

**EXPLORING THE DISCOURSE CONSTRUCTION OF THE BASIC HUMAN VALUES THEORY
ACROSS SOUTH-AFRICAN RACIAL GROUPS**

by

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DECLARATION

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“... And in the naked light I saw...Ten thousand people, maybe more...People talking without speaking...People hearing without listening...People writing songs that voices never share...And no one dared...Disturb the sound of silence...” (Simon & Garfunkel, 1966)

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ABSTRACT

Shalom Schwartz invented the theory of Basic Human Values in 1987 – based on a study in which the quantitative data he collected, had been organised within an obscure manner. His theory has been validated and positioned as the universal way all individuals organise their values on a personal and cultural level, and has been researched in over 70 countries. South African researchers have however found significant challenges in replicating Schwartz’s model within this multi-cultural society, and have ascribed the difficulties to ‘unintended item biases’ within Schwartz’s measurement instruments. This has been observed when utilising two different measurement instruments, as well as when further assessing ‘finer’ sub-value types. A viable quantitative trend in utilising non-verbal assessment techniques has emerged, but has not been adapted for adults yet. In addition, Schwartz’s theory has largely only been explored from a quantitative perspective, since its inception in 1987. Only four qualitative studies could be traced within Values-research which all highlighted a different way values were constructed and ordered, through utilising psycho-lexical research methodology. This type of research methodology does not necessarily highlight the effect of socio-economic and educational disparities within its participant’s constructions, which Schwartz’ highlighted a possible effect within South African research efforts.

This study utilised a Social Constructionist approach known as Foucauldian Discourse Analysis to assist in deconstructing the ecology of values-talk from South African participants’ linguistic expressions. Four focus group discussions were conducted across four different racial groups (White; Black; Indian and Coloured), as a means for unlocking the different discourses which govern the different ways in which South Africans ‘talk’ about personal values. The analysis uncovered five different discourses which were activated and replicated throughout discussions – when constructing values which embraced participants socio-economic and educational positions. These discourses seemed to function in a complimentary and opposing nature at times, depending on the value being discussed. These constructions were compared to Schwartz’s Basic Human Values model, and similarities and differences in constructions were discussed. In addition, the research findings were scrutinised to see how they could inform future qualitative research efforts to further explore how Schwartz’s Basic Human Values model is ‘lived’. Finally, the study discusses its limitations and various considerations researchers would need to employ, when considering applying non-verbal assessment methodology within an abstract topic like values.

Key Words: Shalom Schwartz; Basic Human Values; Cross-cultural Research; Foucauldian Discourse Analysis; South African Values; Non-verbal assessment methodology

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CHAPTER 1: CHALLENGES IN APPLYING BASIC HUMAN VALUES THEORY IN SOUTH AFRICA

1.1 BACKGROUND

Finding the true meaning of values have intrigued social scientists across the world as they have explored the depth and stability of individual and cultural values (Hitlin & Pillavin, 2004; Maio, 2017) . Values have been constructed in literature as the universal guidelines which formulate the developmental milestones individuals and the societies aim to achieve (Rokeach, 1973). Knafo, Roccas and Sagiv (2011) note that values research has produced answers of how individuals conceptualise and choose to function within their society, and how in turn their society chooses to function within the world. Hofstede and Schwartz (as cited in Knafo, Roccas and Sagiv, 2011, p. 180) agree that values are formulated within a culture and should be functioning at the heart of culture. From a more superficial perspective one could postulate that, in South Africa, values have created a solid foundation of interdependent caring and can be observed through the united Ubuntu-lifestyles stating that: “I am because you are”.

The study of values has delivered a broad body of knowledge which has manifested across different schools of thought. The primary point that values theory has agreed is that it allows both individuals and society to identify their primary motivations within life (Given, 2011; Maio, 2017). Rokeach (1973) was one of the first values theorists to attempt to combine the body of knowledge to produce an integrated conceptual theory of values across schools of thought. Schwartz and Bilsky (1987) embarked on expanding this research to create an opportunity for measuring values across cultures, which has grown significantly over the past 29 years. Fischer and Schwartz (2011) have shown that collectively, values have become central to social sciences for two reasons:

- It has been defined as a critical informant of a person’s basic motivations as they inform the expression of individual choice and engagement levels in life situations.
- Values can also be viewed from a cultural perspective as internalisations of societal institutions which inform a deeply shared and meaningful culture.

Rokeach (1973) initially explored how individual value-preferences can be combined into an observable structure to capture how individual behaviour links to individual values. He thus

grounded his research within a positivist paradigm which allowed him to create value measures that showed values to be relatively stable on an individual level, and is further predictive of human behaviours and attitude (Rokeach, 1973). However, value-change has been found to be longitudinal in nature, and is therefore stable when observed in cross-sectional research (Schwartz, 2012; Hitlin & Piliavin, 2004). Ultimately, these findings have further been supported by the original conception and nature of values (Maio, 2017).

Values have further been characterised as the underlying, directive component of central attitudes which ultimately motivates behaviour and justifies past behaviour (Bergh & Theron, 2009). They can further be structured to formulate a framework of standards through which others are observed and direct our attention and perception of the world (Hitlin & Piliavin, 2004; Meiring & Becker, 2012). Finally, values serve as social indicators which can reflect the fundamental societal changes that occur within a country (Schwartz, 2012). Fischer (2012) additionally highlights that values may be linked to evolutionary adaptive mechanisms. Thus, identifying preferred value-structures can ultimately address questions about how humanity evolves throughout their developmental phases, within the individual and cultural perspective. However, Schwartz did indicate that his theory is still not fully developed to address the importance of how values are transferred across cultures, generations, and nationalities (Schwartz, 2012). In addition, the particular order in which individuals access different values in different points in life also remains unaddressed (Hitlin & Piliavin, 2004). South African researchers may benefit specifically when exploring how values can reflect societal changes - given its volatile socio-economic challenges it has and is still facing post 1994 (Mayer & Louw; 2011).

Shalom Schwartz (1992, 1994 and 2011) identified the Basic Human Values-framework through which the internalised personal decisions as well as cultural and national changes can be captured. The framework creates an opportunity for an individual participant to portray how values guide individual decisions across universal value domains. The findings thereof are then transposed to further articulate broader observations across societal and cross-cultural dimensions. Along with primary theorists, Schwartz proposes that values are transitional over a person's lifespan and can explain the unique composition of a society (Rokeach, 1973; Schwartz, 1994). Through further depicting how its cultural value structure interacts with other countries on national levels it is hypothesized that further research could and has informed how we experience our global, diverse society (Schwartz, 2012).

The unique South African individual value-dispositions have yet to be unearthed and could therefore be the golden thread that ties individual opinions together to explain and present the South African culture from a values-centred perspective (Meiring & Becker, 2012). Mayer & Lowe (2011) note in their qualitative findings that South African managers specifically focus on Universalism and Benevolence values in post-apartheid South Africa, when thematically deconstructing Basic Human Values. Values-research therefore offers a clear pathway to address gaps within various dispensations, such as closing the gap between the South African business societies' practice of values and the actual perceptions labour and management as part of broader conflict management strategies (Mayer & Lowe; 2011).

The assumptions regarding the perceived meaning of values in South Africa is further challenged by the fact that there has been no successful cross-cultural measurement of values within South Africa (Meiring & Becker, 2012). Although various attempts have been made to capture the values of South Africans, researchers found that the socio-economic disparities and language barriers that existed amongst individuals greatly influenced the attainment of values (Becker, 2009; Burgess & Blackwell, 1994; Schwartz et.al, 2001; Meiring & Becker, 2012; Welthagen, 2005). It is agreed amongst these researchers that this is not because of the absence of values within our society, but rather that different meanings are ascribed to the values being measured by the instruments – across South Africa's highly diverse population. The depiction of 'common' values within our society are thus challenged by a workforce which includes individuals ranging from different generations across 11 different language groups, each from their own cultures which constitutes the South African rainbow nation.

Values-research has grown significantly from the early 60's to include cross-cultural measurement instruments that could possibly alleviate these unique scenarios faced by multi-cultural nations. Theorists from various cross-cultural fields have postulated that a universal set of values exists within our global society, which has been predictive of societal and individual behaviours (Fischer, Vauclair, Fontaine, & Schwartz, 2010; Schwartz, 2011; Lee, Soutar, and Louvierre, 2008). Findings in values theory further suggests that universal basic values are underlying factors of personality and thus if they are observed accurately, can be predictive of human behaviour (Schwartz, 1992, 1994; Bergh & Theron, 2009).

In order to verify quantitative findings' depth of interpretation, Price-Williams (1980) already promulgated that methodological pluralism would enrich cross-cultural findings. Given all the quantitative findings that have been gained from Basic Human Values measurement - Horley (2012) still comments on the groundwork of Basic Human Values theory as not appropriately

operating from an established overarching theoretical framework. Jordaan (2009) further articulates that a theory can be built both quantitatively and qualitatively. Research could therefore promote integrating qualitative knowing in accordance with quantitative findings when articulating recommendations in cross-cultural settings (Price-Williams, 1980).

It is therefore considered possible to gain a deeper understanding of our multi-cultural workforce, through uncovering how South Africans construct cultural and individual values are constructed. It may also be possible to assist organisations to unite individual and business interests through utilising a value-centred approach, which accurately merge individual and business values. To succeed in such a challenging task, the construction and meanings ascribed to the individual values of South Africans could to be investigated qualitatively, to uncover the origin.

1.2 RESEARCH PROBLEM

Schwartz's Basic Human Values theory has been tested across 70 countries, and has successfully placed all values on the proposed model (Schwartz, 1992; 1994; 2012). This finding underpins his theory that certain values are universal and that they are visible even in cross-cultural settings. This particular theory has been utilised to describe societal behaviours in general as well as personal differences between individuals, through a cross-cultural lens. However, consistent empirical research efforts within the South African setting have not fully reproduced Schwartz's structure, which has been proven to be robust within other countries across the world. Meiring and Becker (2012), in addition to the history of South African studies, specifically refines their observation through expressing that the subsets of values are not easily replicated. This implies that participants may become confused with trying to understand which value the questionnaire is trying to access. In addition, this is a particularly puzzling finding, as the PVQ-40 (Portrait Value Questionnaire) has been specifically designed to access a more concrete expression of the refined 19-value structure. The question remains why this model cannot capture the South African value structure, as this country is the ideal cross-cultural setting to test universalistic truths in?

The research aim of this study is focussed to inform a qualitative methodological approach which could assist in creating a platform from which participants can articulate their meaning they ascribe to values, and to compare these findings to the Basic Human Values model. The research will further attempt to explore how a qualitative approach's findings can inform the methodology, to take the first South-African leap into developing the theory from a qualitative

perspective. The impact of assessing values in a multi-racial (and multi-lingual) society has identified a barrier in capturing the meaning ascribed to values-structures. This has been reviewed specifically when trying to obtain valid and reliable value structures through using the Schwartz values-measurement instruments that are available (Schwartz et.al., 2001; Schwartz, 2012; Meiring & Becker, 2012). Therefore, this study will focus on capturing the constructions of South African values (classified as a cross-cultural society) and draw a comparison to Schwartz's values theory. The theoretically constructed definitions derived from the Basic Human Values theory as well as the manner in which the theory functions, will be specifically used for this comparison. The researcher will then attempt to make suggestions on the application of the findings for non-verbal assessment methodology. Although this specific worldview of this study emanates from Social Construction – the theory of Basic Human Values is currently being 'grown' quantitatively. Price-Williams (1980) proposed that in cross-cultural research qualitative research should be integrated to investigate the depth and displayed nature of theory. Therefore, the recommendations have been written to provide considerations when interpreting or creating values-measurements.

The general findings identified in the preliminary literature review are that the extremities of our country's socio-economic demographics, as well as low educational levels, affect the successful attainment of Schwartz's proposed individual values-structure within the South African society. Further, the current values-instruments available have not successfully portrayed cross-cultural individual value-structures among South Africans, as substantiated by previous findings of language and method bias in values measurement (Owen, 1989; Meiring & Becker, 2012). It is also assumed that the methodology for the application of non-verbal assessment in Industrial Psychology within the values-context, has not been explored as a plausible alternative to alleviate bias. Thus, academic concerns which can be addressed by this study could explore an alternative method for capturing South African personal values. An alternative method can be strengthened by qualitatively re-constructing South African values and aligning their meaning with Schwartz's theory of Basic Human Values. This study may therefore formulate a basis for future efforts in giving South African values a voice through adjusting Schwartz's script according to this multi-racial (cross-cultural) setting.

1.3 PURPOSE OF THIS STUDY

The purpose of this study is to explore the meaning the different South African racial groups attribute to Schwartz's values. It will form the base line in contributing qualitatively in the future

development of non-verbal assessment procedures which aims to accurately capture the value structures across South African cultures. The aim of the study would be to facilitate an exploratory research design in which South African participants would identify their perceptions about life and life-events that construct the meanings they ascribe to values. These life events would then be analysed to create a framework from which non-verbal assessment methodology can be developed. These findings would further focus the item-generation and selection methods utilised when attempting to better contextualise values and possibly reduce the effect of language bias in cross-cultural and multi-racial groups. Finally, the purpose of this research aims to provide insights around the ecology validity (Van De Vijer & Rothmann, 2004) of Basic Human Values as experienced and described by its participants.

1.4 RESEARCH QUESTIONS

The following research question has been constructed based on the research gap identified by the preliminary literature review conducted. The nature of the research gap further crafted an opportunity for additional secondary research questions to be addressed, in order to ensure that the primary research question was addressed in depth.

1.4.1 THE PRIMARY RESEARCH QUESTION

How can the different meanings that diverse racial groups in South Africa construct personal values and contribute to the development of a non-verbal assessment procedure, as depicted Shalom Schwartz's values model?

1.4.2 SECONDARY RESEARCH QUESTIONS

- How are personal values discursively constructed across different racial groups, in South Africa?
- What are the observed similarities and differences between the constructed definitions across different racial groups when compared to Schwartz's Basic Human Values model?
- How do socio-cultural backgrounds and educational levels influence the construction of personal values across different racial groups, in South Africa?

- How can the constructed personal values across the different racial groups in South Africa, contribute to the development of non-verbal assessment procedure in Schwartz's values model?

1.5 ACADEMIC VALUE AND CONTRIBUTION OF THE STUDY

Research on Basic Human Values in South Africa has been included in international research when analysing the impact of global value systems across different cultures (Schwartz et.al, 2001). The topic of Basic Human Values was chosen for further investigation because whilst universal values-structures have been identified across different cultures around the world, values-structures in South Africa have only been partially represented when applying the same methodology (Meiring & Becker, 2012). Through investigating how South Africans formulate their values, one could expand the practical application of research conducted within multi-racial societies, specifically relating to the differences language ascribe to value structures. Findings can also assist in explaining the effects a coherent values-structure might have on future policy formation within the South African context (Becker, 2009; Welthagen, 2005).

The purpose of the research is thus to evaluate how values are constructed socially and are observed in a meaningful manner by South Africans with the intent to see how they align to Schwartz's Basic Human Values model. This approach in test development would have to include considerations about whether educational levels, racial - and language differences as well as the socio-cultural backgrounds of participants impact attempts at capturing values during psychological assessment (Ferreira, Maree, & Stanz, 2015; Foxcroft & Roodt, 2009; Fischer & Boer, 2016). Welthagen (2005) discussed that future values research should take into consideration the effects of administering values-instruments in a language which is not the participants' first language.

Welthagen (2005) further expanded that the ideal values-instrument should also intend to portray the similarities in value-construction across the different racial groups in South Africa, through eliciting the behavioural responses that are only dependent on the value being measured. Therefore, the proposed instrument development process aims to explore how the application of qualitative approaches can contribute when attempting to elicit the behaviours that are associated with the values described in the Basic Human Values theory (Price-Williams, 1980; American Psychological Association, 2013). Thereafter, it intends to produce suggestions for a framework which articulates the discourses which underpin the unique South

African meanings ascribed to values - as constructed by South Africans. The aforementioned challenges would need to be included as a measure to ensure that any proposed instrument development process is valid, fair and not bias as required by the Employment Equity Amended Act 55 of 1998 (Department of Labour, South Africa, 2014).

The theoretical contribution is aimed to firstly, bring individual value-structures to life within South Africa through qualitatively constructing how discourses may articulate the concept of values. Secondly, it will contribute academically to the development-process for nonverbal assessment instrument based on the established Portrait Value Questionnaire designed by Schwartz (2012), specifically for adults. Thirdly the study will contribute to cross-cultural theory through researching the different meanings different racial groups assign to psychological constructs, thus expanding cross-cultural research specifically within the South African context.

Furthermore, the proposed study can make a practical contribution in expanding the way in which behavioural sciences approach its test development phases through addressing language bias during the item-generation phase (Foxcroft & Roodt, 2009). This contribution will practically contribute to the alignment of test development processes with South Africa's stringent legal requirements, and assist in decreasing method and item bias (Van De Vijer & Rothmann, 2004; American Psychological Association, 2013). It also aims to implement alternative qualitative methods of inquiry when entering item-generation phase, which aims to compliment the current approach of utilising thematic analysis based on cross-sectional literature reviews (Schwartz & Bilsky, 1987; Price-Williams, 1980). Thus, this study not only contributes in opening the avenue for nonverbal assessment within the field of Industrial Psychology. It also pursues to create a fair and valid qualitative methodology within Industrial and Organisational Psychology, as stipulated by the legal criteria to be followed within test development within the amended Employment Equity Act No 55 of 1998 (Cilliers & Rothmann, 2007; Department of Labour, South Africa, 2014).

1.6 DELIMITATIONS OF THE STUDY

In terms of the literature reviewed, the study on Basic Human Values geared towards individual value preferences has only been researched within the field of Cross-cultural Psychology, Industrial Psychology as well as other sub-divisions of management sciences. This study will specifically only focus on the values that are generated to represent the interest of the selected sample of participants – and would therefore not generalisable within their

population. The sample has been defined to be studying individuals ranging between the ages of 19 and 30, thus formulating as part of the future workforce (alternatively known as Generation Y and possibly Z) within workforce demographic analysis (Mello, 2011). Further, the study will solely focus on defining the constructed meanings attributed to personal values only, in consideration of the timeframe and sample selected. Therefore, cultural values would not be explored within this study, but may well be considered within a replication study within the future. The researcher does however acknowledge that the sample did utilise their understanding of cultural values in order to support their own particular constructions and preference for certain values.

This study gathered its data from four racial groups present in South Africa (White, Coloured, Black and Indian), and addressed the cross-cultural meanings of values from the constructions presented by the racial groups which contextualise values. The researcher acknowledges that the study is limited in the effective representation of values within a cross-cultural lens, and explores the consequences thereof within the findings and conclusions. The study was also limited by its timeframe, and was therefore not be able to include representation of all 11 different respective branches of languages, present across South Africa. As the study conducted the focus group on a voluntary basis, the researcher also noted that no control could be exercised over the different cultures being represented within the racial groups. It therefore aimed to contribute to the social constructions the four main racial groups use to express their experience of Schwartz's Basic Human Values.

As the methodology included the use of focus groups as a mode of gathering data, the intra-personal dimensions of values will not be the focus of the discussions, but rather how the individuals construct values collectively to describe their individual value-preferences. However, the researcher does note that there may have been unique circumstances in which the individual might have voiced their intra-personal goals which may attribute to the values being discussed by the group. Thus, the individual would be able to describe how they experience values, but the analysis would be focused on how the individual constructs their values-pursuits within the shared space with others from the same racial group. The analysis would thereafter explore how these values are pursued in a meaningful manor – which would then afford the researcher with the opportunity to explore the meaning attributed to the particular values being discussed. The researcher acknowledges that the direction that the focus group might converse in would probably inhibit talk about other values which may be pursued within a different situation. In conclusion, the researcher acknowledges that the findings and conclusions are not prescriptive to actualised personal value-pursuits the

individual portrays, but does attempt to track the pathways of how individuals pursue the values they have talked about.

This study will aim to contribute to the first phase of methodology-development for test-development which focuses on providing content validity to the selected items within the PVQ-RR (Portrait Value Questionnaire Revised Version) during survey development. It does acknowledge that these constructions are purely limited to the sample explored, but aims to provide insight in how individuals construct their pursuits and would like to explore the rigour necessary to effectively construct a questionnaire-item that is not fully dependent on literature findings.

The findings have therefore only aimed to contribute to the methodology that may create nonverbal assessments items for the PVQ-RR, specifically within the field of Industrial Psychology as the 1999 ITC Guidelines for International test-use confirm that: “*Any attempt to provide a precise definition of ‘test’ or of ‘testing’ as a process, is likely to fail as it will tend to exclude some procedures that should be included and include others that should be excluded...*” as cited in Foxcroft and Roodt (2009, p.4; International Test Commission, 2016). This study strives to nobly open up new opportunities for further investigation within the validation of a nonverbal assessment for adults within the field of test development in Industrial Psychology.

1.7 DEFINITION OF KEY TERMS UTILISED THROUGHOUT THE STUDY

Table 1 - Abbreviations of the specific methodological definitions utilised as well as the different quantitative-measurements discussed throughout the study.

Abbreviation	Meaning of the Abbreviation	Description of the Term
FDA	Foucauldian Discourse Analysis	This type of discourse analysis refers to the “... <i>relationship between language and subjectivity and its implications for psychological research...</i> ” (Willig, 2008, p.112) Discourses in particular are defined as: “... sets of statements that construct objects and an array of subject position...” (Willig, 2008. p.112)
SVS	Schwartz Value Survey	The first measurement instrument developed for measuring Schwartz’s basic human values. This instrument consisted out of 57 items which contained out abstract words followed by a phrase to specify its meaning (Schwartz, 1992).
PVQ	Portrait Value Questionnaire	Schwartz’s second values-instrument where values are measured indirectly through portraying the items as a judgement of the respondent on the similarity they feel towards goals, aspirations and wishes in comparison to another person (Schwartz, Melech, Lehmann, Burgess, Harris, & Owens, 2001).
PVQ-RR	Portrait Value Questionnaire	This instrument is the latest version of the Portrait Value Questionnaire. The ‘RR’ refers to ‘Revised Version’.
RVS	Rokeach Value Survey	One of the earliest values measurement instruments which presented respondents with 18 classified ‘terminal’ and ‘instrumental’ values to be ranked in terms of importance (Rokeach, 1973).
WOVS	Work and Organisational Values Scale	This instrument measures twelve different types of values unique to the relationship between work and personal values. Each value is presented and accompanied by one explanatory sentence, where participants had to rate the importance of the value (Welthagen, 2005).
FF-NPQ	Five-factor Nonverbal Personality Questionnaire	This instrument combined the Big Five questionnaire items with the items from the Non-verbal Questionnaire, and is the first nonverbal-assessment created for the construct of personality (Paunonen, Ashton, & Jackson, 2001).

