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Working paper

What are universally accepted human values that define 'a good life'? Historical perspective of value theory

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WP-19-006

Approved by:

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Program: World Population Program
Date: 14 August 2019

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ZVR 524808900

The research leading to these results has received funding from the European Union's Horizon 2020 research and innovation program under grant agreement No 741105. Project Name: The Demography of Sustainable Human Wellbeing, EmpoweredLifeYears.

Abstract

Aim: This paper reviews existing theories over five decades on universally accepted human values from a multidisciplinary perspective. The main purpose is to assess the broad acceptability of the different dimensions of "Years of Good Life (YoGL)", a newly proposed human well-being indicator (Lutz et al. 2018) that has been designed to serve as criterion for sustainable development. The Years of Good Life well-being indicator aims to measure well-being in any population or population subgroup around the world. The fundamental dimension of YoGL is being alive, and a good life is measured by having capable longevity – being in acceptable health, being out of poverty and being cognitively functioning – and overall satisfaction with life.

Problem: Besides being alive, what are universally accepted human values that define 'a good life'?

Approach: Human values are the basis for people's behavior and define what individuals deem important and worthy of having, keeping, and pursuing. We identify 14 human values from relevant theories in social sciences, ranging from values that are based on cognitive instigators and motivation to achieve ultimate meaning of life (value theories by Allport-Venon-Lindzey, Rokeach, or Schwarz, social fulfilment (List of Values by Kahle), fulfillment of basic needs (basic needs theories by Galtung and Triandis), cultural differences (Hofstede's work-related values, and Ingelhart-Welzel's Cultural Map), capability approach (Nussbaum and Social Progress Index Worldwide), and accumulation of previous categories (Allardt's theory for Scandinavia, Max-Neef's Model of Human Scale Development, Narayan's values based on the poor, Wolfensberger's Social Role Valorization, and the Intergovernmental Platform on Biodiversity and Ecosystem Services). Some theories have become obsolete over time, some have been re-evaluated and improved. The most recent basic values, such as values employed by the Social Progress Index Worldwide, are an abstraction and adaptation of the capabilities theory with a focus on the attachment between human beings and their environment.

Limitation: This paper is fully relying on a review of existing literature.

Significance: The key findings of the literature review on human values highlight the interdisciplinary approach needed to support the subjective and objective well-being dimensions of the YoGL indicator.

About the author

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Acknowledgments

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1 Research question

This working paper provides a literature review on universally accepted human values from multidisciplinary research to contribute to a theoretical framework for the development of Years of Good Life (YoGL), a new human well-being indicator established at the World Population Program at IIASA (Lutz et al. 2018). YoGL embodies universally shared values, with the primary value of being alive or survival, and the avoidance of unnecessary premature mortality. Since mere survival alone cannot be considered sufficient for overall well-being, but minimum standards in terms of quality of life also need to be met, the YoGL indicator includes three objective dimensions – being out of absolute poverty and enjoying physical and cognitive health – and the subjective dimension of life satisfaction. The purpose of this working paper is to review the existing literature on universally accepted human values to inform the selection of these dimensions within YoGL.

2 Definition of human values

Based on the online etymology dictionary, the word *value* originates from the Latin word *valor* which means *strength* or *health*. Around the 13th century, the word popped up in old French as *valoir* which means *worth* or *price*. In the late 14th century, the English word *value* referred to a degree to which something is worthwhile or estimable. A century later, Thomas More wrote about an utopia, a fictional egalitarian society, and its values, where the most fundamental value is life itself, followed by happiness. More's utopia also recognizes values of 'good and honest' pleasure, health, and fairness of equality that underlines an essentially classless society (Davis 1983, p. 58). Many centuries later, in 2003, the United Nations issued the Universal Declaration of Human Rights, in which the ideal universal human values are stated as *peace, freedom, social progress, equal rights,* and *human dignity* (United Nations 2003). Former United Nations Secretary General Kofi Annan believed that the application of these human values might be the key to solve various global and national problems 'as values have a gripping and endurable quality but at the same time they give us a sense of freedom' (Tsirogianni and Gaskell 2011, p. 2).

This paper discusses the theories of human values from the 20th century to date, and how these theories have evolved as societies have become increasingly plural. as people move from one society to another due to various social, political and financial reasons. Not only the original meaning has evolved, but the human values themselves have transformed into social values that are shared and respected by society members, serve as guidance for individual expectations, and help to manage differences in harmony (for example cultural, political inclination, spiritual and belief differences) in a peaceful way (Tsirogianni and Gaskell 2011). Based on cognitive function and life experience, human values dictate how individuals live, their preferences, priorities, principles, and behavior (Debbarma 2014; Hanel, Litzellachner and Maio 2018).

3 Methodology

A comprehensive literature review was conducted on the topic of basic human values following four steps:

1. Definition under a multidisciplinary perspective

   The research topic of basic human values has been the main interest of scientists from various disciplines, specifically in the field of social sciences. Therefore, the reviews of literature include, but are not be limited to, the field of social sciences.

2. Key sources

   To locate a wide variety of social sciences literature, we used the popular global search engine Google Scholar, and the IIASA library catalogue – that provides access to over 30,000 books, 20,000 reports, and over 6,500 electronic periodicals – to search by the keywords 'universally accepted human values'. We selected English language peer-reviewed publications on theory and research, including academic articles from reputable and indexed journals, reports and working papers from well-known international and national organizations.

3. Current and past research
   As the nature of human values co-existed and was co-created through social discourses between individuals and society, the human values are not definite and may change according to social interaction. Thus, the review of literature was conducted in an ascending manner from the year 1960 to the most recent publications in the year 2018, to capture the latest human values and to reflect on the changes as time goes by.

4. Key theories, concepts or ideas

   To minimize the repetition of theories, concepts and ideas, a maximum of four articles per theory were reviewed with a focus on most cited publications.

4 Findings

At the beginning of the 20th century, Eduard Spranger (1914) in his book "Lebernsformen" (Types of Men), defined values by individual and cultural standards. Values in terms of individual standards are represented in the securing of survival, of social status and political influence. These individual values, however, are to be integrated into a culture where one lives. Until today, however, for many people survival remains uncertain. According to recent estimates by the World Bank, 10 percent of the world population live in extreme poverty and 736 million people live on less than US$1.90 a day (World Bank 2018). People living in extreme poverty lack access to education, basic health care, clean water, etc. Besides being alive or survival, are there universally accepted human values, or do values fit only into a certain population or society? This question has been a subject for scientists and politicians alike and has peaked with the United Nations Universal

Declaration of Human Rights. We have identified and selected 14 relevant theories of human values from social science research which can be divided into six main categories:

1. Values that are based on cognitive instigators (judgment and guide actions) and motivation of behavior to reach the ultimate meaning of life, as identified in the value theories by Allport-Venon-Lindzey, Rokeach, and by Schwarz;
2. Values that are based on social fulfillment, as reflected in the List of Values by Kahle;
3. Values that are based on the fulfillment of basic needs, as identified in Galtung's capability approach and Triandis' Universal Values;
4. Values that are based on cultural differences, as reflected in Hofstede's work-related values, and Ingelhart-Welzel's Cultural Map;
5. Values that are based on motivation, social value, fulfillment of basic needs, as identified in Allardt's theory for Scandinavia, Max-Neef's Model of Human Scale Development, Narayan's values based on the poor, Social Role Valorization by Wolfensberger, and the Intergovernmental Platform on Biodiversity and Ecosystem Services (IPBES);
6. Values that are based on Sen's capability approach, as claimed by Nussbaum's basic values and Social Progress Index Worldwide.

