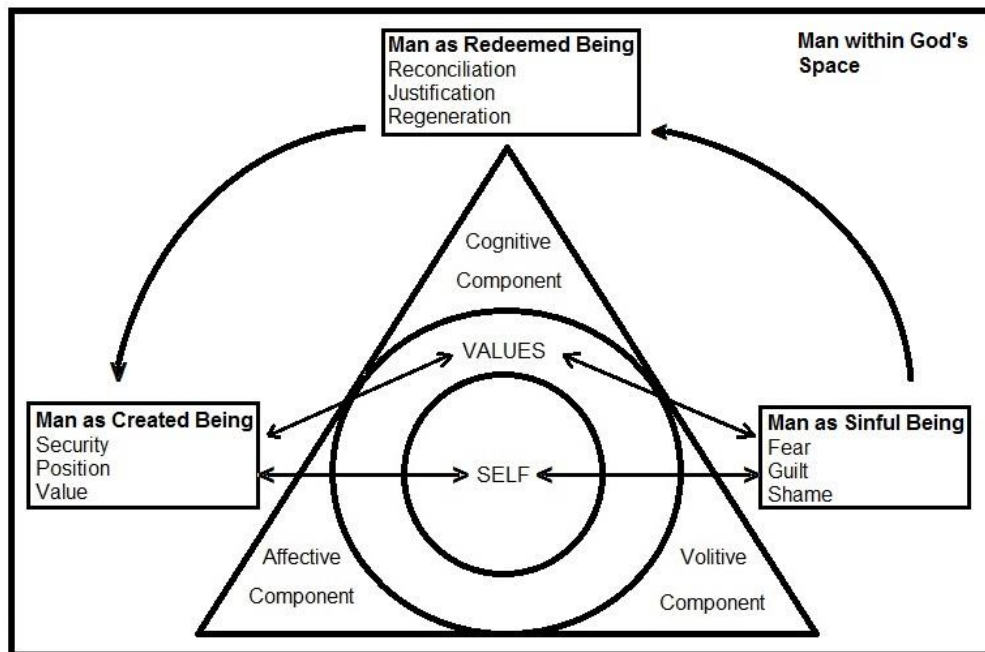


Figure 3.1: Personal values: a theological perspective

3.1 Man as created being

The first fundamental motive is that man is viewed as creation of God. This is the first and most basic truth about man and it is clearly indicated in the Bible (Breed, 2013:228; Heyns, 1981:128; Johnson, 2000:5). Man is the crown of God's creation and God can never let go of man (Van der Walt, 1990:2,15). Man and God are inseparable and this holds true in the case of all discussions pertaining to man as a being (Ott, 1976:70).

In the discussion of man as created being, it is imperative to start with man as image of God (*imago Dei*) as found in Genesis 1:26, 27 and 5:1 and 9:6. Understanding the *imago Dei* is regarded as foundation for understanding the Biblical teachings about the nature and value of man (Anderson, 1982:70; Vorster, 2011:591,609). Within the Reformed tradition different points of view have emerged around this concept and the following can be mentioned (Anderson, 1982:70; Crabb, 1987:89; Erickson, 2001:172; Grenz, 2000:183-184; Vorster, 2011:592):

- Imago Dei as relational concept (man as relational being)
- Imago Dei as functional concept (man as God's representative)
- Imago Dei as structure/condition before God (man as image of God)

If only one of these points of view is singled out as choice it would incur reducing or diminishing the meaning of the image of God (Fergusson, 2013:440; Louw, 1999:185). For the purpose of this study the debate surrounding all the different points of view will not enjoy attention but these three points of view will briefly be discussed.

3.1.1 Imago Dei as relational concept (man as relational being) – with reference to security

According to this point of view the image of God is not present to its fullest in any one individual, but in man as fellow man, i.e. situated in relation to others which also is the only way in which an individual can understand himself or identify with himself (Anderson, 1982:73; Barr, 1982:475, Durand, 1982:155; Erickson, 2001:173; Fergusson, 2013:443; Grenz, 2000:184; Louw, 1999:186).

The reports on creation (Gen. 1 and 2) wish to give expression to this: God creates the space for the human to live in, within which communication can be carried out and within which the human can satisfy and fulfil his relational needs. The garden was the place where man and God could come together (Genesis 3:8a). This was also the place where the human's relationship with his fellow-being spoke of openness, trust and intimate attachment (Genesis 2:25). God creates man in a garden and bestows on man the privilege to eat of all the plants and trees (Cloud, 1996:49; Crabb, 1987:110; Entwistle & Moroney, 2011:299; Genesis 1:29).

In Isaiah 29:16 Isaiah refers to the clay object which cannot deny that it had been made by the potter. What Isaiah emphasizes is that God is the Creator and that God desires a close relationship between Him and man (Partain & Deutsch, 1986:168). Irrespective of the perfection of God's created being, regarding relationships with God and fellow men no-one in himself is complete and adequate, but the very being of man is rooted in his relationship with God and fellow-beings, and can only come in complete fulfilment through love (Lochman, 1976: 80, 81; also see Erickson, 2001:177). Within relationships (with God, fellow-beings and nature) man experiences love, security, attachment, warmth, acceptance and bonding (Anderson, 1982:63; Cloud, 1996:49). The essence of the human as relational being is the presence of love (Anderson, 1982:63; Louw, 1999:192), bonding (Cloud, 1996:49), and fellowship (Anderson, 1982:74; Grenz, 2000:178, 179).

3.1.2 Imago Dei as functional concept (man as God's representative) – with reference to position

The emphasis is on the fact that man has been created to act as God's representative. The image of God within human existence is realised to the extent that man uses his skills and abilities to reign according to the way intended by God (Crabb, 1987:89; Erickson, 2001:173-174; Härle, 2000:437; Louw, 1999:186; Mahoney, 2010:678; Möller, 1998:64).

Man has been appointed to act as God's representative on earth (Genesis 1:28). God's rule over creation is exercised through man as representative and the unique relationship between God and man receives functional characteristics as contained in God's command that man subdue creation and take dominion over all creation (Erickson, 2001:177; Durand, 1982:158,164; Ott, 1976:70; Spykman, 1992:227-228). The idea of representation is an indication of the tangibility and visibility of man's earthly life (Berkouwer, 1962:114; Grenz, 2000:174). Man has been called to represent and exhibit God's image here on earth. In Genesis 1:28 God commands man to fill the earth, to use and sustain its resources and to have dominion over things of creation, to tend and guard and keep everything as again confirmed in Genesis 2:15.

Such authority conferred upon man by God is accompanied by a responsibility entrusted to man, namely the responsibility attached to freedom of choice (Berkhof, 1990:189; Collins, 2001:86). Freedom can be regarded as the core of the human creature's existentialism (Durand, 1982:150). In this way God reveals to which extent He trusts the human as responsible being (Collins, 2001:86; Die Bybel in Praktyk, 1993:11). Freedom can never be viewed as something apart from responsibility. Responsibility can be described as an "*Ur-Erfahrung des Menschen*" (Ott, 1976:73). It is an inherent phenomenon or manifestation of human existence that cannot easily be denied. The human is not only a responsible being, but also a being that responds or answers (Leith, 1993:100). Man responds because God has addressed him (Breed, 2013:228; Louw, 1999:193, 194). Berkhof (1990:186) describes the human as "*respondable*" beings – and in a Biblical perspective he has to respond as God wants him to respond. Man is 'free' to respond contrary to God's will and that is worthless, but to respond in the way well pleasing to God honours man's freedom, therefore freedom and responsibility are inseparable. By executing his choices in freedom and responsibility man chooses to live life in a certain way (Knouwds, 1990:60, 67). From a Biblical-theological perspective that life is lived by the values revealed in God's Word.

3.1.3 Imago Dei as structure/condition before God (man as image of God) – with reference to value

The imago Dei is considered as a gift from God (Anderson, 1982:71). The human possesses certain qualities that he has received from God (Erickson, 2001:172, 173; Fergusson, 2013:440; Grenz, 1999:183; Van der Walt, 1990:14). Both man and God have these qualities in common, qualities that define what it means to be a human being and that mirror the glory of God (Crabb, 1987:92; Van Wyk, 1993:9). The image of God is sought in some or other structure of man (Durand, 1982:155).

It is virtually impossible to speculate about man's intrinsic value, because insofar as he is image of God he is endowed for his task on earth (Erickson, 2001:169, 177; Heyns, 1981:76). As a human being, man is a being that carries God's image, including the possession of all the godly qualities that are necessary to lead a life as His representative (Genesis 1:27b). To be created in the image of God means that many of our emotions and characteristics mirror Godly qualities (Mahoney, 2010:678). Being aware of this assists us in being convinced of our own value as humans.

3.2 Man as sinful being

The second fundamental motive from the Bible is that man is a sinful being (Breed, 2013:230). Van der Walt (1990:17) points out that instead of being merely the image of God (*imago Dei*) man desired to be God (*sicut Dei*), like God. To be sinful places man in relation to himself and therefore it is a second and secondary truth about man (Heyns, 1981:128). The fall of man (manifesting his sinfulness) includes those aspects that originated as a result of his sinfulness, e.g. human wickedness/evil, self-destruction and God-resistant motives (Johnson, 2000:5).

3.2.1 The relational aspects of sin – with reference to fear

Berkhof (1990:194-195) states that sin can be described as man's refusal to find his anchor in God's love. The sinful man now seeks his fulfilment in the world (desires) and has become his own point of reference (pride). The Bible describes this 'self'-predisposition, to be detached from God, as lawlessness (1 John 3:4) and, consequently, as reason for/to fear – the direct antithesis to be enjoined to God in Christ where all fear is driven out (1 John 4:18).

In Christian theology the origin of sin comes from one human, Adam, and Paul's statement is clear that through him sin came into the world (Rom. 5:12) and permeated mankind (Rousseau, 2010:44). The vocabulary in the Bible that expresses the concept of sin describes deeds by which people act dishonourably towards or shame others. This shameful propensity to sin against others stems from the first sin that brought about the culture of willingness to dishonor God (Malina & Pilch, 2006:249).

Ever since, man is born in that sinful state and the security that man had through relationships before the fall into sin drastically changed after the fall. Man finds himself in a condition of sin, a kind of jail, where he is being controlled by sin (Ephesians 2; Starkey, 2001:58). Sin, therefore, is not only what people do wrong or omit to do right, but his very disposition without God...alienation from God, a situation called 'sin'. (Malina, 1993:81). There had been love, openness and security but these had now been replaced by fear and doubt and mistrust (Anderson, 2000:35; Genesis 3: 8-10; Grenz, 2000:191). The relationships within which man

had been created (God, fellow-beings and nature) that were supposed to be a source of love and security became the source of fear and destruction. Sin in the Bible is primarily concerned with relationships that go wrong (Cloud, 1996:50; Erickson, 2001:194-201). As soon as human beings move away from their primary relationship with God, thus allowing sin to get a grip on their lives, they fall victim to an irresistible world filled with sinful, sick people, places and relationships (Starkey, 2001:58-59).

Sinful behaviour originates in man because of his efforts to satisfy his basic need of love and security on his own without God (Anderson, 2000:33; Johnson, 2000:12-13). This sinful nature of man results in wrong ways of trying to satisfy his yearning (Cloud, 1996:19; McGee, 2003:30). Human conduct is now controlled by fear and uncertainty (McGee, 2003:33). The way in which man tries to convert this fear (insecurity) into love (security) is sinful, resulting only in false security because man seeks this security in money and temporary relationships (Anderson, 2001:104-105). Man no longer needs God because this hunt in search of fame and fortune has taken God's place and has become the source of man's security (McGee, 2003:26, 30,54).

The following examples may serve as illustration to demonstrate the practical implications of the above discussion with regard to personal values. To convert fear and insecurity into security the wrong way, will depend on what man values, for example, if man values power and security, his actions may focus on collecting wealth and establishing personal harmony and social order. If man values stimulation and pleasure, he may focus on daring and self-indulgent actions. Man's hunt in search of fame and fortune may be the result of valuing achievement. These actions may be the result of trying to experience less insecurity and more security.

3.2.2 The functional aspects of sin – with reference to guilt

Man was not prepared to remain merely image of God, the main reason being that it meant depending on God. Man not only desired to operate independently from God (Cloud & Townsend, 2001:34; Johnson, 2000:12), but worse, he wanted to be like God (Van der Walt, 1990:17). The human renounced his responsibility and abused his freedom (Durand, 1982:151). The image of God was totally distorted and no longer a reflection of what it was supposed to be (Johnson, 2000:12).

What is important to take note of in this event is that man does not accept his original position as the one that had been addressed (Heyns, 1981:130). When God called the human to account (Genesis 3:9-13) his reaction was not only a series of feeble, almost ridiculous, excuses, but even more than that (Bosman, 2003:105). Man's reaction is based in a condition of guilt that can directly be brought into relation with the origin of our existence, namely God (Anderson, 1982:95; Hart, 1989:109). Sin turns the image of God around (Anderson, 1982:99-

100). Man is now caught up in a web of guilt that runs much deeper than his personal and conscious will (Berkhof, 1990:207; Cloud, 1996:19; Erickson, 2001:195-196).

The guilt mentioned here does not merely refer to feelings of guilt (psychological), but a condition of guilt (theological) into which all people have been plunged because of sin (Collins, 2001:131; Hart, 1989:109). Theological guilt can be explained as follows: God furnished man with a freedom of choice. The human decided to be disobedient to God and so caused himself to be guilty that very instant. It includes inability to trust God, a deliberate opposition of His authority and a decision on the human's part to make himself the centre of his life as well as the source of his own fulfilment (Collins, 2001:132).

One of the symptoms of this guilt is the human's inclination to lay the blame on others or elsewhere (Nel, 2005:37). For everything that goes wrong man seeks to project the blame away from him, hoping that he will manage to declare himself innocent and make himself feel better (McGee, 2003:76; Venter, 1987:2). Peters (2000:85-86) describes this subtle and dangerous property of sin as follows: man invents lies that identify him with that which is good or acceptable. In some cases these lies point to somebody else as being bad. This process of associating yourself with that which is good or acceptable is called self-justification and the accompanying process of attaching that which is bad or wrong to others is called blame-shifting. These processes of self-justification are ever so subtle and as a result man is blinded and truth twisted. Peters (2000:85-86) illustrates this further with the events in the Garden of Eden: Adam blames Eve and by doing so implies that he is not the guilty one. Eve, in turn, blames the snake for having deceived her and therefore implies that she is blameless. God, in fact, is after all being blamed indirectly, for was it not God that created the snake? This, then, is their attempt to render themselves free of blame, even if it means that God has to be placed on the bad side of it all.

The following examples may provide demonstrations of the practical implications of the above discussion with regard to personal values. To convert guilt into position the wrong way, will depend on what man values, for example, if man values compassion, his actions may focus on enhancing the welfare of other people. If man values universalism, social justice may be very important to him and he may focus on the equal treatment of all mankind in an attempt to experience less guilt.

3.2.3 The structural/conditional aspects of sin – with reference to shame

As was shown above, man was not satisfied with being merely image of God; what eventually transpired as that man desired was to be God (Van der Walt, 1990:17). This attitude speaks of an attitude of resistance, revolt and rebelliousness (Grenz, 2000:186; Heyns, 1981:129) and which, effectively, no longer honours God. The fall of man into sin is as good as a declaration that man no longer wants to or needs to depend on God that man is above God (Brunner, 1942:129-130; Erickson, 2001:188-189). Sin can be described as a violation of trust, an unacceptable and intolerable deed of mistrust, an announcement of independence (Waltke, 2001:103). This attitude as well as the manifested deeds unfortunately resulted in a ruined relationship with God and with fellow human beings (Waltke, 2001:103). This also means that the image of God in man was disrupted. The image of God does continue to exist in man, although in a damaged manner (Brunner, 1942:136; Durand, 1982:155; Vorster, 2011:601). The *imago Dei* can no longer integrate the self properly in orientation and placement to God and other human beings. Instead the self's physical energy is being applied to attaining self-destructive goals (Anderson, 1982:100).

Brannan (2005:42-43,53) describes the consequences of man's sinful conduct as related in Gen 3:7-13 in this way: what happened there, exercised an influence on all humanity throughout history. It would appear that, that which Adam and Eve had desired or hoped for, and falsely so, turned out to be exactly the opposite. Their sinful behaviour caused "a theological paradigm of forensic shame" (Brannan, 2005:42). This periscope is representative of a spiritual and emotional diagnosis of man being in shame. Sin is never without a price to pay (Isaiah 55:1-2). Feelings of shame and disgrace appear to be the eventual price that manifests in a variety of ways. In the same way that sin is both radical and universal, affecting every part of being a human being, shame is also responsible for a similar effect.

Clapp (1991:26-27) shows that we live in a society that is caught up in shame. As a result of this we measure our value according to visible success, for example good health and a life of luxury and wealth. Man wants to appear worthy and dignified in comparison with others and therefore endeavours to possess the typically accepted outward signs of success. This means that man is preoccupied with appearances. What also follow in the wake of feelings of shame are emotions of self-doubt. The human is a victim of shame, but refuses to admit it.

Anderson (2000:36-38) explains how that which could be considered a given before the fall of man became a need after the fall of man, after man's surrender to sin. Before the fall man could measure his worthiness and value according to the fact that he is image of God. It was simply true that man was a worthy being, image of God. Man could no longer, and this is still

the situation, take such worthiness for granted because he started functioning in a shame-stricken way.

The following illustrations may serve as examples to demonstrate the practical implications of the above discussion with regard to personal values. To convert shame into value the wrong way, will depend on what man values, for example, if man values conformity, he may focus not to upset or harm others and be polite and obedient. If man values self-direction, independent thought, action and creativity may be very important to him. Man does this in an effort to proof his own value.

3.3 Man as redeemed being

A third fundamental motive derived from the Bible is concerned with man as a redeemed being. This eventually refers to man as a being delivered from sin through Christ (Heyns, 1981:138). It involves the three points of view of the imago Dei that are directly related to the deeds of salvation as performed by Christ. It most certainly includes the engagement of the Holy Spirit in human redemption and spiritual growth (Breed, 2013:230-231; Johnson, 2000:5, 6). This third act of the cosmic drama has been described thus by Cloud and Townsend (2001:36): "God in Christ is 'reconciling' all things. He was, and is, bringing it all back to the way it is supposed to be."

3.3.1. Man as redeemed being - with reference to reconciliation

Man's primary problem can be traced to estrangement and alienation from the originally intended relationships and because of this God's restoration of man culminates in restoring the broken relationships in Christ (Cloud, 1996:50). Paul refers to this intervention as reconciliation (Col 1:19-22). Through the blood of Christ God has reconciled man with Himself and has restored the peace between God and man. When it is considered that Christ who knew no sin (2 Cor. 5:21) by his blood reconciled and redeemed all men (1 John 2:1) and opened the way so that men can be reconciled - God restores relationships in Christ (Cloud, 1996:51; Starkey, 2001:145).

God substitutes the human's broken relationship with Him with an intimate relationship (Starkey, 2001:144). When Christ died on the cross, He made reconciliation possible and he restored in principle the harmony between God and man and between man and man. The full realization of this reconciliation will come only when Christ returns (Col 1:19-23). In Christ God restores the security within relationships to become once more what they used to be and were intended to be like before the fall had taken place (Anderson, 2000:141). God makes it possible for man to once again experience relationships of love and security (Anderson, 2001:104).

It is pivotally important to be aware of the fact that God does not only rescue individuals (Starkey, 2001:149). To be in a renewed relationship with Christ means to be part of a believing and worshipping community (Eph 3:15). Man becomes part of a family of believers and it is within this new community of believers that the human is once again capable of experiencing love and security in relationships with his fellowmen.

Before the fall into sin it could be taken for granted that love and security would characterise relationships, but after the fall this gave way to fear. A personal relationship with God once again provides man with the privilege of experiencing love and security within relationships (McGee, 2003:64). God restores in principle the situation in Christ to become again what it had been before the fall. The total fulfilment of this restoration will come only when Christ returns (Col 1:19-23).

This does not mean that the redeemed man lives a fearless life. Man lives right inside the bipolar field of tension caused by the two poles security and fear (Adams, 1973:415). Although the redeemed being is a new creation in Christ, with relations of love and security restored by God, man still has to make it a reality in his or her life (Col 3:10). To a certain extent man must still become what he already is in Christ (Rom 8:28-29).

The following examples may serve as illustration to demonstrate the practical implications of the above discussion with regard to personal values. Man no longer has to convert fear and insecurity into security the wrong way, because man as reconciled being is a new creation in Christ, with relations of love and security already restored by God. Man only has to make it a reality in his life and how he will do this, will depend on what he values, for example, man may still value power and security and his actions may still focus on collecting wealth and establishing personal harmony and social order. Man may still value stimulation and pleasure and he may still focus on daring and self-indulgent actions. Man's quest in search of fame and fortune may still be the result of valuing achievement. The difference now will be his motivation and focus. His motivation and focus now will not be to convert fear into security, but to make God's reconciliation of secured relationships in his life a reality. Exactly how will be investigated in paragraphs 4 - 10.

3.3.2. Man as redeemed being - with reference to justification

The concept of justification reminds of a situation during a hearing where one party has been summoned to appear in a law court to be judged (Härle, 2000:496-497). The question here is whether man will be able to remain standing when measured by God's criteria. The relationship between man and God forms the very basis of man's existence and this relationship has been disturbed by man. God has to acquit man, but in this process of acquittal man is incapable of offering any contribution.

Eberhard (1999:25) explains justification in the following way: central to the Christian religion is the assurance that those who are justly accused and who stand totally guilty before God, deserving to be called wicked and sinners, can be declared righteous or just by God. This justification is made possible only by God's mercy, as earned by Christ for the sake of man. As long as man continues to live in sin he remains guilty before God and deserves to be punished and judged (Romans 1:18). God, however, acquits man (Rom 1:17) and this acquittal is a gift of mercy, grace and unmerited favour from God (Rom 5:17). This gift is not given because the human has done anything to deserve it (Romans 3:28). In order for man to receive justification in this manner it is necessary for him to acknowledge his sin, show remorse (Luke 18:13-14) and to receive the justification in faith (Acts 13:39; Leith, 1993:183).

Justification is not granted because man has done things to deserve it, and any attempts on the part of man to deserve it, merely leads to arrogance and self-justification (Leith, 1993:179). According to Peters (2000:86,90) God's acquittal can only be experienced when man stops justifying himself. By dying on the cross Christ has shown man that justifying him by blaming others is all in vain and quite fruitless. Christ took all the blame upon Him and by doing so ruled out the possibility of self-justification by blame-shifting. He released man of guilt and its accompanying self-justifications, putting man on the road to the ability to real love.

Justification is something only God does and instantly so (Adams, 1979:36) and no individual is in any way able to contribute anything towards his justification (Anderson, 2001:40). Justification is complete in every way, covering/taking away all of the redeemed person's sin from past to eternity so that no charge can ever be brought against those acquitted and justified by God, because they have been acquitted in Christ is (Campbell-Lane, 2003:39; Rom. 8:33-34). Consequently, there are no reason for redeemed people to ever feel guilty about what they were in Adam, but to rejoice in who they are becoming in Christ (compare Rom 8:28-29).

For redeemed men and women to harbour feelings of guilt about their past is not Biblical (Cloud & Townsend, 2001:171-172). However, since people can and do sin after justification (compare Paul's lament in Rom. 7 and the many imperatives to confess and make right the wrongs with your neighbour), it is right to feel remorse and to repent, immediately putting right what was done wrong to others with confession to God. Remorse, repentance and confession to both God and your neighbour include the other person as point of focus, leading to forgiveness and acquittal.

Another result of man's acquittal in Christ is that the redeemed person's authority over sin and uncleanness of spirit has been restored (Cloud & Townsend, 2001:87-88; Härle, 2000:500-501; John 20:22, 23; Mark 6:7, 13). The human is once again suitably equipped for taking up his position as representative of God. According to Anderson (2001:40) Christians are not always aware of this, and their desperate endeavours to become what they already are bear witness of this. Christians will have to grow accustomed to the fact that they have been justified and adapt and act accordingly (Pelser, 1996:19; Edwards, 2001:91, 92; Eph 5:8). With reference to this aspect yet another bi-polar field of tension can be detected. The bi-polar tension exists between the human's position as acquitted being in Christ on the one hand, and his condition of guilt on the other hand.

The following examples may provide demonstrations of the practical implications of the above discussion with regard to personal values. Man no longer has to convert guilt into position the wrong way, because the justified person's authority over sin and uncleanness of spirit has been restored. Man will have to internalize this fact and adapt and act accordingly. How he will do this, will still depend on what man values, for example, man may still value compassion and his actions may still focus on enhancing the welfare of other people. Man may still value universalism and social justice may still be important to him and he may still focus on the equal treatment of all mankind. The difference now will be his motivation and focus. His motivation and focus now will not be to convert guilt into position, but to make God's justification in his life a reality and how a person will do this, will be investigated in paragraphs 4 - 10.

3.3.3. Man as redeemed being - with reference to regeneration

In Gen 2:7 God is presented as a potter, forming man out of dust of the ground (Waltke, 2001:85). Jeremiah also uses this image of the potter (Jeremiah 18:1-12). According to Achtemeier (1987:55) God is prepared to start all over again and to turn the human's failure into success (Jer 18:4).

According to Scripture it is quite apparent that man is not capable of saving himself (Louw, 1999:192; Rom 3:23-26). For redemption he needs a Redeemer, someone to reconcile with God what man himself will never be able to do and that is to bear his own guilt. Such a Redeemer was provided for by God in the Person of Jesus Christ sent to earth (John 1:9-12). König (1980:2-11) describes it as follows: Jesus Christ pays the ransom to restore the relation between God and man. The initiative is taken by God. He must provide man as being sinful with new life before man can convert himself before God. God desires to restore the wholeness of His entire creation, and because man is part of His creation He really wants to heal man. This encompasses more than blessedness or sanctification. Sanctification means that we are released from our sins; that we have entered into a renewed relationship with God. God, however, wants to do even more for us. He wants to secure the wholeness of everything, in His grace and mercy He wants to re-create.

Man cannot see God's kingdom unless he has been regenerated (John 3:3). Besides repetition (synonymous to Gr. *palin* [again]), the Greek *anōthen* also has a spatial meaning. The author of the Fourth Gospel indeed involved it to play on the two distinct meanings of the word – again and from above (Louw & Nida, 1988:636) (compare also NIV Study Bible, 1995:1595). The latter meaning is a reiteration of John 1:13, to be born of God (He who is above). According to König (1980:38) it is clear that man has failed and that God has to start afresh with man. God, therefore, has to intervene because we did not make a success of it. It is through regeneration that God creates a new human being (2 Cor 5:17; Eph 2:10; Campbell-Lane, 2003:38). As God has created heaven and earth from nothing (heaven and earth could not contribute to be created), so God has proceeded to re-create man to become something radically new and in the same way man had no contribution to offer in this re-creation. God restores man to be that which He had originally meant and planned man to be (Heyns, 1981:138; Louw, 1999:192).

In Rom 8:29 Paul points out that God had foreordained all believers in Christ (compare Rom 8:1). He foreknew them *to be conformed together* to the image of Christ. It is of special importance that Scripture here does not indicate or treat believers as stand-alone individuals in the sanctification process. The Greek passive plural verb *summorphousthe* includes all believers and it literally means to be metamorphosed together with one another in Christ. Even though a redeemed human being is (positional) a new creation in Christ, spiritual growth has to be realised experientially in that person's life (Col 3:10) – in a certain but definite sense redeemed people are in the process of becoming who they already are in Christ. Johnson (2000:16) mentions the bi-polar nature of the redeemed self. Anderson (2000:84) refers to the tension between that which God has already done, that which is already true about the redeemed human being and that which still has to be realised by man through reacting in belief to this truth. In Christ the image of God has already been restored, but yet man still has to

conform to the image of God. In Christ man already has value, but yet man has to remain at war with shame.

The following illustrations may serve as examples to demonstrate the practical implications of the above discussion with regard to personal values. Man no longer has to convert shame into value the wrong way, because in Christ the image of God has already been restored by regeneration, but yet man still has to conform to the image of God. How man will do this still depends on what man values, for example, man may still value conformity and he may still focus not to upset or harm others and be polite and obedient. Man may still value self-direction, independent thought, action and creativity may still be very important to him, but it will no longer be to prove his own value. His motivation and focus now will be to make God's regeneration in his life a reality; to conform to the image of God and exactly how this will be done will be investigated in paragraphs 4 - 10.