1.8 RESEARCH DESIGN AND METHODOLOGY

A qualitative approach has been utilised for this study, as the research-focus is on gaining the socially constructed perspectives of how personal values are formulated and expressed within the South African society. As this study is exploring values-construction through an existing

values theory, its philosophical conviction emanated from eco-systemic principles (Jordaan, 2009; Given, 2008). This philosophy supported the Social Constructionist ontology and epistemology which further introduced the researcher to methods captured within discursive psychological methods (Willig, 2008; Gergen, 1985, 2001). Thus, the research design was constructed from a Social Constructionist methodology which included methods available from discursive psychology. The research design was geared toward unveiling the construction of Schwartz's Basic Human Values across four racial focus groups. The intricate design was further executed in four separate phases.

- The first phase consisted out of refining the research design by reviewing the current literature on Basic Human Values; conversing with cross-cultural researchers and reflecting on these conversations; sourcing, designing and conducting a pilot conversation with participants. The pilot conversation enabled the researcher to address areas of concern not previously accounted for as well as choosing the most effective combination in sampling methods (purposeful and snowball sampling methods). In addition, the conversation produced a need for further exploration around the appropriate data-analysis methods which could effectively answer the research question. The research design was therefore emergent in its nature, but was reflectively recorded.
- The second phase of the research design integrated these findings of phase one, to allow the researcher to conduct focus group discussions and effectively complete the recording and transcription of four different focus group discussions as shown in Appendix 6.
- The third phase compared how different South African racial groups socially construct and prioritise their personal values, through utilising Foucauldian Discourse analysis. The Foucauldian Discourse analysis was conducted over six stages in order to establish each discourse. These stages also ensured that data saturation was reached across different perspectives, when engaging in the data-analysis process and shown in Appendixes 1, 2, 3 & 4.
- Within phase four, the findings were reported through comparing and analysing value-constructions for similarities and differences within and across racial groups to unveil the discourses producing conversations about Basic Human Values. The emergent discourses were dissected and discussed to contextualise the underlying dynamics from which meanings are ascribed to when formulating values during conversation. The nature of the constructions was then investigated to further uncover the similarities and differences of the construction in relation to Schwartz's Basic Human Values. These

findings were then compared to the trends in non-verbal assessment development criteria from which future recommendations were made.

1.9 ETHICAL CONSIDERATIONS

Throughout the qualitative study, various principles of ethical research were applied and are practically discussed within the methodology chapter. However, it should be noted that these principles ensured that all participants could communicate openly with the researcher about the research being conducted at any point in time. In addition, the researcher gained ethical clearance in both the faculty's internal ethics committee as well as the University of Pretoria's ethics committee. These procedures further informed the researcher to be the primary custodian of the norms and standards of the desired moral behaviours that should be elicited in research.

The researcher thus firstly acknowledged her personal construction of values structures through practicing reflexivity. This practice ensures that the research findings were honestly and respectfully presented, in relation to her personal convictions. All unstructured conversations with experts recorded within the reflexive diary (audio and written reflections) and then summarised in Appendix 8 to reflect the research journey embarked on. All focus groups conducted with research participants were transcribed and feedback was given to ensure that both the data, and interpretation of the data was represented in a fair manner. Informed consent forms were given to all participants within the focus groups, which described the purpose and outline of the study they were participating in. The informed consent form further aimed to equip the participant of their rights with regards to participating in the study as shown in Appendix 7. All participants who were included within the study - engaged with on a voluntary basis. When telephonically contacting participants to confirm the dates when the various focus groups occurred, the researcher reinforced acknowledgement of participant rights verbally.

A preliminary 'pilot conversation' was launched to capture the flow of the conversation and identify any ethical measures which needed to be 'put' in place, before 'official' data collection commenced. Data collection security measures were put in place to ensure that the data was kept safe and secure on cloud-based repositories that are password protected. The researcher ensured that participants engaged in facilitation exercises only once their conversation with each other seemed to 'run dry'. Thus, the participants received as little stimulation as possible with regards to the topic under question. This is because the

researcher aimed to let the participant construct the context in which values occurred and were portrayed for their particular group.

However, in cases where conversation ceased – the researcher attempted to reinvigorate conversation through introducing an exercise to enable participants actively explored the topic. Critical incidents were recorded within the execution of the methodology, which may have led or influenced the conversations and could not be foreseen during the planning phase of the study. This allowed research findings to be transparent when exploring the depth achieved in answering the research question, utilising this type of methodology. In addition, the limitations of the study were accounted for – and further portray the considerations through which findings and conclusions should be viewed.

1.10 THESIS LAYOUT

The thesis consists firstly out of an introductory chapter, in which the purpose and methods of the identified research problem is discussed. Thereafter, a literature review has been constructed to further articulate the complexity of the observed problem. The literature review aimed to establish how the Basic Human Values theory was formulated, through grounding it within its theoretical predecessors. The construction of the theory from its positivistic model is discussed, and further qualitative research available on the model is integrated based on literature findings. The researcher expanded her search to further articulate the difficulty cross-cultural researchers have had in effectively constructing Schwartz's Basic Human Values' model with South African data. Various causes are described throughout the literature – but are mainly representative of findings in the positivistic framework. The literature review then expands its journey into the historical assessment practices and research on Basic Human Values in South Africa. As the assessment trends globally move toward non-verbal behavioural assessment, the literature review aims to conclude with combining the current trend of Basic Human Values assessment with the gap in qualitative research. These trends are then disseminated into a methodology which aims to address the research problem identified.

Finally, the methodology is presented in detail to articulate the nature of the research and how it aimed to address the research problem in each facet of its execution. The results of the study produced the presence of five different discourses. The nature of results produced extensive reports of quotations as well as consistent reflections on each stage of the research. The results produced rich conversational exchanges to display each discourse and its

replication through engaging with the different stages of the analysis. Appendixes were created for each stage of the discourse construction, as well as all the main quotations utilised throughout the study and were presented in Appendixes in order to provide the reader with an invitation to construct the discourse in the way the researcher analysed it. Each of the emergent discourses were ‘academically’ located in literature to further contextualise the findings of the study. The findings thus articulated how the ‘deep’ analysis of the results theoretically positioned in alternative studies and theories about values that were not included in the initial literature review about Basic Human Values. The conclusions and recommendations specifically discuss how the findings of the study could explore the relationship between discourse and linguistic meaning – when exploring Basic Human Values from a cross-cultural perspective. Alternative methods for a developing non-verbal assessment procedure is suggested to strengthen the qualitative approach utilised within assessment methodology. The recommendations specifically focus on the different qualitative contributions which can be made – in order to further explore the ‘experienced’ nature of the theory.

1.11 CHAPTER SUMMARY

Chapter one has introduced the dilemma faced within assessment of cross-cultural values within the South African context. This chapter provides an overview of what the study attempts to answer as well as how it could enrich academic, theoretical and on practical perspectives. As this study is bound by time as well as a very specific purpose and method - the various delimitations which formulate the framework within which the study can be conducted was discussed. Finally, an overview was provided of the key terms used throughout the discussion, as well as the methodology utilised and ethical considerations exercised. The chapter closes with a thesis layout and leads on into the in-depth literature review discussed in Chapter two.

CHAPTER 2: A LITERATURE REVIEW OF HOW BASIC HUMAN VALUES HAVE BEEN ACADEMICALLY CONSTRUCTED

The purpose of this chapter is to convey the literature findings gathered from a literature review conducted about exploring how values theories led to the conceptualisation of Schwartz's Basic Human Values theory. The literature review further explores how studies have been conducted and indicates how the South African findings identified various gaps in research which had not been addressed thus far. As this specific research study is analysing the construction of Basic Human Values across different South African groups, the literature review specifically explores the context in which Basic Human Values have been researched within South Africa as well as its historical context and psychological assessment. The historical context of psychological assessment has been a significant contributor towards promoting skewed assumptions of South Africans, and thus it becomes highly relevant to research how values-research has constructed its findings within such a system. The literature review concludes with a discussion on the current trends in psychological assessment and Basic Human Values research, and how this research study aims to contribute to cross-cultural psychology. It further attempts to address how the positivistic system has strengthened Schwartz's theory-building methodology, and concludes with how qualitative research might increase the theoretical base for large-scale research and application of his theory within the South African context. More specifically it provides a reason to investigate how South African groups construct their values and value systems when compared to the Basic Human Values theory.

2.1 DEFINING AND POSITIONING VALUES AS A SOCIAL CONSTRUCT

The theory of values was originally constructed from individual level contributions made by various disciplines – sociology, psychology, political science, philosophy, management, and communications (Rokeach, 1973; Kilby, 1992). Fischer and Schwartz (2011) specifically noted during their study on values as individual, cultural, or social artefacts that values may function within different systems as positioned as individual, cultural and sociological properties. Thus, defining values has historically been very challenging because of the multi-faceted but deep nature in which the construct of values positions itself across disciplines. Values research icons - Spranger, Alport, Kluckhorn and Rokeach, originally promulgated values specifically as a psychological construct (Bergh & Theron, 2009). When analysing how values were originally defined across these disciplines, values-theorist Milton Rokeach decided to explore

through theoretical deconstruction of values-definitions, whether the concept of values could be reconstructed into an acceptable interdisciplinary definition. The concept of values had to firstly linguistically be separated from its defined numerical counterpart, and then reconstructed as an independent component which is fundamentally present within the self and thus within society (Rokeach, 1973). Values were thus seen as a critical construction and point of departure for the self when attempting to understand its own position in relation to others and its interaction with society (Rokeach, 1973; Bergh & Theron, 2009).

Rokeach (1973) noted specifically that the construction of the definition of values as a psychological construct, would significantly alter the application and understanding of any phenomena being explored in social sciences. This is because this definition would virtually situate the acknowledgement of human values as a core phenomenon across all aspects of social sciences. The definition therefore provided that human values are defined as a “...enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite mode of conduct of end-state of existence...” (Rokeach, p.5). Accordingly, these beliefs are organised into a system of preference which are selected, dependent on the situation the individual might find themselves in. Values were therefore fuelling attitudes and eliciting behaviours which individuals express, and also formed the baseline from which perception draws its version of reality. Thus, Rokeach’s definition stated that values are constructed within the individual as a system firstly (Figure 1, p.17).

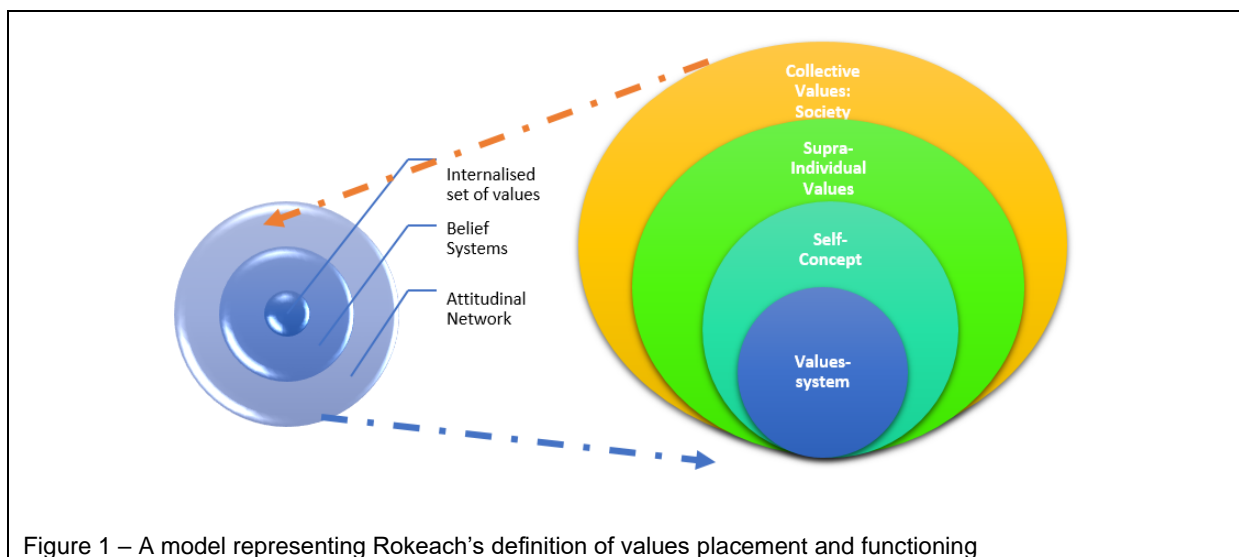


Figure 1 – A model representing Rokeach’s definition of values placement and functioning

(Source: Rokeach, 1973, Maio; 2017)

Rokeach (1973) also indicated that individual values can be indicative of supra-individual values (individual values commonly observed within society) and that values can naturally organise themselves within an individual and society. These supra-individual values also interact with the process which organises and prioritises individual values, ultimately formulating the individuals' value systems through its reciprocal relationship with relational systems, institutions, and broader society. Thus, it was proposed that inducing self-awareness about one's own values and the values of others, might have a long-term effect in one's personal prioritisation of values, observable behaviours and attitudes towards certain situations within a certain societal context.

From a broader systems-view, Williams (as cited in Rokeach, 1973, p.2) noted that personal values serve as standards that guide not only human actions but also their judgments, choices, attitudes, evaluation, argument, exhortation, rationalization, and attribution of causality. Values were thus assembled as multifaceted cognitions and affections which represent far more than just standards by which we live by. Williams (Rokeach, 1973, p.16) further noted that the nature of values at its core represents the presence of criteria or standards of preference that merge affect and concept - therefore providing the construct with a personalised, directive component. Therefore, values were to be more deeply-seated within the self than attitudes (which were strongly guided by one specific situation) and functioned consistently across various situations. Williams (Rokeach, 1973, p.16) further purported that values were also found to be different to norms, which were termed to be specific obligatory demands, claims, expectations, and rules that are claimed within society.

Rokeach (1973) expanded on this concept providing that the differences expressed through individual values are not explained by the presence or lack of presence of certain values, but more the arrangement of hierarchies of all values as prioritised by individuals. Spranger (Bergh & Theron, 2009) originally positioned values as part of the self's make-up, and in addition placed the construct of values as being indicative of personality types. Meiring and Becker (2012) confirmed in more recent findings that values should not be confused with traits (which are termed as enduring dispositions that induces a desire to act in a specific manor) or attitudes (which in its nature to produce a positive or negative short-lived experience). Therefore, it can be deduced that values are characterised by a positive internalised undercurrent of organised motivational principles that take precedence in supporting one's actions within different situations, and perceptions of reality (Rokeach, 1973; Schwartz, 1992; Meiring & Becker, 2012)

2.2 CONSTRUCTING THE DEFINITION OF BASIC HUMAN VALUES - EMPERICALLY

Although the active construction through measurement of value-structures can be traced back to the early 1970's, multi-cultural measurement of universal value structures amongst individuals and cultures were first proposed by Shalom Schwartz in 1986 (Schwartz, 1992). Schwartz (1992, 2012) indicated that his initial motivation for creating a new method of identifying and measuring values was to investigate whether a comprehensive set of universal values could be identified and organised across societies, to explain individual differences in attitudes and behaviour. Prior to this movement in research, values were discussed separately, based on their position from an individual perspective; individual necessity; modalities of interest; content classifications as aligned to personality types (Rokeach, 1973).

Once values had been defined as a construct, the universality of the definition was further explored and built on through positioning the theoretical accountability within the positivistic system of classifying theories quantitatively (Jordaan, 2009; Maio, 2017). In his review of the history of values in psychology, Maio (2017) notes that at that time it was important to gauge how individuals prioritised values, due to the purported expert opinion which manifested across multiple schools of thought. The validation-approach within establishing values-theory had been established by Allport in the 1960's and then formally classified by Milton Rokeach throughout the 1970's (Maio, 2017).

When reviewing the history of values theory, Rokeach noted along with English and English (Rokeach, 1973, p.24) that human values were not merely internally positioned within the self, but were also social products that had been preserved over generations within societal institutions. This inspired Rokeach to explore how personal values could be constructed as universal-concepts which are located within each individual as part of the make-up of the self (Maio, 2007; Rokeach, 1973).

Rokeach (1973) further wanted to find out how personal values within various systems may operate (individual and supra-individual). Individuals would thus, in a reciprocal manor, adopt the institutionalised values through learning and social learning that occurs within the Supra-individual system. However, value-systems become individual when a person prefers to utilise one specific value over another to react to a specific situation. Ultimately, the individual constructs their own preference to the different values they already possess, and because of the diversity in situations they face throughout their lifetime would activate a preference toward

a certain set of values. Thus, their value system would house all values, but would utilise only certain values as a response to their specific contextual exposure. Thus, providing individuals with a system in which all values function according to individual preference, but are also embraced foundationally within the larger system they are living in (Rokeach, 1973; Schwartz, 2011; Bergh & Theron, 2009).

Human values theory was thus constructed on the premise that universalism within values exists because all values are in the possession of all individuals across societies. Therefore, once universality of the construct was established theoretically, values could be explored further on a larger scale within the positivistic system (Rokeach, 1973). Rokeach noted that once his theory effectively met theoretical considerations, values could be constructed through large-scale research which allowed for the following assumptions about values to be made:

- All values are present in people but they are present in different degrees. (Kilby, 1992; Rokeach, 1973)
- The total number of values that a person possesses is relatively small and that these values are organised through individual preferences, when having to apply them within different situations. (Kilby, 1992; Rokeach, 1973)
- The more one specific value is activated by the different situations, the more embedded the preference for using the value will be - when having to act in future scenarios. (Kilby, 1992; Rokeach, 1973)
- Although individuals seem to learn about values holistically as if they function entirely on their own, individuals tend to access multiple values to respond to situations, and through cognitively prioritising the most preferred behaviour they would like to exercise, they select a preferred value. The value however shows to be the consistent choice across various situations –thus providing it with a trans-situational character. (Kilby, 1992; Rokeach, 1973)
- Clusters of preferred values ‘group into’ value-systems which house both compatible and competing values. (Kilby, 1992; Rokeach, 1973)

Schwartz and Bilsky (1987) first published their intention to establish a universal psychological structure of human values, and modelled their definition on Rokeach's theory of values along with the universal human requirements:

- Motivating the needs of the biological organism
- Promoting the coordination of social interactions and relationships
- Serving the survival and welfare needs of groups (Schwartz 1992, 2011)

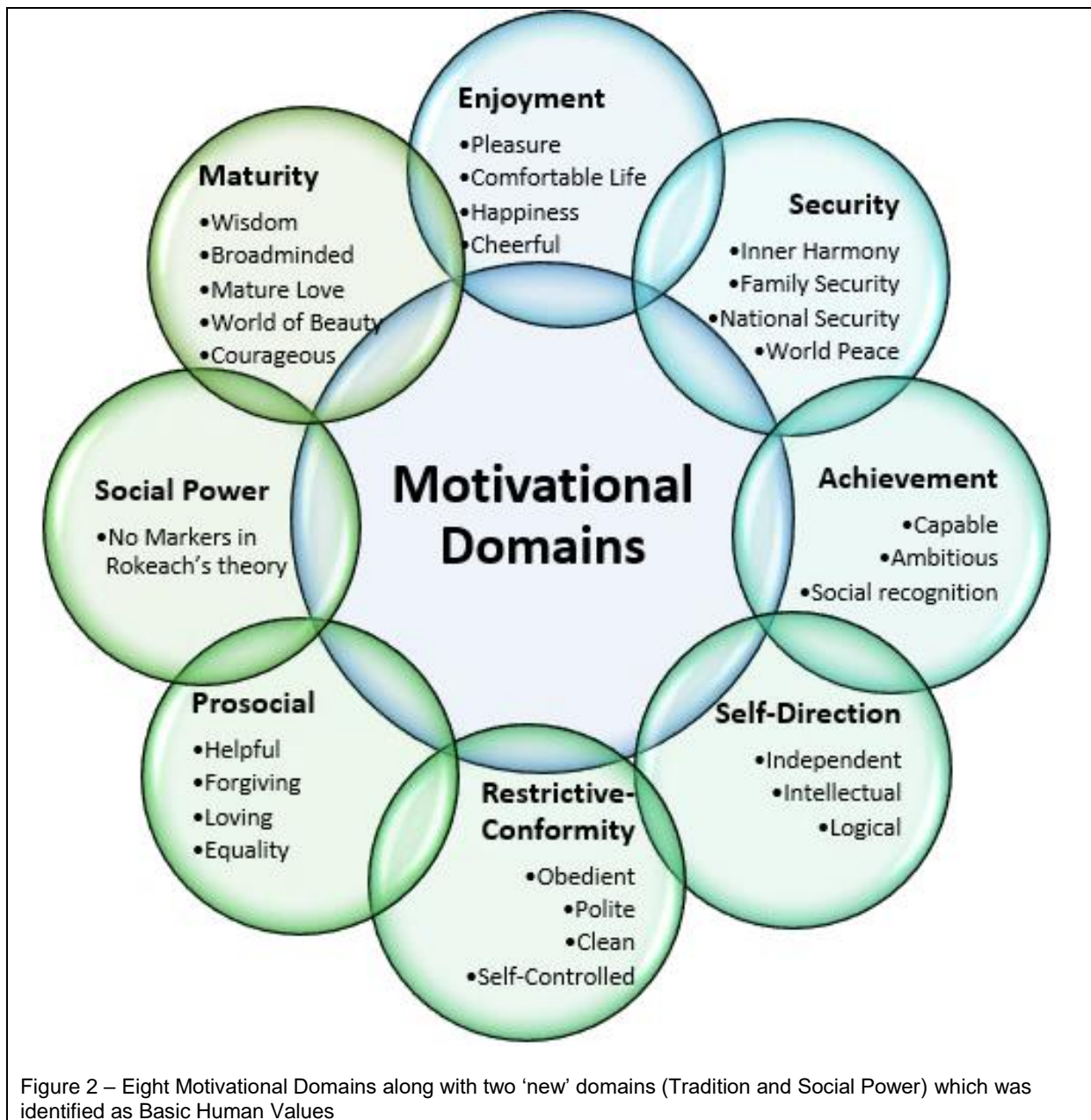
These universal human requirements pre-existed individuality as an expression of the criteria utilised to evaluate various courses of actions. Thus, through grounding motivational domains and their values to these needs, values would present as cognitive representations of the three universal needs of humanity (Schwartz & Bilsky, 1987; Schwartz, 1992). Accordingly, Basic Human Values theory positions values as developmental-criteria which manifest in various motivational domains which were sourced and grouped according to literature findings, as seen in figure 2 (p.22).