4.1 Allport-Vernon-Lindzey Study of Values

Allport, Vernon and Lindzey define human values as cognitive instigators or motivation of behavior. All of a person's activity is directed towards the realization of one's values. Values are giving direction for current choices and future goals in life (Allport, Vernon and Lindzey 1960). Based on Eduard Spranger's *Types of Men,* Allport and Vernon developed *The Study of Values* in 1931 and revised it together with Lindzey in 1951, as a psychological tool designed to measure personal preferences of six types of values, which consider beliefs, ways of thinking, and preferred patterns of living:

i. Theoretical type: People seek for truth;
ii. Economic type of value: Usefulness of each item in life;
iii. Social value: Love for people;
iv. Political value: People face with power and acquire leadership;
v. Religious value: People seek for unity or moral excellence;
vi. Aesthetic value: People longing for harmony and beauty.

The Study of Values survey was very popular in the 1970s-1980s among psychologists for assessing changes in individual values over time, group differences, academic, and career assessment. However, over time, the survey was slowly disused as it contains archaic content (e.g., users did not know who Amundsen and Byrd were); a lack of religious inclusiveness (only churches were mentioned, no temples or mosques); dated cultural assumptions (especially concerning love and marriage); and obsolete linguistic terminology (Kopelman, Rovenpor and Guan 2003).

4.2 Rokeach's Values Survey

Milton Rokeach, a social psychologist, defines value as "a centrally held, enduring belief which guides actions and judgments across specific situations and beyond immediate goals to more ultimate end-states of existence" (Rokeach 1968, p. 161). He then developed a survey to seek the philosophical basis for the association of fundamental human values with beliefs and attitudes, in the context of personality psychology, behavior, marketing, social structure and cross-cultural studies (Rokeach 1973). The survey is developed with five assu
mptions about the nature of human values:

- The total number of values that a person possesses is relatively small.
- People possess the same values but have a different way of translating the abstract values to real life.
- Values are organized into a value system. Value system means that once a value is learned, it becomes part of a value system, in which each value is ordered in priority relative to other values.
- The antecedents of human values can be traced to culture, society and its institutions, and personality.
- The consequences of human values will be manifested virtually all phenomena that social scientists might consider worth investigating and understanding.

The Rokeach Values Survey has 18 terminal and 18 instrumental values. Terminal values refer to the end result, describing what people want to achieve in life. Instrumental values are the guiding principles for people to accomplish terminal values. The task for participants in the survey is to arrange the 18 terminal values, followed by the 18 instrumental values, into an order "of importance to you, as guiding principles in your life" (Rokeach 1973).

Terminal Values

1. True friendships
2. Mature Love
3. Self-respect
4. Happiness
5. Inner Harmony
6. Equality
7. Freedom
8. Pleasure
9. Social Recognition
10. Wisdom
11. Salvation
12. Family security
13. National security
14. A sense of accomplishment
15. A world of beauty
16. A world at peace
17. A comfortable life
18. An exciting life

Instrumental Values

1. Cheerfulness
2. Ambition
3. Love
4. Cleanliness
5. Self-control
6. Capability
7. Courage
8. Politeness
9. Honesty
10. Imagination
11. Independence
12. Intellect
13. Broad-mindedness
14. Logic
15. Obedience
16. Helpfulness
17. Responsibility
18. Forgiveness

Kitwood and Smithers (1975) criticize the values proposed by Rokeach due to inadequate sampling (interviews with 130 individuals only) and methodology for identifying the values (it is difficult and time-consuming to rank 18 values). Peng (2011), based on his study with Chinese and American people, cautions on the cultural differences in ranking the values. Nevertheless, until today, the Rokeach Values Survey is widely used among psychologists, counselors, and economics, in particular those who deal with advertising and consumer choices. Rokeach's values can explain various issues of interest for consumer research. For example, consumer motives navigate desires and choices consumers seek in products and service. Studies show that terminal values guide a consumer to choose product categories, while instrumental values guide choices among brands (Kamakura and Novak 1992).

The Rokeach human values also show stability over the life span, especially among older generations (Konty and Dunham 1997). In a study with middle-aged adults over a period of 9 years, Stockard, Carpenter and Kahle (2014) show evidence of stability over time in both the terminal values (selected values, e.g. self-respect, sense of accomplishment, social recognition, security) and instrumental values.

4.3 Kahle's List of (Social) Values

Based on the principle of abstraction of values – that human values, in particular, the social values serve as a means for understanding consumer's underlying motivations (Kahle and Kennedy 1988; Kamakura and Novak 1992), marketing researcher Lynn R. Kahle developed a List of (Social) Values, which is mostly adapted from the Rokeach's human values and Maslow's theory of basic needs for security (Kahle, Beatty and Homer 1986):

i. Self-respect: To be proud of oneself and confident with who one is; the same as Rokeach's terminal value for *self-respect;*
ii. Warm relationships with others: To have close companionships and intimate friendships, the same as Rokeach's terminal value of *true friendships*;
iii. Security is the basic need for safety, it includes *family security, national security and world peace* from Rokeach's terminal values;
iv. Sense of accomplishment: To succeed at what one wants to do; the same as Rokeach's terminal value for *accomplishment;*
v. Self-fulfillment: To find peace of mind and to make the best use of one's talent;
vi. Being well respected: To be admired by others and to receive recognition; in the Rokeach's terminal value of *social recognition*, and in the instrumental value of being *capable* and *ambitious;*
vii. Fun and enjoyment: Is the psychological gratification, to lead a pleasurable, happy life; in Rokeach's terminal values such as *pleasure, comfortable life and happiness*, and the instrumental value of *being cheerful;*
viii. Excitement: To experience stimulation and thrills in life; which is the same as Rokeach terminal value of having an exciting life;
ix. Sense of belonging: To be accepted and needed by our family, friends, and community.

The Kahle values can be categorized into three dimensions: Internal, external, and fun/excitement (Homer and Kahle 1988). The internal values reflect the belief that people are capable of realizing their values by themselves, which includes self-fulfillment, sense of accomplishment, and self-respect. The external values are based of the belief that people are dependent on others to realize their values, which includes being respected, sense of belonging, warm relationships, and security. The fun/excitement values are considered as internal motivation to include others in achieving the excitement, fun, and enjoyment in life.
Gurel-Atay et al. (2010) compare national surveys in the United States, using national surveys from 1976, 1986 and 2007. They find that the ranking of social values has changed over time. The 1976 survey shows that self-respect and security are the top two important values, whereas fun-enjoyment and excitement are the two bottom values in the ranking. In all demographic groups (age, gender, education, income, and ethnic group) the social values of self-respect, warm relationships and self-fulfillment are considered the most important in 2007, whereas the values of security and a sense of belonging are at the bottom of the ranking. Hence, in 2007, fun-enjoyment and excitement values have increased in importance over the years.
Kahle's values are until today mostly used as guided decision-making and influencer to consumer behavior. Tying Kahle's social values to a product may instill the product with some of the positive affect associated with the value (Kahle and Kennedy 1988). For example, buying Christmas decoration and decorating your house during this festive season are the reflection of the fun-enjoyment value. Buying an electric car is the reflection of the value of self-fulfillment and excitement. An effort to reduce gas emission promotes the value of being well-respected.