3.3.4. The bi-polar nature of the redeemed human being

On more than one occasion Paul also refers to the bi-polar nature of the redeemed human (Gal 2:20; Gal 5:17; Rom 7:21-25). Du Toit *et al.* (1984:349, 350) explains the main ideas of Paul's eschatological preaching as follows: Christ's crucifixion and resurrection piloted in the "now" dispensation, a new era. The children of God crossed over into the new era in spite of the continued existence of the old era. In this period of time between Christ's first coming and Christ's second coming (advent) Paul emphasises the "*already*" and the "*not yet*" that form part of this period of time. Certain things have already become reality in Christ. There are, however, certain things that have not yet been fulfilled but that are anticipated in the security of Christian hope (Louw, 1999:218). Paul's preaching gives expression to this tension between the "*already*" and the "*not yet*". An example of this is that the power or force of sin has already been broken by Christ (Rom 6:2-11) and yet we have to continue fighting against sin (Rom 7:15-26).

3.4 The role of the Holy Spirit

The Holy Spirit is the Enactor of all that happens to redeemed men in the present dispensation. On the one hand God created a new being through regeneration (2 Cor 5:17; Eph 2:10) and as the result of man's acquittal in Christ the redeemed person's authority over sin and uncleanness of spirit has been restored (John 20:22, 23; Mark 6:7, 13). On the other hand, man still has to make it a reality in his life (Col 3:10). Christians will have to internalize the fact that they have been justified and change and act accordingly (Edwards, 2001:91-92; Pelser, 1996:19). In Rom 8:29 Paul points out that God destined man *to be conformed* to the image of Christ. These changes suppose a growth process.

According to Breed (2013:232) these changes (growth process) in the human being is strongly connected to the person's thoughts and convictions (cognitive component). He explains further that changes come about in that these convictions (intellect, understanding, thoughts) are renewed (Eph 4:22-24; Rom 12:2).

Changes in the human being's thoughts and actions flow from knowledge of God. It is mainly by means of profound knowledge of, and a close relationship with, God, Jesus Christ and with the community of faith that human beings are transformed and empowered by the Spirit (Breed, 2013:233; Rabens, 2014:272). Breed (2013:238) also emphasizes that only the Holy Spirit can lead people to the full truth (1 Corinthians 2; John 16:13) and that intellectual knowledge (knowledge of the Word) needs to be integrated in order to create new perspectives on reality. This proposes that the following aspects form an integral part of how the Holy Spirit changes people:

- profound integrated knowledge of the triune God;
- a close relationship with the triune God;
- a community of faith.

This, once again, emphasizes the importance of relationships (with God and fellow men) in the Bible. Because of the high value that the Bible attaches to relationships, it will have a profound influence on the way a Christian lives out his personal values. This influence will be investigated in paragraphs 4 – 10.

4. The operational assessment areas

In the evaluation of the operational assessment areas that will be measured by the scale from a theological viewpoint, the researcher decided to use the value structure as introduced by Hofmann (Hofmann, 2009:207-209; also see paragraph 1.3). Via a synthesis of the Rokeach and Schwartz value structure he introduced a new value structure that reduces the total number of basic personal values from ten to six. The values are as follows:

1. Self-direction (Autonomy)
2. Pleasure (a combination of Stimulation and Hedonism)
3. Competition (a combination of Power and Achievement)
4. Affiliation (a combination of Universalism and Compassion)
5. Conformity (a combination of Conformity and Tradition)
6. Security

5. Self-direction: a theological perspective

Derived from the definition of self-direction in the previous chapter, the following concepts emerge:

- creative expression,
- freedom to govern self without outside control,
- independence of thought, action and authority over own choices and lifestyle.

People who value self-direction will have a tendency to function independently from others; they value objectivity, reason and achievement and are contented with conflict. They are certain about their own goals and they feel hindered by others. Criticism is easier for them to give than to receive, and they have trouble communicating their vulnerability (Griffith, 1984:343-344). When a person values self-direction, he tends to value the self over his relationship with God and fellow men. It is obvious that this stance can easily lead to estrangement between marriage partners, especially if not managed effectively.

In the Old Testament God is the authorizing power who assigns responsibilities to human beings (Kessler, 2010:531-32). Adam is authorized to name the animals and to look after the garden. Abraham is authorized to father a nation reserved for God. Priests are authorized to bless and mediate, judges to arbitrate, kings and authorities to govern, military leaders to direct and prophets to talk (Howe, 2011:85).

Howe (2011:85) goes on to explain that in the New Testament, it was expected to reform family structures, to disempower or relativize dictatorial political power and to challenge despotic religious authorities (Luke 20:45–21:4). New alliances were created and new power and authority structures were formed, as the new family of God is to be controlled by love that is self-giving and brotherly (Howe, 2011:85).

Christians will have to bow to the Holy Spirit to temper the above tendencies of self-direction by what the Bible says. The Bible introduces man as being:

- created in the image of God (Gen 1:26)
- addressed by God (Gen 1:27).

God does not take man's freedom to govern self away, but man (as redeemed being) will now acknowledge that he is created in the image of God and that he is addressed by God and therefore has to answer to God. Man becomes totally dependent on God in trust of His care and His prescriptions. From this dependence on God flows the ability to be independent of others. However, the independent thought and action is still guided by love for God and

neighbour. Man (as redeemed being) will still be creative and have independence of thought and action, but will now acknowledge God's authority in his life. Self-direction now becomes a choice to be governed by the Holy Spirit and the Word, even if it means that man must stand up against others (but still to their advantage).

Joshua could serve as an example. Only Joshua and his friend Caleb were prepared to obey God's will and take immediate ownership of the land and thus showed their independence from other people (Numbers 14:6-9). Although Joshua demonstrated to be not only a military tactician in the combats that followed, but also a statesman in the manner he governed the tribes, he openly makes his commitment to God, trusting to bring about the same from Israel (Joshua 24:15).

Paul could serve as another example. According to De Silva (2004:555,561;566) Paul's letters to the Corinthians provide us with the most extended window into the on-going relationships he had with a group of churches. The Christians in Corinth experienced a lot of problems, amongst others the following:

- Are Christian principles consistent with a culture that demands the implementation of individual rights and on the values of hedonism and self-fulfilment?

Paul refused to take part in the cultural norms of the well-liked Hellenistic social order. He highlighted the significance of experiencing the divine power of God as made known in the crucified Christ (De Silva, 2004:561). Rivalry and conflict must give way to cooperation and unity; societal and spiritual rifts must give way to the unity of all believers unified in Christ; boastfulness must give way to modest gratefulness for God's gifting for service; hedonism must give way to the sanctification of the entire person (De Silva, 2004:566).

Human beings were created for healthy personal relationships (Entwistle & Moroney, 2011:299; Fergusson, 2013:444). In the language of the New Testament, these healthy personal relationships are not an untenable spiritual ideal but should be an everyday reality among redeemed men for the love of God is poured out by the Spirit in the hearts of God's people (Rom 5:5). Men can love one another because God first loved us and if we love God we will love people, created in God's image, too (1 John 4:20, 21). Jesus himself instructed that we best fulfill our human mission when we love God and others with our entire selves (Mat 22:37-40). Cloud and Townsend (2001:47,49) put it as follows:

God is a relational being, and he created a relational universe. At the foundation of everything is the idea of relationship. Relationship, or bonding, then is at the foundation of God's nature. Since we are created in his likeness, relationship is our

most fundamental need, the very foundation of who we are. Without relationship, without attachment to God and others, we can't be our true selves.

In 1 Cor 12:12-31 Paul explains that the church is made up of many different people from diverse backgrounds. Everyone has received their own unique abilities and gifts. The differences that exist can easily divide believers, as indeed happened in Corinth. All believers must have one thing in common: they all need to be anchored by faith in Christ. This does not mean that they must renounce their individuality or identity. Although a believer becomes part of God's family, they still retain their unique and diverse interests and talents (Die Bybel in Praktyk, 1993:1776; Du Plessis & Breed, 2013:6).

Man is being addressed by God and this establishes a consequence of hearing the Word of God and an obligation of answering God. Man is responsible in being addressed, in being selected and summoned into reaction. Although man has the freedom to give an affirmative or negative answer (or to value self-direction), he remains accountable to answer to God (Anderson, 1982:79-83; Breed, 2013:228; Heyns, 1981:82-84). Man is therefore not free to govern self without outside control, as people who value self-direction want to do, but remains accountable before God. If the foundation of our existence is the Holy Spirit, the Spirit must also be permitted to guide our actions. We receive all our strength from the Spirit. We therefore let the Spirit guide us in every single part of our life and behaviour (Galatians 5:25; Hendriksen, 1979:226,228). There cannot be total independence of thought, action and authority over own choices and lifestyle, but man has to strike a balance between freedom and responsibility/accountability.

Man does not only remain accountable before God, but also remains accountable to other people (Gen 4:9). The Bible explicitly states that man inherently needs the companionship of other human beings to be fully human. We have been built for relationship with other people and the Biblical characteristic of this relationship is that of servanthood (Crabb, 1987:110; Knouwds, 1990:47,49). Of this servanthood Christ came to set the perfect example: in Mark 10:45 He declares that He did not come to be served, but to serve and to give His life as a ransom. Paul reiterates the same servility in Philippians 2:5f and exhorted those believers to be of the same mind as Christ.

If, indeed, someone should be of another mind, healthy personal relationships may remain out of reach if one or both parties in (for instance) a marriage relationship value self-direction without allowing the Holy Spirit to temper his/her self-directed tendencies by acknowledging God's authority in his/her life. Individuals within such a relationship will have to be made aware of the dangers involved with regard to healthy relationships when one or both parties value self-

direction without remaining accountable before God and to each other in the relationship. It will be the role of the newly developed assessment scale, to promote this awareness.

5.1 Theological definition of self-direction

Based on the above discussion, the definition of self-direction in the chapter 2, paragraph 7.1, can be adjusted as follows:

Self-direction is the creative expression of an individual's freedom to govern self under the recognition of God's authority and under the direction of the Holy Spirit. Independence of thought, action and authority over own choices and lifestyle, remain accountable before God and accountable to other people within the boundaries of God's truth and love.

5.2 Theological attributes that relate to people who value self-direction

In the above discussion of self-direction, the following theological attributes have been identified that can be related to people who value self-direction:

Have to answer to God

Certainty of uniqueness as a gifted co-worker of God

In Christ independent of people and circumstances

In Christ inner peace

Acknowledges God's authority

Prepared to obey God's will

Prepared to openly commit to God

Cooperation and unity are important

Value the oneness of all believers

Humble gratitude

Sanctification of the whole person

Value healthy personal relationships

Love God with entire selves

Love others with entire selves

Remains accountable to answer to God

Being-in-relationship to and with others

Giving self to others

Acknowledges the obligation to answer God

Remains accountable before God

Free to be oriented towards God

Not “over” or “under” other people

Accountable to other people

A desire to be accountable

Willing to guide

Having an aspiration to be accountable

Choose to be governed by the Holy Spirit

Not free to govern self without the Holy Spirit’s control

Balance between freedom and responsibility

6. Pleasure: a theological perspective

Derived from the definitions of pleasure (stimulation and pleasure) in the previous chapter, the following concepts emerge. Pleasure has to do with an ongoing need for:

- new experiences
- thrill
- danger
- adventure
- exciting challenges
- immediate sensuous gratification
- to pursue pleasure above all

Van der Walt (2013:1) refers to a contemporary view of the human being as primarily a player instead of an answerer. Perhaps this view is not as contemporary, as the author of Ecclesiastes also saw man in uncontrolled quest of, among other things, pleasure (Ecclesiastes 8:15).

In the book of Ecclesiastes the author demonstrates that there is nothing in life that is able to bring self-fulfilment or give meaning to life. The author sees man in uncontrolled quest of one thing and then another. Rather than pursuing pleasure and self-fulfilment, man should be patient and enjoy the good things of life as a gift from God. A God-centred approach to life accepts both success and adversity as coming from the hand of God. The pleasures and thrills of life are not intrinsically fulfilling and cannot offer lasting satisfaction, but they can be enjoyed as gifts from God (Hill & Walton, 2009:455,460; NIV Study Bible, 1995:984).

Although the writer's name is not mentioned in the book of Ecclesiastes, Jewish tradition assumes that Solomon is the author. What's more, several passages strongly suggest that King Solomon is the author (for example 1:1, 12, 16; 2:4-90; 7:26-29). On the other hand, the writer's title (Qoheleth, meaning teacher), his unique style of Hebrew and his attitude towards rulers may point to another person. Extensive linguistic analysis of the text negates its authorship to Solomon. Modern scholars mostly view Qoheleth as a *royal fiction* or *royal parody*, in which the author adopts the remnants of Solomon (Hill and Walton, 2009:457; NIV Study Bible, 1995:984; Pinker, 2013:81-82).

Through the centuries many people have questioned whether the book of Ecclesiastes belongs in the Biblical canon, and especially in the wisdom corpus. Since it seems to underscore the futility and uselessness of work, the triumph of evil, the limitations of wisdom, and the impermanence of life, Ecclesiastes appears to be a misfit (Parsons, 2003:159; Zuck, 1991:46).

Zuck (1991:48-50) gives four answers on why Ecclesiastes paint a dark picture of life and how the seemingly contradictory elements in the book can be reconciled. They are:

- Qoheleth was demonstrating that life without God has no meaning. He was demolishing confidence in man-based achievements and wisdom to show that earthly goals as ends in themselves lead to dissatisfaction and emptiness. Qoheleth recorded the futility and emptiness of his own experiences to make his readers desperate for God, to show that their quest for happiness cannot be fulfilled by man himself.
- Qoheleth was affirming that since much in life cannot be fully understood, we must live by faith, not by sight. Unexplained enigmas, unresolved anomalies, uncorrected injustices - life is full of much that man cannot comprehend nor control. Man therefore must have more than a horizontal outlook; he must look upwards to God, fearing and trusting Him.

- Third, Qoheleth with his realistic view of life counterbalances the unqualified optimism of traditional wisdom. He presents the frustrations and futilities of wise, wealthy men: that wealth does not provide lasting satisfaction; that many people experience injustice; that death is inevitable; that man must live with the mystery of suffering.
- Fourth, Qoheleth affirms that the only answer to the meaning of life is to fear God and enjoy one's lot in life. Meaning is found, he explained, in fearing God. Accepting what God has given and rejoicing in those gifts brings substance to a life that otherwise would be viewed as one of hopelessness and despair. Frustrations can thus be replaced with contentment.

Jesus set an example of contentment when He was tempted in the desert by the devil. To be content means to rely on God for spiritual feeding as well as for provision of food (Matthew 4:4). Paul also learned to be content in all circumstances (Phil 4:11).

Healthy personal relationships may remain out of reach if one or both parties in a marriage relationship value pleasure without allowing the Holy Spirit to temper their need for immediate sensuous gratification. They have to stop searching for pleasure, but find a way of life by looking for peace and joy as a gift from God. They should be able to postpone immediate satisfaction on the basis of God's care and promises. Individuals will have to be made aware of the dangers involved when one or both parties value pleasure without realizing that the pleasures of life cannot offer lasting satisfaction. It will be the role of the newly developed assessment scale, to promote this awareness.

6.1 Theological definition of pleasure

In light of the above discussion, the definition of pleasure (stimulation and pleasure) in chapter 2, paragraphs 7.2 and 7.3, can be adjusted as follows:

Pleasure is the unique expression of an individual's belief that immediate sensuous gratification without God has no meaning and that pleasure is not intrinsically fulfilling. This belief therefore regulates the individual's decisions and behaviour by enjoying life as a gift from God, being content even in hard times.

6.2 Theological attributes that relate to people who value pleasure

Rather than pursuing pleasure, pursue God's wisdom

Rather than pursuing pleasure, wait for God's gift of peace and joy

Enjoy good things of life as a gift from God

Pleasures of life are not intrinsically fulfilling

Pleasures of life cannot offer lasting satisfaction

Life without God has no meaning

Earthly goals and thrills as ends in themselves lead to dissatisfaction

Earthly goals and thrills as ends in themselves lead to emptiness

Own experiences are futile and empty

Quest for happiness cannot be fulfilled by man himself

Live by faith, not by sight

Man must look upward to God

Man must fear and trust God

Man must live with the mystery of suffering

Enjoy one's lot in life

Accepting what God has given

Rejoicing in the gifts God has given

Highest joy is living out of God's wisdom

7. Competition: a theological perspective

Derived from the definitions of achievement and power in the previous chapter, the following concepts emerge. Competition (achievement and power) has to do with:

- A competitive attitude;
- A need to prove competence over others;
- Keeping up to high requirements;
- The successful achievement of goals;
- The pursuit of control or dominance over people and resources;
- To outperform the competition;
- To get or maintain a dominant social standing.

The Mediterranean culture was quite a competitive one where relationships amongst people who are not family were dominated by self-interest and the purpose of acquiring honour from conquering or even misleading non-family members in any possible situation. Competition was part and parcel of the Mediterranean culture (Esler, 1995:290; Hellerman, 2009:781; Savage, 1996:22-24).

The request of James and John (in Mark 10:35-37) for personal positions of distinction makes perfect sense, seen in light of the Mediterranean culture. Even though, their request disclosed an inadequate perspective of self-centeredness and a failure to understand something vital about the way forward (Hutchison2009:61).

The call of Jesus to servanthood and humble obedience (Mark 10:43-45) must have been one of the most difficult instructions for the disciples to comprehend and follow, given their cultural position. This far-reaching appeal required profound, personal modesty, and it contravened foundational cultural values associated with honour and shame that were rooted in Jewish and Greco-Roman society (Hutchison, 2009:53).

The theme of servanthood filters through the Gospel of Mark, as shown in Jesus' teachings and actions. In Mark 10:42-45 Jesus challenged His disciples to an extreme and contradictory kind of relationship and illustrated that He Himself would present the decisive example all through His torment and death (Hutchison, 2009:54-55).

The Gospel of Mark renders the best example of Jesus as the *Ebed Yahweh* (Old Testament) or the *Pais Theou* (New Testament) – Servant of God. He was identified thus at his baptism, the voice from heaven identified Jesus with the suffering servant (König, 2001:70; Matthew 3:17). Although the contemporary Western culture is radically different from that of first-century Palestine, the problems in adopting the servanthood paradigm are not different. To conform to

that paradigm requires, metaphorically, to take up one's cross and accepting the servanthood paradigm may be just as demanding of the followers of Jesus today as it was for His earliest disciples (Hutchison, 2009:60,69).

The apostle Paul adhered to Jesus' example of self-giving leadership and of empowering the deprived (1 Cor 1:26b–29) and also desired to design his own ministry and the character of the church on the example of Jesus Christ's humble obedience (Phil 2:5-11). In the latter, Paul urges believers towards humility and unity by imitating that of Christ. Many scholars are of the opinion that Phil 2:5-11 can be dated before Paul, perhaps as an early Christian hymn, taken over and possibly adopted by Paul for the Philippian church (Allen, 2007:73; NIV Study Bible, 1995:1807). It is however a timeless imperative for Christians and in 2:1-2 Paul applies a conditional construction:

"If (verse 1)... then (verse 2). **If** the Philippians experience any:

- encouragement from being united with Christ,
- comfort from His love,
- fellowship with the Spirit, and
- tenderness and compassion,

then they are to make Paul's joy complete by being like-minded. Although this construction is conditional, Paul assumes that these conditions are already satisfied to bring about the results required in the "then" clause (Allen, 2007:22).

Paul points out two self-centred attitudes, namely selfish ambition and vain conceit that undermine the like-mindedness that ought to be present amongst Christians. Christians are involved in another kind of "competition", namely to compete against selfish ambition and vain conceit and compete for a new cause, namely to see others as worthy of special treatment and equal concern for the interests of other (Allen, 2007:73; Phil 2:3-4). Although Christ owned equality with God, He chose not to take advantage of it. In the same manner Christians are supposed to choose and compete against selfish ambition and vain conceit (Hellerman, 2009:787; Phil 2:5-6).

In Phil 2:9-11, God walks to the front and exalts Jesus. The "therefore" shows that this exaltation is far from a twist of fate. This exaltation is God's endorsement of Jesus' astonishing way of being "equal with God." God gives Jesus the name by which the church now addresses Him. All will bow and acknowledge Jesus as Lord. We could understand this also as an assurance that all God's enemies will ultimately admit the truth and acknowledge Him as Lord. Paul's message is about God and God's triumph through Jesus, which at some point will be acknowledged by all (Peterson, 2004:179-180).

We are informed that life is safeguarded by our status and success - socially, economically, politically, and religiously - and everyone else suffers defeat. There is little possibility for the claim that the obedient death and resurrection of Jesus is the narrative of God's final loving triumph, the crucial reality for the whole world. Being God's people does not mean cosiness, dominance over others, or a life of status, competition and "winning." It means being connected and conformed to the death of Jesus (Peterson, 2004:180).

According to MacLeod (2001:329-330) Paul's wonderful hymn proposes the following great teachings for believers:

The first teaching involves the person of Christ. This may be summarized as follows:

- The subject throughout the hymn is the eternal Son of God.
- He poured Himself out by obtaining a human nature.
- His pouring out involved the capitulation of His heavenly form of existence.
- His pouring out involved the voluntary non-use of His godly characteristics.
- Consequently His pouring out involved His total reliance on the will of God and the power of the Holy Spirit (Mat 12:28; Luke 4:14-18).

The second teaching involves the death of Christ. The atrociousness, humiliation, and disgrace of the cross must not be downscaled. The Savior died like a slave or a common offender, in anguish, on a tree of shame. It was an awful encounter for Jesus. However for the believer there is a glory to the cross (John 13:31-32). It articulates the wisdom and power of God (1 Cor 1:23-24). At the cross Jesus showed that He did not consider His divine privileges as something to be exploited for His own benefit. Equality with God does not imply stealing and snatching. It means giving and offering. At the Cross people witness what God is actually like (MacLeod, 2001:329-330).

With this road of humiliation Jesus was doing battle. In this battle, His enemies were sin and Satan. He defeated these enemies by His sacrifice on the cross and was crowned the conqueror by His Father when He was resurrected and given all power. With this He revealed against who and what the real competition is and how this competition can be won. The competition is against unbelief that the Father will exalt you and against the urge to only be focused on your own interests because of fear that you will not have enough material things, love, honour, and the like. In this regard the competition (battle) is against Satan who will always try to convince man to care for himself and not trust God to do that.

Christians, who know the care of the triune God (Philippians 2:1) and believe that he will make them victorious when they obey Him, even if it requires total self-sacrifice, compete in the way Christ did. Competition is then described by Phil 2:3-4:

“Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others”.

Self-sacrifice is therefore not just becoming a “push-over” but a way of competing against division with the certainty of victory flowing from God’s promises.

Healthy personal relationships may remain out of reach if one or both parties in a marriage relationship still compete for self-interest and self-value. Only when the Holy Spirit convinces a couple that they are being taken care of by God and convince them of Christ’s way to become a winner, can there be the true, deep unity that only God can give.

The Holy Spirit can channel their competitive attitudes to compete for humility where the other is seen as worthy of special treatment and where the interest of the other is equally cherished. Individuals within a relationship will have to be made aware of the dangers involved when one or both parties value competition without being prepared to serve one another with humility. It will be the role of the newly developed assessment scale, to promote this awareness.

7.1 Theological definition of competition

In light of the above discussion, the definitions of competition (achievement and power) given in chapter 2, paragraphs 7.4 and 7.5, can be adjusted as follows:

Competition is the unique expression of an individual who allows his selfish ambition and vain conceit to be replaced by a new kind of competition, namely to compete for humility where others are seen as worthy of special treatment and where the interest of others are equally looked after.

7.2 Theological attributes that relate to people who value competition

Certainty of God’s care

Trusting God for victory in Christ’s way

Adopt a servanthood paradigm

Humble obedience

Modesty

Lack of competition for honour

Lack of competition for status

Self-giving attitude

Empowering the deprived

Lead with humble obedience

Lack of selfish ambition

Lack of vain conceit

Compete for humility

Consider others as worthy of special treatment

To have equal concern for the interests of others

Choose not to take advantage

Life is not safeguarded by status or success

Choose not to have dominance over others

Do not choose a life of status, competition and winning

Being connected and conformed to the death of Christ

Do not exploit others for own benefit

Giving and offering

Self-sacrifice

To serve other people

8. Affiliation: a theological perspective

Derived from the definitions of universalism and compassion in the previous chapter, the following concepts emerge. Affiliation (universalism and compassion) has to do with:

- Fairness
- Justice
- Equality
- Promotes the protection and welfare of all people
- Caring for
- Helping
- Giving to
- Supporting

The Old Testament describes God's compassion with thanksgiving and worship, whilst stating the assurance and faith that this godly compassion will remain to be upon God's people all over time. God's deeds of compassion include (Adam, 2011:157):

- Forgiveness (Micah 7:18);
- Comfort (Isaiah 49:15);
- Patient presence (Isaiah 30:18);
- Loving kindness (Psalm 145:8);
- The restitution of justice (Jeremiah 13:14).

Even though God's compassion emerges more often in the Old Testament than human compassion, God appeals upon the people to put into practise compassionate justice via care for one another (Adam, 2011:157).

In the New Testament, God demonstrates compassion in Jesus Christ, who continuously reaches out with acts of caring and ministry to the poor, the grieving, and the castaway. Jesus is moved with compassion when He sees the famished masses hanging around with no food, and He supplies them with bread and fish (Matthew 9:36). He is likewise moved when He sees a widow went along as her deceased son is being carried to the burial place (Luke 7:13), and after informing her not to cry, he brings her son back to life. All the way through, God remains the source of all blessings (2 Cor 1:3, 4), revealing compassion and love for us with the gift of his Son, Jesus Christ (Adam, 2011:157, 158; Eph 2:4).

Paul continued to put God's compassion into practice in his ministry. His profound involvement for the poor is obvious from Gal 2:10. It has usually been assumed that the poor stated in Gal

2:10 stands for the poor in Jerusalem. According to Lim (2013:23-24) the poor, to whom Paul is referring to in Galatians 2:10, has however no geographical limit to believers in Jerusalem only. It incorporated the poor within local congregations spread all over Judea and the Greco-Roman world.

One of the most noteworthy missions took on by Paul was the financial collection for the poor believers in Jerusalem that he arranged amongst the Gentile congregations he founded. Paul's perception of compassion finds material illustration in 2 Cor 8:9. In this verse, Paul brings to mind the example of Jesus as the argument of his plea to the Corinthians for his financial collection for Jerusalem (Lim, 2013:25-26).

The concept of having the wellbeing of others in mind is further expanded in 2 Cor 8:12-15. Here, Paul makes it obvious that he is not looking for a role exchange of rich and poor, but equality or justice. Paul accepts that there are extremes of rich and poor, but that this is not tolerable in the Christian society. Those who have plenty should donate to those who have needs, in line with the portion that the people have, and not a set proportion for everyone (Lim, 2013:27-28).

Paul's perception of compassion is a direct consequence of the confession of the Gospel. In 2 Cor 9:13, Paul refers to "*the obedience that accompanies your confession*". The obedience Paul refers to is the obedience in the working out of the gospel of Christ, a gospel that insists that believers have to help to provide for the needs of those both inside and outside of the family of God (Lim, 2013:29).

Paul's understanding of generosity finds substantial manifestation in 2 Corinthians 8:9. Paul brings to mind the example of Jesus as the justification of his plea to the Corinthians for his monetary collection for Jerusalem. Paul is trying to instil in the Corinthians the type of behaviour that he desires them to follow. Jesus himself is the exemplar for generous giving. Recollecting the story of Jesus as the ultimate example is to persuade the Corinthians to follow Christ in His generosity in contributing for the poor in Jerusalem and to take care of the interests of others (Lim, 2013:25-27).

The theological view on compassion and universalism provides an outstanding opportunity to combine these two constructs into one, namely affiliation. One of Paul's main reasons for having the wellbeing of others in mind (2 Cor 8:12-15), is that he is looking for equality and justice. Compassion, equality and justice are important building blocks in any marriage relationship. Individuals within a marriage relationship will have to be made aware of the importance of these building blocks. It will be the role of the newly developed assessment scale, to promote this awareness.

8.1 Theological definition of affiliation

In light of the above discussion, the definitions of compassion and universalism given in chapter 2, paragraphs 7.9 and 7.10, can be adjusted as follows:

Affiliation is an individual's unique mentality of caring for, helping, giving to, supporting, and understanding others with the aim of protecting and enriching the welfare of those with whom one is in everyday contact based on the example of Jesus Christ as the exemplar for generous giving and that all people should be treated with fairness, justice and equality.