2.3 THE EMERGENCE OF BASIC HUMAN VALUES THEORY

Schwartz (1992, 1994) included within his functional theoretical stance that values have been identified as motivational goals an individual prefers, and serves as guiding principles to individuals throughout their lifespan. In his pioneering study with Wolfgang Bilsky in 1987 – a 'mapping sentence' was created to distinguish how value markers may be able to serve as actual values. The data analysis methods utilised supported this classification exercise he conducted on survey-data. The aim of the data-analysis was to establish a conceptual values framework which could meet the criteria of universality. From his multiple research efforts, Schwartz identified that universality of individual values needed to, at the very least, meet the basic needs of humanity. Schwartz (1992, p.2) effectively concludes after his empirical findings that that basic human values are: "... (1) beliefs; (2) pertaining to desirable end states or modes of conduct, that (3) transcends specific situations, (4) guides selection or evaluation of behaviour, people, and events, and (5) is ordered by importance relative to other values to form a system of value priorities..."

Schwartz (1987, p.551) notes that within his establishment of the Basic Human Values theory, he specified 7 motivational domains through consulting literature on "...needs, social motives, institutional demands, and functional requirements of social groups..." across different schools

of thought. He identified 8 motivational domains from his data gathered in two counties, as portrayed in Figure 2 (p.22). Each motivational domain is ‘filled’ with “...exemplary marker values...” (Schwartz & Bilsky, 1987, p.550) which met one or all three of the basic human needs within that domain. Schwartz crafted Basic Human Values-theory’s theoretical stance through further grounding it in the works published by seminal authors such as Rokeach and Williams (Schwartz, 1992).



(Source: Schwartz & Bilsky ,1987; Schwartz, 1992)

Basic Human Values Theory postulated that values are organised into a structure based on their similarities and differences from which existential relations can be established in terms

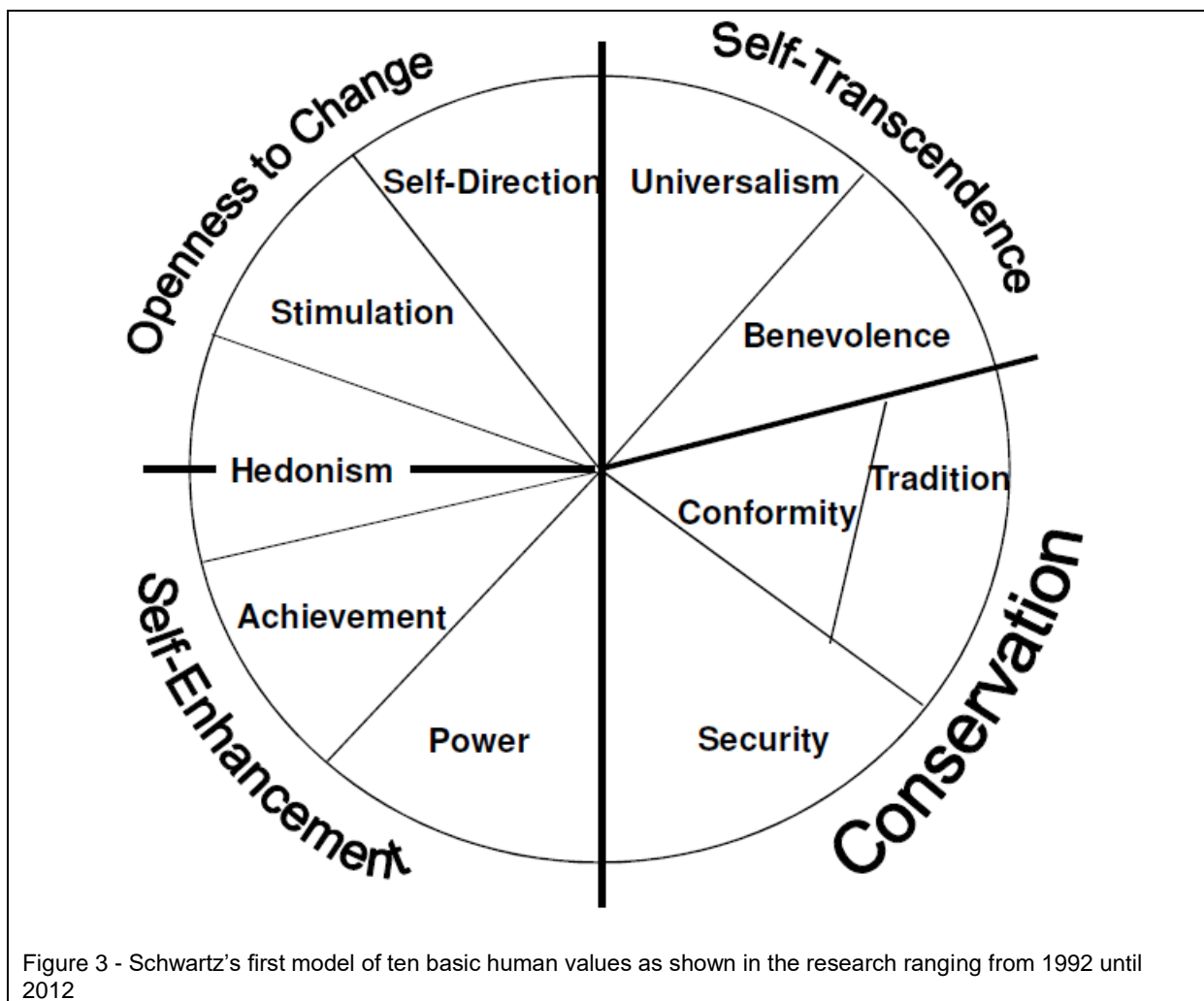
of their compatible- or contradictory nature (as positioned in figure 2 (p.22). To identify the distinct values which fell under the various motivational domains theoretically, Schwartz (Schwartz & Bilsky, 1987, Schwartz 1992,1994) noted that they also examined historical values-questionnaires; values theories; religious and philosophical texts and theories pertaining to needs, goals and personality. This analysis allowed them to create a comprehensive typology of values located within each motivational domain, and further allowed them to classify values into goals which serve the interest of the individual and can be located across different motivational domains.

Schwartz and Bilsky (1987, p.550) expanded their stance within the theory-development phase stating that: “This theory is constructed in a manner that allows us to test empirically how well the facets, content domains, exemplary values, and structural relations represent people’s use of values.” Schwartz and Bilsky (1987) also specifically indicated that the value-typology was inspired through Rokeach’s list of values, because it had been utilised cross-culturally. The Rokeach Value Survey, was found to be one of the earliest measures for developing an understanding about individual value dispositions, and it presented respondents with 18 classified ‘terminal’ and ‘instrumental’ values to be ranked in terms of importance (Rokeach, 1973; Burgess & Schwartz, 1994; Vauclair, Hanke, Fischer, & Fontaine, 2011). Once Schwartz and Bilsky (1987) had identified the necessary values which met one or more of the requirements of the three universal requirements of human existence, the values would be allocated a domain under which it fell, and would serve as a marker-value for this particular value-domain.

However, the purpose of these value domains was also to allow researchers to generate alternative values which could ‘fall’ within the theoretical boundary of a specific domain (Schwartz, 1992). Schwartz’s empirical research conducted to validate the theory of universally organised value-domains was analysed with data gathered when using the Rokeach Value Survey in 1983 and 1984 (Schwartz and Bilsky ,1987; Schwartz,1992,2006, 2011). There were originally eight motivational domains established through the interdisciplinary literature review conducted, however the study’s findings indicated that both Social Power and Tradition could serve as ‘new’ motivational domains. Schwartz (1992, p.59) refined his theory to conclude that “...10 motivationally distinct value types were likely to be recognised within and across cultures and used to form value priorities...”

Basic Human Values theory has since been utilised for research across 70 countries since its validation (Hitlin & Piliavin, 2004; Schwartz 1992, 2006). In 2014, Schwartz held that his

theory has been misunderstood at times and concluded that it vital to note that the ‘motivational’, circular continuum orders values in relation to the theoretical relationship they share with each other (Bergh & Theron, 2009; Schwartz, 2014). The relationships amongst motivational domains (now described as basic human values) depict compatibility when values are aligned, and show conflict when they are opposite one another as shown in Figure 3 (p. 24). The motivational continuum also encompasses three different dimensions, in which the outermost spaces in the top half express growth and self-expansion; the lower half of the outermost circle expresses the need of protecting oneself against threats and anxiety. The inner circle is concerned with a personal focus, in which one’s individual outcomes are analysed (Schwartz, 1992, 1994).



(Source: Schwartz, 1992;2012)

The 10 identified values were termed by Schwartz as Self-direction, Stimulation, Hedonism, Achievement, Power, Security, Conformity, Tradition, Benevolence and Universalism

(Schwartz, 1992; 1994; Schwartz & Boehnke, 2004). The meanings of these values have been explained in Table 2 (p.25). In 1992, Schwartz developed the Schwartz Value Survey which aimed to ‘reconstruct’ individual pursuits of values, through transposing participant’s responses on the motivational continuum (Schwartz, 1992; 1994). In 2014, Schwartz concluded that the motivational continuum could accommodate as many ‘refined’ values as a researcher would like to pursue. Instead, the theory’s authenticity and replicability was dependent on the relationship between values, and therefore the ‘order’ of the continuum would need to be maintained as presented in Figure 3 (p.24) and Figure 4 (p.25).

His theory has experienced further validation within the positivistic realms, as the circular continuum could replicate the proposed model through utilising both multidimensional scaling and confirmatory factor analysis when including additional values (Ciecuch, Vecchione, & Schwartz, 2012). Schwartz and Boehnke (2004) noted that the visual inspections of spatial representations of values reveal a robust structure and order of values, which has been strengthened when guided by an established, clear theoretical framework.

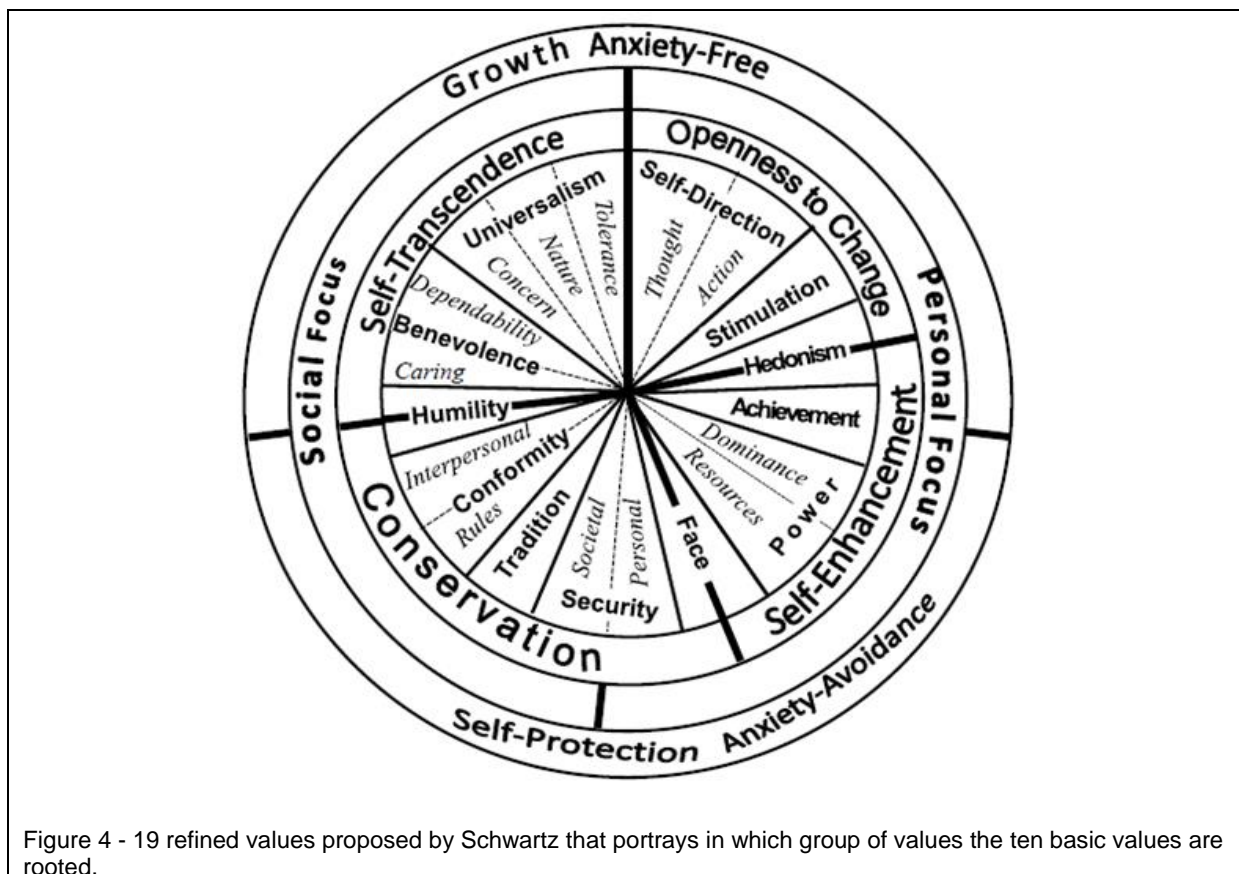


Figure 4 - 19 refined values proposed by Schwartz that portrays in which group of values the ten basic values are rooted.

(Source: Ciecuch, Vecchione & Schwartz, 2012)

The circular, motivation continuum has since also been refined from 10 to 15 and finally into 19 values, to address the challenges of multicollinearity and low internal reliability within the findings of Schwartz's studies (Ciecuch & Schwartz, 2012; Schwartz et al., 2012). The latest refined model of 19 values were expanded to include the following subtypes within the original proposed model of ten values, as shown within figure 2 (p.22). In Table 2 (p.26) the subsets of values that have been included in the circular structure can be found in Security (Societal and Personal); Power (Dominance and Resources); Self-direction (Thought and Action); Universalism (Tolerance; Nature and Concern); Benevolence (Caring and Dependability) and Conformity (Interpersonal and Rules). Humility and Face – values.

Table 2 - Definitions Schwartz ascribed to his ten basic human values as proposed as well as the included 'refined' values that create the 19-value circumplex

Basic Human Values	Definitions of 10 Basic Human Values	Definitions of the 19 refined Values
Self-Direction	Independent thought and action—choosing, creating, and exploring	Self-Direction—Thought (the freedom to cultivate one's own ideas and abilities) Self-Direction—Action (the freedom to determine one's own actions)
Stimulation	Excitement, novelty, and challenge in life	
Hedonism	Pleasure and sensuous gratification for oneself	
Achievement	Personal success through demonstrating competence according to social standards	
Power	Social status and prestige, control or dominance over people and resources	Power—Dominance (power through exercising control over people) Power—Resources (power through control of material and social resources) Face (security and power through maintaining one's public image and avoiding humiliation)
Security	Safety, harmony and stability of society, relationships, and self	Security—Personal (safety in one's immediate environment) Security—Societal (safety and stability in the wider society)
Conformity	The restraint of actions, inclinations, and impulses that are likely to upset or harm others and violate social expectations or norms	Conformity—Rules (compliance with rules, laws, and formal obligations) Conformity—Interpersonal (avoidance of upsetting or harming other people)
Tradition	Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provides	Tradition (maintaining and preserving cultural, family or religious traditions) Humility (recognizing one's insignificance in the larger scheme of things)

(Source: Schwartz, 1992)

These values have been tested with the Portrait Value Questionnaire which asks the respondent compare the portrait to themselves which is postulated to direct attention to the value-relevant behaviour only (Schwartz, 2012). These newly captured values were compared by conducting a meta-analysis across 13 previous research studies which were performed originally on the ten basic human values (Schwartz; 2011, 2012). It was found that the newly refined model supported findings gathered within the previous research studies when utilising the statistical techniques utilised within the original measurement of Schwartz's model (Ciecuich, Vecchione, & Schwartz, 2012).

A possible limitation of the theory, is that participants may position distinct values as one value or may position a value in a different motivational domain. When validating theories through positivistic ontologies –such a limitation is termed as creating a risk for 'multicollinearity' (Schwartz et al., 2012). Various cross-cultural researchers experienced this limitation when exploring the theory within focussed cross-cultural studies (Meiring & Becker, 2012, Perrinjaquet, Furrer, Usunier, Cestre, & Valette-Florence, 2007). Once all 19 values were distinguished by confirmatory factor analysis and multi-dimensional scaling methodologies, the problem of multicollinearity had appeared to be reduced in cross-cultural settings (Schwartz et al., 2012).

Whilst researchers focussed on investigating Schwartz's Basic Human Values theory from an individual-perspective, Schwartz further expanded his theory by extending his findings to cultural value theories. New perspectives were uncovered on how individuals and societies experience and express their value structures – when exploring values from a purely cultural-perspective (Schwartz, 1994, 2012). These theories have addressed the validity of cultural values as explained by Geert Hofstede, claiming that cultural values do not mirror individual value structures (Fischer, Vauclair, Fontaine, & Schwartz, 2010). Instead, individual values are based on the individual goals people pursue that serve as a motivational source of personality and, thus actively explain the individual's behaviour. Cultural values are identified as preferred methods for obtaining key societal goals, such as social order. They are in turn formulated by the various influences of legislation that promote central tendencies that moderate a society's culture. It is held that the desires pertaining to individual functioning differ greatly from with the requirements for societal functioning. As cultural values have therefore been described as the external, observable manifestation of society it would thus not qualify as an internal aspect of personality (Schwartz, 2010).

For Basic Human Values theory to effectively perform a dual-role in uncovering both universal individual and cultural values, it has to be authentic and strive for transferability across all cultures. As this theory has been built through quantitative methodologies, it can be reviewed as the academic social construction which presents its own responses of participants views when constructing their personal values. It would thus be crucial to explore the instruments utilised by participants to construct their value-pursuits.

2.4 QUANTITATIVELY TESTING SCHWARTZ'S THEORY WITH TWO SEPARATE MEASUREMENT INSTRUMENTS

Schwartz developed two psychological measurements specifically to place Basic Human Values on an individual and cultural level. The first psychological measure which was developed was the Schwartz Value Survey (SVS), which according to Vauclair, Hanke, Fischer and Fontaine (2011), conceptually overlapped with 28 out of the 36 values found within the Rokeach Value Scale. Schwartz (2012) explains that this instrument introduced 57 items which were separated into two different constructions participants could 'frame' their experiences of values. The participant was firstly asked to reflect on these value-markers such as 'Pleasure' as a future 'desired end-states', and then rate its importance through reflecting on its importance "...as a *guiding principle in MY life...*" (Schwartz, 2012, p.10). Thereafter, participants were asked to reflect on the same governing sentence, but instead now rating the types of behaviours they would like to enact with. The second instrument referred to as the Portrait Value Questionnaire (PVQ) introduced the participant to 40 different written portraits of individuals which depicts what is important to them. Thereafter, the participant was asked to reflect how much they are like this person, and indicated their likelihood on a rating scale. The 40 portraits did not directly articulate the value, but rather a goal or aspiration theoretically linked to the value – based on the motivational domain from which it emanated (Schwartz, 2012).

Therefore, Schwartz's values-measurements have also evolved from the SVS which activated abstract-minded responses that did not require contextual references. Thereafter he developed the PVQ which was designed specifically for the concrete-minded respondent (Schwartz et.al, 2001). Both of these assessments were robust in that each of the values being measured had 3 items (sentences describing the value); however, the style in which the items were presented differed. Whilst the SVS presented a value type and its definition, the idea was that individuals would have rated their preference in pursuit of a 'value type' which

effectively described a 'Basic Human Value'. The PVQ's items were alternatively described towards an action that the participant would prefer to pursue, thus actively shaping a discourse around how the particular value being 'measured' was supposedly actioned by its owner.

However, researchers found that the instruments still did not completely capture Schwartz's value structures within the non-Western nations where participants had not been educated within western-education systems and had a different home language (Meiring & Becker, 2012; Welthagen, 2005). Spini (2003) noted that it is, in fact, possible to successfully utilise the SVS as a research instrument for cross-cultural research and that separate value types can be equivalent at different levels across a large number of samples rooted in cultural diversity. However, once the instrument was applied cross-culturally within the sub-Saharan African countries, the distinction of basic personal values became problematic due to the abstract nature of the items, as well as the complex numerical rating scale (Schwartz, 2011).

Additionally, the values-instruments' reliability and validity in the South African context are seemingly negatively affected by the diversity of the South African multi-racial population who are multi-lingual and live in socio-economic and educational disparities. This finding was reported by Welthagen (2005) who noted that only 0.6 percent of his multi-racial sample were versed in English as their home language and thus explained why the majority of respondents assigned different meanings to the values measured by the WOVS (Work and Organisational Values Scale).