4.4 Hofstede's work-related values

The well-known cross-culture study with one large multinational business organization back in the 1960s and 1970s conducted by Hofstede, identified four dimensions that are claimed to affect human thinking, organizations, and institutions in predictable ways. The study is based on the assumption that "people carry mental programs which are developed in the family in early childhood and reinforced in schools and organizations, and that these mental programs contain a component of national culture". (Hofstede 1980, p. 11). Hofstede surveyed with over 116,000 IBM employees who worked in 67 countries where IBM branches are located, to identify the universal mental program, which differs among countries through employees' behavior, opinion, and actions. Each branch employs local and international staff, and has its own work culture and ethics. As a consequence, the company is confronted with challenges of collaboration among staff who carry different culturally influenced mental programs. The four dimensions identified by Hofstede are:

i. Power distance: Related to the different solutions to the basic problem of human inequality. The higher the score of a country in the power distance dimension, the higher is the acceptance of unequal distribution. Countries that show small power distance have a culture that supports democracy, subordinates expect to be consulted, student-centered education, etc.
ii. Uncertainty avoidance: Related to the level of stress in a society in the face of an unknown future. Uncertainty avoidance countries tend to have a culture that takes each day as it comes, show high

tolerance of deviant persons, in politics citizen feel and are seen as competent towards authorities, etc.

iii. Individualism vs. collectivism: The extent to which people feel independent, as opposed to being interdependent as members of a larger group. In individualistic countries, everyone is expected to look after oneself (including one's family only), whereas in collectivist countries, people are stressed on belongingness in exchange for loyalty and always maintain harmony.

iv. Masculinity vs. femininity: Related to the division of emotional roles between women and men. Masculinity is the extent to which the use of force is endorsed socially. In masculinity driven culture, maximum emotional and social role differentiation has occurred between genders, men are expected to be more assertive and ambitious than women. In femininity driven culture, both men and women should be modest and caring, with minimum emotional and social role differentiation occuring between genders.

Fellow researchers continue to validate and extend the Hofstede model to more countries, which led Hofstede further to refine his model and to add two values (Hofstede 2011):

v. Long-term orientation deals with change, related to the choice of focus for people's effort: The future or the present and past. People with short-term orientation tend to prefer personal steadiness and stability, adhere traditions, and strong patriotism, whereas people with long-term orientation tend to easily adapt to changing circumstances, try to learn from other countries, and strive for a better future.

vi. Indulgence vs. self-restraint: Related to the gratification vs. control of basic human desires in enjoying life. For example, people who live in more indulgence countries tend to declare themselves happy, have control of their own life, emphasize on freedom of speech and having leisure, and do sport. People who live in more restrained countries tend to have lower emphasis on freedom of speech and leisure, are less likely to remember positive emotions and have less control over their personal lives.

In one blog on Hofstede cultural dimensions, Mexico shows a very high indulgence score (97 out of 100), Japan shows a very high masculinity score (95 out of 100), whereas China is found to be fearless in facing uncertainty while the whole world is trying to avoid uncertainty (Rockwell 2017). Nevertheless, although Hofstede's model of work-related values is well cited and applied in many studies (over 5000 citations), the model gets heavy criticism for a limitation on a survey based on one company, outdated data, convenient sampling (Hofstede 2002). Baskerville (2003) pointed out that culture could not be represented by a nation. Several scholars attempted to replicate Hofstede's study, most notable the work of Minkov and Hofstede (2011) that acknowledges the strength of Hofstede's work, and the work by Orr and Hauser (2008) who in contrary claim the need for re-examination and re-definition of Hofstede's model to adapt to the global environment of the 21st century.

4.5 Schwartz' basic human values based on intercultural research

Schwartz, based on Rokeach's terminal values, identifies ten motivationally distinct types of values and specifies the dynamic relations among people, society and the usage of the environment. The values are shown in Figure 1 (Schwartz 2012).

i. Openness to change
    a. Self-direction derives from people's need for control and mastery, and interactional requirements of autonomy and independence. The goal of this value is independent thought and action in choosing, creating and exploring.
    b. Stimulation derives from the need for variety and stimulation to achieve excitement, novelty and be positive to face challenges in life.
    c. Hedonism derives from the need to enjoy life, pleasure or painless gratification for oneself. Happiness is not included because people achieve it through attaining whatever outcomes they value.

ii. Self-enhancement
    d. Achievement emphasizes on personal success through demonstrating competence according to social standards.
    e. Power is social status and prestige, control or dominance over people and resources. Sample of power: Authority, wealth, and social power.

iii. Conservation
    f. Security: Safety, harmony, and stability of society, of relationships and self. Sample of security action: Social order and safety.
    g. Conformity: Restraint of everyday actions (mostly within-group or closed ones), inclinations, and impulses likely to upset or harm others and violate social expectations or norms. Sample of conformity action: Obedient, self-discipline, politeness, and filial piety.
    h. Tradition values demand responsiveness to expectations from the past, which include respect, commitment, and acceptance of the customs and ideas that one's culture or religion provides. Tradition and conformity values are especially close motivationally, as they share imposed expectations from society.

iv. Self-transcendence
    i. Benevolence: Preserving and enhancing the welfare of those with whom one is in frequent personal contact. Benevolence values accentuate voluntarily acts for other's welfare. Sample of benevolence: helpful, honest, and loyal.
    j. Universalism: Understanding, appreciation, tolerance, and protection for the welfare of all people and nature. The universalism values derive from survival needs of an individual and groups. However, people do not recognize these needs until their life is threatened, or they become aware of the scarcity of natural resources.

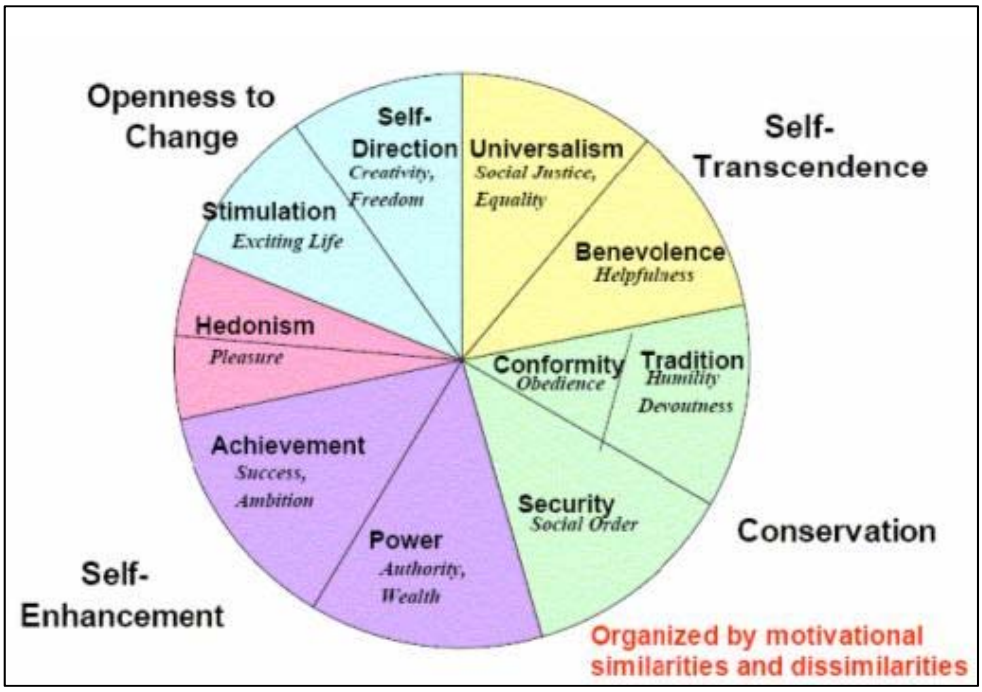

Figure 1: Schwartz' human values. Adopted from Schwartz (2012)