8.2 Theological attributes that relate to people who value affiliation

Believe that God provides enough in every situation

Willing to forgive

Provide comfort

Patience

Loving kindness

Practice compassionate justice

Care for one another

Reach out with acts of kindness

Remember the poor

Having the wellbeing of others in mind

Looking for equality and justice

Provide for the needs of others

9. Conformity: a theological perspective

Derived from the definitions of conformity and tradition in the previous chapter, the following concepts emerge. Conformity (conformity and tradition) has to do with:

- Encourage cooperation
- Prevent negative consequences for self
- Gain social approval
- Gain respect, commitment and acceptance of customs, culture and/or religion

To Paul, to be a minister of Christ involves that he is conformed to the blueprint of the Gospel – that he shares Christ’s agonies, death and resurrection. If God’s glory is made known in self-emptying and shame, then that is the glory to which Christians should anticipate to be conformed to Christ. The belief that the Christian is conformed to Christ passes through all Paul’s letters (Hooker, 2013:88). To conform to people to prevent negative consequences for self is foreign to Paul.

Although Paul’s Jewish heritage was an important component in all his reasoning, he aborted the special benefits which had belonged to him as a Jew, portraying them as “*rubbish*” in comparison with those accessible to him because of his connection to Christ, he carried on to reason like a Jew. Paul’s Jewishness has frequently been overlooked or negated for the reason that Paul himself occasionally seems to be turning his back on the faith of his ancestors (Phil 3). What Paul is doing here is not to attack the Jewish faith but to distinguish between the benefits that Judaism had given him, and in which he had taken such delight, and the tremendous treasures given to him in Christ. What had previously appeared beyond value he now holds as worthless (Hooker, 2013:83-84).

After Paul completed his theological arguments for the Gospel in Rom 1–11, he explained to the Romans how the Gospel ought to impact their lives in Rom 12–16. The person who has entered God’s kingdom changes his relationship with the world. He cannot any longer conform to the pattern of this world, but allow God to transform him by the renewing of his mind (Rom 12:2; Twa, 2009:155). This transformation (literally metamorphosis – compare Rom. 8:29) is only possible in total submission to God, metaphorically having given yourself as a sacrifice, as a burnt offering (Rom 12:1). In the next verse, through an interesting wordplay, Paul warns the Roman Christians never to be changed to the likeness of the world in which they live, but to be completely and continually transformed from their world. Should one consider the apostle’s imperative, he effectively cautions his audience to never be or become as the Romans are.

Change has to do with what is dictated from the outside inwards. A person's *schēma*, his outer or visible form, was considered changeable, but the *morphē*, the essential shape, was the unchanging, even unchangeable part of men (Barclay, 1975:157-58). While the passive verb *suschēmatisomai* had to do with the inside being adapted according to the changeable outside, *metamorphousthai* insisted on the opposite, namely for the essentially unchangeable inside to be conformed according to God's purpose. This imperative is in perfect harmony with God's predestined purpose for the church, namely to be conformed together to the image of the Son (Rom 8:29). The unchangeable is overturned and made possible because the new man in Christ (2 Cor 5:17) has a renewed mind (Rom 12: 2) and the Spirit constantly works that very renewal (Phil 1:6).

Our attitudes have to be the same as that of Christ (Phil 2:5). Conformity is conformity to Christ which is a lifelong task of every Christian. The Holy Spirit works in every believer to reach this goal for it is only through the Spirit that men are able to give the required determination to succeed (Eph 4:30; 5:18; Hendriksen, 1976:208).

The unique character of being conformed to Christ is described in Eph 4:17-5:21. The theme *renewal* is proposed by Eph 4:23 where Paul tells the Eph they have to be made new in their mind-sets. This renewal indicates a complete, change, a disconnection from the world which they had previously served and an attachment (conformity) to Christ. In Paul's words, it is to put off your old self and to put on the new self (Eph 4:22,24; Hendriksen, 1976:208).

Paul describes the implications of being conformed to Christ by continually contrasting two kinds of attitude and behaviour (Hendriksen, 1976:208):

- Falsehood must be replaced by speaking truthfully (Eph 4:25);
- Sinful anger must be replaced by which is not sinful (Eph 4:26);
- Stealing must be replaced by sharing (Eph 4:28);
- Unwholesome talk must be replaced by helpful words that will build others up (Eph 4:29);
- Bitterness, anger and wrath must be replaced by kindness, tenderness and love (Eph 4:31-5:2).

It should have become obvious that conformity to Christ requires assertive behaviour. Assertive behaviour is not normally associated with Christians. According to Moy (1980:288) the phrase "turn the other cheek" has been used excessively and at times too broadly. Many Christians have the idea that they have to conform despite any resistance or demand. The opposite seems to be true. To be conformed to Christ, requires from a Christian to be assertive. It is Biblical for Christians to respond with proper and responsible assertive behaviour in some circumstances (Acts 15:7-11; John 1:19-23; Matthew 4:4, 7, 10; Matthew 15:1-20;).

The use of assertiveness in the Christian context should go away from the popular purpose. It is obvious that assertiveness was used in the New Testament to communicate views, feelings, and facts. Nevertheless, it is necessary to consider the reasons why assertiveness was required. Christians should be self-controlled in their assertiveness due to their authority and position in upholding the truth of the Gospel. A Christian's emphasis is not on the assertion of rights but he must actively and carefully "turn the other cheek" each and every time this can be done without moral compromise (Moy, 1980:288, 290-291).

There are occasions for capitulation of one's rights. Paul limits his own freedom to prevent any risk of injuring others or leading them astray (1 Corinthians 9:19-23). As with "cheek turning" assertiveness should be used properly and carefully. All behaviour must be controlled by the character of love. Christians must be free to be suitably and responsibly assertive with the intention to be useful witnesses for Christ (1 Cor 9:19-23; Moy, 1980:292).

Martin Luther models another example of what it means to conform to Christ. He understood the goal of the Christian life as conformity to Christ (the Crucified One) and therefore maintained that the manner in which that life is lived must unavoidably be to bear the cross (Clark, 2006:336,345).

Flett (2012:47) is of the opinion that the "man" that God has become is a specific man: a specific Jew from Nazareth, not a generic Adam from Eden, and no one becomes a specific human apart from culture, including Jesus. This suggests that culture is God's plan, a plan inherent in God's creation of humankind in God's image and made specific in God's directive to Adam and Eve to procreate and to cultivate. Eden is not about the relaxing depletion of culture; it is about imaging God in creation, and it is about conforming to the human calling to be a culture-maker (Gabig, 2011:99; Flett, 2012:47-48).

This implies that we are not supposed to conform to others with the aim to prevent negative consequences for ourselves, but rather to conform to God's calling to live our culture (Exodus 23:24; Jeremiah 10:2). We are supposed to gain respect, commitment and acceptance of our customs, culture and religion, "*to proactively create divinely inspired culture*" (Gabig, 2011:102).

Our challenge today is to live as people who were called out of this world to a life of faith and then sent back by God into his world as listeners and bearers of the Word (Johnson, 2011:16).

Healthy personal relationships may remain out of reach if one or both parties in a marriage relationship conform to one another for the sake of keeping the peace. Individuals within a relationship will have to be made aware of the calling to conform to Christ. It will be the role of the newly developed assessment scale, to promote this awareness.

9.1 Theological definition of conformity

In light of the above discussion, the definitions of conformity and tradition given in chapter 2, paragraphs 7.7 and 7.8, can be adjusted as follows:

Conformity is the unique response of an individual whose main purpose in life is to conform to God's calling and to Christ instead of conforming to people to prevent negative consequences for self. Conformity to Christ entails imaging God in our customs, culture and/or religion.

9.2 Theological attributes that relate to people who value conformity

Conform to Christ

Do not conform to the pattern of the world

Allow God to transform us

Not always necessary to turn the other cheek

Do not give in despite any resistance or demand

Proper and responsible assertive behavior

Should be self-controlled in assertiveness

Do not morally compromise

Uphold the truth of the Gospel

Assertive behaviour to be controlled by love

Assertive with the intension to be useful witnesses for Christ

To bear the cross

Conform to human calling to be a culture maker

Do not conform to others to prevent negative consequences for self

Conform to God's calling to live our culture

We are called out of this world as bearers of the Word

Imaging God in customs, culture and/or religion

Challenge sins that may be present within our culture

Live as called out of this world to a life of faith

Our culture has to articulate our redeemed position in Christ

Have to stand in disagreement of what is sinful in culture

Choose Christianity above own culture

Conform to the gospel of Christ

10. Security: a theological perspective

Derived from the definition of security in the previous chapter, the following concepts emerge.

Security has to do with:

- A safe, orderly, predictable and organized environment
- Minimizing unforeseen, uncontrollable or other unsafe incidents

The theological perspective on security corresponds with the discussion of security that has been described in paragraphs 3.1.1, 3.2.1 and 3.3.1, and will therefore, to a large extent be repeated here.

The reports on creation (Gen 1 and 2) wish to give expression to this: God creates the space for the human to live in, within which communication can be carried out and within which the human can satisfy and fulfil his relational needs (Cloud, 1996:49; Crabb, 1987:110; Entwistle & Moroney, 2011:299). The garden was the place where man and God could come together within an environment of security (Gen 3:8a). This was also the place where the human's relationship with his fellow-being spoke of openness, trust, intimate attachment and security (Gen 2:25). Irrespective of the perfection of God's created being, regarding relationships with God and fellow men no-one in himself is complete and adequate, but the very being of man is rooted in his relationship with God and fellow-beings, and can only come in complete fulfilment through the experience of security (love) (Lochman, 1976: 80-81; also see Erickson, 2001:177). Within relationships (with God, fellow-beings and nature) man experiences love, security, attachment, warmth, acceptance and bonding (Anderson, 1982:63; Cloud, 1996:49). The essence of the human as relational being is the presence of security:

- love (Anderson, 1982:63; Louw, 1999:192),
- bonding (Cloud, 1996:49), and

- fellowship (Anderson, 1982:74; Grenz, 2000:178, 179).

Berkhof (1990:194-195) states that sin can be described as man's refusal to find his anchor in God's love. The sinful man now seeks his fulfilment in the world (desires) and has become his own point of reference (pride). The Bible describes this 'self'-predisposition, to be detached from God, as lawlessness (1 John 3:4) and, consequently, as reason for/to fear – the direct antithesis to be enjoined to God in Christ where all fear is driven out (1 John 4:18).

The security that was experienced by man through relationships before the fall into sin, drastically changed after the fall. The human finds himself in a condition of sin, a kind of jail, where he is being controlled by sin (Ephesians 2; Starkey, 2001:58). Sin, therefore, is not only what people do wrong or omit to do right, but his very disposition without God...alienation from God, a situation called 'sin' (Malina, 1993:81). There had been love, openness and security but these had now been replaced by fear and doubt and mistrust (Genesis 3: 8-10; Anderson, 2000:35; Grenz, 2000:191). The relationships within which man had been created (God, fellow-beings and nature) that were supposed to be a source of love and security became the source of fear and destruction. Sin in the Bible is primarily concerned with relationships that go wrong (Cloud, 1996:50; Erickson, 2001:194-201). As soon as human beings move away from their primary relationship with God, thus allowing sin to get a grip on their lives, they fall victim to an irresistible world filled with sinful, sick people, places and relationships (Starkey, 2001:58-59).

Sinful behaviour originates in man because of his efforts to satisfy his basic need of love and security on his own without God (Anderson, 2000:33; Johnson, 2000:12-13). This sinful nature of man results in wrong ways of trying to satisfy his yearning (Cloud, 1996:19; McGee, 2003:30). Human conduct is now controlled by fear and uncertainty (McGee, 2003:33). The way in which man tries to convert this fear (insecurity) into love (security) is sinful, resulting only in false security because man seeks this security in money and temporary relationships (Anderson, 2001:104-105). Man no longer needs God because this hunt in search of fame and fortune has taken God's place and has become the source of man's security (McGee, 2003:26,30,54).

Man's primary problem can be traced to estrangement and alienation from the originally intended relationships and because of this God's restoration of man culminates in restoring the broken relationships (Cloud, 1996:50). Paul refers to this intervention as reconciliation (Colossians 1:19-22). Through the blood of Christ God has reconciled man with Himself and has restored the peace between God and man. The Bible clearly conveys the message that God restores relationships in Christ (Cloud, 1996:51; Starkey, 2001:145).

God substitutes the human's broken relationship with Him with an intimate relationship (Starkey, 2001:144). When Christ died on the cross, He made reconciliation possible and he restored in principle the harmony between God and man and between man and man. The full realization of this reconciliation will come only when Christ returns (Col 1:19-23). In Christ God restores the security within relationships to become once more what they used to be and were intended to be like before the fall had taken place (Anderson, 2000:141). God makes it possible for man to once again experience relationships of love and security (Anderson, 2001:104).

According to Starkey (2001:149) it is important to be aware of the fact that God does not only rescue individuals. To be in a renewed relationship with Christ means to be part of a believing and worshipping community (Eph 3:15). Man becomes part of a family of believers and it is within this new community of believers that the human is once again capable of experiencing love and security in relationships with his fellowmen.

Before the fall into sin it could be taken for granted that love and security would characterise relationships, but after the fall this gave way to fear. A personal relationship with God once again provides man with the privilege of experiencing love and security within relationships (McGee, 2003:64). God restores in principle the situation in Christ to become again what it had been before the fall. The total fulfilment of this restoration will come only when Christ returns (Col 1:19-23).

This does not mean that the redeemed man lives a fearless life. Man lives right inside the bipolar field of tension caused by the two poles security and fear (Adams, 1973:415). Although the redeemed being is a new creation in Christ, with relations of love and security restored by God, man still has to make it a reality in his or her life (Col 3:10). To a certain extent man must still become what he already is in Christ (Rom 8:28-29).

10.1 Theological definition of security

In light of the above discussion, the definitions of security given in chapter 2, paragraph 7.6, can be adjusted as follows:

The individual realizes that security has to do with the presence of love, bonding and fellowship within his relationships with God and fellow-beings despite uncertainties in his/her physical and social environment. The creation of a safe, orderly, predictable and organized environment, which he/she can depend on, and in which unforeseen, uncontrollable or other unsafe incidents do not happen is therefore not a priority, but the experience of peace and harmony between God and man, and man and man, as restored by God in Jesus Christ.

10.2 Theological attributes that relate to people who value security

Fulfil relational needs within a secure environment

Relationships speaks of openness, trust and intimate attachment

Being of men is rooted in relationship with God and fellow-beings

Being of men comes in complete fulfilment through the experience of security and bonding

The presence of security has to do with love, bonding and fellowship

Do not seek fulfilment in the world and desires

Not to be detached from God

Relationships with God and fellow-beings are source of love and security

Relationships with God and fellow-beings are not the source of fear and destruction

Do not satisfy basic need of love and security on his own without God

Do not seek security in money and temporary relationships

Search for fame and fortune has not taken God's place

Broken relationships are restored by God through reconciliation

God restored peace between God and man

Intimate relationship with God

Harmony between God and man and man and man restored by God

Experience relationships of love and security

Part of a believing and worshipping community

Part of a family of believers

11. Summary

In this chapter, the theoretical framework, which has been operationalized in the previous chapter, has been evaluated from a theological viewpoint. The operational assessment areas that will be measured by the scale have also been evaluated from a theological viewpoint and been adjusted accordingly.

In the context of this particular study, the normative phase included a literature review, of which the findings have been applied to theological interpretation and ethical reflection on key aspects that were investigated in the interpretive task. A critical overview of scholarly work and Biblical sources have been undertaken to demonstrate how the human sciences relate to Biblical values and good practice.

With this chapter the researcher has concluded the pre-development phase that corresponds with Osmer's normative task. In the next chapter the researcher will move to the development phase which corresponds with the empirical section of Osmer's descriptive-empirical task (Osmer, 2008: 53–56). Items will be designed, the scale length will be determined, items will be scaled, a scoring formula will be developed and instructions for respondents will be written as well as the preparation of the research package. It further involves the collection of the data to implement the quantitative research study.

Chapter 4: The Development Phase of Scale Validation

1. Introduction

In this chapter, the design of the validation study with regard to the designing of the items, the determining the scale length, the scaling of the items, the development of a scoring formula, the writing of instructions for the respondents, the formulation of the research problem, the selection of the sampling technique, the determination of the sample size, the preparation of the research package, as well as the collection of data will be done.

The main moments and research steps that form part of the development phase are presented in table 4.1.

Table 4.1 The Development Phase of Scale Validation

PHASES	MAIN MOMENTS	STEPS
OSMER'S DESCRIPTIVE-EMPIRICAL TASK: EMPIRICAL SECTION (Chapters 4)		
DEVELOPMENT	C DESIGN SCALE	6 Design items
		7 Determine scale length
		8 Scale the items
		9 Develop a scoring formula
		10 Write instructions for respondents
VALIDATION	D DESIGN VALIDATION STUDY	11 Formulate research problem
		12 Select the sampling technique
		13 Determine the sample size
		14 Prepare the research package
	E COLLECT DATA	15 Administer research package to sample

Main moment C involves the design of the multidimensional scale with regard to the following aspects: design the items; determine the scale length; scale the items; develop a scoring formula; write instructions for respondents.

Main moment D involves the design of the validation study with regard to the formulation of the research problem, the selection of the sampling technique, the determination of the sample size as well as the preparation of the research package.

Main moments C and D (Steps 6 to 14) correspond with the empirical part of Osmer's descriptive-empirical task. This task involves decisions about the following (Osmer, 2008:53-55):

1. the people, program, or setting that will be investigated;
2. the specific methods that will be used to gather data;
3. the research team that will conduct the research;
4. the sequence of steps that will be followed to carry out the project in a specific time frame with regard to data collection.

Main moment E involves the collection of the data to implement the quantitative research study.

The researcher decided to name the scale the Value Systems Assessment Scale (VSAS) referring to the fact that the scale is not measuring detached values, but a system of ten value domains as described by Schwartz (2006:3) and later consolidated by Hofmann from ten to six value domains (Hofmann, 2009:208-209).

2. Design the items

Now that the constructs have been defined, the researcher can move to the development phase where the actual scale development takes place. This step involves creating the items that will form the finished assessment scale.

The underlying assumptions of the classical measurement theory will be used to guide this process. Classical measurement theory theorizes that there is a true score for each construct. Any scale is an inaccurate measure of this true score and is called the error score. The objective of scale development is to measure this true score as closely or as correctly as possible. A frequently used model of a process which gives rise to true scores is called the domain sampling model. Domain sampling presumes that for any particular construct there is an endlessly large pool of items that together will measure the construct. The score a construct obtains if all items in the domain were used is the true score. Because the pool is endlessly large we cannot actually identify or incorporate all the items in a real scale. The skilfulness lies in selecting the particular items that will head to high content validity; that is doing a good task of representing the domain that the researcher is attempting to measure (D'Ambrosio, 2012:99; Faul, 1995:47; Faul & Van Zyl, 2004:565-572; Raykov & Marcoulides, 2011:118; Van Breda, 2004:80;.

There are two popular approaches that are frequently used in the development of items, both having their potential problems (Faul & Van Zyl, 2004:570; Van Breda, 2004:80). These approaches are presented in table 4.2:

Table 4:2: Two approaches in item development

Large Item Pool (LIP)	Small Item Pool (SIP)	
	Domain Sampling Model	
	Two Step Method	List Method

When using the Large Item Pool model (LIP) one or more specialists are requested to each develop a number of scale items that assume to play a role in measuring the particular construct. All these items are then placed together to produce a large item pool. When a large pool of items has been prearranged into a questionnaire, an item analysis is implemented to remove poor items. Factor analysis is frequently used to raise the one dominant feature that is presumed to measure the construct. The final step is to generate an improved, concluding version of the scale where just the best items stay behind in the scale. Two major problems can result from this model:

- The large number of poor items can have a damaging influence on the content validity of the final scale.
- It is difficult to justify the expense and workforce included in working with a very large pool of items and retaining only a small number of them in the final scale (Faul, 1995:45; Van Breda, 2004:80-81).

A better option to the LIP model is one that is constructed on a Small Item Pool (SIP). With the SIP model well-defined definitions of all the constructs to be measured are necessary before any items are created. The purpose of this method is to create a unidimensional scale that should have in its preliminary item pool not more than 20% of the preferred number of items for the finishing version of the scale. With this approach the scale developer should be extremely cautious in the construction of the preliminary item pool and each item is cautiously verified for content validity against the definition of the construct. If an item does not correspond to the definition of the construct, it is dropped out of the questionnaire ahead of any data are collected (Faul, 1995:46).

Two methods are recommended to be used with the SIP model in the creation of the initial item pool, namely the two step method or the list method. The two step method involves the following steps:

- Define the construct to be measured in clear, explicit terms.
- Ask one question that will quantify the well-defined construct.
- Write the number of items the scale developer wants to incorporate that ask the same question in another way (Faul & Van Zyl, 2004:570).

The list method involves the following steps:

- Write down one attribute of the well-defined construct: behaviour, affect or judgement.
- Write an item grounded on that attribute.
- Replicate these two steps until the needed number of items have been created (Faul & Van Zyl, 2004:570).

In the writing of the items, it is important to make sure the items meet the following standards (Faul, 1995:48, 49; Kanjee, 2006:486; Van Breda, 2004:82-85):

- **The items must be clear and explicit.** A vague item will be understood differently by different people and will cause unsuitable and worthless answers.
- **Use simple language that is familiar to all respondents.** The phrasing must be simple enough for the least schooled respondent, while at the same time it does not offend the intellect of a respondent.
- **Avoid double-barrelled items.** Whenever the word “and” emerges in a statement, the scale developer must be very distrustful about the item and must determine whether two different things are asked in one item.
- **The item must be applicable to all respondents.** Every respondent must be able to give his view on each item.
- **Short items must be used.** The respondent should be able to read an item momentarily, understand its intention, and give an answer without effort.
- **Avoid double (and multiple) negatives, as well as negatively worded items.** A negation in an item can easily lead to misunderstanding.
- **Avoid biased items that are leading or loaded.** Prejudiced items are formulated in such a way that they encourage respondents to answer in a specific way.
- **Do not use metaphors, popular expressions, idioms, slang, etc.** They may be known to certain groups but not to others particularly across different age levels, ethnic groups and social classes.

As indicated in the pre-development phase (chapters 2 and 3), sixteen operational assessment areas are identified that will be utilized to measure personal value systems. These operational assessment areas have been well-defined and attributes have been assigned to each construct. The next step now is to create the necessary number of items for the different constructs.

The sixteen unidimensional scales were put together to fit in to the domain sampling model of measurement. More precisely the SIP model was pursued and the intention was to develop sixteen unidimensional scales, each of which measures a particular construct. The list method was used with the creation of all the items for the sixteen constructs.

The researcher decided to make use of short, well-defined statements, formulated in easy language to make sure that at least all respondents will be able to understand and answer them.

Five judges, one in the psychology field, two in the social science field and two in the theology field, evaluated each item after it has been formulated by comparing it with the defined construct and deciding whether the item is really measuring the specific construct. The experts were sent an email that contained an attachment that listed definitions as well as a list of items for the sixteen constructs. The experts were asked to evaluate each item against the definitions provided as to clarity and relevance (see Appendix A, Expert Review). Their feedback was utilized to revise the items before including them in the final survey.

3. Determine the scale length

Some difficult decisions must be made concerning the length of the assessment scale. On the one hand, the researcher wants to gather as much information as viable, but, on the other hand, the assessment scale should not be too time-consuming to complete (Kanjee, 2006:485). It is important to realize that with ecometric assessment tools short scales that can be administered frequently over a period of counselling to test effectiveness must be a distinct feature of these tools. It is therefore better not to create too lengthy assessment tools (Faul, 1995:50).

The VSAS has been developed as a multidimensional scale made up of sixteen unidimensional scales. It is essential not to develop too long unidimensional scales when they are going to be incorporated into one multidimensional scale. When sixteen long unidimensional scales are used as one multidimensional scale, it can result in an extremely long and impractical assessment scale. To be indeed practical for the counsellor, a short assessment scale should be developed that can be administered repetitively over time. It is acknowledged that a multidimensional scale will, for the most part, possibly be administered merely at the commencement and at the termination of the helping process to assess growth. Nevertheless, the VSAS is constructed in such a manner that the counsellor will be able to identify one of the assessment areas as challenging and then request the client to complete one unidimensional scale recurrently over time to assess growth.

In the light of the above discussion, it was decided to create 7 items for each construct. The best items on the scale that will result in high reliability and validity will then be selected after researching the reliability and validity of the various scales.

4. Generated items for each construct

The items are designed in English only and this validation study reports only on this English version. The reason for this lies in the aim of the study that is not to develop different language versions of the VSAS.

The final seven items created for each construct are as follows:

4.1 Section A: Psychological Perspective

4.1.1 Self-direction

1. I want to have authority over my own choices.
2. Freedom of expression is important to me.
3. I need the right to make my own decisions.
4. It is important to me to express my creativity.
5. I need the freedom to follow my own lifestyle.
6. I want to be the master of my own life.
7. Freedom to do as I choose is important to me.

4.1.2 Stimulation

1. I seek new experiences.
2. I crave to take part in risk-taking activities.
3. I seek new adventures.
4. I hate routine work.
5. I like dangerous situations.
6. I become bored easily
7. I explore adventurous situations.

4.1.3 Pleasure

1. I create pleasure as much as possible.
2. I take part in activities for the sake of more pleasure.
3. Immediate pleasure is important to me.
4. I follow pleasure above all.
5. I lack meaningful goals in my life.
6. I can put off pleasure until later. (-)
7. I focus on having fun in life.

4.1.4 Achievement

1. I am in endless competition against others.
2. I have the determination to win.
3. I have a constant concern with keeping up to high standards.
4. I need to be successful in competition.
5. It is important to me to avoid failure.
6. It's okay to be less successful than others. (-)
7. I have a competitive attitude.

4.1.5 Power

1. I want to have the power to give orders to others.
2. I want to have power over other people.
3. I value the opinion of others. (-)
4. My wishes carry much weight.
5. My opinion may be ignored. (-)
6. I try to maintain a dominant standing within a group.
7. I want to be in a position of dominance over others.

4.1.6 Security

1. It is important to me to feel safe from danger.
2. Harmony is important to me.
3. I pursue a safe environment.
4. I focus on finding security within my relationships.
5. I keep away from change in my life.
6. I prefer an environment where unsafe incidents do not happen.
7. I want to feel secure within my relationships.

4.1.7 Conformity

1. I follow the accepted rules of society.
2. I bow to group norms to prevent rejection.
3. I promote cooperation to avoid negative outcomes for myself.
4. I adapt to the expectations of others.
5. I obey social norms.
6. I keep my reactions, which may upset others, under control.
7. I change my opinion to be the same as those of others.

4.1.8 Tradition

1. I value customs that have existed for a long time.
2. I am dedicated to my traditional customs.
3. I accept traditional values.
4. I treasure culture.
5. I regard tradition as a framework for the present.
6. I dislike my cultural tradition. (-)
7. I treasure my cultural heritage.

4.1.9 Compassion

1. I want to help others who are suffering.
2. I sacrifice myself to relief the suffering of others.
3. I am deeply aware of the suffering of others.
4. I make an effort to care for others.
5. I am committed to enrich the welfare of others.
6. I have a strong feeling of sympathy for people who are suffering.
7. I have empathy with those who are less fortunate than me.

4.1.10 Universalism

1. Equality is important to me.
2. I insist on equal opportunity for all.
3. All people should be treated with justice.
4. I treat all people as my equals.
5. I believe all people have equal inherent worth.
6. All people are entitled to equal public rights.
7. I promote tolerance of different beliefs.

4.2 Section B: Theological Perspective

4.2.1 Self-direction

1. I acknowledge God's authority in my life.
2. I am accountable to other people.
3. I am free to direct myself without God's control. (-)
4. I choose to obey God's will.
5. Cooperation with others is important to me.

6. I choose to be governed by the Holy Spirit.
7. Although I have independence of thought, I still have to answer to God.

4.2.2 Pleasure

1. I enjoy good things in life as a gift from God.
2. The pleasures of life offer lasting satisfaction. (-)
3. Pleasure without God has no meaning.
4. The quest for happiness can be fulfilled by man himself. (-)
5. The pleasures of life are naturally fulfilling. (-)
6. Earthly pleasures are futile.
7. Instead of pursuing pleasure, I must live with the mystery of suffering.

4.2.3 Competition

1. I have equal concern for the interest of others.
2. I consider others as worthy of special treatment.
3. I try to have dominance over others. (-)
4. I try to outperform my competition. (-)
5. I try to gain a dominant social standing over others. (-)
6. I exploit others for my own benefit. (-)
7. I have the ambition to be the best. (-)

4.2.4 Affiliation

1. I reach out to others with acts of kindness.
2. I care for other people.
3. I have the wellbeing of others in mind.
4. I am looking for equality.
5. I provide in the needs of others.
6. People should be treated with fairness
7. People should be treated with equality.