Meiring and Becker (2012) expand on these influences, stating that when the South African respondents typically assigned different meanings to the values being measured, the items within the instrument were not providing the correct context which housed the value being measured. Van de Vijver and Rothmann (2004) referred to different bias in assessment development which underpin and effectively endorse these outcomes. These areas of bias are referred to as item bias, which is when participants are not able to familiarise themselves with the content of each item they need to consult and effectively apply an internalised 'rating-of-preference'. This finding challenged the SVS's discriminant validity although this same study generally confirmed the original ten basic values structure proposed by Schwartz's theory. In addition, Perrinjaquet, Furr, Usunier, Cestre, and Valette-Florence (2007), found that when analysing the responses of French and Swiss participants, the higher-order values could not be replicated through utilising a different statistical analytical method. The primary cause for this observation was noted to be the different meanings participants ascribed to values, thus ultimately 'confusing' the statistical structures output and thus not recreating the

order of the Basic Human Values model. Schwartz (2001) found with the administration of the Portrait Values Questionnaire that even the verbal administration of the values-instruments would not produce a valid value-structure, as respondents who do not complete the survey in their first language ascribe different meanings to the values that are being measured. It was reported within this study that only seven out of the ten values could successfully be replicated in a South African sample in which only 4% of the respondents had educational levels beyond Grade 10.

A cross-cultural understanding of values has been identified as a crucial component of understanding individual and cultural behaviour. However, from the various instruments employed for values research in South Africa (RVS (Rokeach, 1973); SVS (Schwartz, 1992) and the PVQ (Ciecuch & Schwartz, 2012), none have completely replicated the order of the values-continuum as proposed by Schwartz (Bluen & Barling, 1983; Burgess & Schwartz, 1994; Becker, 2009; Meiring & Becker, 2012; Welthagen, 2005). A genuine need has been identified to develop a domestic measurement instrument for producing stable value-structures within South Africa (Meiring & Becker; 2012; Welthagen, 2005).

Alternatively, Lee et. al. (2017) found that whilst assessing values from participants whose first language was not English, she could successfully recreate the order and structure as provided by Schwartz's Basic Human Values Model. The various inconsistencies reported by researchers have therefore created a need for an intervention to explore the method within which values are constructed within a multi-lingual and multi-cultural setting, to attain the South African values structure. It may therefore become more relevant to explore the nature and content of the items which are utilised to portray Basic Human Values, in order to address the difference in how South Africans position their values into specific value structures. The International Test Commission's Guidelines for Translating and Adapting Tests (2016) recommended that when developing assessment items, the following needs to be considered as the baseline for ensuring that universal assessment requirements were considered:

- *“Pre-Condition Guideline 3...Minimise the influence of any cultural and linguistic differences that are irrelevant to the intended uses of the test before carrying out any adaptation...”*
- *“Test-Development Guidelines 1...Ensure that the adaptation process considers linguistic, psychological and cultural differences in the intended populations...”*
- *“Test Development Guidelines 3...Provide evidence that the...item content have similar meaning for all intended populations...”*

Therefore, the ideology of Price-Williams (1980) is reflected in the current assessment development processes, indicating that researchers have to provide empirical evidence or alternatively provide depth in their theoretical construction in order to display that International Guidelines were followed.

2.5 RESEARCHING VALUES FROM A QUALITATIVE PERSPECTIVE

Whilst the positivistic epistemology has been utilised to build and strengthen Schwartz theory of Basic Human Values, challenges within the values structure has been replicated in multi-cultural assessments (Jordaan, 2009; Meiring & Becker, 2012; Welthagen, 2005). Schwartz (1992; 2014) further clarifies that whilst he has not been able to effect total universality when replicating studies – he is confident that the order of the motivational-continuum represents how values are structured on the individual-level. Koivula (2008) noted within her study that similarly – participants located the value of security within self-transcendence – indicating that the very order of the motivational continuum changes across certain cultures. Meiring and Becker (2012) have postulated that participants may be confused by the linguistic construction of the items within the Schwartz Value Survey as well as the Portrait Value Questionnaire.

These emergent research problems could therefore present an argument for investigating whether or not Schwartz's theory fully incorporates the meaning participants ascribe to values, when they are constructing their value structures. In addition, this implies that once the order of the values-continuum is not replicated the theory, in its essence, has not been replicated. Schwartz (1992, 2006; 2014) specifically explains that the circular continuum which 'houses' the Basic Human Values model, has been recreated through multi-dimensional scaling which effectively solidifies the order in which values have been organised. However, further critique was made as Schwartz's theory seems to rely heavily on the statistical effectiveness presented by Multi-Dimensional Scaling (Meiring & Becker, 2012). Whilst Confirmatory Factor Analysis was explored by Cieciuch, Davidov, Vecchione and Schwartz (2014) to establish how 'refined values load onto higher-order values', no articles have been published to identify the true interactionism of these value-subsets. Thus, whilst statistically values tend to 'group' together, the manner in which they are pursued and ordered in terms of personal importance has not been established. Once research studies provide alternative 'groupings' of values within the circular continuum - the model's consistency as well as transferability may be compromised.

Whilst these difficulties have emerged from the positivistic paradigm, values-research has slowly grown from the qualitative realms, specifically within an interpretivist-epistemology. Expanding knowledge on Basic Human Values have received overwhelming attention in the positivistic realms, no specific qualitative study could be found focussing on exploring the meaning of content utilised and construction Schwartz's model for Basic Human Values. Instead, the three qualitative studies could be located of which one focussed on utilising Schwartz's model to explore relationships between values and attitudes. Torres Fernandez de Castro (2015) specifically found the Basic Human Values model's qualitative content analysis useful in further understanding individual attitudes toward specific political worldviews when reviewing semi-structured interviews – and focus group data. The ten Basic Human Values were utilised for coding criteria – in order to represent how 8 different nationalities, construct their values and thus formulate their attitudes toward the discussed political world views.

Additionally, two other studies have focussed on exploring the linguistic construction of values through conducting qualitative content analysis on dictionaries, focus group data and value-taxonomies analysed across different cultures. Renner, Perltzer and Phaswana (2003) followed a lexical approach in constructing a values taxonomy from two Northern Sotho dictionaries. Whilst this study did not compare its findings with Schwartz's Basic Human Values theory – the seminal working 'mapping sentence' for classifying values was utilised in order to identify all the relevant descriptive nouns for values in Northern Sotho. The results were compared to a German Values taxonomy, which differed clearly in both structures and facets from a linguistic perspective. Schwartz's application of the Basic Human Values theory holds that any 'linguistic' marker representing a value should be able to be classified within the identified motivational domains (Schwartz, 1992, 2014). Within De Raad et. al (2016) three value taxonomies from three different languages were compared to identify values that were held to be 'common'. The study emerged in response to address limitations identified in Schwartz's theory, deemed to be that:

- Identified values are based on the theoretical interests of the theorist's specific acumen and perception of the manifestation of the phenomenon.
- Utilising a specific measurement of values inherently limits the cultural-specific content which inherently describe and express values for an individual.

De Raad et. al. (2016) endorsed a psycho-lexical approach to grow both the etic and emic approaches that would allow all linguistic conceptions of values to be analysed both within and

across languages. As social construction views language as a mode of expression – the specific manner of expression creates a lexicon which provides meaning in expression (Gergen, 1985, Willig, 2008). De Raad et. al (2016) found that the Schwartz Value Scale over- and under-represent certain values. In addition, and of more importance, once the values derived from the lexicon were imposed onto the circumplex, the order of the motivational continuum did not match Schwartz’s theory. In 2014, Schwartz expressly commented on critique given on the theory, stating that it is critical that the order in which values are represented, are maintained.

Thus, whilst the value structures across three different languages was uncovered to share meaning and commonality – these structures did not match the order and structure presented in Schwartz’s Basic Human Values theory which proposes to be universal in nature. This approach toward theory development has been successfully explored when reviewing the construction of personality and how such a construct effectively expresses itself within a Lexicon-research design referred to as the GloCal-approach (Dauok-Oyry; Zeinoun; Choucheiri & van de Vijver; 2016). In addition, Zeinoun (2016) utilised the HEXACO-approach within Lexicon Research Design, to compare different personality structures across different cultures. Similarly, research efforts may be guiding universal values research to investigate how value-structures manifest across cultures through utilising research designs that provide further depth and meaning in its findings.

Whilst the Lexicon Research Designs create the baseline for qualitative research studies completed within the theory of Basic Human Values, it still does not aim to explain the reason for certain values are pursued and ‘grouped’ together by the participants. From the various participants that have contributed to these studies, no specific reference has been made to whether their socio-economic standing had affected their value-structure. However, within Schwartz’s (2001; 2012) observations made around assessing participants in multi-cultural countries concluded that the effect of socio-economic status was considered a possible reason for either confusing or simply not being aware of certain Basic Human Values.

2.6 SOCIO-ECONOMIC CHALLENGES WHICH EMERGED FROM BASIC HUMAN VALUE RESEARCH

Currently, it seems that Schwartz’s theory of Basic Human Values has qualitatively been anchored within the theory of Human Values (as established by Rokeach’s studies) (Rokeach,

1973; Schwartz, 1992; 2014). However, for a theory to be classified and validated within a positivistic paradigm, it needs to meet certain criteria which is being challenged within the South African cross-cultural findings (Meiring & Becker, 2012). Therefore, the extent of the South African socio-economic challenges might influence cross-cultural findings was explored specifically with regards to the different studies which have been conducted on basic human values.

To successfully excavate South African value structures, one has to meet the challenges set by our multi-cultural society from which values research has highlighted the following. Values-research conducted in other large societies do not share the cultural and linguistic diversity that South Africa encompasses. Fischer, Milfont and Gouveia (2011) proved in addition, that even regional differences and different socio-economic standards that exist within the researched countries can moderate and influence the composition of a cultures' values structure. The South African populations previously studied have also not been representative of the country's current socio-economic demographics as samples consisted out of students, or working individuals with a higher level of education - irrespective of the required multi-cultural representation (Becker, 2009; Schwartz et.al, 2001; Vauclair, Hanke, Fischer, & Fontaine, 2011; Welthagen, 2005; Burgess & Schwartz, 1994).

Welthagen (2005) found that even with a South African sample that was racially more fairly representative of the population; different meanings were still being assigned to values concepts. This phenomenon was also observed within a similarities-perspective study on individual values, where educational levels and societal roles affected the meaningfulness the respondents attributed to value hierarchies (Schwartz & Bardi, 2001). Welthagen (2005) further concluded that the administration of a foreign test to a multi-racial sample in which most respondents classify English to be their second, third or fourth language severely increased their confusion with some of the items within the instrument. This ultimately led to the misinterpretation of the values concept, producing a distorted value structure. Finally, the results of the study conducted by Schwartz, Melech, Lehmann, Burgess, Harris, and Owens (2001) only portrayed seven out of the ten values correctly, even though the Portrait Value Questionnaire was administrated face-to-face and verbally in the individual's first language, thus raising the interest in how socio-economic and cultural challenges can affect test administration.

Meiring (2012) further expands on this cross-cultural assessment concern, citing that the reason refined values structures are not being reproduced could be due to 'unintended'

language bias within item content that are currently used within the values-instruments that are available. This concern is supported by the history of bias in test items, originally researched by Owen (1989), and further substantiated by Van De Vijver and Rothman (2004) as cross-cultural assessment method bias. Specifically, within Meiring and Becker's study (2012), the SVS was utilised, which is also reportedly available in 39 different language versions in which each translation includes different terms or items to measure the value type. The value-items were generated from values literature, existing African, Far East and Western surveys, as well as various global religious texts. If a value was not sufficiently covered, value-items were added by the researchers which were statistically-sampled and verified for conceptual validity and reliability (specific tests also included split-half reliability testing) (Schwartz & Bardi, 2001).

Laher and Cockroft (2013) note that the levels of translation available to test administrators in South Africa are also significantly limited as many indigenous languages do not have equivalent words or idiomatic expressions to those words used in tests that were designed in English. When reviewing Schwartz and Bilsky's (1987) pioneering study, for which instruments were also translated into the respondents' home-language, it was reported that the 'confusion' of successful values-placement within the circular continuum was a result of the miscommunicating the meaning of the intended value within the 'new' translation of the RVS. The make-up of the respondents was located within a Westernised society, in which English was a second language and higher education (at university-levels) was present for all who participated.

Within Schwartz et al. (2001) it was found that only four percent of the Black sample had schooling beyond high school, and a further 26% did not have a qualification beyond sixth grade. The South African population was also reported to be largely uneducated and thus experienced difficulty in completing the Schwartz Value Survey, which is largely abstract-minded (Burgess & Schwartz, 1994; Becker, 2009; Bilsky, Janik, & Schwartz, 2011). Therefore, Laher and Cockroft (2013) expand that it has become more reliable to include socio-economic indicators when employing psychological measurements as these are better representations than other divisions based on race, ethnicity, or language. Consequently, educational disparities amongst South Africans have therefore become highly indicative of how quality of education has affected the test scores obtained from current psychological measurement instruments. The challenges highlighted by the experienced socio-economic challenges further highlight the need for further research to address the findings within values research in South Africa.

2.7 THE GAP OF RESEARCH ON BASIC HUMAN VALUES IN SOUTH AFRICA

The South African culture is rich in diversity, and has therefore been proposed as a focal point for validating cross-cultural research (Meiring & Becker, 2012; Ferreira, Maree, & Stanz, 2015;). There has however been no conclusive representation of a fully observable values structure within a multi-cultural environment thus far, although various attempts have been made to plot countries that possess a multi-cultural society, such as South Africa (Burgess & Schwartz, 1994; Schwartz, Melech, Lehmann, Burgess, Harris, & Owens, 2001; Welthagen, 2005; Meiring & Becker, 2012).

Schwartz further acknowledged in earlier studies, that the indigenous people within the sub-Saharan regions could further enhance basic human values research through excavating their unique value distributions (Burgess & Schwartz, 1994). It was specifically noted within Schwartz and Bilsky's first attempt to conceptualise the Basic Human Values theory, that clarification on what can be deemed as universal values (versus culture-specific values), requires replication studies to be specifically located in non-Western societies (Schwartz & Bilsky, 1987). Alternatively, it was postulated that in some cultures, the extreme low socio-economic circumstances have not allowed individuals to access and utilise values that are being measured by the available instruments (Schwartz & Bardi, 2001). In the same study however, Schwartz and Bardi (2001) indicate that within African samples (which excluded a South African sample), that an alternative value-hierarchy might exist. When considering the immense political and psychological struggle South Africans have endured over the past 25 years (Becker, 2009; Laher & Cockroft, 2013; Ferreira, 2015), it could be explored whether or not the nature of each value is not inherently different in the content utilised to depict the value-definition. In addition, it may therefore be of greater research interest to note whether the internal changes of dispositions within individuals in South Africa would have 'triggered' inherent differences in how values are defined and pursued within one's life. The research could also further aim to explore how South Africans might construct and order their values, as well as how they describe the value compositions they hold close.

Furthermore, only four studies have attempted to measure the attainment of a complete universal values-structure in South Africa (Burgess & Schwartz, 1994; Becker, 2009; Schwartz, Melech, Lehmann, Burgess, Harris, & Owens, 2001; Welthagen, 2005). The remaining articles found consist mainly out of various cross-validation studies of the PVQ and SVS done in Australia, China, Europe and America (Bilsky, Janik, & Schwartz, 2011; Doering, 2010; Vauclair, Hanke, Fischer, & Fontaine, 2011; Schwartz, Melech, Lehmann, Burgess,

Harris, & Owens, 2001; Cieciuch, Vecchione, & Schwartz, 2012; Schwartz, et al., 2012). The International Association of Cross-cultural Psychology conference in 2012 also presented further studies completed by Meiring and Becker (2012), which consisted of revising the Portrait Value Questionnaire to attain value structures within South Africa. These studies reported that even though their populations were large, they were still not necessarily representative of the South African population. Researchers reported that South African samples that were representative of more than the white sub-samples, reported difficulty in understanding the abstract presentation of values in the various measurement instruments (Burgess & Schwartz, 1994; Schwartz et. al, 2001). Thus, when constructing Basic Human Values theory's individual value structures within the multi-racial South African context, the challenge is to include multi-cultural factors that are moderated by educational differences and different socio-economic levels.

Foxcroft and Roodt (2009) specifically note that the socio-economic; cultural and educational background of individuals can influence individual performance on a psychological measure to such an extent that a distorted picture is represented of said individual, and therefore it would be unethical to not include these factors when attempting to capture their value structures within a multi-cultural society. Accordingly, the quantitative research approach would require that a sufficiently representative sample of the South African multi-cultural society should be obtained for cross-cultural research to enable the construction of a culturally-tempered values measurement-instrument which portrays the Schwartz' Values continuum.

Meiring and Becker (2012) contends that the current instruments available to the South African population do not trigger the defining nature of the various values subsets, which then leads to an increase in multi-collinearity. A 'newly' proposed values instrument therefore needs to address linguistic barriers and socio-economic disparities which has prohibited the accurate capturing of value structures in in past. This might not be possible if the methods in which the respondents who are being assessed by the instrument, have not been consulted in how they actually describe their values and organise them into value systems. The proposal for a new instrument can also not be compiled, if the socio-economic context in which these values are portrayed has not been defined as the 'backdrop' of the various items which are included to 'measure' the preference toward a certain value. A qualitative intervention could access these intricacies which are often not drawn from large scale thematic literature studies. Thus, for an analysis of the different cross-cultural contexts within South Africa, the respondents would need to be given the opportunity to socially construct their perceived reality and how their values might interplay within their day-to-day lives. However, there have been alternative

methodologies developed within the quantitative realm to further enhance the contextual references and stimulus, when completing self-report assessments. These assessment methodologies have recently been integrated into Basic Human Values theory as part of the theory's attempt to reach participants that are classified as more 'concrete' in their thinking about values.

2.8 PURSUING AN ALTERNATIVE WITHIN AND OUT-WITH PSYCHOLOGICAL ASSESSMENTS

A new instrument, which could possibly address the cross-cultural issues, has been developed by Anna Doering (2010) and is proposed for South African research within Basic Human Values. It has been specifically designed for measuring the presence of value structures among children confirmed as the Picture-based Value Survey (Doering, 2010; Ciecuch, Doring, Harasimczuk, 2012). The instrument addresses the concept of the ten values on a very concrete level, through presenting participants with pictures depicting the different values. The participants are required to place the pictures on a response sheet to measure what they consider to be the most important expressions of values. However, it is noted that this particular instrument has been designed to measure values on a broader level, through firstly placing higher order level values and then linking the regional separations of the ten basic values to ensure convergent validity. Utilising the multidimensional scaling method therefore provides a broad 'face' of values placement and might prove difficulty in replicating with the proposed 19 values for adults, which measurement requires a deeper and more refined value activation process (Ciecuch, Doring, & Harasimczuk, 2013).

However, non-verbal assessments do face their own challenges in empirically proving the instruments' validity in that they are mainly self-reportive in nature which increases the social desirable bias measure. Schwartz (2012) specifically notes that values research has shown that whilst values are viewed as 'positively desired' goals, they may not always be preferred or even disliked. Thus, if a value is perceived as 'not desirable' within a group but personally be desired, social desirability may affect the 'true reported nature' in which a value is pursued.

Van Paunonen, Jackson, and Keinonen (1990) also reported during the creation of the Nonverbal Personality Questionnaire (NPQ) that items presented within a survey selected for nonverbal transference might also be very difficult to replicate as they sometimes represent highly undesirable and normatively rare behaviours. This challenge was also expanded on as

certain items such as the tendency in one's personality to embrace change, was very difficult to portray nonverbally as these traits refer to internalised cognitive behaviours that are generally not visible in one's actions. Paunonen, Ashton and Jackson (2001) confirmed the same challenges were noted within the construction and validation phase of the FF-NPQ (Five-factor Nonverbal Personality Questionnaire) where items within the survey that were rooted cognitively behaviours that are not observable in actions were not included within the test. It was concluded that one cannot expect a high convergent validity when comparing the non-verbal results with the original verbal criteria due to the differences in item content, item styles and formats.

It is also stated that nonverbal measures are limited within cross-cultural assessment as one has to clearly delineate the reasons found for the differences captured in cross-cultural measurement through eliminating the alternative reasons rooted in cultural interest, cultural relevance of the items as well as the political -, geographical-, and economic influences that constitute the observed differences (Foxcroft & Roodt, 2009). Further, the nonverbal assessment should not claim to be culture-free, but instead culture-reduced or alternatively culture-specific (Schaap & Vermeulen, 2008). In such instances the test items could aim to either address common behaviour which is observed across cultures (culture-reduced) or specific behaviours which are unique to the targeted cultures (culture specific).

McCallum (2003) contended that nonverbal assessments should also be referred to as language reduced, and had been applied as a formal psychological measurement alternative from the early 1920's. It is considered as a fairer assessment of an individual and was initially applied within the US military Alpha and Beta test batteries (Foxcroft & Roodt, 2009). It was also found that nonverbal assessment instruments successfully addressed cross-cultural measurement concerns as item bias (known as 'word length effect or acoustic similarity effect') was frequently found in translated versions of psychological tests originally created in the English language (McCallum, 2003). Nonverbal assessment development has since developed a set of criteria one must be considered, when in the process of development.

Several studies confirmed that when adopting or adapting a non-verbal test designed for one culture and applying it to another, the collection procedure should include data collected from a small but equally representative sample which should link to the organisational standardisation sample (Schaap & Vermeulen, 2008; McCallum, 2003; International Test Commission, 2016). The instrument further should take cognisance of the legal guidelines that protect the rights of linguistically and culturally diverse respondents (Department of

Labour South Africa, 2014). The item selection process should include phases in which the cultures being tested, have been consulted to ensure that the non-verbal measure is understood in terms of contextualised content analysis (Ferreira, 2015; Foxcroft & Roodt, 2009; International Test Commission, 2016). The items also need to be equivalent across cultures, so that cross-cultural comparisons can occur within an ethical framework. The respondents should also be given the opportunity to be assessed within their native language if the test is only language reduced (McCallum, 2003; International Test Commission, 2016). Foxcroft and Roodt (2009) note that where a test is translated it could also include both the English and translated version of the item to assist the respondent in contextualising the given scenario. The selected items should also be monitored and evaluated to identify whether they might be displaying differential item functioning.

Biesheuvel (as cited in Schaap & Vermeulen, 2001, p.2) noted that to make an object culturally meaningful had little value when respondents were unfamiliar with the test process or that the visual representation did not evoke the intended attitude of interpretation, which he also commented to be taken for granted by European groups. Therefore, visual literacy which is the ability to perceive, interpret, analyse and understand visual stimuli, is an imperative component which needs to be considered from a cross-cultural perspective when designing non-verbal assessments. Another challenge also arises within the visual sphere as Robinson (as cited in Schaap & Vermeulen, 2011, p2) noted that visual stimuli is culture-bound which thus increases the difficulty in providing a culture-free instrument. Therefore, it should be noted that during nonverbal assessment development the test development procedures should follow a culturally-fair process instead.