Schwartz (1992; 2012) develops and redefines basic human values with conceptions that:

- Values are beliefs associated with emotions. When values are activated or threatened, people act to it emotionally.
- Values are a motivational construct that encourages people to pursue desirable goals.
- Values transcend specific actions and situations. Safety values, for example, are more relevant in high crime society than in a peaceful society.
- "Values serve as standards or criteria. Values guide the selection or evaluation of actions, policies, people, and events". (Schwartz 2012, p. 4)
- Values are structured by importance relative to one another. The structure of values refers to the relations between conflict and congruence among values. Individuals and groups have different value 'priorities' or 'hierarchies'. "People's values form an ordered system of value priorities that characterize them as individuals" (Schwartz 2012, p. 4). This hierarchical feature of values also distinguishes them from norms and attitudes.
- Values are presented in a circular structure divided into a two-dimensional space: (i) self-enhancement vs. self-transcendence, and (ii) openness to change vs. conservation values. Self-enhancement emphasizes personal advancement and dominating the social and physical world that is opposed to self-transcendence, which emphasizes the wellbeing of the environment and people. The second dimension contrasts openness to change (an emphasis on one's free thought and action, favoring change and personal gratification of needs and desires) with conservation (a desire to maintain the status quo, and adhering to societal and group norms, customs, and traditions).

Schwartz (2012) conducted a value survey with student and teacher samples in 67 countries (N = 41,968), the Portrait Values Questionnaire for representative samples from 19 European countries (N = 42,359), and the World Values Survey for representative samples from 62 countries (N = 84,887) to check the ranking of the values across countries. The result shows that there is more consensus than disagreement on the ranking of values across countries, contesting claims that culture determines a value (Fischer and Schwartz 2011). Among the 10 values, benevolence, universalism, and self-direction are regarded as the most important values across over 50 countries; whereas tradition and power are valued least (Schwartz and Bardi 2001). It was also found that people from different countries or social groups might react and behave differently while holding similar ideas of the abstract meaning of the values and their importance (Hanel et al. 2018). In some populations and cultures, the value of spirituality (defined as meaning, coherence, and inner harmony through transcending everyday reality) is detected. Yet, Schwartz (1992; 2012) found that the value of spirituality as an ultimate meaning did not demonstrate a consistent meaning across cultures, and therefore, it is not included in the 10 basic human values.

Schwarz's universal values are the framework used by the World Values Survey (JD Systems Institute 2019). Operated since 1981, the World Values Survey seeks to help scientists and policy makers understand changes in the beliefs, values, and motivations of people throughout the world, and their impact on social and political life. Further description of the World Values Survey can be found in section 4.9.

4.6 Max-Neef's Model of Human Scale Development

Max-Neef (1993) introduces a matrix of human needs, the so-called Human Scale Development model, in which development is measured based on the satisfaction of fundamental needs with regard to (1) oneself, (2) the social group, and (3) the environment (p. 200). According to the model, human needs are to be understood as a system i.e. they are interrelated and interactive. There are nine axiological needs considered worthy and can be reflected into an attribute (being), tools or norms (having), actions – either personal or collective – (doing), and social expressions in time and space (interacting). For example, the need for subsistence or survival exists by at least being healthy, having food, working and living in a certain environment or society. Any fundamental need that is not adequately satisfied reveals human poverty (p. 200). For example, poverty of subsistence can be the cause of being: Poor physical health; having: No food; doing: Have no work; interaction: No support system.

There are no values that are more important than any other, with the sole exception of the need of subsistence to remain alive. The axiological values that undoubtedly have existed since the appearance of *homo sapiens* are subsistence, protection, affection, understanding, participation, creativity and leisure; whereas identity and freedom appeared as needs at later stages of human evolution. Transcendence, the need for religiosity, has not yet become a universal need (Schwartz 1992, 2012).

Table 1. Fundamental human needs matrix, adopted from Max-Neef (1993)

Needs according to axiological categories	*Needs according to existential categories*			
	Being	*Having*	*Doing*	*Interacting*
Subsistence	Physical health, mental health, equilibrium, adaptability	Food, shelter, work	Feed, procreate, rest, work	Living environment, social setting
Protection	Care, adaptability, autonomy, equilibrium, solidarity	Insurance systems, savings, social security, health systems, rights, family, work	Co-operate, prevent, plan, take care of, cure, help	Living space, social environment, dwelling
Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humor	Friendships, family, partnerships, relationships with nature	Relationships commitment, express emotions, share, take care of, cultivate, appreciate	Privacy, intimacy, home, spaces of togetherness
Understanding	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Rights, responsibilities, duties, privileges, work	Investigate, study, experiment, educate, analyze, meditate	Settings of formative interaction, schools, universities, academies, groups, communities, family
Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humor	Rights, responsibilities, duties, privileges, work	Become affiliated, co-operate, propose, share, dissent, obey, interact, agree on, express opinions	Settings of participative interaction, parties, associations, churches, communities, neighborhoods, family
Leisure	Curiosity, receptiveness, imagination, recklessness, sense of humor, tranquility, sensuality	Games, spectacles, clubs, parties, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, method, work	Work, invent, build, design, compose, interpret	Social rhythms, everyday settings, settings which one belongs to, maturation stages
Identity	Sense of belonging, consistency, differentiation, self-esteem, assertiveness	Symbols, language, religions, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	Temporal/spatial plasticity
Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal right	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	

4.7 Allardt's basic values according to the Swedish model of welfare

Allardt (1976; 1993) claims that the fulfilment of basic needs is a necessary condition for human development. Without it, human beings are unable to survive, avoid misery, relate to other people, and avoid alienation. Allardt developed indicators to measure the satisfaction of basic needs for Scandinavian societies, based on Galtung's (1978) Basic Needs Approach. In his theory, Galtung claims three basic needs:

- Survival needs (security to avoid violence);
- Welfare needs (sufficiency needs to avoid misery), which include food, water, air, freedom excretion clothes, shelter, medical treatment, labor-saving;
- Identity needs (to avoid alienation). This broad need includes almost all aspects of the social and psychological needs of human beings, such as self-actualization, belongingness, creativity, love, happiness, self-esteem.