4.2.5 Conformity

1. I conform to others to prevent negative consequences for myself. (-)
2. I conform to Jesus Christ.
3. I try to image God in my religion.
4. I allow Biblical principles to prescribe my culture.
5. I conform to the example of the world. (-)

6. I give in to others when I experience any resistance. (-)
7. I act with assertiveness to be a useful witness of Christ.

4.2.6 Security

1. My security is rooted in my relationship with God.
2. The presence of security has to do with love.
3. I seek security in worldly desires. (-)
4. My relationship with God is the source of my security.
5. My relationships with others are the foundation of my security.
6. My search for prosperity has taken God's place. (-)
7. I experience harmony in my relationships with others.

In the final version of the questionnaire, the items have been randomized by making use of a random numbered table (see Appendix B).

5. Scaling of the items

There are various response formats that can be used to gather information from respondents. Scaled questions contain statements or questions, followed by a rating scale where respondents specify the grade to which they agree or disagree with the item. There are a number of different types of rating scale formats, of which the category partition scaling like the Likert scale is the most frequently used. The researcher therefore decided to use the Likert scale format. This follows the procedure followed by most scale developers (Faul & Van Zyl, 2004:571; Kanjee, 2006:487, 488; Van Breda, 2004:242).

The next step is to determine the number of response categories to be used for each item. At a lowest possible, every scale must be scored with two response categories. There is no theoretical maximum to the number of response categories. Eventually it is better to have too many rather than too few categories. The magical number of categories is 7 ± 2 . When a scale is developed, it would be best to use 7 categories, but it is workable to go as low as 5 or as high as 9 (Faul, 1995:53; Faul & Van Zyl, 2004:571). One must also keep in mind, especially when working in a multi-cultural society that the more the number of categories incorporated in an assessment scale, the more challenging scoring turns out to be (Skevington & Tucker, 1999:52).

In light of the above discussion, the researcher accepted a five-point Likert scale as follows:

1 = Never

2 = Sometimes

3 = Half the time

4 = Often

5 = Always

When developing scales for a multi-cultural society, the researcher needs to offer the greatest opportunity for understanding amongst every respondent and mutual understanding throughout different culture groups. Thorough selection of response categories and combining words, numbers and icons are significant methods of helping such understanding (Van Breda, 2004:78). To make it easier for the respondents the researcher therefore decided to add icons to make it look like the following presentation:

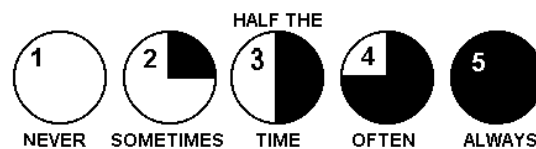


Figure 4.1: Response Categories

6. Develop a scoring formula

A formula can be developed for use in scoring the new assessment tool. Hudson (1992:18) suggests a formula where the final score will always range from 0 – 100 and provision is made for respondents who did not complete all the items by replacing them with the mean score of all the correctly completed items. Hudson warns that total scores should not be computed unless 80% or more of the items have been completed (Faul and Van Zyl, 2004:571, 572; Van Breda, 2004:91, 92). The formula is as follows (Hudson, 1992:18):

Step 1: Reverse-scoring items:

If some items have been negatively worded, they need to be reverse-scored. This is done using the following formula:

$$Y = K - X + 1$$

Where Y = Reverse-scored item

K = Largest item response permitted

X = Item responses after reverse scoring

Make sure to reverse-score all applicable items before continuing to the next step.

Step 2: Compute the final scoring using the following formula:

$$S = \frac{(\text{sum } X - N)(100)}{N(K - 1)}$$

Where S = final score

X = item responses

N = number of correctly completed items

K = largest item response permitted

7. Write instructions for respondents

The final step in the development of an assessment scale is to write instructions for the respondents. If the respondents do not comprehend how to respond to the items, crucial blunders can be created. To prevent such mistakes, each measurement tool must contain well-defined directions and introductory remarks where suitable (Faul & Van Zyl, 2004:572).

The following recommendations can be used when writing these guidelines (adapted from Faul, 1995:57; Van Breda, 2004:92-93):

- Keep it simple
- Explain what is measured
- Present a response key
- Give details where to place responses
- Clarify that there are no right or wrong answers

- Present a practical example

In the light of the above recommendations, the following easy and short instructions were written for the respondents and put at the beginning of the instrument. The instructions are:

Confidentiality

We want you to know that the personal information you share will remain just that, personal. Your confidentiality will be respected.

Purpose

The VSAS is designed to measure the hierarchy of your personal values system. For the report to be accurate, all questions need to be answered to the best of your ability.

A few Suggestions

Answer the questions as quickly and as honestly possible. Do not speculate too long before you answer. This is not a test and there are no right or wrong answers. The first answer that comes to mind is usually the correct one.

Procedure

- Mark the relevant number on the answer sheet, by encircle the number.
- Check to be sure you have answered every question.

Example

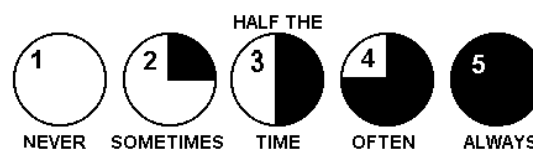


Figure 4.2: Response categories

Question: All people should be treated with fairness.

If your answer is OFTEN, encircle 4 on your answer sheet.

1 2 3 **4** 5

8. Formulate the research problem

As indicated in chapter one, the central research question is:

What will be the **constructs** and **items** that would drive the development of a multidimensional scale, measuring the role of value systems in relationship management, for application in pastoral counselling?

As the constructs have already been established in chapters two and three, the only part of the research question that remains unanswered is:

What will be the **items** that would drive the development of a multidimensional scale, measuring the role of value systems in relationship management, for application in pastoral counselling?

To establish this, the only two questions which still need to be answered, are:

- What is the **reliability** of this newly developed Value System Assessment Scale for application in pastoral counselling?
- What is the **validity** of this newly developed Value System Assessment Scale for application in pastoral counselling?

In the process of getting answers to these two questions, only the items which lead to the highest reliability and validity will remain in the questionnaire.

A background information page must also be utilized as part of scale validation research. The background information is utilized to portray the characteristics of the sample and is also helpful in examining construct validity since it is usually theorized that the total scores on a scale would correlate poorly with these background variables. The background information usually contains questions about the age, gender, education, marital status, income, length of marriage, number of children and number of persons in the family circle (Faul & Van Zyl, 2004:572).

9. Select the sampling technique

The aim of this study is not to represent any well-defined population, but to get adequate diversity and variety to allow investigation of the reliability and validity of the VSAS. It is consequently not required that the sample represent the population in any statistical way. What is important is to get adequate variety and inconsistency to enable investigation of the reliability and validity of this newly developed assessment scale. Cronbach's coefficient alpha, which is utilized to investigate for reliability, is based on interim correlations, and its value can be influenced by homogeneity of subject responses to scale items. Subsequently, heterogeneity in the sample in terms of experiences in the construct being measured is essential so that

approximations of reliability and validity will not be artificially undermined by small standard variations and inter-item correlations within the scale (Faul & Van Zyl, 2004:572).

Based on the preceding explanation, it is obvious that a representative probability sample is not needed for validation studies. A nonprobability sampling method that is substantially less expensive can be applied, provided that heterogeneity can be guaranteed (Faul & Van Zyl, 2004:572, 573).

Therefore, the researcher decided to make use of a convenience sampling technique through which heterogeneity can be guaranteed. In convenience sampling the researcher merely chooses respondents who are available, without any prior rationale. This is a very cost- and time-effective sampling technique Durrheim, 2006:50; (Faul & Van Zyl, 2004:573).

The researcher decided to follow the recommendations of Orme and Hudson (1995:126). The needed sample size, as stated by them, is between 450 and 550 cases; this sample size will “*comfortably satisfy the requirements of the hypothesis tester, power analyst, and parameter fitter*”. Although larger samples provide higher levels of reliability and validity, they are inclined to even out errors of measurement, which can create problems when a practitioner needs to utilize the scale for an individual client. Consequently it is safer to have a scale that produces good reliability and validity with a reduced sample than to have a scale that produces the same reliability and validity with a greater sample (Faul, 1995; Van Breda, 2004:105).

10. Prepare the research package

The first step was to write a letter of introduction and a request to take part in the study. Participation was emphasized as voluntary with reassurances that responses would be anonymous and utilized for research purposes only. An example of the letter of introduction can be located in Appendix B as part of the research package.

To obtain demographic data a background questionnaire was also developed and contains questions about the respondent’s gender, age, home language, academic qualifications, years of school completed, monthly income, marital status, number of times married, number of children, and the size of the household. This demographic data is used to define the characteristics of the sample. The demographic data is also suitable in investigating construct validity, since it is generally hypothesized that the total scores on a scale would correlate poorly with these demographic variables. An example of the demographic data questionnaire can be located in Appendix B as part of the research package.

The research package contains the letter of introduction, the demographic data questionnaire and the 112 original items developed for the different subscales of the VSAS.

11. Administer research package to sample

After the research package has been prepared, it is reasonably easy to obtain a convenient sample of between 450 and 550 cases to complete the VSAS. Huge precaution must be taken to make sure that the sample is heterogeneous. Therefore different samples from different backgrounds can be a good idea to ensure that there is not too much homogeneity.

12. Summary

In this chapter, the development of the validation study with regard to the designing of the items, the determining the scale length, the scaling of the items, the development of a scoring formula, the writing of instructions for the respondents, the formulation of the research problem, the selection of the sampling technique, the determination of the sample size, the preparation of the research package, as well as the collection of data have been completed.

Main moments C and D (Steps 6 to 14) correspond with the empirical part of Osmer's descriptive-empirical task. This task involves decisions about the following (Osmer, 2008:53-55):

- the people, program, or setting that will be investigated;
- the specific methods that will be used to gather data;
- the research team that will conduct the research;
- the sequence of steps that will be followed to carry out the project in a specific time frame with regard to data collection.

Main moments F to H (Steps 16 to 23) correspond with the empirical part of Osmer's descriptive-empirical task and this will be done in the next chapter. This task involves decisions about the following (Osmer, 2008:55-56):

- (4) data transcription;
- (5) data analysis and interpretation;
- (6) describe research findings.

In the next chapter the reliability of the VSAS will be scrutinised. The coefficient Alpha as well as the standard error of measurement will be computed. The validity of the scale will be investigated, by judging face and content validity as well as investigating content, construct and criterion validity.

Chapter 5: The Validation of the Value System Assessment Scale (VSAS)

1. Introduction

In this chapter the reliability and validity of the VSAS will be scrutinised. The coefficient Alpha will be computed and the validity of the assessment scale will be investigated, by judging face and content validity as well as investigating content and construct validity.

The main moments and research steps that form part of the development phase are presented in table 5.1.

Table 5.1: The Validation Phases of the Combined Research Process

OSMER'S DESCRIPTIVE-EMPIRICAL TASK: EMPIRICAL SECTION			
PHASES	MAIN MOMENTS		STEPS
VALIDATION	F	INVESTIGATE RELIABILITY	16 Compute coefficient Alpha
	G	INVESTIGATE VALIDITY	17 Judge face validity
			18 Judge content validity
			19 Investigate content validity
			20 Investigate construct validity

Main Moments F to G (Steps 16 to 20)

Main moments F to G (Steps 16 to 20) correspond with the empirical part of Osmer's descriptive-empirical task. This task involves decisions about the following (Osmer, 2008:55, 56):

- data transcription;
- data analysis and interpretation;
- describe research findings.

The reliability of the multidimensional scale will be assessed. The coefficient Alpha will be computed and the validity of the scale will be investigated, by judging face and content validity as well as investigating content and construct validity.

2. Data collection and description of sample

The aim of the study was not to represent any specific and well-defined population, but to obtain enough diversity and variety to permit examination of the reliability and validity of the VSAS. It was therefore decided to make use of the convenience sample technique where the most convenient persons were selected as respondents.

It was decided to follow the recommendations by Orme and Hudson (1995:126) in the determination of the sample size and to choose between 450 and 550 respondents. The researcher aimed at a sample of at least the size of 600 respondents, but eventually 734 respondents completed the scale.

Data were collected on the gender of the respondents, their age, their home language, country of origin, their academic qualifications, years of education, monthly income, marital status, number of times married, number of children and number of people in the household.

2.1 Gender

Table 5:2: Gender

Gender	Frequency	Percentage
Male	379	52
Female	355	48
N	734	100

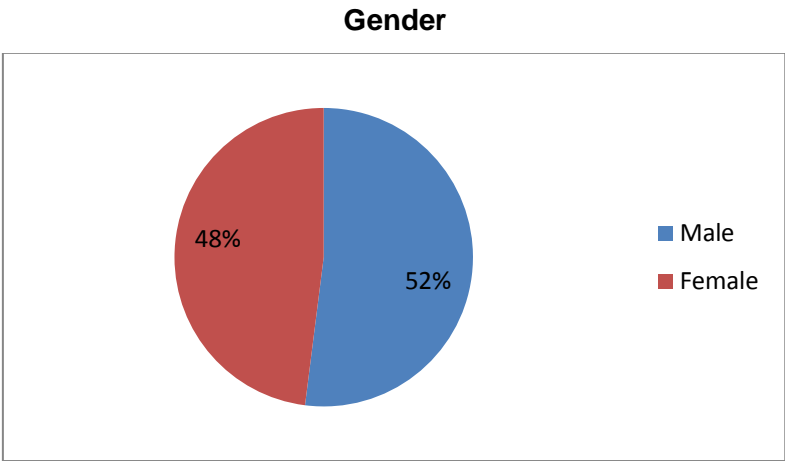


Figure 5:1: Gender

From the table and figure presented above, it is clear that more than half of the respondents (52%) were males and 48% were females.

2.2 Age

Table 5:3: Age

Age	Frequency	Percentage
18 – 19	1	0.2
20 – 29	208	31.2
30 – 39	162	24.3
40 – 49	121	18.2
50 – 59	105	15.8
60 – 69	51	7.7
70 – 79	18	2.7
N	666	100

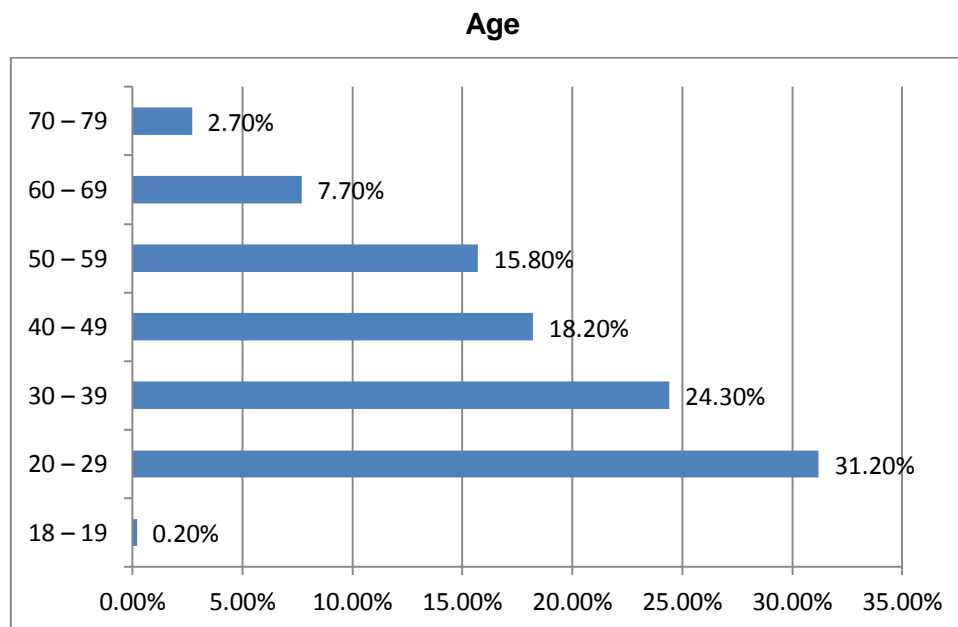


Figure 5.2: Age

The age range of the respondents was from 19 to 86 years of age with a mean of 39 years (SD=13.5). Close to a third of the respondents (31.2%) were between the age of 20 and 29.

2.3 Home language

Table 5:4: Home Language

Home Language	Frequency	Percentage
Afrikaans	252	34%
English	348	47%
Indian Dialects	110	15%
Other	24	4%
N	734	100

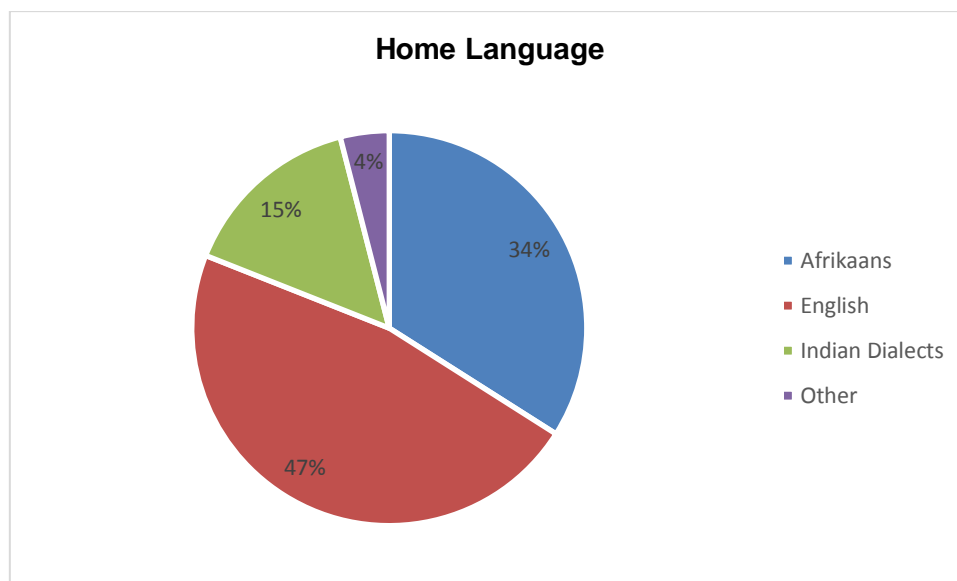


Figure 5:3: Home Language

It is clear from the above that the majority of respondents' home language was English (47%). Afrikaans is the home language of 34% of the respondents and 19% of the respondents had another home language such as Setswana, Tamil, Telugu, Malayalam and Hindi.

2.4 Country of origin

Table 5:5: Country of Origin

Country of Origin	Frequency	Percentage
South Africa	294	40%
United States	222	30%
India	202	28%
Other	13	2%
N	731	100

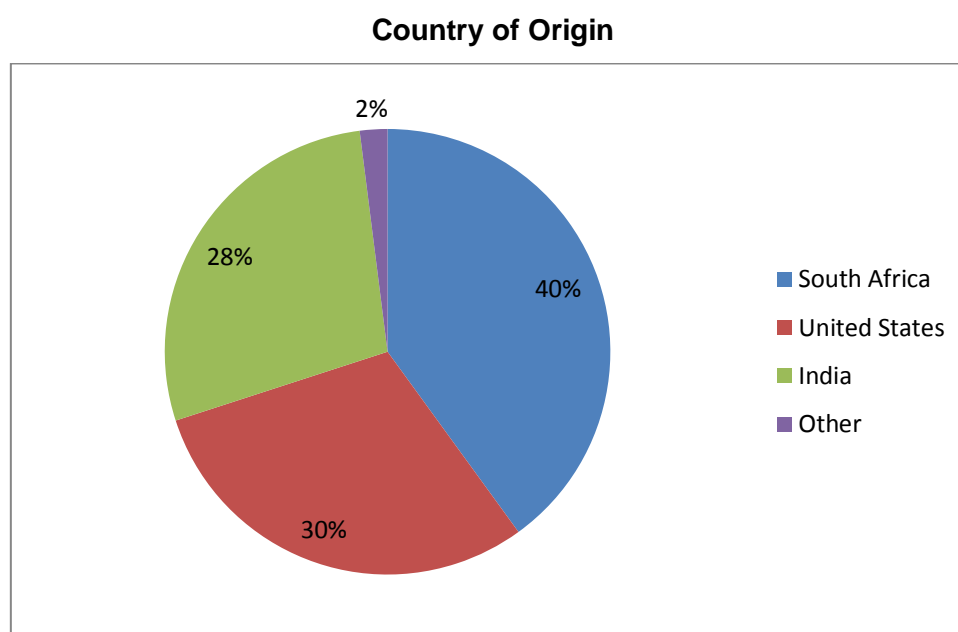


Figure 5:4: Country of Origin

It is clear from the above that the majority of respondents' country of origin was South Africa (40%). The country of origin of 34% of the respondents was the United States, 28% was India and 2% of the respondents' country of origin was other countries such as Namibia, the Netherlands, France, Bangladesh, Romania, South Korea and Macedonia.

2.5 Highest academic qualifications

Table 5:6: Highest Academic Qualifications

Qualifications	Frequency	Percentage
Lower than grade 12	6	0.8%
Grade 12	47	6.5%
Diploma	91	12.6%
Degree	308	42.5%
Postgraduate	272	37.6%
N	724	100

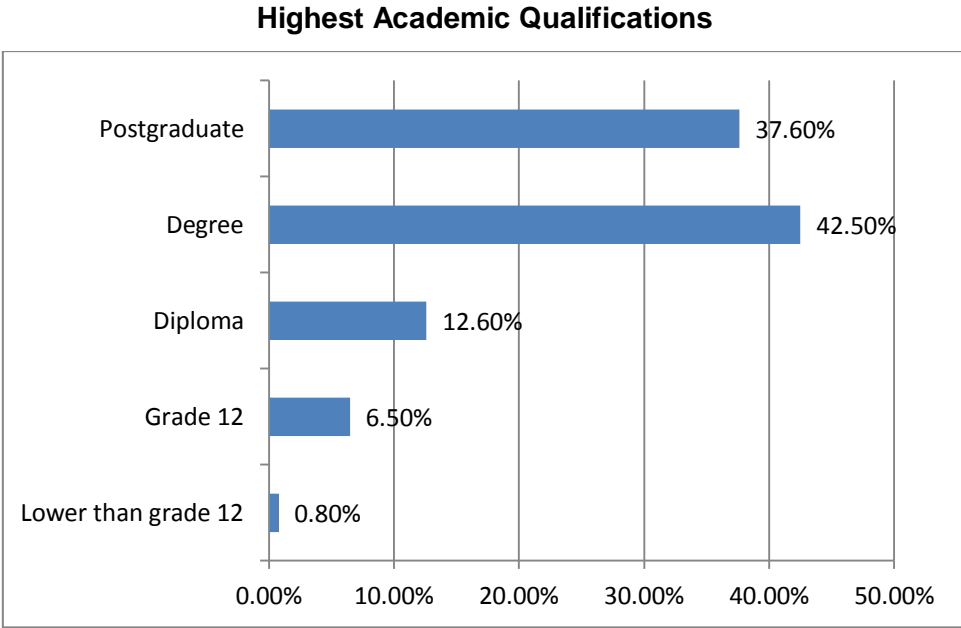


Figure 5:5: Highest Academic Qualifications

It is clear from the above that the highest academic qualifications of at least 80% of the respondents was a degree or higher (Degree=42.5% plus Postgraduate=37.6%). Of all the respondents, 7.3% had no tertiary education (Grade 12=6.5% plus Lower than grade 12 (0.8%).

2.6 Years of education

Table 5:7: Years of education

Years	Frequency	Percentage
10	3	0.41
11	2	0.28
12	44	6.10
13	13	1.80
14	11	1.51
15	156	21.50
16	230	31.64
17	186	25.58
18	32	4.40
19	9	1.24
20	18	2.48
21	7	0.96
22	9	1.24
23 - 29	7	0.96
N	727	100

Years of education

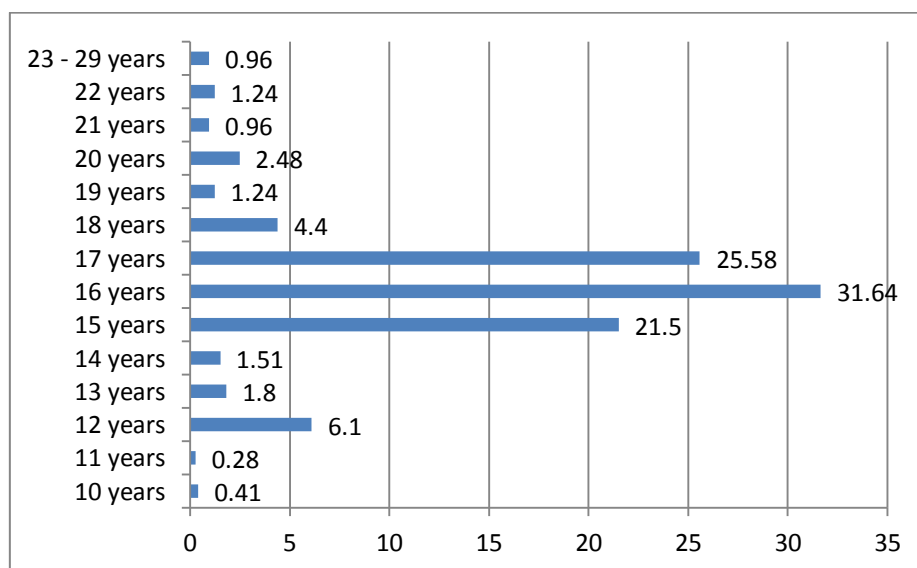


Figure 5.6: Years of Education

Respondents reported a mean of 16 (SD=6.4) years of education completed. The years of education fall between the ranges of 10 to 29 years. Nearly third of the respondents (31.64%), reported 16 years of education.

2.7 Monthly income

Table 5:8: Monthly income

Years	Frequency	Percentage
0-19 999	359	55.92
20 000-39 999	159	24.77
40 000-59 999	49	7.63
60 000-79 999	41	6.39
80 000-99 999	19	2.96
100 000-119 999	15	2.34
N	642	100

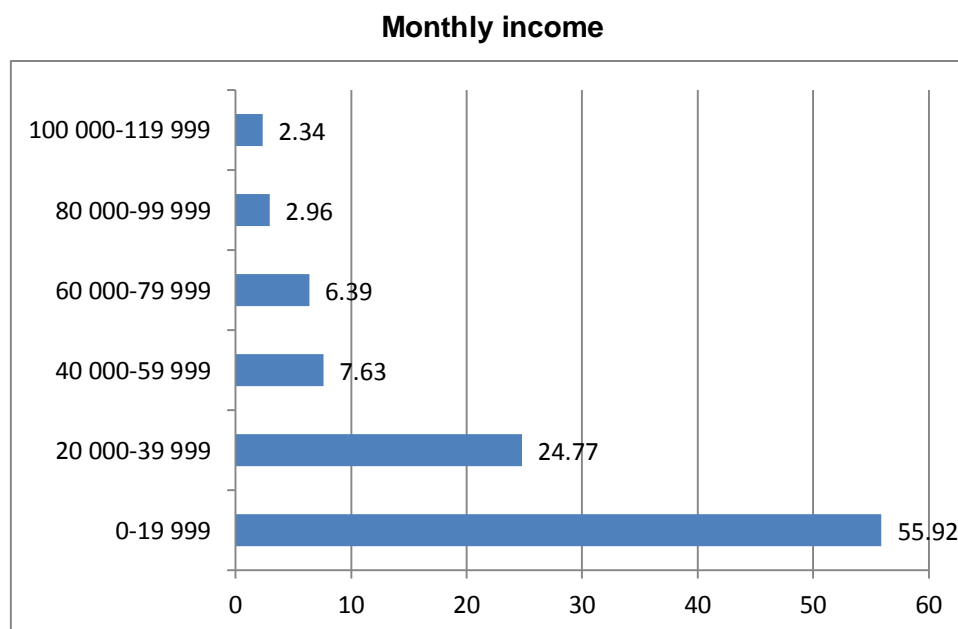


Figure 5:7: Monthly Income

The respondents reported a mean monthly income of R24 630 (SD=28 383) with the range of monthly income between R83 and R200 000. The largest group of respondents (55.92%) had a monthly income of between R0 and R19 999.