When drawing from the non-verbal assessment methodologies pursued within basic human values research, as well as personality research, it seems clear that non-verbal assessment criteria is focussed on firstly understanding how the respondent might conceptualise the intended construct. Thereafter, the methodology considers the context within which the construct might be internalised or externally observed in the self or other's behaviour. In order for research to draw these conclusions, a significant investment must be placed within qualitative embedded research which has specific methods to yield the richness in data required for such designs (McCallum, 2003).

If the alternative available to measuring South African values on a large scale is non-verbal assessment, then nonverbal-assessment methodology implies that the cultures within firstly need to be consulted. This would then assist in analysing how items should be constructed,

if they are expected to meaningfully measure a specific construct within a specific culture. An intervention grounded in excavating socially constructed meanings would typically be housed within qualitative methodology (Maree, 2011). The unique challenge South African values-researchers face is that South Africa is a cross-cultural hub, thus indicating that non-verbal assessment methodology needs to be replicated over all cultures for it to effectively capture context and culturally-specific meaning (Foxcroft & Roodt, 2009). It may therefore be relevant to investigate how South African research has been conducted with regards to psychological assessment, to provide the historical and current context that future research approaches should consider.

2.9 A HISTORICAL OVERVIEW OF PSYCHOLOGICAL ASSESSMENT RESEARCH IN SOUTH AFRICA

A further complication within the South African context, when designing and applying any type of psychological assessment, is the historically skewed and highly unethical nature in which psychological assessments were previously used. Ferreira, Maree & Stanz (2015) specifically confirm that psychological assessment development had specifically been aimed at reaching the goals of the Apartheid-era which was haunted by economic sanctions and war. The particular make-up of the South African population also provides further complexities as the instrument has to provide that it is not bias against any race, gender or ethnicity group (Department of Labour South Africa, 2014). Such a demand might be exceptionally difficult to adhere to when it is considered that the picture-based values instrument should also activate the value structures across the various generations that are found within the workforce, as well as be cross-culturally sound in its application over 11 different cultures (Meiring & Becker, 2012).

Laher and Cockroft (2013) described that already in 1929 it was found that nonverbal intelligence tests performed by Fick presented innate difference between blacks and whites when trying to understand the poor performance differences between white and black children when analysing intelligence test scores. Simon Biesheuvel also noted in 1943 that black respondents could not identify with the content presented within westernised psychological tests, and were therefore not able to contextualise their scenarios which motivated him to create the General Adaptability test. Even though this finding supported the innate response differences between cultural backgrounds within South Africa, the irregular practice of using

psychological tests whose norms were based on purely white respondents to test black individuals continued into the Apartheid era (Foxcroft & Roodt, 2009; Laher & Cockroft, 2013).

This era specifically used the results obtained to secure job reservation policies for white South Africans, securing employment for white South Africans. Foxcroft and Roodt (2009) note that this era of psychological measurement development followed three main trends which were firstly to standardize test scores for white South Africans only; then utilise the misuse of measurements through comparing group results whilst the instrument was deemed to be biased or inappropriate to use; and finally the test results portrayed conclusions which did not consider factors such as the impact of cultural; socio-economic; environmental and educational factors. Therefore, they confirm in congruence with Laher and Cockroft (2013) that psychological tests were essentially used to indicate superiority for the white population in comparison to the illiterate, uneducated and poorly educated South Africans.

The system of Apartheid promoted segregated development of communities and utilised psychological measures to guard the gates of opportunity, from its point of origin. As mentioned earlier, Fick (Foxcroft & Roodt, 2009, p.18) aligned with political ideologies promoting the Apartheid-vision, through utilising psychological measures (unfairly) to prove the proposed differences between races. These differences were based on the hypothesis that Europeans were deemed to have a superior reasoning ability when compared to the intellectual capacity of Africans, which promoted the basis of the development of separate educational practices across races within Apartheid (Foxcroft & Roodt, 2009).

Psychological assessment in South Africa was therefore initially rooted within the promotion of unfair advantages, as it is noted that from 1948 assessment was standardised for white pupils to be placed in specialised education which was operationalized with the use of the Fick scale (adapted from the Stanford Binet). The educational policy therefore inadvertently provided white South Africans with better formal educational opportunities and substantiated their findings through also administering a different measurement instruments for assessment within industry, which were based on American norms. Further, most of the psychological tests developed during the Apartheid era, were focussed within a homogenous group development, which was in line with the policy of South Africa at the time (Foxcroft & Roodt, 2009; Van De Vijer & Rothman, 2004). This application promoted the political ideologies of the time, thereby sacrificing the first principle of psychological interventions which are to “first do no harm”.

This system has been highly criticised by all present-day stakeholders who have been redressing the effects on the psychological arena through developing home-grown instruments that transcends across culture; gender; race and ethnicity to restore dignity in psychological measurement within South Africa (Laher & Cockroft, 2013; Van De Vijer & Rothman, 2004). The psychological bodies that regulated fair assessment during the Apartheid era formulated the Human Sciences Research Council who specialised in developing local measures for South Africans which formulated the basis of the psychological testing field within South Africa to date (Foxcroft & Roodt, 2009). These bodies promoted test development for industry as well as educational and clinical spheres, however within the newly formulated Human Sciences Research Council these tests were focussed on local measurement. At this time, the use of psychological methods and measurements were widespread and leaned more specifically toward assessing and developing instruments for White South Africans, as opposed to Indian, Coloured and Black South Africans (Foxcroft & Roodt, 2009).

During the 1980's further questions were raised within industry which challenged the overall selection procedure of staff, who were selected even though different measures and measurement scores were used - based on racial segregation. Such questions promoted the first study in 1986 which investigated the bias within psychological tests, and further extended to the bias within test item format and content across racial groups in 1989 (Owen, 1989). It was specifically noted within Owen's (1989) report that socio-economic status differences between population groups had a significant impact on how individuals perceived and understood items within psychological measures, which were recommended as a consideration for item formulation within test development. It was also found that in regards to item content, black testees were subjected to context which was deemed bias (thus not reflecting the participant's everyday experiences) and not suitable for the participants based on theoretical assumptions which were not empirically proven regarding the abstract and concrete differences proposed to exist across different races. Owen (1989, p.59 and p.65) specifically reported that both verbal and nonverbal items were biased against Black and Indian groups based on the choice of language use within the proposed item of the psychological measures under investigation confirming that:

“The above illustrates very clearly that language is certainly the greatest single cause of [true] item bias for both Indian and Black testees...”

These findings promoted and fuelled all research based on bias within psychological testing within South Africa, and essentially legitimised the existing negative perceptions regarding the usefulness of psychological measures within South Africa (Foxcroft & Roodt, 2009).

South Africa's new democracy (established in 1994) further instituted that all psychological measurement whether created or pre-existing could only be utilised if it was fair and unbiased in nature, to redress the mentioned inequities promoted by the unethical behaviour which tainted the psychological profession within South Africa. Although the Health Profession's Act 56 of 1974 defined that psychological instruments could legally only be performed by psychologists, an absence of legality existed promoting the fair, unbiased use of empirically-proven valid psychological instruments (Foxcroft & Roodt, 2009). This 'gap' was introduced through introducing legislation which is promulgated in section 8 of the Employment Equity Act No. 55 of 1998 which states that : "...*psychological testing and other similar tests or assessment being used (a) has been shown to be scientifically valid and reliable; (b) can be applied fairly to all employees; and (c) is not biased against any employee or group and (d) has been certified by the Health Profession Council of South Africa established by Section 2 of the Health Professions Act...*" (Department of Labour South Africa, 2014, p.4; du Plessis & Fouche, 2006).

South African Labour legislation also enjoys the same position in authority as the South African Constitution and therefore promoted that all individuals within South Africa should not only be treated with reasonable dignity, but further not be exposed to any form of discrimination – including the test bias (Owen, 1989; du Plessis & Fouche, 2006). This was previously promulgated through the unethical use and implementation of policies based on psychological measures result's which had not been proven to be valid, fair and not bias towards any group. Van De Vijver and Rothman (2004) also maintain that South Africa might not be ready for the burden placed on psychological test developers who need to address construct bias; method bias and item bias on a cross-cultural level. The challenge posed to South African test developers is not only to promote ethical practices but to prove culture fairness, as fuelled by the very strong arm of the South African law (SIOPSA, 2016).

The Employment Equity Act No. 55 of 1998 has been reviewed to include a clause in which all psychological measures have to be approved by the Health Professions Council of South Africa, to ensure that the psychological measures are approved and conditioned to the South Africa's cross-cultural society (Laher & Cockroft, 2013). The intention of implementing this clause is to ensure that all psychological measures will not be bias to any particular cultural

group and should therefore pro-actively demonstrate their academic rigour during its test-development phase (International Test Commission, 2016; SIOPSA, 2016).

It is thus of imperative importance, that when psychological testing is designed to build and support a theory, it has to be cross-culturally fair; valid and reliable in accordance with legislation. South Africa is unique in the legislative importance it places in psychological assessment. It places exceptional pressure on psychological researchers to prove that it has in fact pursued all elements of social justice, when designing and applying psychological deductions within the countries context.

Psychological assessment should therefore be underpinned by complete analysis of the social context in which it is being applied, for it to conform to its legislative responsibility. The depth of the analysis cannot only be defended from a quantitative base as it needs to prove that during construction of the test, all the necessary research was conducted to prove that it can validly produce items which are not culturally bias (Van de Vijver & Rothmann, 2004; International Test Commission, 2016). Although various statistical modalities can be accessed to analyse the bias within an assessments' items, the root of its construction lies within qualitative research. The current legislative pressures in psychological assessment development, may therefore monitor the field of Industrial Psychology in how it promotes the responsibility as a concern that needs to be addressed in South Africa, in particular (HPCSA, 2011).

2.10 TRENDS AND CONCERNS IN PSYCHOLOGICAL TESTING WITHIN SOUTH AFRICA

Several psychological instruments have been developed within the South African context which is specifically aimed at embracing the socio-educational and economic disparities to provide a psychological measure of the given construct from a sound objective approach which eliminates method bias to an extent. Examples of non-verbal South African instruments that have surpassed method bias are known as the LPCat and APIL tests developed by Marie De Beer and Prof. Terry Taylor (Foxcroft & Roodt, 2009; Laher & Cockroft, 2013). These tests cascade the learning potential of individuals which is compared to their current levels of performance. They are deemed to create a fairer approach when making occupational choices about individuals within a cross-cultural setting because these tests are picture-based

as well as language reduced, which promotes the easier contextualisation of the content being measured in a cross-cultural setting (Laher & Cockcroft, 2013).

Laher and Cockcroft (2013) further note that after reviewing cognitive; personality and neuro-psychological tests within the South African arena, the challenges in test development still tend towards the respondent's language proficiency; response bias and high social desirability scales. These are all challenges that therefore need to be considered especially when designing and developing a nonverbal instrument which specifically measures values – noted to be motivational goals, within a cross-cultural population.

The debate regarding standardising the use of imported instruments or locally developing instruments have also presented with their own unique challenges. Once a local instrument is developed for the South African cross-cultural setting, it also needs to establish its position internationally to be utilised by multi-national organisations housed within South Africa. This debate is further fuelled by its inability to 'settle' for either 'culture-free' or 'culture specific tests (McCallum, 2003; Schaap & Vermeulen, 2008). However, the fact that 'home-grown' tests are developed within the South African cross-cultural environment do present an attractive argument for international applicability as it has been developed within a cross-cultural setting which provides the best environment for empirically testing a psychological measure (McCallum, 2003); whilst being able to capture its intended phenomenon – such as Schwartz's Basic Human Values model. Therefore an empirical investigation into applying cross-cultural considerations within test development in South Africa deems to be ethically and theoretically beneficial to validate the existing psychological theories from which the various instruments in use stem from.

When considering the future legal changes, it remains imperative for any instrument to be stripped from method bias to ensure its legal use within South Africa (Owen, 1989; Foxcroft & Roodt, 2009). Moletsane in Ferreira (2015, p.15) specifically noted that psychological service provision in South Africa would include the psychologist to further display cultural competence. As Basic Human Values, has been positioned as a psychological construct, Industrial Psychologists are tasked to review its assessment development practices in relation to a 'authentic' practice amongst South African participants (HPCSA, 2016; Ferreira, 2015; Laher & Cockcroft; 2013). The aim of such research would be to review specifically how cross-culturally constructed psychological tests have eliminated aspects of method bias. Therefore, this study aims to make a noble contribution to the knowledge gained within investigating the

roots of Basic Human Values theory cross-culturally, which may highlight experienced linguistic challenges as well as possible effect of socio-educational disparities.

2.11 CONCLUSION

The current review of literature has provided highlights on how the theory of Basic Human Values was conceptualised and effectively ‘quantitatively’ built for utilisation on individual, cultural and national levels. Whilst Schwartz’s theory is widely regarded as robust in nature and effective in cross-cultural settings, the same gratification has not been experienced within South Africa. The very fabric and construction of the theory is compromised, as South African participants have not replicated the order in which values have been depicted in the Basic Human Values motivational continuum. South African researchers have questioned, along with their European peers, whether or not the measurement of values is truly able to replicate the theoretical structures. However, within qualitative research a strong and consistent effort has been made to question whether or not the theory of Basic Human Values does truly represent values from a cross-cultural and universal perspective. The research has specifically grown within the psycho-linguistic research approaches, and may therefore offer an alternative manner to build onto Schwartz’s theory.

The literature review further uncovered that a greater ‘gap’ in South African research on Basic Human Values exist. In addition to the relatively unexplored topic, Schwartz has made specific observations with regards to Sub-Saharan countries participation in research, that have not yet been explored from a participatory approach. Whilst the gap in South African research grows, new trends in values research emerged. These trends were located within Germany, in which researchers have developed a non-verbal assessment methodology to address the difficulties younger children may have in expressing their values. This assessment methodology would involve a greater emphasis on qualitative theory building, to ensure that the full nature of context is captured when attempting to activate a participant’s opinion about their preferred values that they pursue. As South African research, has indicated that socio-economic disparities and linguistic difficulties may affect the way in which participants construct and order their values, a gap has opened for qualitative research to expand into.

This chapter has therefore articulated the gap identified for qualitative research in South Africa, when further building on the theory of Basic Human Values. The pre-emptive groundwork within qualitative research has created a need to further explore the psycho-linguistic research

methods that could be utilised in order to further explore how South Africans construct their Basic Human Values.

CHAPTER 3: CONSTRUCTING BASIC HUMAN VALUES RESEARCH THROUGH QUALITATIVE RESEARCH METHODOLOGY

“If a map shows a different structure from the territory represented, then the map is worse than useless as it misinforms and leads astray...” (Alfred Korzybki in Hofstee 2006, p.107)

3.1 INTRODUCTION

Chapter 1 unveiled a unique research problem within the research on Basic Human Values, which focussed on the linguistic challenges of capturing the meaning individuals attribute to personal values – within a cross-cultural setting. The literature review provided empirically researched accounts of how the research problem presented itself continuously and specifically within South Africa. In addition, the studies identified during the literature review, emanated predominantly from the quantitative realm. In fact, O’Neil and Koekemoer (2015) presented at the Society for Industrial Psychology Conference (SIOPSA), that within the last 20 years of published research, only 223 articles published were of qualitative studies conducted to enrich the field of Industrial psychology. The researcher thus embraced a qualitative approach in an attempt to explore the presenting research phenomenon, and further add findings to the qualitative body of knowledge.

The following chapter will discuss in detail, the research methodology applied and the various considerations employed from designing the methodology until its final execution. It will also further discuss the positive and negative implications of the decisions made – which determined the quality of the results produced in Chapter 4. The chapter then concludes with the ethical considerations applied within the study and introduces the reader to the results discussion, located within Chapter 4.

3.2 RESEARCH APPROACH

A qualitative approach was chosen for this research problem as it is dynamic in nature and should therefore aim to maximise the contextualisation of data within its natural form (Lincoln & Guba, 1985). Its philosophical underpinning allows and guides researchers to use a variety of qualitative data gathering methods to answer research questions that cannot be addressed using quantitative methods (Maree, 20011; Willig; 2008; Frost, 2011). The study acknowledges that the qualitative approach does not support a generalizable truth, as Lincoln and Guba (1985) state that the only generalisation is that there is no generalisation. Schurink

& Schurink (2013) extrapolates that qualitative research provides a more 'honest' view of the truth being researched and that through replicating studies, elements of generalizability can be drawn.

Alvesson and Karreman (2000, p. 113) further endorse that levels of universality may be present in discourse which may occur - dependant on the phenomenon that the qualitative analysis is attempting to explore. Thus, qualitative findings may replicate in other explorative studies when such findings present themselves as a dominant discourse about the specific phenomenon being investigated. Although, the generality principle is not applicable to qualitative research as it is a defining marker for quantitative studies, Jordaan (2009) notes that a theory would need to be generalisable across populations for it to gain 'true' rigour. Thus, this study does not contribute to a 'quantitative' generalisability - but is part of the theory-building processes of rigour - within its particular positioning on qualitative grounds. The context in which Schwartz's Basic Human Values model plays out into society has not been qualitatively explored across different cultures, within South Africa. This finding emanated from the literature review conducted in Chapter 2. Therefore, the study focused on the contribution qualitative research could make towards methodological development and embodied the following research descriptors throughout the research design:

- **Empirical Research** – The research was conducted in a scientifically verifiable research approach which was recorded within the framework of qualitative research methodology (Lincoln & Guba, 1985; Maree, 2011; Willig, 2009)
- **Cross-sectional Research** – The research was conducted within a specific time-frame and was not longitudinal in nature. This study aimed to adhere to be representative of the South African population within its given timeframe and focal points of the research problem. Thus, all racial groups participated within the study (Maree, 2011).
- **Basic Research** - The study analysed the constructed meanings which depict Schwartz's Basic Human Values in a cross-cultural setting, through gaining further understanding on the descriptions used to achieve personal meaning of these values across racial groups (Jordaan, 2009; Willig, 2008).
- **Exploratory Research** - The research question expanded beyond the positivistic cause-and-effect realms, and invoked an exploratory discussion about how theory of Basic Human Values manifests within the groups that are assessed by the current positivistic instruments. (Frost, 2011; Jordaan, 2009)

- **Primary data collection** - Focus Group interviews and data-analysis methods were conducted to ensure that the social construction and meanings ascribed to values were recorded (Frost, 2011; Maree, 2011).

3.3 RESEARCH PARADIGM

Social sciences have developed various world views from which reality can be perceived and are primarily grouped for research purposes into quantitative, qualitative and mixed method approaches (Jordaan, 2009; Maree, 2011). This study will utilise a qualitative approach which focusses on the in-depth construction and analysis of values as recorded in the Basic Human Values theory. It utilised a methodology grounded in eco-systemic trends, to gain a richer viewpoint of how the concept of values are constructed (Willig, 2008; Jordaan, 2009; Frost, 2011; Given, 2008). From this philosophical approach, the Social Constructionist paradigm had emerged which gave rise to the further validation of the Discursive Psychology (Jordaan, 2009; Given, 2008; Johnston, 2012). Given (2008, p. 817) specifically notes that taking on the position of a social constructionist involves articulating how “...*Traditions of language...*” construct our world and ultimately guides the scientific findings we observe today. A Social Constructionism viewpoint thus enabled the researcher to analyse the different versions of the world within which participants construct, conceptualise and prioritise their values and value-systems (Jordaan, 2009). Through capturing the multiple perspectives, a more holistic picture of how Schwartz’s Basic Human values are being pursued within the South African setting (Frost, 2011).

However, it is important to note that the researcher was held accountable in the way the analysis is conducted and reported (Lincoln & Guba, 1985; Given, 2008). This accountability allowed the researcher to critically evaluate each qualitative paradigms’ methodological strengths and weaknesses, before embarking on the research methodology (Frost, 2011). It became a significant exercise of elimination to investigate which paradigm and methods was best suited to the research problem identified (Given, 2008; Gergen, 2001; Hepburn & Wiggins, 2007; Willig, 2009; Jordaan, 2009; Frost, 2011). It was concluded that each paradigm’s view on reality may only be able to answer certain aspects of the questions posed by the research problem.

3.3.1 THE APPROPRIATENESS OF THE RESEARCH PARADIGM

Willig (2009, p. 149) particularly states that the appropriate paradigm would direct the chosen research methods that produced a: “...*creative mode of working... [which]... constitute ways of justifying our answers to particular research questions...*”. Quantitative and qualitative approaches were explored to view which research designs would be most appropriately suited to address the research problem identified within the literature review (Maree, 2009; Rocco, Bliss, Gallagher and Perez-Prado, 2003). The specificity of the research problem indicated that within its very nature it could be situated across multiple paradigms depending on the way in which reality was perceived (Jordaan, 2009; Frost, 2011; Maree, 2011).

For instance, the nature of the problem is based on the confusion arising from linguistic interpretations when ascribing hierarchal meanings to values, which may be located within a phenomenological exploration (Willig, 2008; Jordaan, 2009). However, as the research problem specifically highlighted the diversity of linguistic interpretations within a South African society – it could also explore the social construction of how language as a ‘system’ allows us to express values (Alvesson & Karreman, 2000; Willig, 2008; Frost, 2011). The literature review indicated that the research problem itself - did not arise from qualitative studies conducted within a cross-cultural qualitative setting, but emanated from cross-cultural quantitative findings. These findings were supported when researchers exhausted a wide range of rigorous statistical analysis across cross-cultural South African samples, to build the robustness of Schwartz’s Basic Human Values theory (Davidov, Schmidt, & Schwartz, 2008; Meiring & Becker, 2012). The research problem originated within the findings of the positivistic paradigm, but could be explored by its very nature, across the continuum of qualitative paradigms (Jordaan, 2009; Maree, 2011; Willig, 2008).