Allardt expands and clarifies Galtung's basic needs into three categories of human values:

i. *Having* refers to the need for material conditions, which are necessary for survival and the avoidance of misery. The material conditions can be measured by indicators representing:
   - *Economic resources*: Income and wealth.
   - *Housing conditions*: Available space for living and housing amenities. In less developed countries the economic and housing conditions might be measures differently, for example, the availability of food, water, and shelter.
   - *Employment*: Terms of occurrence or absence of unemployment.
   - *Working conditions*: Workplace environment, demand for physical work, work-life balance.
   - *Health*: Physical and mental well-being, not in pain and ill, availability of medical aid.
   - *Education*: Length of schooling.
   - *Biological and physical environment*: The level of human welfare due to the nature of polluting compounds in the air, water, and ground.

ii. *Loving* refers to the need to relate to other people to form social identities. The satisfaction of this need can be measured in several ways, including:
   - Attachment and contacts in the local community.
   - Attachment to family and kin.
   - An active pattern of friendship.
   - Attachments and contacts with fellow members in associations and organizations.
   - Relationships with work colleagues.

   In the Scandinavian population, it was found that as soon as the physical environment worsens, people might lose some of their abilities for companionship, solidarity, and love.

iii. *Being* (need for personal growth) refers to the need for integration into society and to live in harmony with nature. Satisfying this need will enhance personal growth, whereas a person whose need is unsatisfied will experience alienation. The indicators to measure *being* include:

- To what extent a person can participate in decisions and activities influencing his life (including work-life).
- Opportunities for leisure-time activities (doing).
- Opportunities for a meaningful work-life.
- Opportunities to enjoy nature.

Allardt developed his theory during his large-scale project in the 1970s on the level of living and quality of life among four Scandinavian countries: Denmark, Finland, Norway, and Sweden. Besides material needs, Allardt also included the value of impersonal needs, social needs, and needs for personal growth. Allardt claimed that issues of social structure, such as inequality and political inclination, influence human values. He found that in Sweden, the level of alienation was low and the level of dissatisfaction was high, whereas in Denmark the opposite was true (Allardt 1981), a finding implying that motivation and belief of people in Scandinavia are affected by social change (in the case of the Scandinavian countries during the 1970s were the influx of immigrants and economic decline due to oil embargoes).
The values by Allardt have similarities with Max-Neef's Human Scale Development model in the attribute of having and being. Hence, Allardt's theory did not address sustainability needs – the needs to regulate interaction between humans and environments – but instead he only stated the need for enjoying nature.

4.8 Wolfensberger's Social Role Valorization

Social Role Valorization was introduced by Wolfensberger and his associates at the Training Institute for Human Service Planning, Leadership and Change Agentry at Syracuse University. Social Role Valorization is a social science concept to create or support socially valued roles for people in their society, by (a) the enhancement of people's social image in the eyes of others; and (b) the enhancement of their competencies, to be able to make a decent living. Wolfensberger, Thomas and Caruso (1996) claim that people are much more likely to experience the good things in life if they hold valued social roles, compared to if they do not. Universal good things of life proposed by Wolfensberger, Thomas and Caruso (1996) which are arranged in insignificant orders are as follows:

i. Family, or an equivalent small intimate group for those who have no family;
ii. A place they can call home. For most people, home is where one has family, but not necessarily so;
iii. Belonging to an intermediate but still relatively small-scale social body. For example, belonging to a tribe, closely-knit villages, or commonalities (such as a college fraternity or religious community);
iv. Friends validate the acceptance and provide companionships, based on mutual affection;
v. A transcendent belief system that gives the human being spiritual anchors;
vi. Work with job satisfaction;
vii. Safety and security;
viii. Opportunities and expectancies that enable one to discover and develop one's abilities, skills, gifts, and talents;

ix. To be viewed as human and treated with at least a basic level of respect;
x. To be dealt with honesty;
xi. To be treated fair;
xii. Being treated as an individual;
xiii. Having a say in important decisions affecting one's own life;
xiv. Access to social interactions;
xv. Access to social activities;
xvi. Being able to contribute and have one's contributions recognized as valuable;
xvii. Good health.

In 2013, an international association for Social Role Valorization (https://www.socialrolevalorization.com/en/) was formed to promote Social Role Valorization through workshops, research conferences and trainings aiming to assist vulnerable people in society by supporting them to have access to the same good things in life enjoyed by most people.

4.9 Ingelhart-Welzel's Cultural Map

Do human values change amidst rapid change in technology, communication, and transportation, where society becomes increasingly plural, and people move from one society to another creating social change? To answer this question, under the leadership of Jan Kerkhofs and colleagues, the European Values Survey was established to enable a cross-national comparison of values and norms on a variety of topics, and to monitor changes in values and attitudes across the globe. The theoretical framework is adapted from the Schwartz (1992) theory of basic values (see Section 4.5 and Figure 1) . The first European Values Survey was conducted between 1981-1984 covering 22 countries. The second survey was conducted between 1990-1993 covering 42 countries. Ronald Inglehart was then appointed to lead the third survey, namely the World Values Survey, in 1995-1997 covered 53 countries, plus surveys in Puerto Rico, Tambov oblast in Russia, Montenegro, the Andalusian, Basque, Galician and Valencian regions of Spain and a pilot survey in Ghana. Now, the World Values Survey is conducting the seventh wave, 2017-2019, targeting 80 countries. This database provides an opportunity to continue monitoring cultural values, attitudes and beliefs towards gender, family, and religion; attitudes and experience of poverty; education, health, and security; social tolerance and trust; attitudes towards multilateral institutions; cultural differences and similarities between regions and societies (Inglehart 2000).
The work by political scientists Ronald Inglehart and Christian Welzel in investigating human beliefs and values through the World Values Survey (from 1981 until today) is presented on the "Cultural Map" (see Figure 2). The map illustrates closely linked cultural values that vary between countries in two predominant dimensions:

i. Traditional vs. secular-rational values
   Traditional values emphasize the importance of religion, filial piety, respect to authority, absolute standards and traditional family values. People who embrace these values are found to value marriage, and reject abortion, euthanasia, and suicide. Countries that embrace these values have a

high levels of patriotism. Secular-rational values have the opposite inclinations to the traditional values and tend to relate to liberal approaches, such as accepting homosexuality, abortion, and authoritative parenting. The move from traditional to secular-rational values is marked by the development of science and political intervention to replace religious beliefs and myths (Inglehart 1990; Inglehart and Baker 2000).

ii. Survival vs. self-expression values

Survival values recognize the economic and physical security and safety. Countries that prioritize survival values tend to have low levels of trust and tolerance. Self-expression values give high priority to enhancing the quality of life, promote environmental protection, tolerance and gender equality, as well as freedom. The move from survival to self-expression signifies the transition from an industrial society to a post-industrial society, and the promotion democratic values (Inglehart and Flanagan 1987; Inglehart and Welzel 2005).