2.8 Marital status

Table 5:9: Marital status

Marital status	Frequency	Percentage
Single	187	25.62
Married	484	66.30
Divorced	25	3.43
Cohabitation	14	1.92
Common law marriage	5	0.69
Separated	1	0.14
Widowed	14	1.92
N	730	100

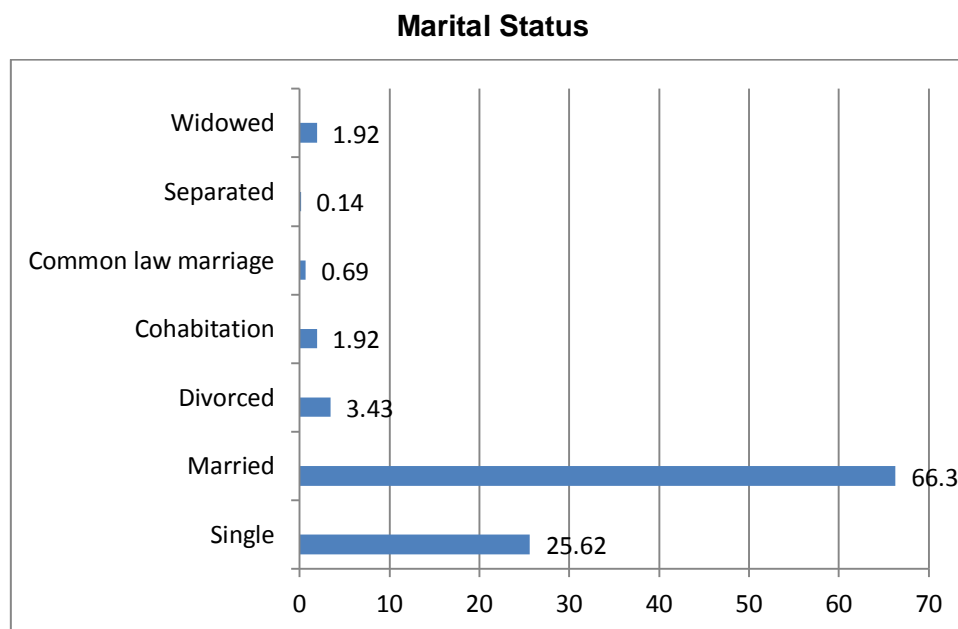


Figure 5:8: Marital Status

More than two thirds of the respondents (66.3%) were married at the time they completed the questionnaire, with 25.62% who reported that they were single.

2.9 Number of times married

Table 5:10: Number of times married

Number of times married	Frequency	Percentage
Never	188	26.11
Once	470	65.28
Twice	50	6.94
Three times	12	1.67
N	720	100

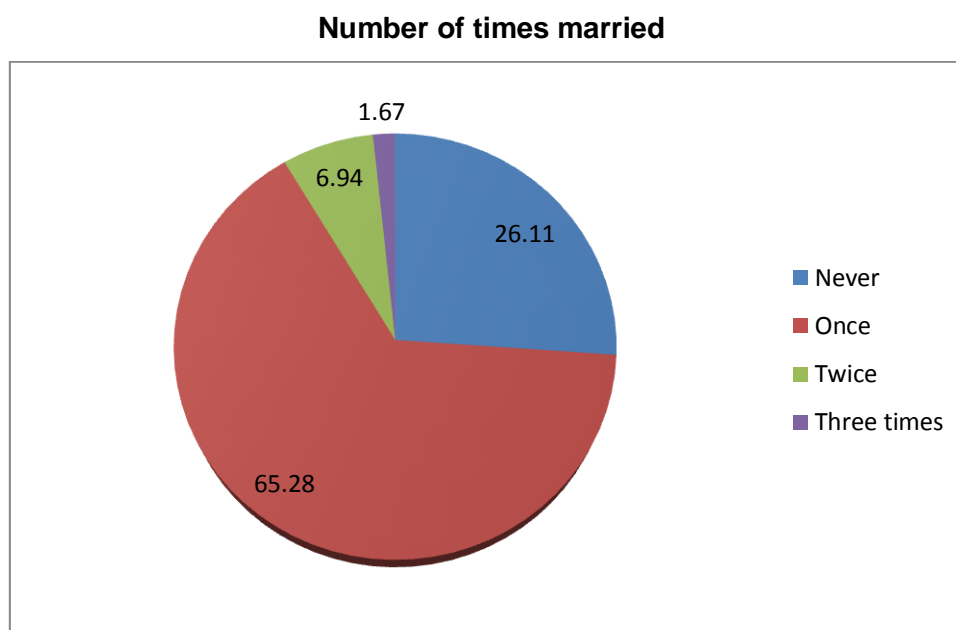


Figure 5:9: Number of Times Married

It is clear from the above that the largest group of respondents (65.28%) was once married, while one quarter of the respondents (26.11%) was never married.

2.10 Number of children

Table 5:11: Number of children

Number of children	Frequency	Percentage
0	237	32.42
1	167	22.85
2	199	27.22
3	81	11.08
4	31	4.24
5 - 7	16	2.19
N	731	100

Number of children

Number of children

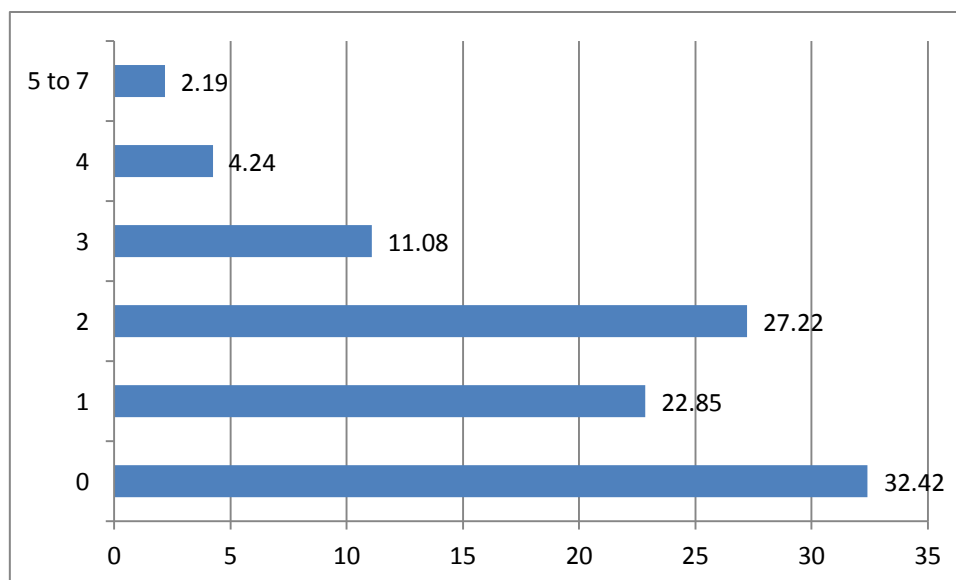


Figure 5:10: Number of Children

It is clear from the above that the largest group of respondents (32.42%) had no children, with one quarter of the respondents (27.22%) having 2 children. The mean of children per respondent was 1.4 (SD=1.3) with the range of 0 to 7 children.

2.11 Size of household

Table 5:12: Size of household

Size of household	Frequency	Percentage
1	97	14.46
2	127	18.93
3	132	19.67
4	170	25.34
5	91	13.56
6	29	4.32
7	14	2.09
8	6	0.89
10	3	0.45
12	2	0.30
N	671	100

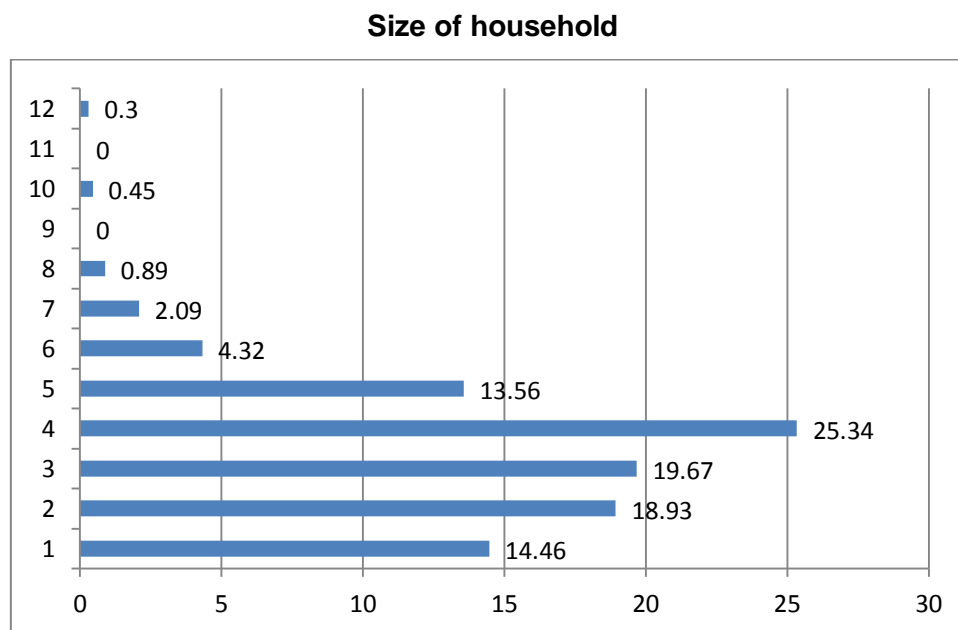


Figure 5:11: Size of household

Respondents reported a mean household size of 3.36 (SD=1.69) people per household with household size falling between the range of 1 and 12. One quarter of the respondents (25.34%) reported a household size of 4 people per household.

2.12 Investigation into the reliability of the VSAS

In this section the reliability and validity of the VSAS are assessed. Before reporting on the reliability and validity of the VSAS, it is important to discuss a few important aspects with regard to reliability and validity:

- A definition of reliability
- Reliability standards
- Different kinds of reliability

2.12.1 Definition of reliability

According to Durrheim and Painter (2006:152), reliability refers to the trustworthiness of an assessment scale; that is, the extent to which the assessment scale produces the same results on repeated assessments. In classical measurement theory it is supposed that any score that a respondent obtains on an assessment scale is composed of the true score and an error score. Both these concepts are academic, because it is not possible to attain the perfect true score or the perfect error score for any respondent. Nevertheless, it is viable to say that a true score is that which the respondent is truly experiencing, and that an error score is the difference between real experience and what is sensed as that experience. Any observed score (O) is consequently the same as the true score (T) plus the error score (E) and can be portrayed in the structure of the resulting equation (Nurius & Hudson, 1993:213; Faul & Van Zyl, 2004:573; Van Breda, 2004: 107; Kimberlin and Winterstein, 2008:2277, Unick and Stone, 2010:95; Brennan, 2011:2):

$$O = T + E$$

Reliability is based on the amount of error in an observed score for a respondent or a population of respondents. If the amount of error is quite small, the scale developer can maintain that he has developed a very reliable assessment scale. If, however, the extent of error is quite large, the scale developer has developed an unreliable assessment scale (Nurius & Hudson, 1993:213).

The formula for measuring the reliability estimation is (Faul, 1995:66, Van Breda, 2004:108):

$$r_{tt} = \frac{V_t}{V_o},$$

where,

r_{tt} = reliability

V_t = true-score variance

V_o = observed-score variance

This calculation signifies a formal definition of reliability which says that the reliability of an assessment scale is the ratio of the true-score variance relative to the observed-score variance. Because ratios like the above can only vary between 0.0 and 1.0, the range of any reliability estimation can only be from 0.0 to 1.0. If the ratio of true-score variance is large (close to 1.0), the assessment scale is considered as being very reliable. If that ratio is small (close to 0.0), the assessment scale is considered as being unreliable (Faul, 1995:66, Van Breda, 2004:108).

2.12.2 Reliability standards

According to Ellis (2013:16), substantial progress has been achieved in describing and estimating reliability coefficients, but practically no consideration has been granted to the development of standards of reliability. The non-existence of such standards is a critical gap in prevailing research approaches and steers one to ask why reliabilities are consistently calculated if their standard values are unidentified. Several psychometric books merely dedicate a few paragraphs to reliability standards and apply intuitive arguments instead (Ellis, 2013:18).

As mentioned previously, reliability estimations can range from 0.0 to 1.0. It is important to know how high this estimation must be for the scale developer to claim that he has developed a reliable assessment scale.

Nunnally and Bernstein (1994:265) differentiated between reliability standards for use in group research and reliability standards used for individual decisions. They argued that for large sample scientific work, a reliability coefficient of .60 or better will be satisfactory. Improving reliabilities considerably beyond .80 in fundamental research is frequently wasteful of time and energy.

On the other hand, a reliability of .80 may not closely be sufficient in reaching decisions about individuals. Nunnally and Bernstein proposed that a reliability of .90 will be more suitable when working with individuals (Nunnally and Bernstein, 1994:265; Faul and Van Zyl, 2004:573; Van Breda, 2004:116).

Based on the aforementioned recommendations, and taking into consideration that results from the VSAS will be used to reach decisions regarding individuals the aim is a reliability of .80 for each construct.

2.12.3 Kinds of reliability

There are several methods for estimating reliability that are most frequently utilized in standardizing a new assessment scale. These methods are presented with the following figure:

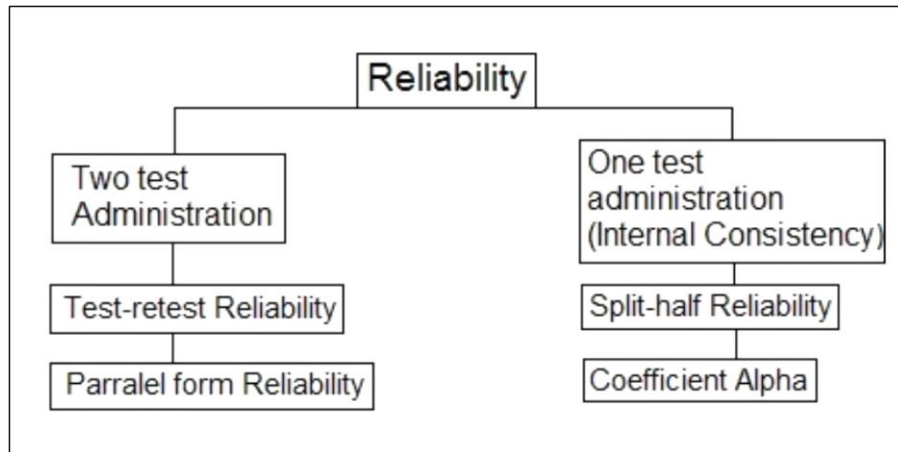


Figure 5:12: Methods of estimating reliability (adjusted from Rogers, 1995:376)

A Test-retest reliability

Test-retest reliability is the reliability of the assessment scale over time. This method of reliability is experimented by measuring respondents on the same assessment scale on separate instances and establishing whether the scores correlate (Durrheim and Painter, 2006:153).

There are three contaminating factors with test-retest reliability measures (Faul, 1995:67, 68; Van Breda, 2004: 110, 111; Durrheim and Painter, 2006:153, 154):

- Memory factors. Because respondents may recall their responses from the first to the second administration, it may boost estimations of reliability.
- Fatigue may increase the arbitrary component on the second occasion and reduce apparent reliability.
- Genuine changes in the environment and functioning of the respondents would be anticipated to decrease reliability.

In ecometrics, there is no theoretical justification for the notion that the construct to be measured will be more or less constant over time. Day-to-day changes in the functioning and environment of the respondent are significant and forms part of the quality of adaptation between the respondent and his environment (Faul, 1995:68; Van Breda, 2004:111).

Possibly the most justifiable view on the position of test-retest reliability is suggested by Nunnally and Bernstein (1994, 251 & 255): an approach of reliability founded on internal consistency, such as the Alpha coefficient, ought to be the reliability method of choice, pursued by the addition of test-retest reliability if considered necessary.

B Parallel form reliability

Parallel form reliability is two assessment scales which are precisely parallel to each other. Rather than administering the same assessment scale on two separate instances, the researcher test the reliability of the assessment scale by administering the two parallel (equivalent) assessment scales simultaneously. Since the assessment scales do not have the same items, it is improbable that scores on the one will influence scores on the other. If the scores on the two assessment scales correlate convincingly, we can assume that the items vary only in respect to arbitrary variations, and that the assessment scales are reliable measures of the construct (Durrheim and Painter, 2006:153, 154).

C Split-half reliability

In measuring reliability, internal consistency measures are often used. The split-half reliability measure can be seen as one of the most commonly recognised form of reliability estimation (Faul, 2004:70). This is done by constructing a single measure made up of a number of items and then divide these items randomly to make up two similar halves. Reliability is then evaluated by the strength of the relationship between the two halves (Durrheim and Painter, 2006:154).

D Coefficient alpha

Cronbach (1951:297-334) developed a straightforward equation to average all the different probabilities of split-half reliability. His coefficient is named the alpha coefficient and has turned into the most widely used measurement of reliability (Faul, 2004:71; Raykov & Marcoulides, 2011:154).

The simplicity of the alpha coefficient can be seen from its equation (Cronbach, 1951:299):

$$\alpha = \frac{k}{k-1} \left(\frac{1 - \sum V_i}{V_t} \right)$$

where k = number of items

V_i = variance of items

V_t = variance of total scores

2.13 Investigation into the validity of the VSAS

According to Faul (1995:74), validity can be regarded as the most essential attribute of a measurement tool and will be discussed as part of this main moment in the research process. The methods that are applicable to estimating the validities of the VSAS are presented in the following figure:

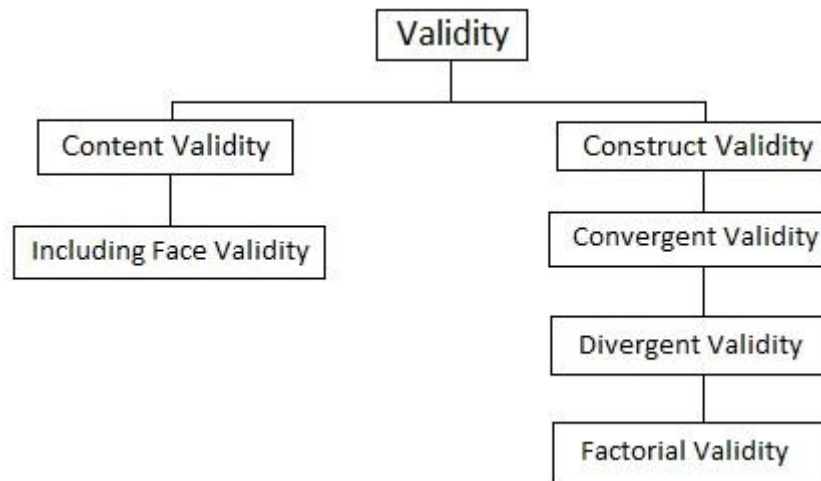


Figure 5:13: Methods of estimating validity (adjusted from Rogers, 1995:747)

Before reporting on the validity of the VSAS, it is important to discuss the following important aspects with regard to validity:

- A definition of validity
- Validity standards
- Different kinds of validity

2.13.1 Definition of validity

Validity can be described as the degree to which any assessment tool measures what it is expected to measure (Carmines & Zeller, 1979:17). According to Neuman & Kreuger (2003:177) validity implies truthfulness and indicates the match between the manner in which a researcher theorizes a construct in a theoretical definition and the scale. Validity also indicates that a construct is measured accurately.

The definition of validity has two parts:

- Does the instrument actually measure the concept in question?
- Is the concept measured accurately?

It is possible that an instrument measures the concept in question, but that the concept is not measured accurately. However, it is not possible to have an accurate measure, if the concept in question is not measured. That is, a concept cannot be measured accurately if some other concept is being measured instead. This distinction is fundamental to validation because it is possible for a measuring instrument to be comparatively valid for measuring one kind of concept but completely invalid for measuring other concepts. Thus, one validates not the measuring instrument itself, but the measuring instrument with regard to the purpose for which it is being used (Faul & Van Zyl, 2004, 574).

2.13.2 Validity standards

A measurement tool is not either valid or invalid. Like reliability, validity is seen as a question of degree. Two measurement tools can both be valid in terms of the construct that is being measured, but one can be regarded as a more valid measure than the other because it does a better job than the other in measuring the construct in question. In establishing the validity, a measurement tool is assessed with regard to one or more distinct criteria. The validity of a scale can be explained by calculating a validity coefficient. Such coefficients are almost constantly obtained as proportion estimation or as a correlation coefficient and therefore have a theoretical range of values from 0 to 1.0. Occasionally validity coefficients are not calculated and validity is judged with regard to a specific criterion only (Faul & Van Zyl, 2004:574, 575).

Validity coefficients have a tendency to be far smaller than reliability coefficients and they have a tendency to fluctuate between .40 and .60, with a median of about .50. Any measurement tool with a validity coefficient higher than .50 can consequently be seen as amongst the best 50% of all scales in terms of its validity. Even though the median of .50 can be implemented as a criterion for validity standards, it is proposed that a measurement tool with a validity coefficient of more than .60, can be considered as valid (Faul & Van Zyl, 2004:576).

2.13.3 Different kinds of validity

A Face validity

Face validity is regarded by many scholars as a part of content validity. "A test is face-valid if it looks valid – particularly if it looks valid to laymen" (Cureton, 1951/1996:176). If someone looks at the items in an assessment scale and concludes that the items clearly measure what the scale is supposed to measure, the scale can be alleged to be face valid. This does not, however, indicate that the scale has content validity (Van Breda, 2004: 122).

The main significance of face validity is the message that it communicates to the general public or to those who will complete the assessment scale. The preparedness of people to complete a scale will possibly be higher if the items are observed to be relevant to the respondent. So long as we understand that face validity is not content validity, no damage should be caused by efforts to make assessment scales face-valid to increase their public acceptability, on condition that this does not lead to reducing their content validity (Cureton, 1951/1996:176).

Nevertheless, face validity under most conditions does little or nothing to improve the validity of a scale, and Hudson's viewpoint on the matter is perhaps the most suitable one, namely that face validity is undeniable the weakest form of validity. It may therefore be wise to accept a policy of giving any measurement tool recognition of face validity and thus dispensing of the whole problem. By doing so, nothing is gained or lost and one can then begin the task of investigating the forms of validity that carry some weight (Hudson, 1982:p. 94).

B Content validity

Content validity is the extent to which items of an assessment instrument are relevant to and representative of the targeted construct for a specific assessment purpose (Haynes *et al.*, 1995: 238).

Before measurement tools are developed, measurement is meticulously correlated to the selection of content, because the scale developer must choose which items to include. It is beneficial to think of scale items as a sample from a theoretically endless population of items measuring the same construct. Since it will be unattainable to select a random sample of the population of items, content validity is significant and depends considerably on the competence with which a particular domain of content is sampled (Faul, 1995:79).

It is essential to ensure content validity in terms of a well-formulated strategy and modus operandi of scale construction before the actual scale is developed instead of assess this after the construction. Thorough selection and design in the early phases will help to alleviate the task of validation later on (Faul & Van Zyl, 2004:576). Indeed, if content validity has not previously been determined before the evaluation phase it is too late – content validity has to be confirmed during the analysis, design and development phases, and clearly before the evaluation phase (Van Breda, 2004:121).

One manner content validity can be established is by the scale developer singlehandedly, or with the assistance of other experienced judges. Normally it is better to incorporate other people in the judgement of content validity. If consensus is achieved amongst judges as to whether each item on the scale is a member of the population of items that consists of the content domain, it can be argued that the scale has high content validity (Faul, 1995:79).

A second manner to examine the content validity of a scale is to make use of multiple group confirmatory factor analysis, which can be used to investigate content as well as construct validity of a scale in a scientific manner (Faul, 1995:80). This kind of analysis to examine content validity will therefore be discussed more fully in the next step, after construct validity has been defined.

C Construct validity

Construct validity indicates to the ability of an assessment scale to measure the particular theoretical construct it was intended to measure (Hudson, 1992:45). With construct validity, the relation between the scale and its underlying theory is continuously under consideration. Any specific scale can be thought of as possessing construct validity to the degree that results acquired from it would remain consistent if other scales in the domain were utilized. Construct validity is associated to content validity. Though, content validity refers mostly to the sampling of the construct domain and the composition of an assessment scale whereas construct validity refers to the performance of the scale with regard to theoretical expectations (Hudson, 1982:101).

There are three principle methods for estimating construct validity:

- Factor analysis
- Convergent validity
- Discriminant validity

1. Factor analysis

The first method of collecting proof contributing to construct validity is factor analysis, a method which has become the backbone of construct validation for most scale developers (Raykov & Marcoulides, 2011:37, 38). Factor analysis is a method for finding a collection of dimensions which give an explanation for the relationship amongst the variables under study (Brislin *et al.*, 1973:259). Factor analysis involves taking a set of items and, using largely mathematical procedures, putting them together in such a way that each cluster of items measures a different construct (Van Breda, 2004:125). Each item will correlate more highly with the other items within its cluster than with the items in other clusters (Faul, 1995:82). This is a way of simplifying data, or reducing a large number of items to a smaller number of constructs. Factor analysis enables us to assess the factorial validity of the questions which make up our scales by telling us the extent to which they seem to be measuring the same concepts of variables (Bryman & Cramer, 1990:253).

2. Convergent validity

The principle underlying convergent validity is that if a scale is constructed to measure a particular construct, it should correlate highly with other measurement scales of the matching construct, that is, the measures ought to converge. The most important characteristic of this correlation is that it should be hypothetically anticipated before being tested – that is, there should be theoretical arguments to expect a correlation. Grounded on theory, one may also be able to expect that a particular scale will correlate with a scale measuring another construct. Even though the two scales do not measure the same construct, one can hypothetically anticipate that there should be a correlation between the two constructs. One should also, on the basis of hypothesis, be able to anticipate the relative extent or strength of the correlation (Van Breda, 2004:124).

3. Discriminant validity

Discriminant validity is the opposite of convergent validity. Convergent validity anticipates, on the basis of hypothesis, what constructs should correlate with the scale. Discriminant validity anticipates, on the basis of hypothesis, what constructs should **not** correlate with the scale. When a new scale correlates very well with another scale that it should not be correlated with, the new scale is invalidated. One cannot describe without implying dissimilarities, and the substantiation of these dissimilarities is a prominent part of the validation process (Van Breda, 2004:124)

Both content and construct validity can be examined with the use of confirmatory factor analysis, which basically consists of structures for discovering clusters of interrelated variables. Each such cluster or factor consists of a collection of variables whose members correlate more favourably amongst themselves than they do with variables outside the cluster. Such correlations can be perceived as the factorial composition of scales and assist in content and construct validity. Factor analysis is significant to content validity in indicating how to improve assessment scales. It furthermore gives some of the tools required to describe internal structures and cross-structures for groups of variables in construct validity (Faul & Van Zyl, 2004:576).

Hudson (1992:46) advocates the utilization of multiple group confirmatory factor analysis to scrutinize content and construct validity. The multiple group method is intended to illustrate whether some well-specified hypothesis matrix will do a suitable task of accounting for the configuration of correlations amongst a particular set of variables that are considered to stand for a particular set of well-defined factors.

According to Faul & Van Zyl (2004:576), if a measurement tool is constructed as a multi-item instrument, two hypotheses can be made:

- Each item measured the construct in question and not another construct, and
- Each item will have a higher correlation with its own total score and will have a lower correlation with other constructs.

When multi group confirmatory factor analysis is utilized to explore content and construct validity, it supplies a procedure to assess the hypothesis that items correlate satisfactory with variables (constructs, factors) they are expected to correlate with and that they correlate poorly with the variables (constructs, factors) they are not expected to correlate with (Faul & Van Zyl, 2004:576).

According to Faul (1995:86, 87), the following steps must be followed to investigate content and construct validity with multiple group confirmatory factor analysis:

- Prepare a correlation matrix where every item on the scale is correlated with its own total scores and the total scores of other unconnected scales.
- Take away all unwanted item-self correlations. This process is imperative, because the correlation of any scale item with its own total score is a part-whole correlation. It is a correlation between an item with itself and the total of K-1 items. The presence of this item-self correlation can cause an overestimated representation of the content validity of a scale.
- Examine each item for content validity by evaluating the corrected item-total correlation with the other scale total correlations.
- Calculate a corrected mean item-total correlation to obtain a coefficient of content validity.
- The aforementioned coefficient of content validity, judged against the other scale total correlations, can also be seen as an indication of convergent and discriminant construct validity at the item level of analysis.
- Investigate for convergent and discriminant construct validity, at the scale level of analysis, by keeping to the next three steps:
- Develop three priori hypotheses regarding their relationship with one another and with a number of other variables. These three hypotheses are:
 - a. The newly developed scale will correlate the lowest with a collection of basic biographical background variables such as sex, ethnicity, marital status, family size, et cetera (Class I criterion variables). Class I criterion variables will typically give an indication of discriminant construct validity at the scale level of analysis.

- b. There will be a number of variables that are anticipated to have only average correlations with a specific scale to be assessed. This list of variables will differ from one scale to the next (Class II criterion variables). Class II criterion variables will typically provide an indication of beginning proof of convergent construct validity at the scale level of analysis.
- c. There will be a group of variables that will have the uppermost correlations with the scale to be assessed. Theory will lead the scale developer to determine what variables these will be (Class III criterion variables). Class III criterion variables will provide an indication of convergent construct validity at the scale level of analysis.
- Summarize the construct validity conclusions by averaging all the correlations between the newly developed scale and every one of the Class I, Class II and Class III criterion variables.
- Compare the summarized correlations for the three class criterion variables to establish whether the assumptions that were reached are confirmed (Faul & Van Zyl, 2004:577, 579).