Within each of these paradigms in Figure 5 (p.53), the researchers argue their convictions located within the ontology, epistemology, preferred terminology and methodology when exploring phenomena through an organised set of principles (Jordaan, 2009; Willig, 2008; Frost, 2011). Thus, Figure 5 (p.53) positioned the study within the post-modernistic philosophy which, emphasised the value of the multiple meanings contained within one text. Eco-systemic principles complement a Post-modernistic philosophy through researching the various competing realities within and across systems (Given, 2008; Jordaan, 2009). This approach also provided an authoritative voice to the subjective experiences of individuals which endorsed value being placed within the presence of multiple meanings (Maree, 2011).

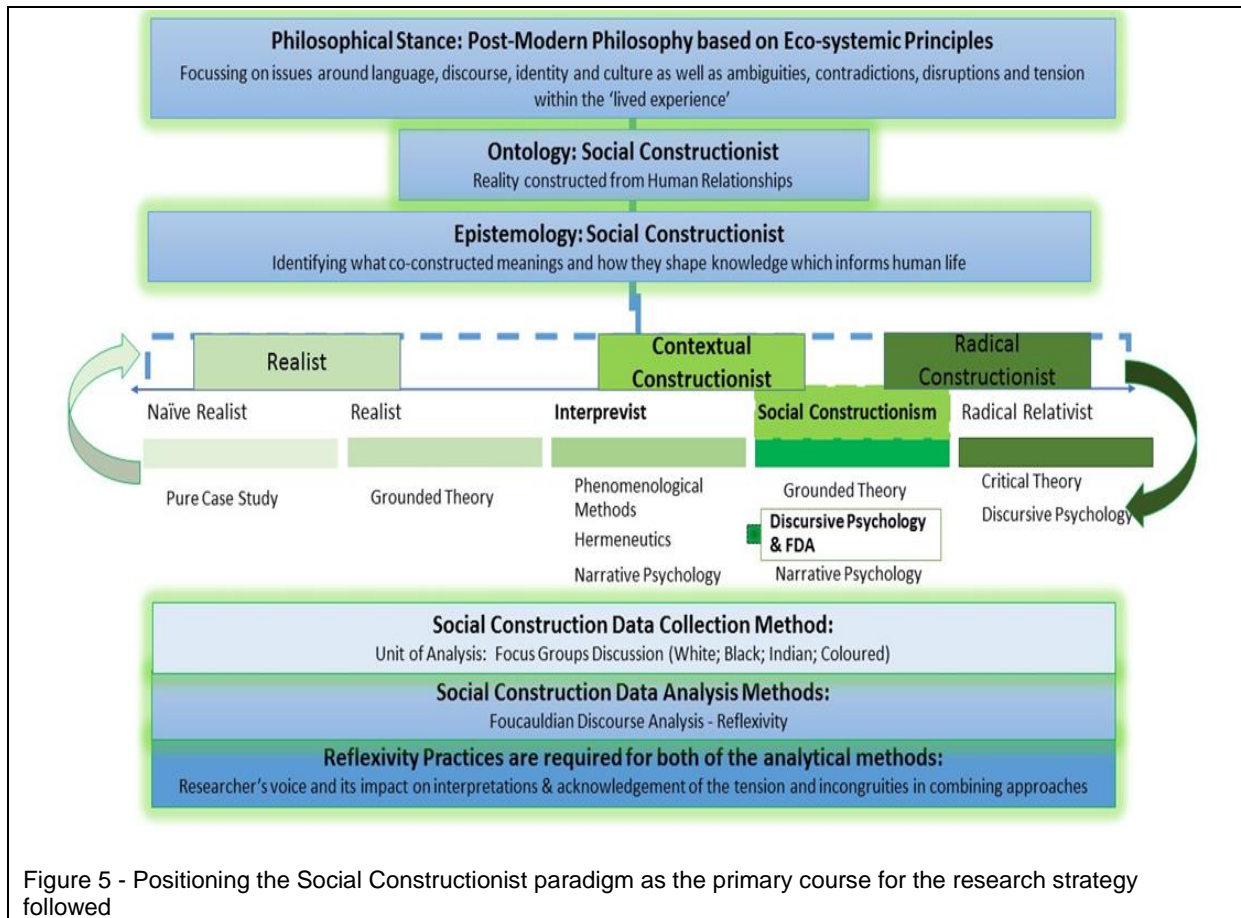


Figure 5 - Positioning the Social Constructionist paradigm as the primary course for the research strategy followed

(Source: Gergen, 2001; Given; 2008; Willig, 2009; Maree 2011; Frost 2011)

The ontological and epistemological stance of the Social Constructionist paradigm presented with the most appropriate methods for addressing the research problem, and is also suitably aligned with eco-systemic principles (Jordaan, 2009). Within this paradigm, one could explore the systems which underpin values situated primarily within social construction methodologies. The research methodology further expanded its analysis to identify how meanings were constructed when participants discussed their pursuit and prioritisation of values (Frost, 2011; Jordaan, 2009; Maree, 2011). This philosophy recognized that a Social Constructionist epistemology could produce knowledge which amplified contextual standpoints about the same phenomenon (Jordaan, 2009; Gergen, 2001; Willig, 2008). The knowledge produced about Basic Human Values focussed on how values were formulated within the constructed meanings ascribed to personal values (Jordaan, 2009; Schwartz, 2011; Willig, 2008). When exploring the Social constructionist's epistemology and methods available, Foucauldian Discourse Analysis was used to investigate how the construction of

values within a group may manifest through their personal experiences (Jordaan, 2009; Maree, 2011). Reflexive practices were utilised in order to account for the researcher’s journey and experienced congruities or incongruities as shown in Appendix 8 (Frost, 2011; Lincoln & Guba, 1985; ; Willig, 2008)

3.3.2 THE RESEARCH DESIGN

The research strategy that was followed and created the ‘blueprint’ for the research design. Bergh and Theron (2009, p.438) describe a research design as the “...*specific, purposeful and coherent strategic plan to execute a particular research project in order to render research findings relevant and valid...*” The research design followed had been explored in the field of Discursive Psychology which presented different research designs (Frost & Nollaig, 2011; Willig, 2008). The selected research design is depicted in Figure 6 (p.54), which provides a broad outline of every phase of the research that needed to be conducted in order to capture the Social Construction of Basic Human Values.

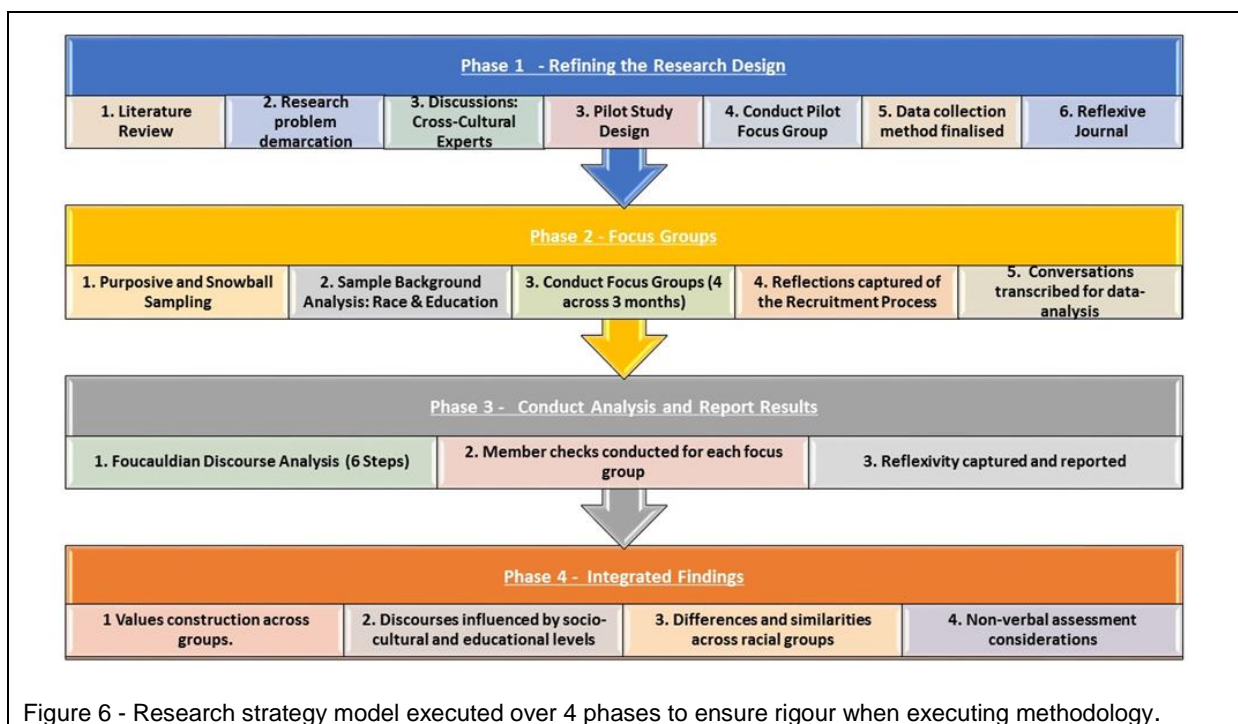


Figure 6 - Research strategy model executed over 4 phases to ensure rigour when executing methodology.

Phase 1: This phase consisted out of identifying and demarcating the nature of the observed research problem through conducting a literature review (Hofstee, 2006). Further consultations with experts within the field of cross-cultural psychology and qualitative research assisted the researcher in refining the research design. Significant insight was gained in the

strategies the researcher could follow for recruiting participants for the study; how the data could effectively be analysed and finally ultimately to fully endorse the Social Constructionist paradigm throughout each territory that the research aims to cover (Frost, 2011) The researcher identified Foucauldian Discourse Analysis as a research design with the appropriate methodology to address the research problem (Jordaan, 2009; Willig, 2009). The methodology was firstly attempted through conducting a pilot study, under the supervision of the study supervisor. After reflecting on the methodology followed, the researcher refined the methods and finalised her data-collection methods as aligned to Foucauldian Discourse Analysis design.

Phase 2: The researcher embarked on a 3-month journey, to recruit and conduct the focus group conversations. The strengths and weaknesses of the focus group methods are discussed, within the sampling and data collection sections of this chapter (Maree, 2011; Stewart & Shamdasani, 2015; Willig, 2009). The researcher utilised both non-probability purposive and snowball sampling strategies during the recruitment of participants (Maree, 2011). Where convenience sampling was applied, reference was made, however this approach was merely engaged with if the researcher had no alternative option at the time. The focus groups conversations served as the primary data collected for the study, and this phase of the study was completed once a conversation had been captured with participants representing all four racial groups (White, Black, Indian and Coloured groups) (Stewart & Shamdasani, 2015). All focus group conversations were audio-recorded, independently transcribed and prepared for analysis on Atlas.ti (Archer, 2013).

Phase 3: Four focus groups were transcribed and analysed on the Atlas.ti platform. Each transcription was analysed through following Willig's six steps for conducting Foucauldian Discourse Analysis, and collated into Appendix (Willig, 2009). This analysis was focussed on reviewing how language as a mode of self-expression allow South Africans to construct and replicate different discourses about values. Thus, it aimed to address the construction of values through identifying Meso – and Macro-situated discourses, as generated by Foucauldian Discourse Analysis (Alvesson & Karreman, 2000; Willig, 2009; Frost, 2011). A meso-discourse referred to a discourse which would manifest in social relationships, whilst a Marco-discourse would manifest in the individuals' relationship with their broader socio-economic environment. A reflexive journal served as a reflective tool to ensure that the guidance received from discussions with experts and engagement with the data, were employed effectively and culminated into Appendix 8 (Maree, 2011; Moch & Gates, 2000).

Phase 4: The final phase of the study consisted out of cascading how the different discourses guided and assisted in exploring how South Africans construct their values and value systems. The data analysis methods findings were presented to cascade how the research problem was solved. Additional findings and recommendations were discussed to inform future research studies which could emanate from the research conducted. The results were presented in Chapter 4 and the findings and conclusions thereof, in Chapter 5.

3.4 RESEARCH METHODOLOGY

The following section of the chapter will discuss the methodology followed, during the execution of the research strategy. Willig (2009) describes that methodology holds a unique relationship with one's epistemology, which in the case of this study is – Social constructionism. Thus, the methodology represents “... *a general approach to studying research topics.*” (Silverman, 1993 as cited in Willig, 2009, p.7). The crucial point that is also supported by Jordaan (2009) and Maree (2011), is that once the research methodology has been reinforced by an epistemological position - the methods that the researcher may use are limited by their position on how knowledge is created. Therefore, the methods selected within the research methodology are firmly grounded within established qualitative methodologies and are also supported by the Social Constructionist paradigm – from which the research aims to address the research problem (Willig, 2009). This section will thus discuss the reasoning behind each method utilised, their strengths which complimented the study as well as their weaknesses which created limitations for the study as accounted for reflexively.

3.4.1 Sampling Strategy

In accordance with the research design's requirements, the researcher conducted 11 rounds of sampling as depicted in phase two of the research design. The study aimed to combine purposive and snowball sampling, in an effort to gain as much participation as possible within the limited timeframe (Maree, 2011). These techniques were deemed as pivotal for success in using focus group data-collection methods (Frost, 2011):

1. **Locating the research subjects** - South African society is extremely diverse and is a diamond field for cross-cultural research. Four primary different racial groups were utilised to appropriately account for the rich diversity of the South African population. The South African racial groups were defined as White, Coloured, Black and Indian,

and were used as a primary recruitment reference point (StatsSA, 2012). This study needed to occur in a limited time-frame, and would thus not allow the researcher to recruit focus groups from each cultural group within South Africa. The next available demarcation which would yield a broader realm of cultures – was to recruit participants according to their racial grouping. Maree (2011) further contributes that when conducting focus-group based research, that more than one group is needed to obtain different perspectives about the phenomenon.

- 2. Grouping the recruited participants into focus groups -** As this study is exploratory in nature of how the different racial groups ascribe their meanings to Schwartz's values, the researcher attempted to ensure that every race is represented within the study. The aim of 'true' cross-cultural representation is extremely difficult to balance because, the diversity is not geographically – equally scattered (StatsSA, 2012). The researcher therefore denotes that the sampling strategy does not ensure that every single culture and language was represented due to the geographical limitation to certain cultures and language groups within the Pretoria area. Within the sampling strategy undertaken, the researcher postulated that the White and Coloured sample might represent both English and Afrikaans languages (StatsSA, 2012). The Indian sample represented different Indian languages as well as English (StatsSA, 2012). The Black African sample might be represented by Zulu, Sepedi, Sesotho, Setswana and English languages as they seem to be the majority languages within the Gauteng Province, whilst the remaining languages seemed to be dispersed in the other provinces of South Africa (StatsSA, 2012). Thus, the study provided limited qualitative insight within the Black African sample, but would never the less be the first attempt in exploring and comparing the different meanings different racial groups ascribe to Schwartz's Basic Human Values – utilising a qualitative perspective.
- 3. Applying an 'age filter' to further pinpoint the sampling strategy -** It had been found that value-structures and dispositions change over an individual's lifespan (Schwartz, 2011), which further motivated the researcher to limit the focus group - to Generation Y and Z (Mello, 2011). The study focussed its recruitment on individuals whose ages ranged from 18 and 30 to determine their value-structures from a multi-racial sample. Generation Y and Z currently form the South African Youth Bulge that constitutes a part of the current workforce, as well as a large part of unemployed individuals seeking employment (Makiwane, 2012). This finding further motivated the researcher to focus on these groupings of individuals' accounts and specific experiences of values, within this study. The selected participants would also have

had to attain a Grade 12 educational level at the very least and had to formulate within the age gap that qualifies them as the future workforce, and would have to have been born after 1980 (Mello, 2011). The researcher was aware that although the selected sample might have achieved at least Grade 12, the quality of their levels of education might differ significantly due to the socio-educational disparities that exist within South African educational context (Laher & Cockroft, 2013).

4. **Accounting for convenience in the Sampling Strategy** - The researcher worked at the University of Pretoria, this location could be utilised in order to recruit participants – in line with convenience sampling (Maree, 2011). During the recruitment process, students within the specified racial and age groupings were a point of focus. Students who formed part of the focus-groups were recruited from student structures, student leadership portfolios, under-graduate as well as post-graduate programmes. Ethical clearance was obtained from the University of Pretoria, which further endorsed the study's recruitment strategy.
5. **Description of the selected participants for each focus group** - The selected final sample consisted of 23 participants to ensure that the views of each racial group were explored. A pilot study was also conducted, which did not formulate as part of the reported results which directly pertain to the research question. These participants formulated the different focus group from the original 80 participants identified for the study. Both Willig (2008) and O'Neil (2013) confirm that heterogeneous samples would provide the researcher with the broadest range of information and perspectives on the subject of the study. All of the included focus groups (as well as the Pilot study) were therefore organised according to their racial grouping to portray the heterogeneity across the sample, as shown in Table 2 (p. 58).

Table 3 – Participant distribution in terms of racial and gender participation

Sample	Male	Female	Total Sample
Pilot Study (White)	2	4	6
White	3	3	6
Coloured	1	4	5
Black	4	3	7
Indian	1	4	5
Total Sample	11	19	29

All of the participants were still studying at the University of Pretoria, and were recruited from the various social committees and groups they belong to. Participants were not rewarded for participating in the conversation, but were only include based on their curiosity about the topic being discussed. For this reason – it was quite challenging to recruit and coordinate these focus group sessions. The participants' educational qualifications ranged from Grade 12 enrolled into their first year at University, right up to being in the process of completing Post-Graduate Research. Whilst all of the participants were still completing their studies, nine participants had already gained work experience during their educational development. The participants' ages ranged from 18 right through to 30 years old.

The overall sampling strategy of the focus groups for this study is heterogeneous in that all the different racial group's experiences were represented within the study. The actual focus groups that were conducted for data-collection purposes were grouped together homogeneously, according to their racial grouping, as the research question aims to address the similarities and differences across racial groups. The researcher did not specifically address the research question according to gendered experiences and descriptions, but ensured that the group was heterogeneous in terms of their gender, within the recruitment phase. Willig (2008) noted that focus groups can be ordered and sampled according to the needs of the research question, which further endorsed the pragmatic approach the researcher had embraced. Further biographical details of each group are discussed within Chapter 4 as part of the results reported for the study conducted.

The study required that participants be located within the area of Pretoria. The research setting was located within the University of Pretoria's Assessment Centre as the room is equipped

specifically for sound recordings and acted as an easily accessible, central point of location for the study. The researcher attempted to provide a comfortable setting through ensuring that participants are received in a 'friendly and warm' tone (Stewart & Shamdasani, 2015; Willig, 2008). The setting was therefore prepared in such a manor, that participants would feel as comfortable as possible before embarking on the conversation (Maree, 2011; Willig, 2008).

The participants were asked at the end of each discussion whether they would like to continue in reviewing the study's findings as a group. Where only a few members or the entire group agreed - the researcher captured their contact details on a database to include in a member-checking process within the study (Maree, 2011; Frost, 2011; Schrunik, 2012). Thus, the member-checking phase utilised the convenience sampling technique, which was strengthened as these members had already met the purposive needs as required within the first phase of recruitment (Maree, 2011). A further advantage aligned to this process is that the participants were also familiar with the study aims and will thus have the background knowledge and memories of their experiences within the focus group to reflect on the findings reported by the researcher (Maree, 2011), and improve as well as refine the reported findings. Whilst the member-checking recruitment phase did effectively recruit participants, by the time the data analysis was completed, the participants did not want to reconnect to discuss the results. This became a limitation for the research method during its execution-phase.

3.4.2 DATA COLLECTION

Within qualitative research, various methods of data-collection are available to researchers, which range from document-analysis; observations; interviews as well as focus group discussions (Lincoln & Guba, 1985; Maree, 2011; Archer, 2013). Each of these methods have been further analysed and can be conducted in different styles in order to satisfy either a pragmatic or paradigm-driven research strategy (Jordaan, 2009; Frost, 2011; Maree, 2011). The method of data-collection selected for this particular study was the focus group conversation, in which various topics was presented in the form of questions to stimulate conversation amongst the participants (Maree, 2011; Stewart & Shamdasani, 2015).

Focus Group Interview as a data-collection method - The researcher was pragmatically driven to select this data-collection method, as the data that is generated from focus groups are described by Willig (2008, p.30) as "... *the interaction amongst participants as a source of data...*" It further facilitated the researcher's intention of engaging in a "...*purposive*

conversation...” with the participants of the study (Kvale, 1996 as cited in Frost, 2011, p.23). Within the context of a focus group, the researcher acts as a moderator who may direct the conversation through the different topics and questions to ensure that the conversation remains on topic (Maree, 2011; Willig, 2008). A further role the researcher has, is to allow ‘all voices’ to be heard where ever possible, in order to address agreements and disagreements that may occur within the conversation (Maree, 2011). As ecological-influences were being explored through the constructions of meaning attributed to preferred values and value-systems within the Basic Human Values theory – this method perfectly suited the research approach (Frost, 2011; Alvesson & Karreman, 2000; Jordaan, 2009).

The strengths and weaknesses of utilising the Focus Group interview as a data-collection method was explored reflexively as the researcher conducted her pilot focus group conversation (Moch & Gates, 2000; Van Teijlingen & Hundley, 1998). This process was utilised to attempt to mitigate the risks created by the limitations, but also to enhance the strengths offered by the method. Each of the strengths highlighted the complimentary nature of the method as aligned to the requirements within the research problem. However, in the same instance, the weaknesses of this method cascaded the limitations experienced within the research process and strategy. Ultimately, the method showed to be the more appropriate method available as it did open the door for discourse analysis to be utilised within the context the research questions aimed to explore (Maree, 2011; Stewart & Shamdasani, 2015).

Member-checking feedback sessions utilised for data-collection - Within the member-checking exercise, the sampling method focused on reflecting the findings of the group conversation conducted with individuals (within that particular group) who expressed that they would like to continue within the research project (Maree, 2011; Schrunik, 2012). The group members were then contacted for a follow-up conversation within which the findings of the constructions of meanings their group assigned to Schwartz’s values will be discussed. The participants were however not available to contribute to this phase of the data-collection, as the analysis of the results took too long. The sample was contacted twice in order to provide dates for reviewing the findings, however either no response was received or they cancelled these meetings with the researcher.