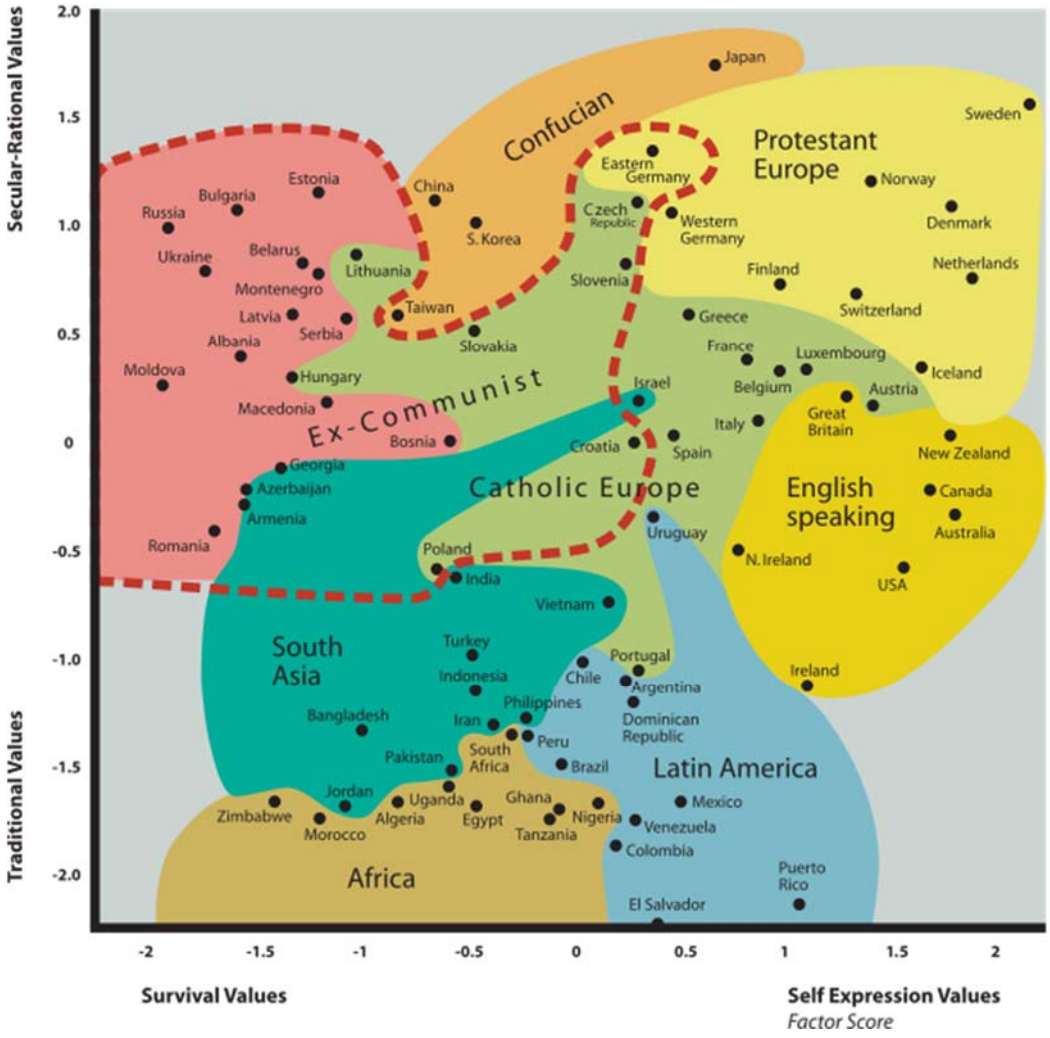

Figure 2: Inglehart-Welzel Cultural Map of the world (as of 2008). Adapted from Ingelhart and Welzel (2008)

Based on the World Values Survey we can presume that Schwarz' human values are not universally accepted. Some values are more accepted in certain world regions, and some not, as described in the Cultural Map. The Cultural Map in Figure 2 shows where countries are positioned based on their scores for the two values mapped on the x-axis (survival values vs. self-expression values) and the y-axis (traditional values vs. secular-rational values). Clusters of countries reflect their shared values and not geographical closeness. Countries can be divided into nine clusters: The English-speaking, Latin America, Catholic Europe, Protestant Europe, African-Islamic, Baltic, South Asian, Orthodox and Confucian clusters. The countries can also be clustered by wealth, with the poor societies at the bottom of both axes and rich at the top.
Kim (2010) explored the public trust in governments in Japan and South Korea and found that based on the World Value Surveys conducted between 1981 and 2001, the Confucian cultures of Japan and South Korea gradually shift to stronger self-expression values due to long term political involvement. In the study of stability and change of Inglehart's values in the South Korean context using World Value Surveys between 1982 to 1996, Lee (2003) found that economic development – and the changes that come with it such as rising education, information, mobility, and leisure – has shifted mass attitudes and world views towards more assertive, independent, and self-seeking attitudes. In particular, there has been a shift from authoritarian to libertarian values, as evidenced in declining nationalism, favoring protest activities, and increasing psychological involvement in politics, pushing Korea towards democratic practice.

4.10 Nussbaum's basic values in the capability approach

Amartya Sen's capability approach claims that individual well-being rises with increased freedom and opportunities that individuals value (Hojman and Miranda 2018). The capability approach includes three interrelated factors: *Functioning* (doing and being, or achievements of a person), *freedom* (range of choice & autonomy for judgment; measurement of quality of life) and *conversion efficiency* (ability of a person to convert his/her resources into achieved functioning given his/her freedom; depends on individual, society and environment). An example of capability is having opportunities to be educated, people can find a job and enjoy supportive social relationships. In dealing with inequality, Sen (1992) uses the term 'basic capabilities' as the ability to satisfy certain elementary and crucially important functioning up to certain levels (p. 45). For example, one of the basic capabilities is the freedom to do some basic actions considered necessary for survival and to avoid or escape poverty. Since the theory was conceived, the capability approach has been applied, reviewed, analyzed and extended to assess (1) individual well-being; (2) the evaluation and assessment of social arrangements; and (3) the design of policies and proposals about social change in society (Robeyns 2016).
Nussbaum (2000) revisits Sen's capability approach and extends the theory with a list of ten 'central human capabilities' (and opportunities) as a precondition of minimum human development. She argues that a government should guarantee those capabilities and opportunities to all citizens through its constitution; thus the capability approach is universalistic (Robeyns 2016). The central human capabilities which should be granted to every human being are:

i. Life. Being alive, not dying prematurely, or before one's life is reduced to be not worth living.

ii. Bodily health. Physical health including reproductive function.

iii. Bodily integrity. Freedom to move freely, safety against violent and sexual assault; having opportunities for sexual satisfaction and choice in matters of reproduction.

iv. Senses, imagination, and thought. Being able to use the senses, to imagine, think, and reason, to be able to function as a human being; includes to be educated, to produce works and events of one's own choice, to have pleasurable experiences and to avoid non-beneficial pain.

v. Emotions. Being able to develop and have attachments to things and people outside ourselves. Emotions, in general, is the ability to love, to grieve, to experience longing, gratitude, and justified anger. A lack of emotional development may cause fear and anxiety.

vi. Practical reason. Being able to plan one's life according to the liberty of conscience and religious observance.

vii. Affiliation. This value concerns two matters; which are being able to form social relationships, and having *the* social bases of self-respect, dignity, and non-discriminative based on race, sex, sexual orientation, ethnicity, caste, religion, and national origin.

viii. Other species. Being able to live with apprehension for and in relation to animals, plants, and the world of nature.

ix. Play. Being able to laugh, to play, and to enjoy recreational activities.

x. Control over one's environment. The environment covers the right of a human being to be in charge for one's life and one's political participation, and protections of free speech and association.