3. Reporting on the reliability and validity of the VSAS

3.1 Reliability and content validity on the item level for subscales as unidimensional units

Reliability and content validity on the item level was established using the Cronbach Alpha, corrected Item Total Correlation analysis and Principal Axis Factoring. All item self-correlations were removed to insure there was no false inflation of content validity. The mean of the corrected item total correlations is a coefficient of content validity (Faul, 1995: 86, 87).

In the examination of the VSAS it became clear that 41 items did not fit the original theoretical assumptions of the VSAS and had to be removed as shown in Table 5:13.

Seventy one of the original 112 items remained. The results of the reliability, content validity, and factorial validity for the 16 subscales of the VSAS are presented in Table 5:14.

Table 5:13: Items Removed from the VSAS

Name of Construct	Item Number Deleted	Items removed
1. Self-direction (Ps)	4	It is important to me to express my creativity.
2. Stimulation (Ps)	5 6 7	I like dangerous situations. I become bored easily I explore adventurous situations.
3. Pleasure (Ps)	1 5 6	I create pleasure as much as possible. I lack meaningful goals in my life. I can put off pleasure until later.
4. Achievement (Ps)	3 5 6	I have a constant concern with keeping up to high standards. It is important to me to avoid failure. It's okay to be less successful than others.
5. Power (Ps)	3 4 5	I value the opinion of others. My wishes carry much weight. My opinion may be ignored.
6. Security (Ps)	4 5	I focus on finding security within my relationships. I keep away from change in my life.
7. Conformity (Ps)	6	I keep my reactions, which may upset others, under control.
8. Tradition (Ps)	6 7	I dislike my cultural tradition. I treasure my cultural heritage.
9. Compassion (Ps)	2	I sacrifice myself to relief the suffering of others.
10. Universalism (Ps)	7	I promote tolerance of different beliefs.
11. Self-direction (Th)	2 3 5	I am accountable to other people. I am free to direct myself without God's control. Cooperation with others is important to me.
12. Pleasure (Th)	1 3 6 7	I enjoy good things in life as a gift from God. Pleasure without God has no meaning. Earthly pleasures are futile. Instead of pursuing pleasure, I must live with the mystery of suffering.
13. Competition (Th)	1 2 4 7	I have equal concern for the interest of others. I consider others as worthy of special treatment. I try to outperform my competition. I have the ambition to be the best.
14. Affiliation (Th)	4 6 7	I am looking for equality. People should be treated with fairness People should be treated with equality.
15. Conformity (Th)	1 5 6	I conform to others to prevent negative consequences for myself. I conform to the example of the world. I give in to others when I experience any resistance.
16. Security (Th)	2 3 5 6	The presence of security has to do with love. I seek security in worldly desires. My relationships with others are the foundation of my security. My search for prosperity has taken God's place.

Table 5:14: Subscale Reliability, Content Validity, and Factorial Validity of the VSAS

Item	Self-direction (Ps)	$\alpha = .82$	ITC	FL
1	I want to have authority over my own choices.		0.56	0.62
6	I want to be the master of my own life.		0.58	0.65
2	Freedom of expression is important to me.		0.53	0.60
3	I need the right to make my own decisions.		0.61	0.68
7	Freedom to do as I choose is important to me.		0.61	0.70
5	I need the freedom to follow my own lifestyle.		0.59	0.68
	Mean		0.58	0.65
Item	Stimulation (Ps)	$\alpha = .85$	ITC	FL
3	I seek new adventures.		0.71	0.79
4	I hate routine work.		0.77	0.88
2	I want to take part in risk-taking activities.		0.66	0.72
1	I seek new experiences		0.60	0.67
	Mean		0.69	0.76
Item	Pleasure (Ps)	$\alpha = .85$	ITC	FL
2	I take part in activities for the sake of more pleasure.		0.67	0.73
3	Immediate pleasure is important to me.		0.71	0.79
7	I focus on having fun in life.		0.62	0.68
4	I follow pleasure above all.		0.77	0.87
	Mean		0.69	0.77
Item	Achievement (Ps)	$\alpha = .81$	ITC	FL
7	I have a competitive attitude.		0.61	0.70
2	I have the determination to win.		0.58	0.65
1	I am in endless competition against others.		0.62	0.72
4	I need to be successful in competition.		0.70	0.81
	Mean		0.63	0.72
Item	Power (Ps)	$\alpha = .90$	ITC	FL
7	I want to be in a position of dominance over others.		0.80	0.86
1	I want to have the power to give orders to others.		0.78	0.83
2	I want to have power over other people.		0.80	0.86
6	I try to maintain a dominant standing within a group.		0.74	0.79
	Mean		0.78	0.83
Item	Security (Ps)	$\alpha = .77$	ITC	FL
3	I pursue a safe environment.		0.54	0.65
1	It is important to me to feel safe from danger.		0.56	0.68
2	Harmony is important to me.		0.50	0.59
6	I prefer an environment where unsafe incidents do not happen.		0.50	0.60
7	I want to feel secure within my relationships		0.44	0.51
	Mean		0.51	0.61
Item	Conformity (Ps)	$\alpha = .77$	ITC	FL
4	I adapt to the expectations of others.		0.50	0.58
5	I obey social norms.		0.46	0.52
2	I bow to group norms to prevent rejection.		0.60	0.71
1	I follow the accepted rules of society.		0.47	0.53
3	I promote cooperation to avoid negative outcomes for myself.		0.48	0.55
7	I change my opinion to be the same as those of others.		0.59	0.70
	Mean		0.52	0.60
Item	Tradition (Ps)	$\alpha = .75$	ITC	FL
4	I treasure culture.		0.66	0.71
1	I value customs that have existed for a long time.		0.73	0.79
2	I am dedicated to my traditional customs.		0.78	0.86
5	I regard tradition as a framework for the present.		0.70	0.75
3	I accept my traditional values.		0.70	0.75
	Mean		0.71	0.77

Item	Compassion (Ps)	$\alpha = .85$	ITC	FL
3	I am deeply aware of the suffering of others.		0.59	0.65
7	I have empathy with those who are less fortunate than me.		0.59	0.64
1	I want to help others who are suffering.		0.67	0.73
5	I am committed to enrich the welfare of others.		0.60	0.66
6	I have a strong feeling of sympathy for people who are suffering.		0.71	0.79
4	I make an effort to care for others.		0.63	0.70
	Mean		0.63	0.70
Item	Universalism (Ps)	$\alpha = .84$	ITC	FL
3	All people should be treated with justice		0.63	0.70
2	I insist on equal opportunity for all.		0.66	0.73
5	I believe all people have the same inherent worth		0.56	0.61
6	All people are entitled to equal public rights		0.61	0.68
4	I treat all people as my equals.		0.56	0.61
1	Equality is important to me.		0.66	0.74
	Mean		0.61	0.68
Item	Self-direction (Th)	$\alpha = .91$	ITC	FL
6	I choose to be governed by the Holy Spirit.		0.72	0.76
1	I acknowledge God's authority in my life.		0.84	0.91
7	Although I have independence, I still have to answer to God.		0.80	0.86
4	I choose to obey God's will.		0.77	0.82
	Mean		0.79	0.84
Item	Pleasure (Th)	$\alpha = .75$	ITC	FL
2	The pleasures of life offer long-lasting satisfaction.		0.55	0.68
5	The pleasures of life are naturally fulfilling.		0.60	0.76
4	The quest for happiness can be fulfilled by man himself.		0.55	0.66
	Mean		0.57	0.70
Item	Competition (Th)	$\alpha = .83$	ITC	FL
5	I try to gain a dominant social standing over others.		0.63	0.71
3	I try to have dominance over others.		0.72	0.86
6	I exploit others for my own benefit.		0.66	0.76
	Mean		0.67	0.78
Item	Affiliation (Th)	$\alpha = .82$	ITC	FL
2	I care for other people.		0.62	0.70
1	I reach out to others with acts of kindness.		0.66	0.75
5	I provide in the needs of others.		0.65	0.74
3	I have the wellbeing of others in mind.		0.65	0.74
	Mean		0.64	0.73
Item	Conformity (Th)	$\alpha = .85$	ITC	FL
7	I act with assertiveness to be a useful witness of Christ.		0.68	0.75
3	I try to image God in my religion.		0.60	0.65
2	I conform to Jesus Christ.		0.74	0.83
4	I allow Biblical principles to prescribe my culture.		0.72	0.80
	Mean		0.68	0.76
Item	Security (Th)	$\alpha = .76$	ITC	FL
1	My security is rooted in my relationship with God.		0.73	0.88
2	My relationship with God is the source of my security.		0.75	0.91
7	I experience peace and harmony in my relationships with others.		0.37	0.39
	Mean		0.62	0.72

ITC = Corrected Item total correlation FL = Factor Loading

3.2 Item-total correlations for subscales as unidimensional units

The results of the item-analysis done on the sixteen subscales are presented in tables 5:15 to 5:30.

3.2.1 Self-direction (Ps) subscale

By scrutinising the correlations presented in table 5:15, it is evident that all items of the self-direction (Ps) subscale correlate higher with the self-direction (Ps) total score than with any of the remaining subscale scores of the VSAS. There are no factor loading failures concerning the content validity of the self-direction (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

3.2.2 Stimulation (Ps) subscale

By scrutinising the correlations presented in table 5:16, it is evident that all items of the stimulation (Ps) subscale correlate higher with the stimulation (Ps) total score than with any of the remaining subscale scores of the VSAS. There are no factor loading failures concerning the content validity of the stimulation (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

3.2.3 Pleasure (Ps) subscale

By scrutinising the correlations presented in table 5:17, it is evident that all items of the pleasure (Ps) subscale correlate higher with the pleasure (Ps) total score than with any of the remaining subscale scores of the VSAS. There are no factor loading failures concerning the content validity of the pleasure (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

Table 5:15: Item-total correlations for Self-direction (Ps)

Item	Self-direction	Self-Direction Corrected	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I want to have authority over my own choices.	0.70	0.56	0.16	0.18	0.23	0.16	0.24	0.05	0.15	0.19	0.31	-0.02	-0.23	-0.09	0.16	0.03	0.06
I want to be the master of my own life.	0.75	0.58	0.25	0.39	0.36	0.32	0.15	0.25	0.23	0.05	0.12	-0.24	-0.46	-0.25	0.06	-0.18	-0.15
Freedom of expression is important to me.	0.67	0.53	0.23	0.21	0.27	0.09	0.28	0.04	0.28	0.26	0.38	0.03	-0.27	-0.01	0.26	0.03	0.09
I need the right to make my own decisions.	0.75	0.61	0.20	0.21	0.24	0.12	0.32	0.02	0.21	0.21	0.36	-0.02	-0.28	-0.02	0.20	-0.01	0.05
Freedom to do as I choose is important to me.	0.74	0.61	0.24	0.29	0.27	0.16	0.31	0.11	0.28	0.23	0.29	-0.08	-0.37	-0.10	0.21	-0.06	0.00
I need the freedom to follow my own lifestyle.	0.74	0.59	0.27	0.31	0.26	0.17	0.24	0.08	0.22	0.19	0.29	-0.09	-0.33	-0.12	0.19	-0.05	0.00

Table 5:16: Item-total correlations for Stimulation (Ps)

Item	Self-direction	Self-Direction Corrected	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I want to have authority over my own choices.	0.70	0.56	0.16	0.18	0.23	0.16	0.24	0.05	0.15	0.19	0.31	-0.02	-0.23	-0.09	0.16	0.03	0.06
I want to be the master of my own life.	0.75	0.58	0.25	0.39	0.36	0.32	0.15	0.25	0.23	0.05	0.12	-0.24	-0.46	-0.25	0.06	-0.18	-0.15
Freedom of expression is important to me.	0.67	0.53	0.23	0.21	0.27	0.09	0.28	0.04	0.28	0.26	0.38	0.03	-0.27	-0.01	0.26	0.03	0.09
I need the right to make my own decisions.	0.75	0.61	0.20	0.21	0.24	0.12	0.32	0.02	0.21	0.21	0.36	-0.02	-0.28	-0.02	0.20	-0.01	0.05
Freedom to do as I choose is important to me.	0.74	0.61	0.24	0.29	0.27	0.16	0.31	0.11	0.28	0.23	0.29	-0.08	-0.37	-0.10	0.21	-0.06	0.00
I need the freedom to follow my own lifestyle.	0.74	0.59	0.27	0.31	0.26	0.17	0.24	0.08	0.22	0.19	0.29	-0.09	-0.33	-0.12	0.19	-0.05	0.00

3.2.4 Achievement (Ps) subscale

By scrutinising the correlations presented in table 5:18, it is evident that 3 out of 4 items of the achievement (Ps) subscale correlate higher with the achievement (Ps) total score than with any of the remaining subscale scores of the VSAS. There is 1 factor loading failure concerning the content validity of the achievement (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

The factor loading failure is:

- *I am in endless competition against others* correlates higher with power (Ps) than with its own total, although the failure is small. The content of the item clearly suggests a reason for correlating higher with power (Ps) than with achievement (Ps). If the conceptualization of achievement (Ps) is considered, the wording of the item represents an item that measures achievement and the correlation with the achievement (Ps) total is high (0.62). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.

3.2.5 Power (Ps) subscale

By scrutinising the correlations presented in table 5:19, it is evident that all items of the power (Ps) subscale correlate higher with the power (Ps) total score than with any of the remaining subscale scores of the VSAS. There are no factor loading failures concerning the content validity of the power (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

3.2.6 Security (Ps) subscale

By scrutinising the correlations presented in table 5:20, it is evident that all items of the security (Ps) subscale correlate higher with the security (Ps) total score than with any of the remaining subscale scores of the VSAS. There are no factor loading failures concerning the content validity of the security (Ps) subscale. This finding provides initial evidence for the claim of good content validity for most of the items of the subscale.

Table 5:17: Item-total correlations for Pleasure (Ps)

Item	Pleasure	Pleasure Corrected	Self-direction	Stimulation	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I take part in activities for the sake of more pleasure.	0.82	0.67	0.36	0.53	0.51	0.57	0.09	0.53	0.41	0.03	-0.05	-0.15	-0.61	-0.56	0.10	-0.09	-0.09
Immediate pleasure is important to me.	0.83	0.71	0.27	0.52	0.54	0.64	0.03	0.58	0.37	-0.02	-0.15	-0.12	-0.60	-0.62	0.05	-0.04	-0.09
I focus on having fun in life.	0.77	0.62	0.36	0.54	0.46	0.43	0.08	0.37	0.33	0.06	0.00	-0.11	-0.55	-0.42	0.15	-0.06	-0.02
I follow pleasure above all.	0.88	0.77	0.26	0.50	0.51	0.63	-0.03	0.62	0.40	-0.03	-0.20	-0.18	-0.63	-0.64	0.05	-0.11	-0.10

Table 5:18: Item-total correlations for Achievement (Ps)

Item	Pleasure	Pleasure Corrected	Self-direction	Stimulation	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I take part in activities for the sake of more pleasure.	0.82	0.67	0.36	0.53	0.51	0.57	0.09	0.53	0.41	0.03	-0.05	-0.15	-0.61	-0.56	0.10	-0.09	-0.09
Immediate pleasure is important to me.	0.83	0.71	0.27	0.52	0.54	0.64	0.03	0.58	0.37	-0.02	-0.15	-0.12	-0.60	-0.62	0.05	-0.04	-0.09
I focus on having fun in life.	0.77	0.62	0.36	0.54	0.46	0.43	0.08	0.37	0.33	0.06	0.00	-0.11	-0.55	-0.42	0.15	-0.06	-0.02
I follow pleasure above all.	0.88	0.77	0.26	0.50	0.51	0.63	-0.03	0.62	0.40	-0.03	-0.20	-0.18	-0.63	-0.64	0.05	-0.11	-0.10

3.2.7 Conformity (Ps) subscale

By scrutinising the correlations presented in table 5:21, it is evident that 2 out of 6 items of the conformity (Ps) subscale correlate higher with the conformity (Ps) total score than with any of the remaining subscale scores of the VSAS. There are 2 factor loading failures concerning the content validity of the conformity (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

The factor loading failures are:

- *I bow to group norms to prevent rejection* correlates higher with power (Ps) than with its own total, although the failure is small. The content of the item does not clearly suggest a reason for correlating higher with power (Ps) than with conformity (Ps). If the conceptualization of conformity (Ps) is considered, the wording of the item represents an item that measures conformity and the correlation with the conformity (Ps) total is high (0.60). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.
- *I change my opinion to be the same as those of others* correlates higher with power (Ps) than with its own total, although the failure is small. The content of the item does not clearly suggest a reason for correlating higher with power (Ps) than with conformity (Ps). If the conceptualization of conformity (Ps) is considered, the wording of the item represents an item that measures conformity and the correlation with the conformity (Ps) total is high (0.59). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.

3.2.8 Tradition (Ps) subscale

By scrutinising the correlations presented in table 5:22, it is evident that all items of the tradition (Ps) subscale correlate higher with the tradition (Ps) total score than with any of the remaining subscale scores of the VSAS. There are no factor loading failures concerning the content validity of the tradition (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

Table 5:19: Item-total correlations for Power (Ps)

Item	Power	Power Corrected	Self-direction	Stimulation	Pleasure	Achievement	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I want to be in a position of dominance over others.	0.89	0.80	0.26	0.53	0.65	0.60	-0.01	0.63	0.38	-0.03	-0.21	-0.07	-0.54	-0.79	0.03	0.04	-0.05
I want to have the power to give orders to others.	0.88	0.78	0.22	0.48	0.57	0.55	0.02	0.57	0.32	-0.02	-0.19	-0.02	-0.46	-0.76	0.04	0.09	0.01
I want to have power over other people.	0.89	0.80	0.16	0.50	0.63	0.57	-0.05	0.63	0.34	-0.05	-0.27	-0.09	-0.49	-0.79	0.00	0.01	-0.07
I try to maintain a dominant standing within a group.	0.85	0.74	0.21	0.48	0.56	0.56	0.06	0.58	0.36	0.05	-0.17	0.01	-0.48	-0.71	0.09	0.09	0.05

Table 5:20: Item-total correlations for Security (Ps)

Item	Security	Security Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I pursue a safe environment.	0.72	0.54	0.24	-0.02	0.02	0.11	-0.01	0.02	0.30	0.38	0.37	0.28	-0.12	0.05	0.37	0.26	0.30
It is important to me to feel safe from danger.	0.74	0.56	0.27	-0.03	0.06	0.15	0.04	0.02	0.27	0.34	0.38	0.27	-0.11	0.00	0.31	0.26	0.29
Harmony is important to me.	0.70	0.50	0.26	0.09	0.05	0.14	0.02	0.05	0.31	0.50	0.49	0.33	-0.12	0.04	0.48	0.33	0.40
I prefer an environment where unsafe incidents do not happen.	0.71	0.50	0.19	-0.07	-0.04	0.03	-0.05	0.01	0.18	0.35	0.38	0.23	-0.01	0.07	0.24	0.19	0.25
I want to feel secure within my relationships.	0.65	0.44	0.28	0.08	0.06	0.14	0.02	-0.02	0.25	0.41	0.42	0.22	-0.12	0.05	0.38	0.17	0.28

Table 5:21: Item-total Correlations for Conformity (Ps)

Item	Security	Security Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I pursue a safe environment.	0.72	0.54	0.24	-0.02	0.02	0.11	-0.01	0.02	0.30	0.38	0.37	0.28	-0.12	0.05	0.37	0.26	0.30
It is important to me to feel safe from danger.	0.74	0.56	0.27	-0.03	0.06	0.15	0.04	0.02	0.27	0.34	0.38	0.27	-0.11	0.00	0.31	0.26	0.29
Harmony is important to me.	0.70	0.50	0.26	0.09	0.05	0.14	0.02	0.05	0.31	0.50	0.49	0.33	-0.12	0.04	0.48	0.33	0.40
I prefer an environment where unsafe incidents do not happen.	0.71	0.50	0.19	-0.07	-0.04	0.03	-0.05	0.01	0.18	0.35	0.38	0.23	-0.01	0.07	0.24	0.19	0.25
I want to feel secure within my relationships.	0.65	0.44	0.28	0.08	0.06	0.14	0.02	-0.02	0.25	0.41	0.42	0.22	-0.12	0.05	0.38	0.17	0.28

Table 5:22: Item-total Correlations for Tradition (Ps)

Item	Tradition	Tradition Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I treasure culture.	0.78	0.66	0.31	0.24	0.28	0.29	0.20	0.33	0.21	0.31	0.28	0.17	-0.36	-0.16	0.30	0.15	0.22
I value customs that have existed for a long time.	0.83	0.73	0.29	0.33	0.40	0.39	0.35	0.30	0.33	0.26	0.14	0.17	-0.44	-0.32	0.28	0.19	0.22
I am dedicated to my traditional customs.	0.87	0.78	0.22	0.33	0.41	0.43	0.39	0.28	0.38	0.22	0.06	0.22	-0.45	-0.35	0.25	0.23	0.25
I regard tradition as a framework for the present.	0.81	0.70	0.26	0.36	0.48	0.44	0.43	0.26	0.42	0.19	0.08	0.14	-0.46	-0.40	0.21	0.16	0.19
I accept my traditional values.	0.81	0.70	0.21	0.20	0.28	0.35	0.26	0.36	0.22	0.28	0.14	0.32	-0.33	-0.21	0.29	0.31	0.32

3.2.9 Compassion (Ps) subscale

By scrutinising the correlations presented in table 5:23, it is evident that 3 out of 6 items of the compassion (Ps) subscales correlate higher with the compassion (Ps) total score than with any of the remaining subscale scores of the VSAS. There are 3 factor loading failures concerning the content validity of the compassion (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

The factor loading failures are:

- *I want to help others who are suffering* correlates higher with affiliation (Th) than with its own total, although the failure is small. Affiliation (Th) is the combination of Compassion (Ps) and Universalism (Ps). It is therefore understandable why the content of the item suggests a higher correlation with affiliation (Th) than with compassion (Ps). However, if the conceptualization of compassion (Ps) is considered, the wording of the item represents an item that measures compassion and the correlation with the compassion (Ps) total is high (0.67). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of Compassion (Ps) and it was decided not to discard this item.
- *I am committed to enrich the welfare of others* correlates higher with affiliation (Th) than with its own total, although the failure is small. Affiliation (Th) is the combination of Compassion (Ps) and Universalism (Ps). It is therefore understandable why the content of the item suggests a higher correlation with affiliation (Th) than with compassion (Ps). However, if the conceptualization of compassion (Ps) is considered, the wording of the item represents an item that measures compassion and the correlation with the compassion (Ps) total is high (0.60). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of Compassion (Ps) and it was decided not to discard this item.
- *I make an effort to care for others* correlates higher with affiliation (Ps) than with its own total, although the failure is small. Affiliation (Th) is the combination of Compassion (Ps) and Universalism (Ps). It is therefore understandable why the content of the item suggests a higher correlation with affiliation (Th) than with compassion (Ps). However, if the conceptualization of compassion (Ps) is considered, the wording of the item represents an item that measures compassion and the correlation with the compassion (Ps) total is high (0.63). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of Compassion (Ps) and it was decided not to discard this item.

3.2.10 Universalism (Ps) subscale

By scrutinising the correlations presented in table 5:24, it is evident that all items of the universalism (Ps) subscale correlate higher with the universalism (Ps) total score than with any of the remaining subscale scores of the VSAS. There are no factor loading failures concerning the content validity of the universalism (Ps) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

3.2.11 Self-direction (Th) subscale

By scrutinising the correlations presented in table 5:25, it is evident that all items of the self-direction (Th) subscale correlate higher with the self-direction (Th) total score than with any of the remaining subscale scores of the VSAS. There are no factor loading failures concerning the content validity of the self-direction (Th) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

3.2.12 Pleasure (Th) subscale

By scrutinising the correlations presented in table 5:26, it is evident that 2 out of 3 items of the pleasure (Th) subscale correlate higher with the pleasure (Th) total score than with any of the remaining subscale scores of the VSAS. There is 1 factor loading failure concerning the content validity of the pleasure (Th) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

The factor loading failure is:

- *The quest for happiness can be fulfilled by man himself* correlates higher with pleasure (Ps) than with its own total, although the failure is small. The content of the item does not clearly suggest a reason for correlating higher with pleasure (Ps) than with pleasure (Th). If the conceptualization of pleasure (Th) is considered, the wording of the item represents an item that measures a theological view on pleasure and the correlation with the pleasure (Th) total is high (0.66). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.

Table 5:23: Item-total Correlations for Compassion (Ps)

Item	Compassion	Compassion Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
I am deeply aware of the suffering of others.	0.73	0.59	0.26	0.12	0.00	0.04	-0.01	0.44	-0.02	0.22	0.48	0.35	-0.07	0.08	0.52	0.34	0.42
I have empathy with those who are less fortunate than me.	0.73	0.59	0.12	0.01	-0.15	-0.06	-0.11	0.43	-0.07	0.11	0.49	0.35	0.04	0.18	0.49	0.32	0.40
I want to help others who are suffering.	0.78	0.67	0.18	0.17	0.04	0.07	0.00	0.41	0.03	0.24	0.47	0.37	-0.11	0.04	0.70	0.31	0.45
I am committed to enrich the welfare of others.	0.74	0.60	0.18	0.29	0.12	0.16	0.13	0.37	0.13	0.31	0.38	0.31	-0.18	-0.08	0.64	0.34	0.42
I have a strong feeling of sympathy for people who are suffering.	0.81	0.71	0.18	0.08	-0.04	0.03	-0.08	0.47	-0.03	0.22	0.53	0.35	-0.06	0.14	0.65	0.31	0.42
I make an effort to care for others.	0.76	0.63	0.22	0.19	0.07	0.12	0.01	0.44	0.04	0.28	0.48	0.35	-0.15	0.04	0.66	0.29	0.38

Table 5:24: Item-total Correlations for Universalism (Ps)

Item	Universalism	Universalism Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Self-direction	Pleasure	Competition	Affiliation	Conformity	Security
All people should be treated with justice.	0.751	0.63	0.259	-0.084	-0.21	-0.046	-0.28	0.472	-0.23	0.049	0.421	0.303	0.136	0.326	0.373	0.243	0.353
I insist on equal opportunity for all.	0.778	0.66	0.367	0.072	-0.028	0.081	-0.13	0.427	-0.099	0.187	0.482	0.222	-0.075	0.179	0.4	0.175	0.272
I believe all people have the same inherent worth.	0.705	0.56	0.216	0.04	-0.153	-0.074	-0.18	0.389	-0.147	0.042	0.51	0.286	0.057	0.198	0.426	0.288	0.329
All people are entitled to equal public rights.	0.752	0.61	0.29	-0.006	-0.113	-0.055	-0.22	0.436	-0.152	0.115	0.421	0.21	0.016	0.256	0.351	0.143	0.245
I treat all people as my equals.	0.708	0.56	0.245	0.113	-0.05	0.03	-0.13	0.409	-0.033	0.213	0.532	0.256	-0.057	0.166	0.502	0.219	0.344
Equality is important to me.	0.774	0.66	0.365	0.017	-0.013	0.046	-0.13	0.454	-0.086	0.139	0.414	0.156	-0.092	0.194	0.409	0.106	0.273

Table 5:25: Item-total Correlations for Self-direction (Th)

Item	Self-direction	Self-direction Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Pleasure	Competition	Affiliation	Conformity	Security
I choose to be governed by the Holy Spirit.	0.844	0.72	-0.136	0.066	-0.135	0.014	0.004	0.257	-0.02	0.194	0.343	0.173	0.16	-0.008	0.297	0.756	0.698
I acknowledge God's authority in my life.	0.917	0.84	-0.086	0.04	-0.154	0.036	-0.054	0.376	-0.082	0.234	0.436	0.334	0.159	0.088	0.413	0.74	0.803
Although I have independence, I still have to answer to God.	0.896	0.80	-0.1	-0.027	-0.206	-0.003	-0.103	0.356	-0.133	0.184	0.408	0.34	0.203	0.148	0.369	0.703	0.784
I choose to obey God's will.	0.88	0.77	-0.058	0.064	-0.109	0.077	-0.009	0.357	-0.039	0.253	0.434	0.29	0.116	0.059	0.418	0.719	0.757

Table 5:26: Item-total Correlations for Pleasure (Th)

Item	Pleasure	Pleasure Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Competition	Affiliation	Conformity	Security
The pleasures of life offer long-lasting satisfaction.	0.816	0.63	-0.321	-0.39	-0.538	-0.418	-0.437	-0.097	-0.366	-0.413	-0.142	-0.032	0.092	0.409	-0.168	0.045	0.025
The pleasures of life are naturally fulfilling.	0.819	0.72	-0.376	-0.404	-0.558	-0.43	-0.389	-0.193	-0.348	-0.457	-0.169	-0.06	0.036	0.352	-0.209	0.034	-0.05
The quest for happiness can be fulfilled by man himself.	0.826	0.66	-0.408	-0.427	-0.672	-0.495	-0.54	-0.057	-0.545	-0.369	0	0.071	0.286	0.531	-0.054	0.21	0.201

3.2.13 Competition (Th) subscale

By scrutinising the correlations presented in table 5:27, it is evident that 3 out of 3 items of the competition (Th) subscales correlate higher with the power (Ps) total score than with any of the remaining subscale scores of the VSAS. There are 3 factor loading failures concerning the content validity of the competition (Th) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

The factor loading failures are:

- *I try to gain a dominant social standing over others* correlates higher with power (Ps) than with its own total, although the failure is small. The content of the item clearly suggests a reason for correlating higher with power (Ps) than with competition (Th). If the conceptualization of competition (Th) is considered, the wording of the item represents an item that measures a theological view of competition when reverse scored and the correlation with the competition (Th) total is high (0.63). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.
- *I try to have dominance over others* correlates higher with power (Ps) than with its own total, although the failure is small. The content of the item clearly suggests a reason for correlating higher with power (Ps) than with competition (Th). If the conceptualization of competition (Th) is considered, the wording of the item represents an item that measures a theological view of competition when reverse scored and the correlation with the competition (Th) total is high (0.72). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.
- *I exploit others for my own benefit* correlates higher with power (Ps) than with its own total, although the failure is small. The content of the item clearly suggests a reason for correlating higher with power (Ps) than with competition (Th). If the conceptualization of competition (Th) is considered, the wording of the item represents an item that measures a theological view of competition when reverse scored and the correlation with the competition (Th) total is high (0.66). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.