‘Working reflexively’ as part of data-collection: The researcher embraced the qualitative style through noting that the subjectivity of the researcher would have an inevitable impact on the collection of the data as well as the interpretation of findings (Maree, 2011; Frost, 2011). This observation is supported by the very nature of qualitative research (Lincoln & Guba,

1985). Therefore, as the researcher also formulated as part of the target population (Generation Y), a reflective journal was kept exploring the meaning and symbols that present her perception of values to ensure that her perceptions are accounted for when depicting the scenarios which could be activated cross-culturally (in accordance with the data analysis methods selected) (Schurink, 2012; Frost, 2011). Once the focus group conversations were completed, students received refreshments where after they had the opportunity to critique her experience of the focus group, through informal conversations with the researcher.

Frost (2011) notes that from time to time the researcher may engage in informal interviews and conversations in which discussions with regards to the research design, strategy and data collected which are relevant to the study. These informal interviews can be classified as individual as well as group interviews with experts and peers who ultimately inspire and refine the researcher's approach to the data. Moch and Gates (2000) discuss throughout the various qualitative reflective chapters that these informal interviews become pivotal in not only shaping the researcher's viewpoints but ultimately grounds the insight gained when reporting the findings within a research study. The researcher accounted for the informal interviews with experts, peer researchers, participants, and insightful individuals within their reflective journal in order to account for shaping the study and its findings as discussed in Appendix 8 (Frost, 2011; Moch & Gates, 2000;).

Recording the Focus Group Data for interpretation: The data was audio-recorded, after informed consent had been obtained. Lincoln and Guba (1985) noted that the strength of qualitative inquiry is escalating the importance of the voice of the participant. Willig (2008) noted that when one is recording data for analysis, it should be with the intent to capture data that is complementary to the analysis-method selected. The researcher aimed to capture as much of the participant's 'voices' as possible through ensuring the focus groups were audio-recorded. This allowed the researcher to actively moderate the conversation points that the group needed to cover (Maree, 2009). The researcher did experience time constraints and could therefore not optimise effective video-recordings of the focus group conversations. Although this method might have captured both verbal and non-verbal expressions within the conversations, the researcher was also aware of the Hawthorne-effect, which may have affected the natural flow of conversation, and ultimately increased the difficulty in establishing rapport with the group (Bergh & Theron, 2009; Maree, 2011).

The conversation was then transcribed to capture the words spoken verbatim, and did not include notation. Maree (2009), Willig (2008) and Frost (2011) all agree that transcriptions

can be utilised for both thematic and Foucauldian discourse analysis. Foucauldian Discourse analysis was utilised for data-analysis as it did not require the notational structure as required by pure discourse analysis (Willig, 2008; Alvesson & Kärreman, 2000). The ‘how’ which is typically addressed by Foucauldian discourse analysis is not strictly encapsulated by text, but “...*wherever there is meaning...*”, thus the transcription served as one particular object available for analysis (Willig, 2008, p.114). However, the researcher acknowledges, as prescribed by Willig (2008, p. 27) “... *that all types of transcription constitute a form of translation of the spoken word into something else. An interview transcript can never be the mirror image of the interview.*” Therefore, the researcher succeeds that a limitation of the study is that it did not account for the ‘non-verbal’ discourse that could have supported or refined the findings within the Foucauldian Discourse Analysis.

As the researcher, would be utilising Foucauldian Discourse Analysis to answer the research question, the prominence of the participants’ voices was highly important. The focus group conversations were recorded with the intention of transcribing them verbatim – to prepare the data for its analysis process. Thus, the advantages of audio-recording interviews were perfectly aligned with the qualitative data-analysis techniques as researchers could provide an accurate direct record of the objects generated for analysis (Maree, 2009; Frost, 2011).

The Pilot Focus Group: After the group conversation protocol had been constructed, the researcher recruited participants to conduct a pilot run of the focus group - known as a pilot-study. Van Teijlingen and Hundley (1998) note that the conducting pilot studies are crucial to the successful engagement with the proposed research design. Pilot-studies have been utilised by researchers in quantitative, qualitative, and mixed-method studies in order to assess whether the chosen methods for data-collection have been designed appropriately for the study (Van Teijlingen & Hundley, 1998). The pilot-studies also provided researchers with a directive on possible strengths and weaknesses they might encounter within the research efforts (Rothmann and Cilliers, 2007). Both Sampson (2011) and Van Teijlingen and Hundley (1998) note that in general, pilot studies had been relatively underutilised by researchers, and that the benefits of utilising pilot studies are therefore lost to qualitative researchers. Rothmann and Cilliers (2007) specifically note that in fact, industrial psychologists tend to utilise the practice of qualitative pilot studies, in preparation for strengthening a quantitative methodology. The researcher thus thought it to be highly appropriate to incorporate the strengths presented within pilot-study research within the field of industrial psychology research – which incorporated the pragmatic pluralist stance.

Conducting the Focus Groups with a Group Conversational Protocol: To ensure that the data collection method actually generated the data required and also facilitated the saturation of data, the researcher conducted a pilot group conversation to test and improve the conversational protocol (Van Teijlingen & Hundley, 1998). A group conversation protocol was designed for the pilot-study, in order to provide a guideline for the conversation to stay ‘on course’. The pilot group was representative of one of the samples who would be consulted during the course of the study, and consisted out of students who were willing to participate within the pilot run (van Teijlingen & Hundley, 1998). After the pilot-study was completed, the conversational protocol was reviewed to ensure that it did not ‘lead’ the conversation.

The group conversational guide had been designed to address the various research questions proposed by the study. The protocol was thus also reviewed to ensure that it did provide the researcher with the necessary framework which would enhance the quality of the conversation as aligned to the research questions. Each question introduced a conversational topic that had specifically been designed to create an ‘open door’ in which the various research questions which needed to be answered. The aim of these topics was also to enable the researcher to utilise appropriate probing questions when necessary. The researcher handed out a biographical questionnaire to capture the socio-economic and educational background of each participant which will specifically be used when analysing the data for socio-economic impacts in the value-descriptions. The researcher also gave the participants an opportunity to ask any questions they might have had regarding the research conducted and the process being followed, to ensure that all of the participant questions had been addressed before the focus group conversation started. The ‘conversational’ process commenced after the study was introduced and the biographical information had been collected. The conversation then started with ‘Phasing In’ topics to engage the participants with their personal perceptions of values and how it has manifested within their lives. Thereafter the conversation was guided to the focus-topics in which the participants were able to discuss the perceptions of the value under discussion within greater detail.

Once the participants had ‘saturated’ their perceptions of a particular value or values the researcher would direct the conversation toward an activity, in which the participants could explore a list of Schwartz’s values. This list was only presented once all participants had indicated that they were satisfied with their exploration of values, value-systems and value types. The researcher would then intervene after all values had been discussed by the group, and prepare them for closing the conversation by exploring the “Phasing out” topics which were also directly linked to the research sub-questions. These topics allowed the group to

'cast' their opinions across their racial group's descriptions from an educational and socio-economic perspective for the values that they discussed. The group conversation concluded once they participants reported that all possible values and topics regarding values had been explored for their specific group and were subsequently thanked for their participation in this process of the research.

- ***Phasing into an open conversation about defining values:*** The participants were introduced to the topic of Basic Universal Values and how it had been researched in South Africa thus far. The need for qualitative research findings for a student-specific sample was identified as crucial to understand how South Africans let their value-structure function in society. Once the purpose of the research, the biographical information and informed consent had been explained and collected the 'conversation' started with a discussion regarding the participant's understanding of values. The researcher moved into the 'phasing in' topics and questions within the conversation guide to stimulate the discussion. The purpose of the 'phasing in' questions was to engage the participants within a reflective thinking process in which they firstly ponder and express their perceptions about values, and how it had manifested within observed behaviours. These topics also served as a baseline to inform the 'more' focussed topics of the conversational guide. The goal of the 'phasing in' topics and questions was to allow the participants to verbalise their thinking process with which they engage with in order to depict the values they are describing.
- ***Focussing the conversation in relation to values-construction:*** The focus-topics had all been aligned with the main research question (and various sub-questions) to ensure that at all times the group discussion will remain on topic. The focus questions were designed to see how the individual perceived the 'type' of person who lives the value being discussed. They further stimulated the conversation towards focussing on the implicit and explicit actions or thought-processes of such an individual. Finally, these points in conversations also assessed the environment in which such an individual might find themselves when performing or actioning the value being discussed.
- ***'Phasing Out' once values, value-systems and value-types had been saturated:*** The 'phasing out' topics were chosen for three purposes. The first purpose was to allow the participant to see whether how their perceptions about values emanated from socio-economic and educational backgrounds. The second purpose was to allow the participant to move from their introspective answers into answers about society and

how they perceive it. Finally, participants were also asked questions that address their assumptions across their perception of society, to allow the researcher to conclude the line of questioning about values from Schwartz's theory. The discussion therefore followed a natural flow until all the group's values had been discussed and exhausted. Once all the values were explored by the group, these questions also allowed the researcher to conclude the conversation with the participants and thank them for their participation within the interview.

- Assumptions identified regarding the conversational guides' construction phase:
 - **Strengths:** Participants would be naturally capable of expressing their perceptions with each other, for the common purpose of establishing a method for constructing values from their perspectives. Participants would experience the conversation as interesting as they would most likely not have been involved in research concerning this topic before.
 - **Weaknesses:** Participants may have grown 'tired' during the course of the conversation, which presented a possible weakness of the data-collection method. This was counter-acted by reinvigorating the conversational base through including the list of values and ensuring that it was an inclusive conversation at all times. This weakness was also addressed through specifically engaging with the 'quiet' voices within the conversation – to ensure that the conversation remained relevant to each participant. Participants could at times 'speed' up their opinions throughout the conversation, once they become accustomed to the conversational-process and might also thus be more comfortable with the group. This assumption was identified as a possible weakness, as the researcher would need to remind participants to 'slow down' in such cases, so that the data is not lost during the transcription phases.
 - **Limitations:** Throughout the conversations, dominant 'voices' may arise – who might attempt to influence the group's overall opinion. The researcher accounted this to be a limitation and weakness of using focus groups during the data collection process – as these 'voices' tended to exercise a need to be heard. This limitation was mitigated through allowing the 'thought-process' of the participant to conclude and then redirecting the conversation to a different participant.

3.4.3 DATA ANALYSIS

The data analysis phase can be viewed as the crucial point of the research study, as the applied data-collection method is rigorously explored to provide clarity on the meaning of the data generated. This phase of the study essentially brings order and creates the basis from which results and findings were reported. It essentially provided the study with a heartbeat which created meaning from the patterns and relationships derived within from large quantities of gathered data. The various strategies utilised to analyse the data will be discussed in detail to ensure that the rigour of the study can be explored, and that the findings be interpreted within their appropriate framework.

a. **Conducting the strategy for analysis:**

The strategy applied for conducting the analysis investigated the different types of knowledge which could be created within the Social Constructionist epistemology (Frost, 2011; Jordaan, 2009). Willig (2008) expanded that within the greater knowledge-creation continuum, Foucauldian Discourse Analysis could be utilised as a data-analysis strategy as it is located within the Social Constructionist epistemology. Saldaha (2009) has argued that thematic analysis forms the basis of most qualitative data-analysis methods utilised. Braun and Clarke (2006) contradict this statement through arguing that thematic analysis is a recognised method in itself. Both Willig (2008) and Frost (2009), group the thematic analysis method along with a specific paradigm and epistemology when advising researchers on the different research paradigms available to them. All the afore mentioned authors also agree that thematic analysis does formulate the initial skillset of each qualitative researcher, and therefore needs to be applied appropriate to their research approach to ensure that the method is actualised appropriately.

Maree (2011) further comments that coding strategies could follow inductive data analysis to uncover the multiple realities present within the data. However, both Frost (2009) and Willig (2008) confirm that once one applies a certain 'lens' for data-analysis, one is performing the act of deductive analysis. The researcher employed a deductive approach, through utilising separate coding strategies to produce the necessary findings (Frost, 2009; Saldaha, 2009; Willig, 2008). The researcher framed together the processes of the coding-strategies' different aims by implementing first and second coding cycles (Saldaha; 2009). This provided a comparative structure that displayed the different nature of the strategies pursued in table 4, p.67.

Table 4 – The different types of data-analysis techniques employed within first and second phase coding strategies

Coding Method	Foucauldian Discourse Analysis Stages Alignment
Preparation Phase	Read and re-read the text to gain insight of what is being constructed
First Phase Coding	<ol style="list-style-type: none"> 1. Familiarising yourself with the data and writing analytic memos to search for construction. 2. Identifying and coding discursive constructions initially. 3. Identify the differences between constructions and locate within the 'wider' discourses from which participants draw.
Second Phase Coding	<ol style="list-style-type: none"> 4. Review the various constructions available to the discursive object. 5. Review which subject positions are offered within the discourse. 6. Explore what are the emergent practices within the discourse and which practices are limited. 7. Review how the discourse construct the social realities about the topic being discussed.

(Source: Saldaha, 2009, Willig, 2008 and Frost, 2011)

b. Understanding Foucauldian Discourse Analysis:

Foucauldian Discourse Analysis is a research design that is rooted within Discursive Psychology, along with Pure Discourse Analysis and Critical Discourse Analysis (Frost, 2011; Alvesson & Kärreman, 2000; Johnstone, 2012; Willig, 2008). This analysis reviews the different realities and positions one may engage with to construct and reinforce different discourses on a micro, meso and macro perspective (Alvesson & Kärreman, 2000). Gergen (2001) describes how such powerful discourses may ultimately guide individual and societal behaviour. Discursive psychology analysis-methods allows the same transcription to be continuously reviewed and analysed to produce the purpose of a variety of actions available to participants (Willig, 2008).

Foucauldian Discourse analysis showed how participants perpetuate the discourses that may govern their perception of life-experiences externally, through engaging in the limited actions available to them (Frost, 2011;Wooffitt, 2005; Willig, 2008). This type of analysis is not conversational analysis, but instead overlaps with it in certain extents in that it reviews the impact of the external environment on the process of expressing oneself within conversation – based on the position one takes on (Hepburn & Wiggins, 2007). Foucauldian Discourse analysis also does not function on the ideological effects of the internal-self in response to external discourse, but instead investigates how the observed discourses manifest in social

and political platforms which imposes a perceived 'normed' 'way-of-being'. It specifically explores how language (be it text, talk or symbols) moderates and constructs the perceived and reported "...social and psychological life..." reported and lived (Willig, 2008, p.112).

Therefore, this type of analysis produced a construction of the different discourses present within the racial groups. Engaging with the different types of discoursed ultimately positioned each person in conversation within a subject position. Within these positions, limitations were imposed on the actions they could execute- when describing their personal pursuits and preferences to Basic Human Values. Ultimately, each engagement in one of these positions would allow the discourse to replicate across each group. For this analysis to find its empirical grounding it does make certain assumptions within social constructionism in order to establish its findings, as described by Gergen (1999, 2001). Thus, social constructionism assumes that one takes a critical stance toward 'current' knowledge. Knowledge generated is viewed as historically and culturally specific, and is created and sustained by social processes. Finally, knowledge implies social action.

Foucauldian Discourse Analysis would frame these epistemological assumptions accordingly within its 'own' terminology stating that:

1. Human beings become subjects who gain access to viewing their world in a certain way because of predetermined 'positions' made available to them within the dominant discourse (Frost, 2011; Gergen., 2001). To ensure that the theory provides coherent sense within reality - it would only be able to provide certain positions to individuals to prove its existence (Gergen., 2001). Thus, within Basic Human Values theory's construction – it would be an inconceivable subject position that a subject could pursue two opposite values with equal rigour at the same time. Such a position would disprove the theory within its reality.
2. Everything is textual and communicates a certain discourse that becomes engrained in our historical and cultural specificities (Willig, 2008). The accounts of subjects depicting history differ as they are told from different cultural or racial perspectives – which account for different details being recalled about the same event or concept.
3. Such a discourse can be viewed existentially within historical accounts, or marketed currently in real-life events within our cultural dispositions – thus sustaining its dominance and truth through social processes (Willig, 2008).
4. For the knowledge to have effectively been generated and sustained, subjects would have engaged in a social action – accounted for in verbal and non-verbal language which

essentially ‘paints’ the context in which a particular discourse is viewed and accepted as the truth (Willig, 2008; Gergen, 2001).

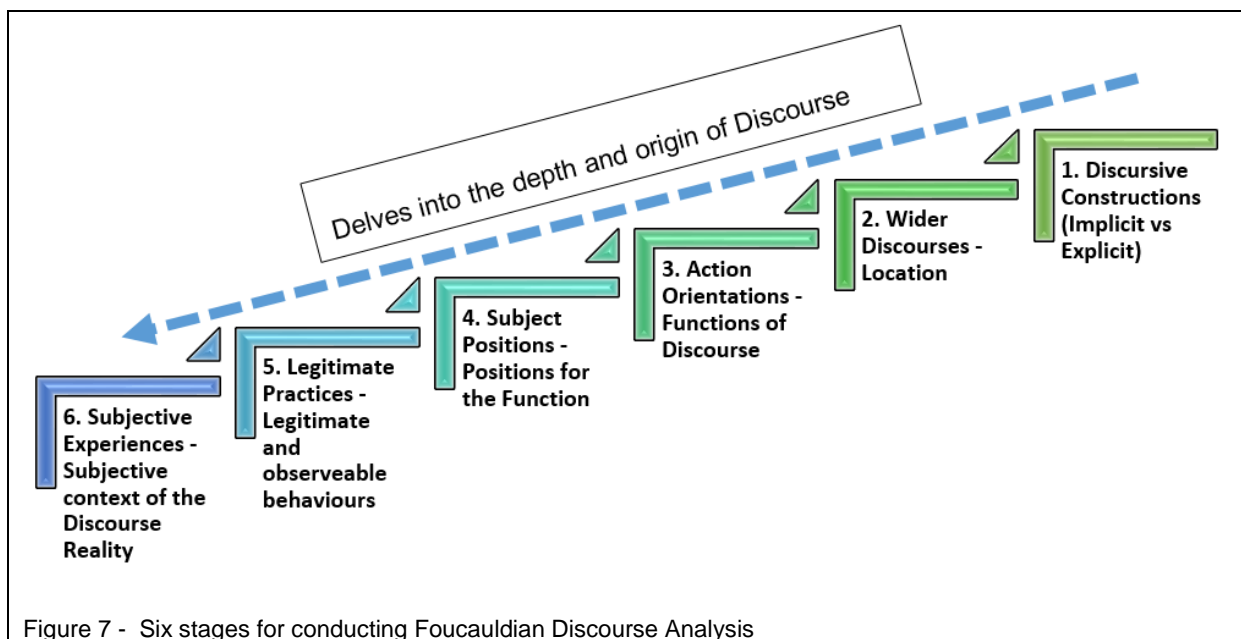
Thus, when executing Foucauldian Discourse analysis, the researcher remained focused on the ‘lens’ through which the knowledge/knowledges would need to be presented (Frost, 2011; Jordaan, 2009). The researcher also noted that the results generated from Foucauldian Discourse analysis would differ significantly from Interpretive Thematic Analysis, (Maree, 2011; Frost, 2011; Johnstone, 2012). Finally, the assumptions created a significant awareness of the effect that language would have in constructing the reality within which perceptions were generated into truths, through the ‘socially accepted’ social actions (Gergen, 2001). This is because language has been described by Leedy and Omrod (2010, p.36) as the mode used to “*reduce the world’s complexity... allows for abstraction of the environment... enhance[s] the power of thought... [and] facilitate generalisation and inference drawing in new situations...*”

c. **Foucauldian Discourse analysis process followed:**

There are numerous ‘ways’ of approaching the different texts which will be analysed (Frost, 2009; Willig, 2008). The different types of discourse analysis available would therefore also produce different insights on the discourses produced by the texts being investigated (Alvesson & Kärreman, 2000; Johnstone, 2012; Gergen, 2001; Frost, 2011; Wooffitt, 2005; Willig, 2008). Foucauldian Discourse analysis provides essentially a view of the different ‘ways-of-being’ that are available to subjects that are engaging with a dominant discourse (Willig, 2008). The outcome of this engagement may often locate subjects within a ‘marginalised’ position or may empower them – depending on how they interact with such a discourse (Gergen, 2001).

The preceding literature review identified that language bias to be a core reason for not locating Basic Human Values within cross-cultural analysis rooted within a ‘positivistic system’. This method was chosen to address the idea of how language allows its owners to construct values within their reality. The pilot study increased the researcher’s curiosity – as participants engaged with historical ‘power’ discourses – when trying to contextualise their specific views on values and value-structures. The researcher wanted to explore whether these events might re-occur within the focus group conversations implicitly or expressly. Finally, the ‘undercurrent’ of discourses presented ensured that language was taken into consideration when generating meaning from the texts (Frost, 2011; Gergen, 2001).

Willig (2008) states that there are six stages through which the texts selected for analysis need to be filtered in order to gain access to the discourse positioning – as shown in figure 7 (p.70). These stages are however not ‘set in stone’ as there is no specific order or ideal method, researchers have employed when conducting Foucauldian Discourse analysis (Frost, 2009; Willig, 2008). Therefore, the researcher chose to follow the stages presented by Willig (2008), as a manor to engage with the “...meso- and macro discourses...” which may be influencing the conversations about the topic of Basic Human Values across racial groups in South Africa (Alvesson & Karreman, 2000. p.1135).