Nussbaum's list enunciates a set of basic human needs and values – to have a minimally decent human life – and is recognized as such across history and cultural differences. The ten items on the list allow flexibility and interpretation across cultures and between individuals. The list does not include income, as Nussbaum claims that income is a resource for capabilities, not a capability itself. Freedom to have a decent life (in whatever way people determine their lives) is an end or ultimate goal, while the various resources (including income) serve as the means to achieve the goal. (Scott, Rowe and Pollock 2018).

4.11 Narayan's human values based on the poor

In 2013, according to the World Bank, nearly 40 percent of the global population or 2.7 billion people, mainly living in developing countries, live on less than US$2 per day. In 2018 this number was reduced to 736 million. People living in poverty are deprived in many areas including education, health care, and basic living standards. Narayan et al. (2000, pp. 25–30, 37–38) see the need to understand basic values according to less fortunate people, as survival is not sufficient to allow a person to develop their full potential as a human being. The researchers conducted two cross-cultural studies in 60 countries involving over 60,000 persons who were primarily poor, illiterate, and in some cases remote respondents. The works by Narayan and colleagues have become the foundation for the World Bank to understand poverty from the perspective of poor people, how

people move out of poverty to prosperity, and how they may fall back into poverty. Employing open-ended qualitative and participatory research techniques, the Voices of the Poor study (Narayan 2000) establishes that:

1. Poverty is multidimensional and has important non-economic dimensions (such as a safe and secure environment, freedom of choice and action, etc.);
2. Poverty is always specific to a location and a social group, and awareness of these specifics is essential to the design of policies and programs intended to attack poverty;
3. Despite differences in the way poverty is experienced by different groups and in different places, there are significant commonalities in the experience of poverty in different countries: Poor people's lives are characterized by powerlessness and voicelessness, which limit their choices and define the quality of their interactions with employers, markets, the state, and even nongovernmental organizations. Institutions, both formal and informal, mediate and limit poor people's access to opportunities.

Thus, Narayan et al. (2000) proposed that basic values based on the voice of the poor are (Narayan et al. 2000, pp. 25–30, 37–38):

i. Material eell-being: Having enough food, assets, and work;
ii. Bodily well-being: Being and appearing well, health appearances, and physical environment;
iii. Social well-being: Being able to care for, bring up, marry and settle children, self-respect and dignity, peace, harmony, and good relations in the family/community;
iv. Security: Civil peace, a physically safe and secure environment, personal physical security, lawfulness and access to justice, security in old age, and confidence in the future;
v. Freedom of choice and action;
vi. Psychological well-being: Peace of mind and happiness;
vii. Harmony: Including a spiritual life and religious, observance.

4.12 Triandis' universal values in cross cultural psychology

Harry Triandis, a psychologist and pioneer in cross-cultural psychology, underlines the most important dimensions of cultural difference in social behavior, in the relative emphasis on individualism vs. collectivism (Triandis 1993). According to Triandis (2001), people in collectivist cultures tend to define themselves as aspects of groups, give priority to in-group goals, focus on context more than the content in making attributions and in communicating, pay less attention to internal than to external processes as determinants of social behavior, define most relationships with in-group members as communal, make more situational attributions, and tend to be self-effacing. In contrast, a person in an individualist culture neither assumes nor values such an overt connectedness among individuals. The individualists seek to maintain their independence from others by attending to the self and by discovering and expressing their unique inner attributes.

Triandis (2009) warned us of the influences of culture (in particular individualism vs. collectivism) to ensure that our beliefs are consistent with our needs, hopes, wishes and desires. When a belief system is

inconsistent with reality there is cognitive dissonance. For example, filial piety, a Confucian philosophy, is traditionally one of China's most regarded value, thus any Chinese who fails to comply might receive heavy criticism and be isolated from their peers. The second generation of Chinese immigrants in the United States might find it tedious to take care of their parents in their old age, to obey, to serve them, and to make them proud and happy. They grew up learning and being exposed to a culture that is different from their parents; while their parents hold different values and culture. Humans tend to be ethnocentric, a belief that one's culture is better than others, thus, humans judge others through their own cultural lenses. To avoid ethnocentrism and cultural relativism, Triandis defines four measurable universal values that are widely shared across cultures and can be used to evaluate the success of societies (Triandis 2009):

i. Mental and physical health;
ii. Subjective well-being;
iii. Longevity;
iv. Preservation of the natural environment.

Triandis stressed that the first three values are intercorrelated and related to other desirable attributes. For example, to have a long life, humans need good physical and mental health. Health is related to happiness. Good mental health is achievable by acts of benevolence and being helpful to others. Humans who are high in subjective well-being live longer, have stronger immune systems, and are healthier. Nations with high average subjective well-being have more security, higher life expectancy, more political stability, lower divorce rates, more civil liberty, more gender equality, etc., compared to nations with low average subjective well-being. Preservation of the environment leads to sustainability. If the environment deteriorates, humans will have neither life nor happiness.
The four universal values by Triandis are mostly used within human resource management and for business evaluations of global organizations and multinational companies (for example see the works of Bhagat, Triandis and McDevitt 2012; Jain, Triandis and Weick, 2010). To date, we do not find any literature referring to the utilization of Triandis' values or any attempt to measure the progress of society in the country level.

4.13 IPBES basic values with regard to nature

The Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES) proposes the following non-exclusive and non-hierarchical classification of values humans attach to nature (Diaz et al. 2015):

i. Non-anthropocentric values or the 'intrinsic' values of entities. Entities include objects, nature, and ecosystems that have value in their own right, irrespective of their utility to humans.
ii. Anthropocentric or 'instrumental' values. The value of an entity depends on the benefit it brings to people, "the more an intrinsically valuable natural objects are appreciated by people the more instrumental value it gains …" (Harmon and Putney 2003, p. 15).

iii. Relational values refer to all kinds of relationships between humans, and between humans and nature, which lead to a good quality of life or wellbeing. Relational values include: Purity/sanctity, authority/respect, in-group/loyalty, fairness/reciprocity, and harm/care.

4.14 Social Progress Index Worldwide

The recently published Social Progress Index Worldwide report by the International Panel of Social Progress (Bouin et al. 2018), a broad international effort under the auspices of Amartya Sen, offers a *compass* within the framework of Sen's capability approach that should help evaluate whether societies have made social progress, and serves as a guide, theoretical framework and thought process on the measurement of such progress. The compass underlines the foundation of human rights, which are equal dignity and respect for pluralism, and two dimensions of social progress: *Basic values* and *basic principles*. The basic values will inspire and serve as guidance for actions; whereas the basic principles will offer specific guidance on how to prioritize, distribute and to realize values. The International Panel of Social Progress recognizes the eight basic values well-being, freedom, non-alienation, solidarity, esteem and recognition, cultural goods, environmental values, and security, as per Table 2.