Table 5:27: Item-total Correlations for Competition (Th)

Item	Competition	Competition Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Affiliation	Conformity	Security
I try to gain a dominant social standing over others.	0.835	0.63	-0.158	-0.483	-0.571	-0.51	-0.718	0.009	-0.588	-0.321	0.034	0.184	0.069	0.493	-0.062	-0.057	0.031
I try to have dominance over others.	0.883	0.72	-0.115	-0.475	-0.587	-0.533	-0.82	0.051	-0.613	-0.3	0.084	0.268	0.06	0.465	0.047	-0.05	0.075
I exploit others for my own benefit.	0.865	0.66	-0.096	-0.48	-0.593	-0.456	-0.709	0.089	-0.638	-0.297	0.109	0.309	0.079	0.421	0.055	-0.039	0.081

Table 5:28: Item-total Correlations for Affiliation (Th)

Item	Affiliation	Affiliation Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Conformity	Security
I care for other people.	0.798	0.62	0.214	0.14	0.001	0.031	-0.097	0.458	-0.085	0.224	0.706	0.567	0.354	-0.073	0.146	0.307	0.446
I reach out to others with acts of kindness.	0.821	0.66	0.21	0.274	0.095	0.116	0.038	0.405	0.089	0.254	0.643	0.432	0.343	-0.142	0.014	0.318	0.436
I provide in the needs of others.	0.81	0.65	0.194	0.324	0.19	0.211	0.18	0.338	0.162	0.314	0.596	0.318	0.33	-0.217	-0.132	0.299	0.396
I have the wellbeing of others in mind.	0.805	0.65	0.165	0.179	0.045	0.062	0.022	0.424	0.058	0.254	0.676	0.468	0.342	-0.108	0.027	0.323	0.423

3.2.14 Affiliation (Th) subscale

By scrutinising the correlations presented in table 5:28, it is evident that 2 out of 4 items of the affiliation (Th) subscales correlate higher with the compassion (Ps) total score than with any of the remaining subscale scores of the VSAS. There are 2 factor loading failures concerning the content validity of the affiliation (Th) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

The factor loading failures are:

- *I care for other people* correlates higher with compassion (Ps) than with its own total, although the failure is small. The content of the item clearly suggests a reason for correlating higher with compassion (Ps) than with affiliation (Th). If the conceptualization of affiliation (Th) is considered, the wording of the item represents an item that measures affiliation (a theological view of compassion) and the correlation with the affiliation (Th) total is high (0.62). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.
- *I have the wellbeing of others in mind* correlates higher with compassion (Ps) than with its own total, although the failure is small. The content of the item clearly suggests a reason for correlating higher with compassion (Ps) than with affiliation (Th). If the conceptualization of affiliation (Th) is considered, the wording of the item represents an item that measures affiliation (a theological view of compassion) and the correlation with the affiliation (Th) total is high (0.65). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.

Table 5:29: Item-total Correlations for Conformity (Th)

Item	Conformity	Conformity Corrected	Self-direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Security
I act with assertiveness to be a useful witness of Christ.	0.825	0.68	-0.042	0.134	-0.051	0.095	0.126	0.266	0.044	0.194	0.344	0.192	0.62	0.073	-0.118	0.331	0.573
I try to image God in my religion.	0.771	0.60	0.011	0.102	0.012	0.129	0.098	0.295	0.039	0.276	0.321	0.202	0.646	0.017	-0.076	0.295	0.616
I conform to Jesus Christ.	0.873	0.74	-0.083	0.046	-0.145	0.016	-0.021	0.309	-0.073	0.175	0.36	0.262	0.758	0.169	0.02	0.321	0.67
I allow Biblical principles to prescribe my culture.	0.848	0.72	-0.087	0.071	-0.121	0.065	0.011	0.271	-0.029	0.199	0.364	0.216	0.713	0.159	-0.014	0.33	0.663

Table 5:30: Item-total Correlations for Security (Th)

Item	Security	Security Corrected	Self-Direction	Stimulation	Pleasure	Achievement	Power	Security	Conformity	Tradition	Compassion	Universalism	Self-direction	Pleasure	Competition	Affiliation	Conformity
My security is rooted in my relationship with God.	0.905	0.55	-0.088	0.05	-0.145	0.038	-0.027	0.337	-0.075	0.232	0.438	0.299	0.856	0.149	0.074	0.402	0.735
My relationship with God is the source of my security.	0.91	0.60	-0.092	0.025	-0.14	0.025	-0.062	0.337	-0.092	0.202	0.436	0.308	0.84	0.164	0.089	0.399	0.734
I experience peace and harmony in my relationships with others.	0.62	0.55	0.262	0.231	.119*	0.162	0.074	0.428	0.021	0.315	0.516	0.438	0.342	-0.181	0.002	0.545	0.344

3.2.15 Conformity (Th) subscale

By scrutinising the correlations presented in table 5:29, it is evident that 2 out of 4 items of the conformity (Th) subscales correlate higher with the self-direction (Ps) and security (Ps) total scores than with any of the remaining subscale scores of the VSAS. There are 3 factor loading failures concerning the content validity of the conformity (Th) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

The factor loading failures are:

- *I try to image God in my religion* correlates higher with self-direction (Ps) and security (Ps) than with its own total, although the failure is small. The content of the item does not clearly suggest a reason for correlating higher with self-direction (Ps) and security (Ps) than with conformity (Th). If the conceptualization of conformity (Th) is considered, the wording of the item represents an item that measures a theological view of conformity and the correlation with the conformity (Th) total is high (0.60). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.
- *I conform to Jesus Christ* correlates higher with self-direction (Ps) than with its own total, although the failure is small. The content of the item does not clearly suggest a reason for correlating higher with self-direction (Ps) than with conformity (Th). If the conceptualization of conformity (Th) is considered, the wording of the item represents an item that measures a theological view of conformity and the correlation with the conformity (Th) total is high (0.74). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.

3.2.16 Security (Th) subscale

By scrutinising the correlations presented in table 5:30, it is evident that 2 out of 3 items of the security (Th) subscales correlate higher with the self-direction (Ps) and conformity (Ps) total scores than with any of the remaining subscale scores of the VSAS. There are 4 factor loading failures concerning the content validity of the security (Th) subscale. This finding provides convincing proof for the claim of very good content validity of all the items of the subscale.

The factor loading failures are:

- *My security is rooted in my relationship with God* correlates higher with self-direction (Ps) and conformity (Ps) than with its own total, although the failure is small. The content of the item does not clearly suggest a reason for correlating higher with self-direction (Ps) and conformity (Ps) than with security (Th). If the conceptualization of security (Th) is considered, the wording of the item represents an item that measures a theological view of security and the correlation with the security (Th) total is high (0.55). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.
- *My relationship with God is the source of my security* correlates higher with self-direction (Ps) and conformity (Ps) than with its own total, although the failure is small. The content of the item does not clearly suggest a reason for correlating higher with self-direction (Ps) and conformity (Ps) than with security (Th). If the conceptualization of security (Th) is considered, the wording of the item represents an item that measures a theological view of security and the correlation with the security (Th) total is high (0.60). The analysis, therefore, does not make it clear that the item will have a negative influence on the content validity of the subscale and it was decided not to discard this item.

3.2.17 Conclusions with regard to the reliability, content and factorial validity of the VSAS

Table 5:31 represents a summary of the reliability (coefficient alpha), content validity and factorial validity obtained from the item-analyses tables of the sixteen subscales of the VSAS.

The findings provide strong support of acceptable reliability. When reliability standards are taken into account, it is clear that eleven out of the sixteen constructs meet the minimum requirement of 0.80. The following five subscales do not meet the minimum requirements of 0.80:

- Security (Ps) - 0.77; Conformity (Ps) - 0.77; Tradition (Ps) - 0.75; Pleasure (Th) - 0.75; Security (Th) - 0.76.

Table 5:31: Summary of reliability, content and factorial validity of the VSAS

Subscale	Coefficient Alpha	Content Validity	Factorial Validity
Self-direction (PS)	.82	0.58	0.65
Stimulation (Ps)	.85	0.69	0.76
Pleasure (Ps)	.85	0.69	0.77
Achievement (Ps)	.81	0.63	0.72
Power (Ps)	.90	0.78	0.83
Security (Ps)	.77	0.51	0.61
Conformity (Ps)	.77	0.51	0.61
Tradition (Ps)	.75	0.71	0.77
Compassion (Ps)	.85	0.63	0.70
Universalism (Ps)	.84	0.61	0.68
Self-direction (Th)	.91	0.79	0.84
Pleasure (Th)	.75	0.57	0.70
Competition (Th)	.83	0.67	0.78
Affiliation (Th)	.82	0.64	0.73
Conformity (Th)	.85	0.68	0.72
Security (Th)	.76	0.62	0.72
Mean	.82	0.64	0.73

*Values are based on the corrected mean item-total correlations of all the subscales.

As indicated by Faul (1995:327), a corrected mean item-total correlation of the different subscales can be utilized as a coefficient of content validity. This coefficient was calculated on the shortened subscales as a concluding indication of content validity of the different scales. The results provide convincing support of good content and factorial validity of the various subscales. It is obvious from the table that all subscales, except four, have content validity coefficients higher than 0.60 and that they prove to be highly valid scales. The four subscales with a lower validity coefficient than 0.60, still meet the minimum requirement of 0.50. They are:

- Self-direction (Ps) – 0.58; Security (Ps) – 0.51; Conformity (Ps) – 0.51; Pleasure (Th) – 0.57.

3.3 Construct validity at the subscale level of analysis

To accommodate the theological values of the VSAS and to test convergent and discriminant construct validity at the subscale level of analyses, the researcher adapted figure 2.1 (see chapter 2) as follows:

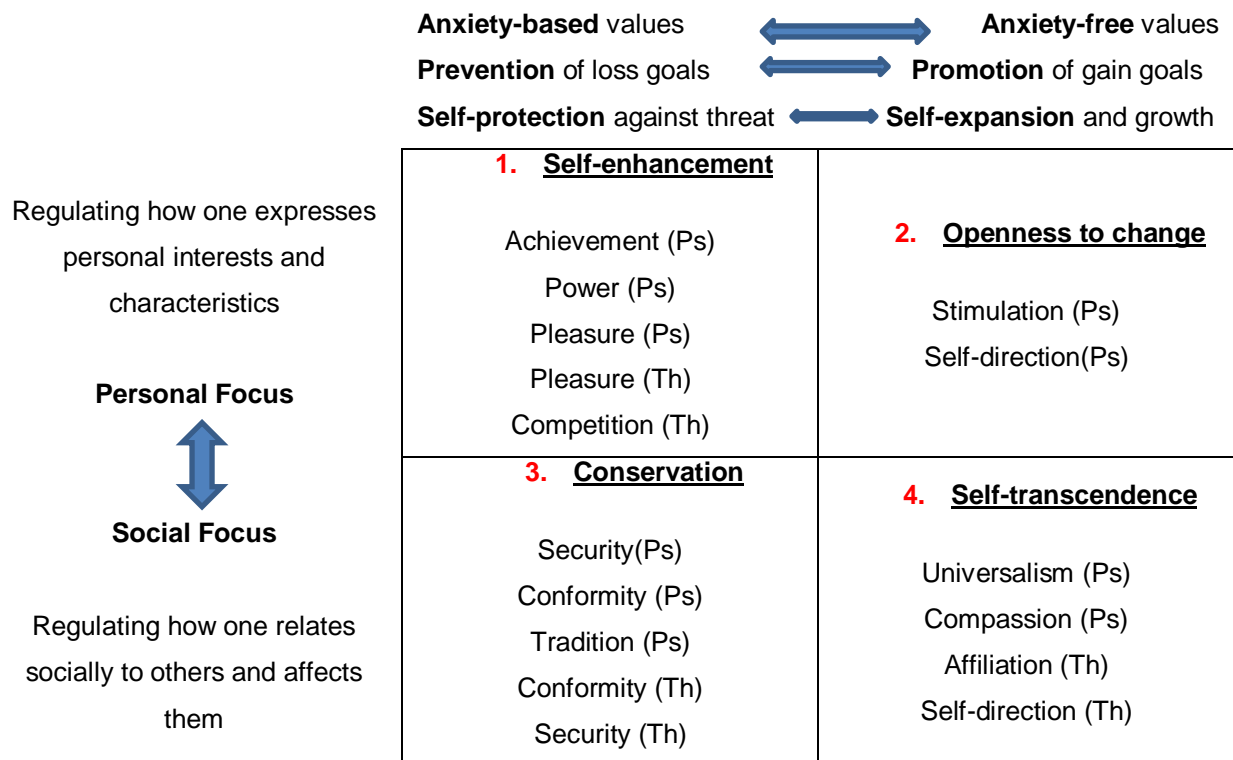


Figure 5.14: Dynamic underpinnings of the universal value structure (adapted from Schwartz: 2009:9)

Pleasure can be placed under self-enhancement or openness to change (see figure 2.1). According to the definition of pleasure, the researcher decided to place pleasure under self-enhancement. The meaning of self-direction (Th) (see chapter 3, paragraph 5.1) differs greatly from the meaning of self-direction (Ps) (see chapter 2, paragraph 7.1). The researcher therefore decided to place self-direction (Th) under self-transcendence.

Based on this adaption, the following a priori hypotheses were defined:

- Class I criterion variables** and an indication of **discriminant construct validity**: there is no good theoretical foundation for believing that the respondent's gender, home language, qualification, years of school completed, monthly income, marital status, number of times married, number of children, size of household or country of origin will have a high correlation with any of the VSAS subscales. Age is not included, as age has an influence on the development of value systems (see chapter 2, paragraph 4). All these variables were predicted to have non-significant or trivially small correlations with all the VSAS subscales. The class I predictors are presented in table 5:33.

- **Class II criterion variables** and beginning evidence of **convergent construct validity**: if values can be defined as long-term (permanent) convictions according to which specific behaviour or trans-situational objectives are evaluated **as preferable to other/opposite behaviour or trans-situational objectives**, and consequently actions in quest of any given value will result in conflict with another value, there should be at least a moderate negative correlation between the subscales that measure the competing motivations between opposing value types (see chapter 2, paragraph 1.2). Therefore it is expected that the following constructs will have moderately negative correlations with each other:
 - **Dimension 1 constructs** achievement (Ps), power (Ps), (pleasure (Ps); pleasure (Th) and competition (Th)) will have moderate correlations with **dimension 4 constructs** universalism (Ps), compassion (Ps), affiliation (Th) and (self-direction (Th),).
 - **Dimension 2 constructs** stimulation (Ps) and (self-direction (Ps) will have moderate correlations with **dimension 3 constructs** (security (Ps), conformity (Ps), tradition (Ps), conformity (Th) and security (Th)).

The class II predictors are the beginning evidence of convergent construct validity and are presented in tables 5:34 and 5:35.

- **Class III criterion variables** and an indication of **convergent construct validity**: According to theory, the subscales that measure personal values that relate to the four different dimensions should respectively correlate well with one another. Therefore, there should be a high correlation between the following constructs:
 - **Dimension 1 constructs**: pleasure (Ps), achievement (Ps), power (Ps), pleasure (Th) and competition (Th);
 - **Dimension 2 constructs**: self-direction (Ps) and stimulation (Ps);
 - **Dimension 3 constructs**: security (Ps), conformity (Ps), tradition (Ps), conformity (Th) and security (Th);
 - **Dimension 4 constructs**: universalism (Ps), compassion (Ps), affiliation (Th) and self-direction (Th).

The class III predictors are an indication of convergent construct validity and are presented in tables 5:36 to 5:39.

Table 5:32: Construct Validity (Class I predictors)

Scale	Gender	Years of school completed	Monthly Income	Number of Children	Size of Household	Number of times married	Mean
Self-direction (Ps)	0.01	0.11	0.01	0.08	0.09	0.04	0.06
Stimulation (Ps)	0.13	0.07	0.07	0.23	0.07	0.14	0.12
Pleasure (Ps)	0.13	0.05	0.07	0.35	0.10	0.21	0.15
Achievement (Ps)	0.14	0.03	0.02	0.24	0.08	0.15	0.11
Power (Ps)	0.15	0.03	0.04	0.25	0.15	0.14	0.13
Security (Ps)	0.19	0.08	0.01	0.15	0.05	0.14	0.10
Conformity (Ps)	0.19	0.01	0.06	0.31	0.15	0.19	0.15
Tradition (Ps)	0.01	0.02	0.07	0.03	0.10	0.02	0.04
Compassion (Ps)	0.20	0.03	0.04	0.21	0.04	0.14	0.11
Universalism (Ps)	0.18	0.11	0.00	0.23	0.13	0.15	0.13
Self-direction (Th)	0.17	0.02	0.03	0.32	0.07	0.27	0.15
Pleasure (Th)	0.10	0.01	0.08	0.26	0.09	0.21	0.12
Competition (Th)	0.14	0.03	0.03	0.25	0.14	0.15	0.12
Affiliation (Th)	0.21	0.08	0.05	0.14	0.03	0.10	0.10
Conformity (Th)	0.13	0.04	0.04	0.31	0.03	0.25	0.13
Security (Th)	0.19	0.06	0.04	0.30	0.05	0.25	0.15
Mean	0.14	0.05	0.04	0.23	0.09	0.16	0.12

Table 5:33: Construct Validity (Class II predictors – Dimensions 2 & 3)

	Security (Ps)	Conformity (Ps)	Tradition (Ps)	Conformity (Th)	Security (Th)	Mean
Self-direction (Ps)	0.35	0.26	0.31	0.06	0.00	0.20
Stimulation (Ps)	0.01	0.48	0.36	0.11	0.11	0.21
Mean	0.18	0.37	0.34	0.08	0.05	0.20

Table 5:34: Construct Validity (Class II predictors – Dimensions 1 & 4)

	Compassion (Ps)	Universalism (Ps)	Self-direction (Th)	Affiliation (Th)	Mean
Pleasure (Ps)	0.01	-0.13	-0.17	0.10	0.10
Achievement (Ps)	0.08	-0.01	0.04	0.13	0.07
Power (Ps)	-0.02	-0.24	-0.05	0.05	0.09
Pleasure(Th)	-0.12	0.00	0.18	-0.17	0.16
Competition (Th)	0.09	0.30	0.08	0.02	0.12
Mean	0.06	0.17	0.10	0.09	0.11

Table 5:35: Construct Validity (Class III predictors)

Dimension 1	Pleasure (Ps)	Achievement (Ps)	Power (Ps)	Pleasure (Th)	Competition (Th)	Mean
Pleasure (Ps)						
Achievement (Ps)	0.61					0.61
Power (Ps)	0.69	0.65				0.67
Pleasure(Th)	0.72	0.55	0.56			0.61
Competition (Th)	0.68	0.58	0.87	0.53		0.67
Mean	0.68	0.59	0.72	0.53		0.64

Table 5:36: Construct Validity (Class III predictors)

Dimension 2	Self-direction (Ps)	Stimulation (Ps)	Mean
Self-direction (Ps)			
Stimulation (Ps)		0.31	0.31
Mean		0.31	0.31

Table 5:37: Construct Validity (Class III predictors)

Dimension 3	Security (Ps)	Conformity (Ps)	Tradition (Ps)	Conformity (Th)	Security (Th)	Mean
Security (Ps)						
Conformity (Ps)	0.22					0.22
Tradition (Ps)	0.37	0.50				0.44
Conformity (Th)	0.34	0.09	0.25			0.23
Security (Th)	0.43	0.09	0.29	0.76		0.39
Mean	0.34	0.22	0.35	0.36		0.32

Table 5:38: Construct Validity (Class III predictors)

Dimension 4	Compassion (Ps)	Universalism (Ps)	Self-direction (Th)	Affiliation (Th)	Mean
Compassion (Ps)					
Universalism (Ps)	0.62				0.62
Self-direction (Th)	0.46	0.32			0.39
Affiliation (Th)	0.81	0.55	0.42		0.53
Mean	0.63	0.50	0.40		0.51

3.4 Explanations and conclusions with regard to construct validity at the subscale level of analysis

3.4.1 Explanations

To test for convergent and discriminant construct validity at the subscale level of analysis, the researcher had to define three a priori hypotheses. To do this, the researcher utilizes Schwartz's value theory (see chapter 2, paragraph 1.2).

Besides classifying ten basic value types, Schwartz's theory gives details of the **structure** of dynamic interactions between the values. The value structure originates from the reality that behaviour in pursuit of any value has outcomes that are in conflict with some values but are compatible with others. To summarize the *conflicts* between opposing values, Schwartz arranged the values alongside two bipolar dimensions - see figure 5.13 (adapted from Schwartz, 2009:9).

The first dimension distinguishes *openness to change* and *conservation* values. This dimension portrays the contradiction between values that accentuate self-sufficiency of opinion, achievement and emotions and willingness for change, and values that accentuate stability, self- constraint, conservation of the past and resistance to change (Schwartz, 2009:7).

The second dimension distinguishes *self-enhancement* and *self-transcendence* values. This dimension portrays the contradiction between values that accentuate involvement for the well-being and interests of others (universalism, benevolence) and values that accentuate the quest of one's own interests and comparative accomplishment and control over others (power, achievement). Hedonism shares components of both openness to change and self-enhancement (Schwartz, 2009:7).

3.4.2 Conclusions

It is clear from the tables above that the VSAS reflects good construct validity at the scale level of analysis. The class I predictors show evidence of discriminant construct validity at the scale level of analysis with a mean correlation of 0.12 over all the different subscales. The class II predictors (dimensions 2 & 3) are good initial evidence of convergent construct validity at the subscale level of analysis with mean correlation of 0.20. The class II predictors (dimensions 1 & 4), with a mean correlation of 0.11 over all the different subscales, does not completely align with the researcher's hypothesized theory and more research is needed. The class III predictors (dimensions 1 & 4) are good evidence of convergent construct validity at the subscale level of analysis with mean correlations of 0.64 and 0.51 respectively over all the

different subscales. The class III predictors (dimensions 2 & 3) did not perform well in terms of convergent construct validity at the subscale level of analysis with mean correlations of 0.31 and 0.32 respectively. More research is needed to understand the lack of convergent construct validity at the subscale level of analysis amongst 14 of the 34 correlations of dimensions 2 & 3

4. Summary

In this chapter the validation phase in the development and validation of the VSAS has been scrutinised in detail. The coefficient Alpha has been computed and the validity of the VSAS has been investigated, by judging face and content validity as well as investigating content, factorial and construct validity. Study results show that the different subscales of the VSAS have been good reliability, content and factorial validity. Construct validity at the item level of analysis was also good. Good discriminant construct validity was also found as well as convergent construct validity, with the exception of the dimensions 2 & 3 subscales.

These subscales were challenging in the sense that either the theory did not hold acceptably for the various subscales or that more research has to be done with regard to the development of attributes and items for the different subscales. These subscales need to be subjected to additional research and analysis.

In closing the chapter on the validation of the VSAS, it must be mentioned that a general limitation of a research study done in the way above lies in the uncertainties concerning general application of the results. Additional research will be required to verify whether the results reported here, will be duplicated with other samples. This nevertheless, the data in this chapter presents a strong foundation for recommending use of the VSAS in pastoral counselling.

In the last chapter, final conclusions and recommendations will be done by the researcher.

Chapter 6: Conclusion and Recommendations

1. Introduction

This study aimed to identify, develop and validate a multidimensional scale to measure the role of value systems in relationship management to assist pastoral counsellors to make counselees aware of their value systems on a conscious level, and simultaneously provide counsellors with a concrete and scientific tool to manage the similarities and differences between counselees' value systems and that of their intimate relationship partners. To achieve this goal, the study attempted to answer the following central research question:

- What will be the constructs and items that would drive the development of a multidimensional scale, measuring the role of value systems in relationship management, for application in pastoral counselling?

Questions that flew from the central research question were the following:

- Is the proposed multidimensional scale to measure the role of value systems in relationship management (Value System Assessment Scale), as well as the resulting theory-based definitions of the constructs, supported by literature, theory, and expert review?
- What possible Biblical (theological) perspectives may be found on the proposed multidimensional scale to measure the role of value systems in relationship management, as well as the resulting theory-based definitions of the constructs?
- What is the item pool (group of questions) for the proposed Value System Assessment Scale?
- What is the reliability and validity of this newly developed Value System Assessment Scale for application in pastoral counselling?

2. Discussion of research questions

Question 1:

Is the proposed multidimensional scale to measure the role of value systems in relationship management (Value System Assessment Scale), as well as the resulting theory-based definitions of the constructs, supported by literature, theory, and expert review?

The theoretical framework, within which the scale is being developed, had been identified and described by an in-depth literature study of the relevant scientific fields. Based on the work of Rokeach and Schwartz, the researcher decided to utilize the value structure as proposed by Schwartz (1994:22; 2009:3-6). The ten operational assessment areas that were used for the assessment of personal values were the following:

1. Self-direction
2. Stimulation
3. Pleasure
4. Achievement
5. Power
6. Security
7. Conformity
8. Tradition
9. Compassion
10. Universalism

These values had also been analysed and a formal definition of all the assessment areas had been formulated. Specific attributes had been identified that could be associated with individuals who value aspects of the different assessment areas as part of their lives.

During the operationalization of the ten different operational assessment areas, it had been discovered that there was a distinct structure of dynamic relations between the assessment areas. Acts in the quest of any assessment area had effects that opposed some assessment areas but were consistent with others. The assessment areas formed a continuum of interrelated motivations. The continuum caused a circular structure. The nearer any two assessment areas in whichever direction around the circle were, the more related their underlying motivations were; the more remote, the more incompatible their motivations.

Question 2:

What possible Biblical (theological) perspectives may be found on the proposed multidimensional scale to measure the role of value systems in relationship management, as well as the resulting theory-based definitions of the constructs?

The theoretical framework had been evaluated from a theological viewpoint. The operational assessment areas that were measured by the scale had also been evaluated from a theological viewpoint and been adjusted accordingly.

In the evaluation of the operational assessment areas that would be measured by the scale from a theological viewpoint, the researcher decided to use the value structure as introduced by Hofmann (Hofmann, 2009:207-209). Via a synthesis of the Rokeach and Schwartz value structure he introduced a new value structure that reduced the total number of basic personal values from ten to six. The values were as follows:

1. Self-direction (Autonomy)
2. Pleasure (a combination of Stimulation and Hedonism)
3. Competition (a combination of Power and Achievement)
4. Affiliation (a combination of Universalism and Compassion)
5. Conformity (a combination of Conformity and Tradition)
6. Security

In the context of this particular study, the normative phase included a literature review, of which the findings had been applied to theological interpretation and ethical reflection on key aspects that were investigated in the interpretive task. A critical overview of scholarly work and Biblical sources had been undertaken to demonstrate how the human sciences related to Biblical values and good practice.

Question 3:

What is the item pool (group of questions) for the proposed Value System Assessment Scale?