Table 2: Measuring Social Progress Index Worldwide

<table>
<tr><td colspan="2">Foundation
• Equal dignity
1. Every human being matters
2. Everyone's basic needs are satisfied to the best of our collective ability.
• Respect pluralism (agree to disagreement)</td></tr>
<tr><td>Basic values</td><td>Basic principles</td></tr>
<tr><td>• Well-being
• Freedom
• Non-alienation
• Solidarity
• Esteem and recognition
• Cultural goods
• Environmental values
• Security</td><td>• Of general applicability:
i. Basic rights
ii. Distributive justice
iii. Beneficence and generosity
• Applicable to governments:
i. The rule of law
ii. Transparency and accountability
iii. Democracy
iv. Giving rights determinate reality
• Applicable to civil society:
i. Toleration
ii. Educating and supporting citizen
• Applicable to global institute:
i. Global justice</td></tr>
</table>

Source: Bouin et al. (2018)

5 Discussion

Psychologists initiated studies on human values to understand how these values were conceived and how they shape the qualities of human life through a guided cognitive process, emotional states, and behavior across the life span. From the selected 15 human value theories, we have compared the definition, framework, implication, and evaluation based on exhaustive literature reviews. As we mapped the theories, we noticed four patterns: Universality, ranking, change, and renegotiation emerged, which are elaborated below.

5.1 The universality of human values

The study of human values theories was initiated by scientists from more developed countries. This resulted in the development of potentially biased values that reflected particular social and cultural beliefs, norms and behavior. After cross-cultural studies entered the field, such as the work of Triandis, Hofstede, or Inglehart, it was found that human values are overlapping at the individual level, that there are similar values among individuals living in different cultures, and that the values within one country might differ (Dobewall and Strack 2014). In every country there might be more than one culture, thus there might be a discrepancy of values from one culture to the other culture within a country. Comparing the work of Schwartz and the Cultural Map, Dobewall and Strack (2014) find that both theories share only some commonality at the individual level (embeddedness – autonomy and survival – self-expression values), whereas the other dimensions of both theories (hierarchy-mastery – egalitarianism-harmony and traditional – secular-rational values) are mainly emphasized unique aspects of country differences without commonality. They further suggest that since at the country level human values tend to be blurred, scientists should be cautious in favoring one theory upon the other, and aware of the cultural differences.

We have identified three human values that are present in all theories: Positive social interaction, the fulfillment of basic needs, and subjective well-being. The evidence for the inclusion of positive social interactions are love others, power (Allport-Vernon-Lindzey); true friendships, mature love, love, forgiveness, and politeness (Rokeach); warm relationships (Kahle); identity (Galtung); collectivism (Hofstede); benevolence (Schwartz); affection (Max-Neef); friends, belonging (Wolfensberger); social well-being (Narayan et al.); affiliation (Nussbaum); relational values (IPBES); non-alienation (Social Progress). Fulfillment of basic needs is also found in theories of human values, either boldly mentioned (utilization of goods by Allport-Vernon-Lindzey; comfortable life by Rokeach; survival by Galtung and Inglehart) or embedded in different values (achievement by Schwartz, fun and enjoyment, sense of accomplishment by Kahle). The subjective well-being value is including either explicit (harmony by Allport-Vernon-Lindzey; happiness, pleasure, exciting eife by Rokeach; eell-being by Narayan; subjective well-being by Triandis) or implicit (relational value by IPBES).

The value of religiosity is being detected, for example with Inglehart-Welzel's Cultural Map based on religion, which is: Catholic Europe, Islamic, Orthodox, Protestant Europe. However, only Wolfensberger’s Social Role Valorization and Nussbaum’s capability approach include religion as one value.

5.2 Ranking of human values

Allport-Vernon-Lindzey's Study of Values , Rokeach's Values Survey, and Schwarz follow the notion that people rank each value hierarchically. One value is more important than others, so people can become aware of what they deem more important goals and acts in their life, and correct their behavior if the goals or actions don't match. The ranking of importance of one value may shift from time to time. The hierarchical feature of values also distinguishes them from norms and attitudes. Hofstede's and Ingelhart-Welzel's theories, that are based on a cross-cultural approach, claim that human values may change in line with social, political and economic norms, education enhancement, and human migration. Max-Neef, Nussbaum, Galtung, and Allardt regard all human values as equal, non-hierarchical and finite; and there are no values that are more important than any other, except for the value of life or survival.

5.3 Human values change or become obsolete?

The age stability hypothesis on human values across cohorts and time claim that the proposed human values defined by Rokeach/Schwartz, Nussbaum/Narayan, or Inglehart are still valid (Borg, Hertel and Hermann 2017). Recent human value theories and approaches are constructed using adaptations to improve previously built theories. For example, the basic values employed by Nussbaum or the Social Progress Index Worldwide incorporate the capability approach. IPBES introduced more refined and abstract human values according to the attachment between human beings to their environment (other humans, living organisms and nature). The intrinsic, instrumental and relational values show respect to human beings as well as nature to sustain a quality of life. The Social Progress Index Worldwide and IPBES values are built using aggregation and factorization of several values that are deemed intermediate values. For example, the value of well-being captures dimensions of health, subjective well-being/happiness.

Some of the human value theories have become obsolete (e.g. Allport-Vernon-Lindzey Study of Values, Hofstede's work-related values); as studies show the need for re-evaluation and the values have to be periodically updated in response to the changing composition of a society or organization. In particular, for work-related values, work culture has shifted due to the rapid development of digital communication and transportation, thus, it might be necessary for an organization to be more efficient and to use an environmentally friendly approach.

In recent years, we witnessed raising spiritual and religious-based actions and behavior among societies (Lu and Gao 2017; Melles and Frey 2017; Hackett & Stonawski 2017), which shows that the previously ignored human value of religiosity has become universally recognized. Religion serves as guidance to improve human life in its creed (Crisp 2017), and reduces anxiety and the believers experience greater well-being (Abdel–Khalek and Lester, 2017; Sujarwoto, Tampubolon and Pierewan 2017).

6 Conclusion

Human values are seen not only as motivational goals that people hold, but also as ideas that are deeply embedded in society's culture, collective behaviors, traditions, and institutions. Values define and bind groups, organizations, and societies, serve an adaptive role, and are typically stable across generations. Values are organized into a value system. Once a value is learned, it becomes part of a value system, in which each value is ordered in priority relative to other values. Nussbaum (2000) argued that the government should guarantee the ten 'central human capabilities' to all citizens through its constitution, thus, the values can become universal values.

Human values change in response to substantial alterations in the social-ecological context. Individual values arise for adaptation to one or more basic requirements of the human social being: Biologically based needs, social interaction, and group welfare and survival. At the cultural level, within societies, "value change is an evolutionary process in which those values that are best suited to cope with life under given existential conditions have a selective advantage" (Inglehart and Welzel 2005, p. 23). The value of preserving nature or sustainability is one of the results of ecological awareness, in which people become more aware of the importance to maintain and improve human interaction with the environment.

Looking at the literature review of the human values theories covering a time frame of fifty years, we notice that the value of survival or being alive is claimed to be the primary value in several theories; and the values of fulfillment of basic needs, positive social relationships, and subjective well-being are included in all reviewed theories. Thus, we can conclude that the dimensions that are included in the YoGL human well-being indicator (survival, being out of absolute poverty and enjoying physical and cognitive health, and subjective well-being) acquiesce with universally accepted human values.

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