The development of the validation study with regard to the following had been completed:

- designing of the items,
- the determining the scale length,
- the scaling of the items,
- the development of a scoring formula,
- the writing of instructions for the respondents,
- the formulation of the research problem,
- the selection of the sampling technique,
- the determination of the sample size,
- the preparation of the research package, as well as
- the collection of data.

Decisions about the following had been undertaken (Osmer, 2008:53-55):

- the people, program, or setting that will be investigated;
- the specific methods that will be used to gather data;
- the research team that will conduct the research;
- the sequence of steps that will be followed to carry out the project in a specific time frame with regard to data collection.

The underlying assumptions of the classical measurement theory had been used to guide this process. It was decided to create seven items for each construct. The researcher decided on a five-point Likert scale. The scoring formula, suggested by Hudson (1992:18), was utilized. When utilizing this scoring formula, the final score will always range from 0 – 100 and provision is made for respondents who do not complete all the items by replacing them with the mean score of all the correctly completed items. Easy and short instructions were written for the respondents and put at the beginning of the assessment scale. As indicated in chapter one, the central research question was:

What will be the **constructs** and **items** that would drive the development of a multidimensional scale, measuring the role of value systems in relationship management, for application in pastoral counselling?

As the constructs had already been established, the only part of the research question that remained unanswered was to establish the items. Only the items which lead to the highest reliability and validity would remain in the questionnaire. To determine this, the following research problem had to be formulated:

- What is the **reliability** of this newly developed Value System Assessment Scale for application in pastoral counselling?
- What is the **validity** of this newly developed Value System Assessment Scale for application in pastoral counselling?

The aim of this study was not to represent any well-defined population, but to get adequate diversity and variety to allow investigation of the reliability and validity of the VSAS. It was consequently not required that the sample represent the population in any statistical way. What was important was to get adequate variety and inconsistency to enable investigation of the reliability and validity of this newly developed assessment scale. Therefore, the researcher decided to make use of a convenience sampling technique through which heterogeneity can be

guaranteed. In convenience sampling the researcher merely chose respondents who were available, without any prior rationale.

It was decided to follow the recommendations by Orme and Hudson (1995:126) in the determination of the sample size and to choose between 450 and 550 respondents. The researcher aimed at a sample of at least the size of 600 respondents, but eventually 734 respondents completed the scale.

The first step was to write a letter of introduction and a request to take part in the study. Participation was emphasized as voluntary with reassurances that responses would be anonymous and utilized for research purposes only. The research package contained the letter of introduction, the demographic data questionnaire and the 112 original items developed for the different subscales of the VSAS.

After the research package had been prepared, it was reasonably easy to obtain a convenient sample of 734 cases to complete the VSAS. Huge precaution had to be taken to make sure that the sample was heterogeneous. Therefore different samples from different backgrounds were a good idea to ensure that there was not too much homogeneity. Data was collected through the use of Survey Monkey (www.surveymonkey.com). It is a web-based data collection provider. Respondents were invited via email to participate in the research. The responders' data was completely anonymous and voluntary and there was no way to track who had completed the research questionnaire.

Question 4:

What is the reliability and validity of this newly developed Value System Assessment Scale for application in pastoral counselling?

The coefficient Alpha has been computed and the validity of the VSAS has been investigated, by judging face and content validity as well as investigating content, factorial and construct validity. Study results show that the different subscales of the VSAS have been good reliability, content and factorial validity. Construct validity at the item level of analysis was also good. Good discriminant construct validity was also found as well as convergent construct validity, with the exception of the following subscales:

- Stimulation (Ps), Conformity (Ps), Self-direction (Ps), Security (Ps), Tradition (Ps), Conformity (Th), Security (Th), Universalism (Ps), Self-direction (Th) and Affiliation (Th).

These subscales were challenging in the sense that either the theory did not hold acceptably for the various subscales or that more research has to be done with regard to the development of

attributes and items for the different subscales. These subscales need to be subjected to additional research and analysis.

Finally, it must be mentioned that a general limitation of a research study done in the way above lies in the uncertainties concerning general application of the results. Additional research will be required to verify whether the results reported here, will be duplicated with other samples. Thus nevertheless, the data in this study presents a strong foundation for recommending use of the VSAS in pastoral counselling.

3. Conclusion

The question now surfaces, how will the VSAS itself be disseminated, in order that it may be accepted and utilized more broadly in the pastoral counselling profession?

There are a few options:

The researcher should publish a paper on the development and validation of the VSAS itself in order to place the assessment scale in the professional community. Likewise, a paper on the topic could be presented at conferences locally and internationally. Simply archiving this dissertation in the university library will not be enough to ensure the acceptance of the VSAS by pastoral counsellors.

Training programmes in the use of ecometric assessments in pastoral counselling should be enhanced. If pastoral counsellors are, in general, more furnished with knowledge and skills to understand and utilize ecometric assessments, it is likely that they will be more capable to provide a meaningful, relevant and ethical service to the community.

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APPENDIXES

Appendix A

Expert Review

Value System Assessment Scale (VSAS)

Dear Respondent

I, Bertie Hanekom, am an enrolled student at the NWU, Potchefstroom Campus. As part of my doctoral studies, I am validating the above assessment scale.

You are invited to take part in the research project.

1. Title of the project:

Validation of the Values System Assessment Scale (VSAS)

2. Institution / School / Subject group / Institute:

Faculty of Theology of the North-West University, Potchefstroom Campus

Please evaluate each item provided as to clarity and relevance by comparing it with the defined construct and decide whether the item is really measuring the specific construct.

I included at least 10 items per construct, but at the end I am going to keep 7 items per construct only. The aim of this exercise is to keep the 7 best items which measure the specific construct before starting with data collection.

Thank you very much for your cooperation.



Bertie Hanekom

Section A: Psychological Perspective

1 Self-direction

Self-direction is the creative expression of an individual's freedom to govern self without outside control which leads to independence of thought, action and authority over own choices and lifestyle.

	Yes	No
<ol style="list-style-type: none"> 1. I want to have authority over my own choices. 2. Freedom of expression is important to me. 3. My destiny is in my own hands. 4. I need the right to make my own decisions. 5. I like to work on my own. 6. It is important to me to express my creativity. 7. I need the freedom to follow my own lifestyle. 8. I want to be the master of my own life. 9. Freedom to do as I choose is important to me. 10. I need to be in control. 		
Any recommendations:		

2. Stimulation

Stimulation is the unique, extraverted expression of an individual's ongoing need for new experiences, thrill, danger, adventure and exciting challenges.

	Yes	No
1. I seek new experiences. 2. I want to take part in risk-taking activities. 3. I like risky situations. 4. I seek new adventures. 5. I hate routine work. 6. I am looking for exciting challenges. 7. I like dangerous situations. 8. I become bored easily. 9. I explore adventurous activities. 10. I prefer unpredictable situations. 11. It is better to be safe than sorry. (-)		
Any recommendations:		

3. Pleasure

Pleasure is the unique expression of an individual's belief that immediate sensuous gratification is the only important thing in life and this belief therefore regulates the individual's decisions and behaviour to pursue pleasure above all.

	Yes	No
1. I only want to have fun in my life. 2. I focus on the here and now. 3. I create pleasure as much as possible. 4. I take part in activities for the sake of more pleasure. 5. Immediate pleasure is important to me. 6. I follow pleasure above all. 7. I can put off pleasure until later. (-) 8. Pleasure is morally wrong. (-) 9. I focus on having fun in life. 10. I feel guilty when I spend time on pleasure. (-)		
Any recommendations:		

4. Achievement

Achievement is the unique expression of an individual's competitive attitude to prove competence over others by keeping up to high requirements and the successful achievement of goals.

	Yes	No
<ol style="list-style-type: none">1. I want to prove that I am more skilled than others.2. I am in endless competition against others.3. I have the determination to win.4. I have a constant concern with keeping up to high standards.5. I need to be successful in competition.6. It is important to me to avoid failure.7. I must be successful at all cost.8. It's to be less successful than others. (-)9. I do things the best I can.10. I have a competitive attitude.		
Any recommendations:		

5. Power

Power is the unique expression of an individual's pursuit of control or dominance over people and resources in order to outperform the competition to get or maintain a dominant social standing.

	Yes	No
<ol style="list-style-type: none">1. I want to have the power to give orders to others.2. I want to have power over other people.3. I obey the opinion of others. (-)4. I mistrust the motives of other people.5. I believe I can have my way in a group.6. My wishes carry much weight.7. My opinion may be ignored. (-)8. I try to maintain a dominant standing within my community.9. I want to be in a position of dominance over others.10. I try to persuade others to think as I do.		
Any recommendations:		

6. Security

Security is the unique response of an individual to uncertainties in his/her physical and social environment, leading to the creation of a safe, orderly, predictable and organized environment, which he/she can depend on, and in which unforeseen, uncontrollable or other unsafe incidents do not happen.

	Yes	No
<ol style="list-style-type: none"> 1. It is important to me to feel safe from danger. 2. Harmony is important to me. 3. I pursue a safe environment. 4. I focus on finding security within my relationships. 5. I keep away from change in my life. 6. I create an organized environment. 7. I prefer an environment in which unforeseen incidents do not happen. 8. I create an environment where unsafe incidents do not happen. 9. I value stability in my relationships. 10. I want to feel secure within my relationships. 		
Any recommendations:		

7. Conformity

Conformity is the unique response of an individual to encourage cooperation and to alter one's behaviour to match up with the reactions of others, to prevent negative consequences for self and to gain social approval.

	Yes	No
<ol style="list-style-type: none"> 1. I follow the accepted rules of society. 2. I want to be accepted by my family and friends. 3. I bow to group norms to prevent rejection. 4. I tell people when I disagree with them. (-) 5. I promote cooperation to avoid negative outcomes for myself. 6. I adapt to the expectations of others. 7. I obey social norms. 8. I want to be loved by my group members. 9. I keep actions under control which may upset others. 10. I change my opinion to be the same as those of others. 		
Any recommendations:		

8. Tradition

Tradition is the unique orientation of an individual, within the context of his/her religious and cultural heritage to gain respect, commitment and acceptance of his/her customs, culture and/or religion.

	Yes	No
1. I value customs that have existed for a long time. 2. I respect my culture. 3. I am dedicated to my cultural tradition. 4. I accept my traditional values. 5. My cultural heritage is unimportant to me. (-) 6. I regard tradition as a framework for the present. 7. I regard tradition as an outline within which to make decisions. 8. I dislike my cultural tradition. (-) 9. I appreciate my traditional customs. 10. I treasure my cultural heritage.		
Any recommendations:		

9. Compassion

Compassion is an individual's unique mentality of caring for, helping, giving to, supporting, and understanding others with the aim of protecting and enriching the welfare of those with whom one is in everyday contact.

	Yes	No
1. I want to help others who are suffering. 2. I protect the welfare of others. 3. I sacrifice myself to help others who are suffering. 4. I am deeply aware of the suffering of others. 5. I make an effort to care for others. 6. I am committed to enrich the welfare of others. 7. I focus on caring for others. 8. I have a strong feeling of sympathy for people who are suffering. 9. I provide social support to people who are suffering. 10. I have empathy with those who are less fortunate than me. 11. I ignore the suffering of others. (-)		
Any recommendations:		

10. Universalism

Universalism is the unique orientation of an individual who believe that all people should be treated with fairness, justice and equality and therefore promotes the protection and welfare of all people.

	Yes	No
<ol style="list-style-type: none"> 1. All people should be treated with fairness. 2. Equality is important to me. 3. I insist on equal opportunity for all. 4. All people should be treated with justice. 5. I treat all people as my equivalents. 6. I believe all people have the same inherent worth. 7. All people are entitled to equal public rights. 8. I treat others with the attitude of shared advantage. 9. I treat others so that they have an equal chance to contest. 10. I promote tolerance of different beliefs. 11. People ought to be treated according to their status in society. (-) 12. It is a myth to say that all people are equal. (-) 		
Any recommendations:		

2. Pleasure

Pleasure is the unique expression of an individual's belief that immediate sensuous gratification without God has no meaning and that pleasure is not intrinsically fulfilling. This belief therefore regulates the individual's decisions and behaviour by enjoying life as a gift from God, being content even in hard times.

	Yes	No
1. I enjoy good things in life as a gift from God. 2. Pleasures of life offer long-lasting satisfaction. (-) 3. Pleasure without God has no meaning. 4. Earthly pleasures lead to emptiness. 5. The quest for happiness can be fulfilled by man himself. (-) 6. Rather than pursuing immediate pleasure I should be patient. 7. The pleasures of life are naturally fulfilling. (-) 8. Earthly pleasures are futile. 9. My search for pleasure leads to emptiness. 10. Pursuing pleasure is important to me. (-)		
Any recommendations:		

3. Competition

Competition is the unique expression of an individual who allows his selfish ambition and vain conceit to be replaced by a new kind of competition, namely to compete for humility where others are seen as worthy of special treatment and where the interest of others are equally looked after.

	Yes	No
1. My life is safeguarded by my status. (-) 2. I have equal concern for the interest of others. 3. I consider others as worthy of special treatment. 4. I take advantage of others. (-) 5. I try to have dominance over others. (-) 6. I try to outperform my competition. (-) 7. I try to gain a dominant social standing over others. (-) 8. I exploit others for my own benefit. (-) 9. I have the ambition to be the best. (-) 10. I value a lack of conceit.		
Any recommendations:		

4. Affiliation

Affiliation is an individual's unique mentality of caring for, helping, giving to, supporting, and understanding others with the aim of protecting and enriching the welfare of those with whom one is in everyday contact because of the conviction that all people should be treated with fairness, justice and equality.

	Yes	No
<ol style="list-style-type: none"> 1. I reach out to others with acts of kindness. 2. I practise compassionate justice. 3. I care for other people. 4. I have the wellbeing of others in mind. 5. The equal treatment of others is important to me. 6. Justice is important to me. 7. I provide in the needs of others. 8. People should be treated with fairness 9. People should be treated with justice 10. People should be treated with equality. 11. I treat people according to their status in society. (-) 12. My own interests come first. (-) 		
Any recommendations:		

5. Conformity

Conformity is the unique response of an individual whose main purpose in life is to conform to God's calling and to Christ instead of conforming to people to prevent negative consequences for self. Conformity to Christ entails imaging God in our customs, culture and/or religion.

	Yes	No
<ol style="list-style-type: none"> 1. I conform to others to prevent negative consequences for myself. (-) 2. I conform to Jesus Christ. 3. I try to image God in my religion. 4. It is more important for me to obey God than people. 5. I allow Biblical principles to prescribe my culture. 6. I conform to the example of the world. (-) 7. I give in to others when I experience any resistance. (-) 8. I act with assertiveness to be a useful witness of Christ. 9. I agree of what is sinful in our customs. (-) 10. I conform to God's calling. 		
Any recommendations:		

6. Security

The individual realizes that security has to do with the presence of love, bonding and fellowship within his relationships with God and fellow-beings despite uncertainties in his/her physical and social environment. The creation of a safe, orderly, predictable and organized environment, which he/she can depend on, and in which unforeseen, uncontrollable or other unsafe incidents do not happen is therefore not a priority, but the experience of peace and harmony between God and man, and man and man, as restored by God in Jesus Christ.

	Yes	No
<ol style="list-style-type: none"> 1. Intimate connection with others is important to me. 2. My security is rooted in my relationship with God. 3. The presence of security has to do with love. 4. I seek fulfilment in worldly desires. (-) 5. My relationship with God is the source of my security. 6. My relationships with others are the foundation of my security. 7. I seek security in money. (-) 8. My search for prosperity has taken God's place. (-) 9. I am part of a worshipping community. 10. I experience peace and harmony in my relationships with others. 		
Any recommendations:		

Appendix B

Validation of the Value System Assessment Scale (VSAS)

Dear Respondent

I, Bertie Hanekom, am an enrolled student at the NWU, Potchefstroom Campus. As part of my doctoral studies, I am validating the Value System Assessment Scale.

You are invited to take part in this research project. It will take only thirty minutes of your time! It is important, however, that you read and understand the following general principles, which are applicable to all participants in our research projects:

Part 1: General Project Information

1. Title of the project:

Validation of the Value System Assessment Scale

2. Institution / School / Subject group / Institute:

Faculty of Theology of the North-West University, Potchefstroom Campus

3. Names and contact details of Project Staff: *(These persons are your first line contact for enquiries, help and complaints related to the project or your participation in the project. If you need any help, feel uncertain or have any questions regarding the project, feel victimized or have any other complaints related to the project, or wish to terminate your participation in the project, you may contact these persons at any time.)*

	Bertie Hanekom	Prof Gert Breed	Prof Annatjie Faul
Function in project	Project Head	Promotor	Co-Promotor
Tel (w)	+27 18 293 1416	+27 18 299 1029	001 502 852 1981
Cellphone	+27 82 576 4977	+27 82 579 6628	
E-mail	perspektief@lantic.net	Gert.Breed@nwu.ac.za	anna.faul@louisville.edu

4. You are approached to take part in this project and may now have the following questions:

- a. What are the set requirements that persons must meet to be able to take part in the project?

The respondent must be at least 18 years of age and his/her English language skills must be above average.

- b. Why and how was I chosen?

Respondents (like you) are chosen without any prior rationale, but because of availability.

- c. What is the purpose of this project?

The purpose of this project is to collect enough data to establish the reliability and validity of this newly developed Values System Assessment Inventory for application in pastoral counselling.

- d. What will be expected of me as participant? In which interventions / procedures will I have to take part? What exactly will it involve?

Nothing more will be expected of the participant than to complete the attached questionnaire.

- e. What measures have been taken to handle and store my data confidentially?

The questionnaire is completed anonymously and will remain as such.

I, Bertie Hanekom, ensure participants that the aforementioned information is complete and correct.



2015/03/28

Signature

Date

Signed at Potchefstroom

Part 2: General Principles

1. Participation in the project is completely voluntary and no pressure, however subtle, may be placed on you to take part. You may not be bribed to participate.
2. It is possible that you may not derive any benefit personally from your participation in the project, although the knowledge that may be gained by means of the project may benefit other people or communities.
3. You are free to withdraw from the project at any time, without stating reasons, and you will in no way be harmed by so doing. You may also request that your data no longer be used in the project.
4. By agreeing to take part in the project, you are also giving consent for the data that will be generated to be used by the researchers for scientific purposes as they see fit, with the caveat that it will be confidential and that your name will not be linked to any of the data without your consent.
5. The NWU Ethics Committee, Medicines Control Council, Department of Health and/or a Court of Law may request access to information to ensure/inspect the ethical responsibility of practices, in the interest of participants and the public.
6. You will be given access to your own data upon request, unless the Ethics Committee has approved temporary non-disclosure (in the latter case, the reasons will be explained to you).
7. A summary of the nature of the project is set out in Part 1 hereof. You are encouraged to ask the Project Head or co-workers any questions you may have regarding the project and the related procedures at any stage. They will gladly answer your queries. They will also discuss the project with you in detail.
8. The project objectives are always secondary to your well-being and actions taken will always place your interests above those of the project.

Part 3: Consent

Title of the project:

Validation of the Values System Assessment Scale

I have read the preceding premises in connection with the project, as discussed in **Part 1** and **Part 2** of this informed consent form and I declare that I understand it. By clicking on the following link, I hereby declare that I am taking part in the project voluntarily.

<https://www.surveymonkey.com/s/JKKC3RX>

Thank you very much for your cooperation.

Bertie Hanekom

Demographic Data

Gender:	1 <input type="checkbox"/> Male	2 <input type="checkbox"/> Female
Age (in years):	3 <input type="checkbox"/>years	
Home Language:	4 <input type="checkbox"/> Afrikaans	5 <input type="checkbox"/> English
	6 <input type="checkbox"/> Xhosa	7 <input type="checkbox"/> Zulu
	8 <input type="checkbox"/> Tswana	9 <input type="checkbox"/> Other
Qualification:	10 <input type="checkbox"/> Lower than Grade 12	11 <input type="checkbox"/> Grade 12
	12 <input type="checkbox"/> Diploma	13 <input type="checkbox"/> Degree
		14 <input type="checkbox"/> Postgraduate
Years of school completed	15 <input type="checkbox"/> years	
Monthly income	16 <input type="checkbox"/>	
Marital status	17 <input type="checkbox"/> Single	18 <input type="checkbox"/> Married
	19 <input type="checkbox"/> Divorced	20 <input type="checkbox"/> Cohabitation
		21 <input type="checkbox"/> Common law marriage
	22 <input type="checkbox"/> Separated	23 <input type="checkbox"/> Widowed
Number of times married	24 <input type="checkbox"/>	
Number of children	25 <input type="checkbox"/>	
Size of the household	26 <input type="checkbox"/>	

Part 4: Questionnaire

Confidentiality

We want you to know that the personal information you share will remain just that, personal. Your confidentiality will be respected.

Purpose

The VSAS is designed to measure the hierarchy of your personal values system. For the report to be accurate, all questions need to be answered to the best of your ability.

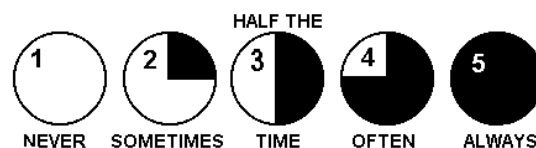
A few Suggestions

Answer the questions as quickly and as honestly possible. Do not speculate too long before you answer. This is not a test and there are no right or wrong answers. The first answer that comes to mind is usually the correct one.

Procedure

- Mark the relevant number on the answer sheet, by encircle the number.
- Check to be sure you have answered every question.

Example



Question: All people should be treated with fairness.

If your answer is OFTEN, encircle 4 on your answer sheet.

1 2 3 4 5

Answer each item as carefully and as accurately as you can by using the following scale:

27	I promote tolerance of different beliefs.	1	2	3	4	5
28	I try to gain a dominant social standing over others.	1	2	3	4	5
29	The pleasures of life offer long-lasting satisfaction.	1	2	3	4	5
30	People should be treated with fairness.	1	2	3	4	5
31	I like dangerous situations.	1	2	3	4	5
32	I conform to others to prevent negative consequences for myself.	1	2	3	4	5
33	I become bored easily.	1	2	3	4	5
34	I adapt to the expectations of others.	1	2	3	4	5
35	I keep away from change in my life.	1	2	3	4	5
36	I focus on finding security within my relationships.	1	2	3	4	5
37	I act with assertiveness to be a useful witness of Christ.	1	2	3	4	5
38	I pursue a safe environment.	1	2	3	4	5
39	The presence of security has to do with love.	1	2	3	4	5
40	I am looking for equality.	1	2	3	4	5
41	I have a competitive attitude.	1	2	3	4	5
42	My search for prosperity has taken God's place.	1	2	3	4	5
43	I enjoy good things in life as a gift from God.	1	2	3	4	5
44	I want to have authority over my own choices.	1	2	3	4	5
45	I want to be the master of my own life.	1	2	3	4	5
46	Freedom of expression is important to me.	1	2	3	4	5
47	I am accountable to other people.	1	2	3	4	5

48	I try to image God in my religion.	1	2	3	4	5
49	I value the opinion of others.	1	2	3	4	5
50	I create pleasure as much as possible.	1	2	3	4	5
51	I have the determination to win.	1	2	3	4	5
52	I conform to the example of the world.	1	2	3	4	5
53	I need the right to make my own decisions.	1	2	3	4	5
54	I want to be in a position of dominance over others.	1	2	3	4	5
55	I lack meaningful goals in my life.	1	2	3	4	5
56	I choose to be governed by the Holy Spirit.	1	2	3	4	5
57	I obey social norms.	1	2	3	4	5
58	I try to have dominance over others.	1	2	3	4	5
59	I want to have the power to give orders to others.	1	2	3	4	5
60	I treasure my cultural heritage.	1	2	3	4	5
61	My security is rooted in my relationship with God.	1	2	3	4	5
62	I take part in activities for the sake of more pleasure.	1	2	3	4	5
63	It is important to me to feel safe from danger.	1	2	3	4	5
64	It is important to me to express my creativity.	1	2	3	4	5
65	I explore adventurous situations.	1	2	3	4	5
66	People should be treated with equality.	1	2	3	4	5
67	My opinion may be ignored.	1	2	3	4	5
68	Cooperation with others is important to me.	1	2	3	4	5
69	I acknowledge God's authority in my life.	1	2	3	4	5

70	I treasure culture.	1	2	3	4	5
71	The pleasures of life are naturally fulfilling.	1	2	3	4	5
72	I have the ambition to be the best.	1	2	3	4	5
73	Immediate pleasure is important to me.	1	2	3	4	5
74	I hate routine work.	1	2	3	4	5
75	I consider others as worthy of special treatment.	1	2	3	4	5
76	Instead of pursuing pleasure, I must live with the mystery of suffering.	1	2	3	4	5
77	I bow to group norms to prevent rejection.	1	2	3	4	5
78	All people should be treated with justice.	1	2	3	4	5
79	I seek new adventures.	1	2	3	4	5
80	I seek security in worldly desires.	1	2	3	4	5
81	I value customs that have existed for a long time.	1	2	3	4	5
82	I am dedicated to my traditional customs.	1	2	3	4	5
83	The quest for happiness can be fulfilled by man himself.	1	2	3	4	5
84	I follow the accepted rules of society.	1	2	3	4	5
85	Harmony is important to me.	1	2	3	4	5
86	I conform to Jesus Christ.	1	2	3	4	5
87	I prefer an environment where unsafe incidents do not happen.	1	2	3	4	5
88	My wishes carry much weight.	1	2	3	4	5
89	I keep my reactions, which may upset others, under control.	1	2	3	4	5
90	I insist on equal opportunity for all.	1	2	3	4	5
91	I am deeply aware of the suffering of others.	1	2	3	4	5

92	I promote cooperation to avoid negative outcomes for myself.	1	2	3	4	5
93	I sacrifice myself to help others who are suffering.	1	2	3	4	5
94	I believe all people have the same inherent worth.	1	2	3	4	5
95	I have a constant concern with keeping up to high standards.	1	2	3	4	5
96	It is important to me to avoid failure.	1	2	3	4	5
97	I am in endless competition against others.	1	2	3	4	5
98	I can put off pleasure until later.	1	2	3	4	5
99	I have empathy with those who are less fortunate than me.	1	2	3	4	5
100	I want to have power over other people.	1	2	3	4	5
101	I try to outperform my competition.	1	2	3	4	5
102	It's okay to be less successful than others.	1	2	3	4	5
103	Freedom to do as I choose is important to me.	1	2	3	4	5
104	I focus on having fun in life.	1	2	3	4	5
105	My relationship with God is the source of my security.	1	2	3	4	5
106	I follow pleasure above all.	1	2	3	4	5
107	I regard tradition as a framework for the present.	1	2	3	4	5
108	All people are entitled to equal public rights.	1	2	3	4	5
109	Pleasure without God has no meaning.	1	2	3	4	5
110	I dislike my cultural tradition.	1	2	3	4	5
111	Although I have independence, I still have to answer to God.	1	2	3	4	5
112	I want to help others who are suffering.	1	2	3	4	5
113	I care for other people.	1	2	3	4	5

114	I have concern for the interest of others.	1	2	3	4	5
115	I experience peace and harmony in my relationships with others.	1	2	3	4	5
116	My relationships with others are the foundation of my security.	1	2	3	4	5
117	I treat all people as my equals.	1	2	3	4	5
118	I want to take part in risk-taking activities.	1	2	3	4	5
119	I am committed to enrich the welfare of others.	1	2	3	4	5
120	I accept my traditional values.	1	2	3	4	5
121	I need the freedom to follow my own lifestyle.	1	2	3	4	5
122	I seek new experiences.	1	2	3	4	5
123	I reach out to others with acts of kindness.	1	2	3	4	5
124	I provide in the needs of others.	1	2	3	4	5
125	I have the wellbeing of others in mind.	1	2	3	4	5
126	Earthly pleasures are futile.	1	2	3	4	5
127	I have a strong feeling of sympathy for people who are suffering.	1	2	3	4	5
128	I choose to obey God's will.	1	2	3	4	5
129	I allow Biblical principles to prescribe my culture.	1	2	3	4	5
130	I give in to others when I experience any resistance.	1	2	3	4	5
131	Equality is important to me.	1	2	3	4	5
132	I am free to direct myself without God's control.	1	2	3	4	5
133	I want to feel secure within my relationships.	1	2	3	4	5
134	I try to maintain a dominant standing within a group.	1	2	3	4	5
135	I make an effort to care for others.	1	2	3	4	5

136	I exploit others for my own benefit.	1	2	3	4	5
137	I need to be successful in competition.	1	2	3	4	5
138	I change my opinion to be the same as those of others.	1	2	3	4	5

LAST UPDATED:

6 OCTOBER 2015