(Source: Willig, 2008)

Willig's (2008) process for analysing text from a Foucauldian discourse perspective – was employed once all the discussions had been transcribed:

- **Preparation Phase:** The transcriptions were each read through, and the interviews listened to three times to identify the various ideas or elements of discourse that presented holistically across focus groups. **(See Appendix 6)**
- **Deep Analysis - Stage 1:** Discursive constructions are uncovered through focussing on the discursive object.: The object was determined through the focal points of the research question posed. Thus the topic of the research question was identified, which provided the researcher with the object that needed to be uncovered. The topic in this case was 'values'. Within this stage, the text was investigated to identify the different ways in which the object (values) was constructed. **(See Appendix 2 & 3)**

- **Integrated Analysis -Stage 2:** Constructing the discourses about the object/s: This stage consisted out of identifying text, which contributed to the construction of the discursive object, such as reviewing the talk about ‘values’. The aim of this stage is “...to locate the various discursive constructions of the object within its wider discourses...” (Willig, 2008, p.115). This involved exploring the possible emergence of different discourses accessed that constructed a framework in which certain actions and positions could be practiced, and reinforced throughout the text. **(See Appendix 2 & 4)**
- **Integrated Analysis -Stage 3:** Action Orientation available within the constructed discourse: This stage involves a closer examination of how the context deploys different observations of values as an object. Through identifying the object appropriately – the identified discourse empowers its actions. Discourses find their strength in their ability to reinforce themselves throughout the context. This stage thus assigns a function or action to the object, which allow the presenting discourse to perpetuate. **(See Appendix 2 & 4)**
- **Integrated Analysis - Stage 4:** Positioning the object, subject and actions within the discourses available: Subject positioning occurs when the discourses uncovered within the preceding stages construct both objects and actions, which can create positions from which speakers can act or ‘place’ others in. Ultimately, duties and rights are actioned according to each position identified as available within the discourse. **(See Appendix 2 & 4)**
- **Integrated Analysis - Stage 5:** Behaviour and actions that create the practice of values within the group: Through analysing how the discursive constructions and subject positions open or close opportunities for action – discursive practices are identified. This part of the analysis focuses on which of these practices become legitimate forms of behaviour within the racial group’s particular discursive constructions. Thus, this stage of analysis ultimately describes the legitimate behaviour that supports the relationship between speaking and the observable actions. **(See Appendix 2 & 4)**
- **Integrated Analysis - Stage 6:** The discourse’s subjective construction of its own Value-centred behaviour: The final stage of Foucauldian discourse analysis explores the relationship between discourse and subjectivity. Thus, it aims to produce a subjective construction on how each of the discourse would experience its way-of-being within its shared meaning of values, contextualised within its reality. It further explores, what is “...felt, thought and experienced...” (Willig, 2008, p.117). This final stage of reconstruction therefore considers the feelings, thoughts, and life experiences, which discourses constructed from their vantage point (Appendix 2 & 4). Within the case of this study – the vantage point is located within the discourses:

- It is important to note that this stage to note that one of the limitations of Foucauldian Discourse analysis was identified as the relationship between action and the combination of thoughts, feelings and experiences are delineated and thus, only exploratory in nature.
- Evidence from the text is combined to show the patterning and construction of the discourse through possible thoughts, feelings, and expression - but the extent to which these actions are internally engaged with has not been proven.

In order to provide further direction in accordance with how the analysis was conducted in a more detailed approach, the researcher constructed a 'stage' table, the researcher wanted to provide a more contextualised view of how the discourse analysis was conducted, as shown in **Appendix 3 – Deep analysis of five emergent discourses**.

3.5 ASSESSING THE QUALITY AND RIGOUR OF THE RESEARCH DESIGN

The quality and rigour of any particular research design should ensure that the development and execution phases within the research design upheld the standards within qualitative inquiry (Lincoln & Guba, 1985). As this chosen design is exploratory in nature, its quality and rigor is assessed through a qualitative lens that held a social constructionist worldview (Schurink & Schurink, 2013). Within qualitative research the researcher adopted a social constructionist ontology and framed the knowledge generated (Willig, 2008; Frost, 2011). This positioning allowed the researcher to place the construction of Basic Human Values as the of departure-point for the study. The researcher accounted for her responsibility in the construction through working reflexively – as endorsed by the epistemology and cascaded in Appendix 8 (Willig, 2008; Gergen K. J., 2001; Frost, 2011).

Jordaan (2009) and Schurink & Schurink (2013) agree, that once the researcher has established their paradigm, they will be limited to the type of methods they can access in order to generate data. In essence this has underpinned the emergence of the multitude of qualitative methodologies, but also clearly set out careful considerations for ethical and rigorous research endeavours (Frost, 2011). Thus, in line with the social constructionist epistemology, the researcher identified the most appropriate data-collection method to be utilised – as a focus group discussion (Willig, 2008; Frost, 2011; Stewart & Shamdasani, 2015). Bearing in mind, that the type of data collected needed to produce the how values are constructed, as well as what they mean – the researcher identified that the focus group method would provide her access to the constructionism data-analysis methods. Thus, this specific

data-collection method served the presenting research problem within its paradigmatic positioning (Schurink & Schurink, 2013; Frost, 2011). Therefore, although only Foucauldian Discourse Analysis was applied, the multiple filtration of the same data would provide a 'better' quality of insight into what was discussed (Lincoln & Guba, 1985; Frost, 2011).

In addition, utilising multiple focus groups across cultural settings, would provide a more rigorous approach when consolidating results into findings (Maree, 2011; Frost, 2011). As data-analysis provides the output of the results reported on, it would only make sense to review the effectiveness of the methods employed and whether these methods should be interpreted with caution, based on their own methodological strengths and weaknesses.

The chosen analytical method was employed in concurrent phases which provided the study with crystallisation of qualitative findings, as it ensured that the construction of discourses around values were viewed from multiple angles and were compared as such (Frost, 2011; Maree, 2011). The rigour and coherence in applying discourse analysis methods located within social constructionism – lies in the premise that the researcher understood that they can merely deliver an interpretation of the construction as observed (Gergen K. J., 2001). Quality was enhanced through essentially applying knowledge gained on the research topic and then 'filtering' the data through an analytic framework of discourse analysis to produce the dominant discourse. (Willig, 2008; Maree, 2011). Once the discourse had been identified across racial groups, within Foucauldian Discourse Analysis, the data had reached a point of saturation (Willig, 2008).

3.5.1 RIGOUR PROVIDED BY FOUCAULDIAN DISCOURSE ANALYSIS

The aim of Foucauldian Discourse analysis was ultimately to present the nature of discourse about values as depicted by the vantage points or constructed realities South Africa's different racial groups employ – and compare these findings with the theory of Basic Human Values. The research aimed to establish a network of similar and/or different constructions as derived from the discourse analysis and attempted to display these realities within the different discursive-constructions (Willig, 2008). The discourses were derived from the different scenarios which participants communicated with each other through utilising context and symbols that translate their intended values and their 'true' meaning assigned within a particular racial group.

This type of analysis also addressed the influence of the moderator and individual views that are different from 'shared meanings' which are also present within the analysis (Willig, 2008). The moderator and researcher was the same person, and therefore a reflective diary was kept to ensure that the researcher's experiences were captured and related back to the transcriptions to ensure that "...*reflexive awareness of one's own knowledge...*" was accounted for (Willig, 2008, p.126). The final process of data analysis was focussed to demarcate the 'shared meanings' and life-scenarios which depict values-discourse and constructions across the different races groups within their specific view of reality.

The rigour employed presented by the method, was that it provided a contextual account of the 'meaning-making' process and illuminated the underlying meso-discourses which shape the reality in which these values and value-structures 'live' in (Alvesson & Karreman, 2000; Frost, 2011). Therefore, this method allowed the research to represent the discourse about different values and value-structures within their own 'way-of-being', and adhered to the diversity of ways in which the values could be pursued differently, depending on the manner in which dominant discourses are engaged with.

The method employed here does not account for the "...*historicity and evolution of discursive formations over time...*", and thus limits the full application of the Foucauldian Discourse Analysis to exclude existential positioning of the discourse in historical macro-systems (Willig, 2008, p.123). However, Foucauldian Discourse Analysis as applied by Willig (2008), did provide insight within the raging undercurrent of power relations and specifically allowed the researcher to delve deeper than the explicit discussions of the research topics being explored by the participants. The researcher did conduct a literature review in order to position the discourse findings within the current literature available.

A further limitation imposed within Foucauldian Discourse Analysis is presented by the researcher's view on how to best illuminate the different subject positions engaged in, through either specific theoretical framework from outside the discursive framework, or life histories reported within the discursive framework (Willig, 2008). Frost (2011) discussed that the responsibility lies subjectively with the researcher and their level of insight to analyse the stability of the subject positions and why certain subject positions are engaged with - that inadvertently are limiting in nature. The researcher combatted this limitation through presenting evidence within the text (implicit and explicit) which portrayed the subject position. However, historical analysis of the discursive constructions may have increased the stability of the subject positions identified.

A final limitation within the study was brought in through not specifically exploring the relationship between our past and present reality and each of the presenting discourses' interactions with it. The first frontier of identifying and constructing the discourses were completed, however the extent to which uncovered discourses actually represent material reality, and what its true power is within its presence still remains unanswered. An example of such a limitation was presented in exploring the concept of power within the discourse of values-pursuits – and to what extent power originates from material reality (e.g. Religious and historical platforms within a country), or is merely reinforced by it.

3.5.2 QUALITY ASSURANCE EMPLOYED THROUGHOUT THE RESEARCH PROCESS

Lincoln and Guba (1985) initiated that applicability, dependability, and confirmability are included as key criteria when evaluating the trustworthiness within the study. The researcher thus confirms that the credibility of the study was enhanced through the transparency pursued during the research process; through providing audio-recordings; verbatim transcriptions of the focus group conversations; reflexive diary entries; conducting stakeholder-checks with both the research supervisor, experts within the methodology employed and the participants themselves (Maree, 2011). The researcher also ensured that throughout reporting on the different methods employed within the methodology – that limitations were accounted for (Frost, 2011).

In cases where the researcher could not prohibit, or effectively mitigate a limitation – it was noted as a weakness within the methodology (Willig, 2008). Where appropriate, the researcher commented on how this limitation could be circumvented within future research endeavours within her findings. The researcher also ensured that every method or strategy followed were either grounded in previous studies of this nature; or alternatively grounded within the appropriate methodology to ensure that they were not 'misused' out of their appropriate context (Frost, 2011; Willig, 2008). An inter-mixing of different data-collection methods (Group conversations; Expert conversations; Reflective Journals and Member-checking conversation) also enhanced the crystallisation of data collection and analysis employed, ultimately allowing various realities to intersect and capture the findings of the study as accurately as possible (Maree, 2011).

Leedy and Omrod (2013) note that experienced qualitative researchers offered approximately eight general criteria which need to be met when evaluating qualitative research. These criteria have been met by the proposed study as follows:

1. **Purposefulness:** The research question and sub-questions fuel the research study's chosen methodology. The methodology is also underpinned by the researcher's philosophical conviction, which directly relates back to the construction of the research question and demarcation of the problem as discussed within Chapter 2
2. **Explicitness of assumptions and biases:** Any assumption and biases that may have influence data collection and interpretation was identified within the methodology – as far as could have been accounted for at that point in time. Guba and Lincoln (1985) explain that the nature of qualitative research is continuously growing during its process of collection and analysis, and thus requires the researcher to be agile and transparent in reporting unforeseen circumstances. For this – a reflective journal was utilised.
3. **Rigour:** Rigorous, precise, and thorough methods have been coordinated and planned to facilitate the exploratory nature study. The study's rigour is also increased by the various methods used to analyse the data, systematically.
4. **Open-mindedness:** The researcher acknowledged throughout the data collection and analysis procedure that the study is emergent in its very nature. The extent of open-mindedness was further challenged and actualised during the data-collection and analysis phases, which guided the researcher to the possibility and realisation that the findings produced – could not have been foreseen.
5. **Completeness:** The manifestation of Basic Human Values and values-structures have been observed through the literature review within a global and South African context. The researcher also familiarised herself, with all the versions of the research instruments employed to analyse the Schwartz value-structures. This research study allowed the researcher to engage more actively with the Basic Human Values theory, through observing its manifestation within specific settings such as: analysing responses given by participants which generated multiple discourses and themes within Foucauldian Discourse analysis as well as Thematic analysis.
6. **Coherence:** Comparisons within and across group conversations with multi-racial groups; conversations with experts within the qualitative methodology and cross-cultural field, as well as the researcher's reflective journal's findings ensured that the findings reflected how Basic Human Values had been pursued by participants - throughout the qualitative research process.

7. **Persuasiveness:** Logical arguments for the chosen sampling and data analysis have underpinned the qualitative exploratory study, through an in-depth investigation of all the different methodologies accessible within the pragmatic paradigm.
8. **Consensus and Usefulness:** This particular study focussed on uncovering the meanings South African racial groups assigned to Schwartz's values and further contributes considerations for assessing values within cross-cultural settings, based on the findings of the study. Additionally, the research aimed to further 'grow' the theory of Basic Human Values within a cross-cultural setting. From an Industrial Psychology perspective within South Africa, the research informs the need for qualitative research and the different applications thereof available to the field. The findings also provided a qualitative response to the different quantitative challenges faced within Basic Human Values assessment-endeavours. Possible future contributions could also be made towards the development of a nonverbal assessments within the field of Values measurement – when taking the power of context into account. This has open up the gates for various research endeavours about the impact of values its influences on all aspects of human behaviour within the South African multi-cultural context.

3.6 RESEARCH ETHICS APPLIED

The role of ethics in a research process implicates the researcher as the custodian of the norms and standards of behaviour that guides inherent moral choices (O'Neil, 2013). Research ethics come into play during data collection, interpretation of results and reporting on the different stages of the research process where dealing with other parties is involved (Frost, 2011). The honesty and respect for the right of individuals is the underlying principle of research ethics within the psychology profession – when embarking on a research role (Health Professions Council of South Africa, 2015). Researchers may be subject to litigation and could lose professional indemnity if they do not adhere to an approved code of ethics and underlying principles (University of Pretoria, 2015; Health Professions Council of South Africa, 2015). Within the University of Pretoria, ethical clearance was obtained to conduct the research within the framework submitted for review. An additional consultation with the Director of Student Affairs was also arranged to ensure that the research process and its impact was ethically reviewed – from the participant's perspective and with their rights in mind (University of Pretoria, 2015).

The ethical code of conduct within the University of Pretoria was consulted as an over-arching framework for sustaining the applied principles of ethical research below, also confirmed by Foxcroft and Roodt (2009); Willig (2008); Frost (2011) and O’Neil (2013). The principles were adhered to through either engaging on a one-on-one discussion with the participant and/or discussing ethical criteria within the written informed consent form, as seen in table 5 (p.78)

Table 5– Risks and rights checklist to ensure participants were treated ethically and fairly.

Ethical Criteria pursued to enforce participants’ rights during the research study	Recruitment Conversation	Informed Consent	Post-Group discussion
Participants enter into the study - voluntarily.	☑	☑	☑
The right to refuse participation as well as withdraw from the study at any time was explained	☑	☑	☑
Participants also need to be aware of the consequences of their voluntary withdrawal.	☑	☑	☑
Discussed and developed strategies to prevent the occurrence of possible harm in the study.	☑	☑	☑
Informed consent should always be recorded in written form.	☑	☑	☑
Participants could choose to have their identifiable information undisclosed from any persons involved.	☑	☑	☑
Informed consent prevented personal identifying information of all the participants from being disclosed - to any individuals not directly involved in the research study.	☑	☑	☑

(Source: Foxcroft and Roodt, 2009; Willig, 2008; Frost, 2011 and O’Neil, 2013)

In addition, researcher ensured that through expert conversations, effective review of literature and consistent reflexivity they became knowledgeable, experienced, and proficient in the planned actions of research study (O’ Neil, 2013; Archer, 2013). The researcher approached their role from a serious perspective to ensure that no harm was caused during the research process, as derived by the principles of ethical research (Health Professions Council of South Africa, 2015). This was evidenced by engaging in informal conversations with participants before and after the data-collection phase, as depicted in table 4 (p.78) (Frost, 2011). Such practices ensured that the participants were fully aware of the scope of the study as well as their rights as participants of the study.

After the conversations, the researcher engaged with each participant, on a one-on-one perspective to gauge how they experienced the conversation. The point of this was not only to improve the research design but also to ensure that if any debriefing was required they could

effectively be referred to the appropriate professional, or alternatively 'air' any unhappiness with the process directly to the researcher. Although, the research design did not include in engaging in confrontational conversations – the researcher wanted to ensure that the participants 'walked away' feeling enriched. Although, none of the participants reported a 'distressed' response, or unhappiness with the process – the researcher wanted to ensure that they would be prepared for any unexpected negative responses which may arise (Health Professions Council of South Africa, 2015; Frost, 2011; Willig, 2008).

When participants were recruited into the research study, no reward was offered and they participated at their own will, after reading the informed consent form which explained the nature of the study (O' Neil, 2013; Health Professions Council of South Africa, 2015; Willig, 2008). Thus, voluntary participation was employed and created mitigated challenges within the time-frame the researcher had available to gather the data (Stewart & Shamdasani, 2015).

The researcher provided each participant with documentation which described the purpose of the study; the outcome of the data collection and how the data would be treated (Willig, 2008). Participants were also informed of their right to withdrawal from the research at any given time along with how confidentiality and anonymity of data would be kept (Willig, 2008; Frost, 2011). Participants were at no point forced into the study or selected to support a specific result that would constitute unethical behaviour on the part of the researcher (University of Pretoria, 2015; Health Professions Council of South Africa, 2015).

The reported results were directly related to the findings and were generated from the data-analysis strategies employed. Thus, great care was taken to ensure that the reported results were not misleading or written in a structure which was not comprehensive; concise and purposeful (Foxcroft & Roodt, 2009). All emergent data-considerations which affected the analysis of the content, as well as unaccounted or unforeseeable limitations were accounted for within this chapter (Lincoln & Guba, 1985; Willig, 2008). The informed consent form did however include that all analysis and findings may be shared with the University of Pretoria, and will be discussed with experts within the prospective field the study will touch on, to ensure data is accurately represented and analysed (Willig, 2008).

CHAPTER 4: EMERGING RESULTS AND DISCUSSION OF DISCOURSE ANALYSIS

4.1 INTRODUCTION

In Chapter 3, a roadmap was constructed which aimed to provide insights into how the research was executed to effectively address the research question. The following chapter will proceed to present the results that was derived utilising the research methodology described in Chapter 3. The researcher ensured that the Social Constructionist paradigm was followed through integrating the ontological and epistemological approaches within each aspect of reporting the results. The research design utilised a qualitative strategy which embraced reflexivity to track how the design evolved, creating an audit trail for the reader. The research results were constructed through continuous engagement with the transcriptions. Each stage of the research forced the researcher to engage with the various outputs presented in the accompanying appendices, to ensure that the construction remained representative of the text. These results aim to provide insights on the construction of personal values within the different racial groups in South Africa. This chapter firstly discusses the observations and impressions from the focus group transcriptions which depicted different group dynamics that contextualised the results. Thereafter, the chapter presents the results of the six Foucauldian Discourse Analysis stages through discussing the 'Deep Analysis as well as an 'Integrated Analysis'. Figure 8 (p.84) gives a visual representation of the results phases. Finally, a summary of the results is depicted to frame the discussion in preparation for Chapter 5.

4.2 UNDERSTANDING THE FOCUS GROUP DYNAMICS THAT UNDERPIN THE DISCOURSE ANALYSIS RESULTS

Discourse analysis provides a researcher with the opportunity to integrate the dynamics of Focus Group data as the contextual background from which the content being discussed – can be analysed. A short discussion of the observations and initial impressions when engaging with the transcriptions of the different focus groups was included as part of the results. **Appendix 5 - Focus Group Biographical Discussion and Reflection** discusses in detail how the different focus groups which were constructed to produce the results as well as the group's dynamics in each. The following observations and impressions discussed aim to

provide a transparent account of the foundational aspects that should be considered when reading the results:

- All the participants were students that were in the process of completing their desired qualifications. Whilst only some of the participants had work experience, the conversations about values largely drew from personal life experiences or alternatively the 'lived' experiences of role-models they had identified. Alternatively, participants would utilise existential figures to portray specific thoughts about values.
- At different points in the conversations, participants experienced confusion around different ways of verbally expressing values, and would often ask questions to the group in order to receive confirmation of the 'proposed' idea. At other times, especially within the Black Focus Group, opposing ideas would be shared around the point being discussed. These opposing ideas would be debated by most of the participants and voices would be elevated in order to place emphasis on a particular point. There were specific instances within the White focus groups where once a participant expressed an observation that was socially undesirable, the rest of the participants would attempt to 'correct' the observation. This presented as a 'policing' tool, which was further replicated in the Indian focus group when participants discussed the concept of ethical decision making in relation to the ideas of values.
- In the White focus group the discussion started in English – but was quickly transformed into an Afrikaans discussion. At no specific point was the change in language requested by the group. It naturally emerged, however the participants would apologise throughout the conversation to the English-speaking participant. The expectation was however still that if all could understand Afrikaans, the conversation would continue as such. Whilst multiple languages could have been spoken in the other focus groups, all participants continued their discussion in English.
- Across the White, Coloured and Indian focus group discussions, the topic of values would be discussed through reaching consensus on a particular topic through sharing complementary views. However, within the Black Focus Group discussions participants focussed on embracing opposing views, the different voices seemed to prefer challenging ideas rather than reaching consensus. Therefore, the discussion of values unlocked multiple opposing views that were argued as opposing truths within the group. At times, certain group members would attempt to unite viewpoints through creating a conceptual understanding of how the group members co-constructed their experiences.

- Whilst the White and Indian Focus Group seemed to actively engage in personal life stories in order to articulate their viewpoints, the Black and Coloured focus group would at times escalate their viewpoints into their cultural context. Thus, the personal life experience would be linked to what seemed to be greater philosophical viewpoints that impacted the identity of the cultures they were talking about. Thus, the depiction of values or preference for a particular value would not only be 'locked' in by the personal pursuit – but further articulated through cultural norms or history specific to a particular cultural event.

4.3 PRESENTING RESULTS ACROSS FOUR DIFFERENT FOCUS GROUPS

Foucauldian Discourse does not traditionally follow a clear set of guidelines for analysis and presentation. The six different stages that were identified and discussed in Chapter 3 were executed in accordance with the research design (Figure 7, p.71) to produce a 'Deep Analysis' and further expand the results into an 'Integrated Analysis'. The results were summarised to provide a holistic view of the different discourses ultimately interacted with each other. Discourses could therefore be traced and explored for replication within and across texts, to uncover the construction of Basic Human Values theory amongst South Africans. The results will therefore be presented as a sequential analysis process which was effectively divided into a 'Deep Analysis' and then followed by an 'Integrated Analysis' as depicted in Figure 8 (p. 84):



Deep Analysis – Stage 1: This section of the results discusses all of the different references that were made to values as required by Stage 1 of the Foucauldian Discourse Analysis approach (Figure 8. p.83). This type of analysis required the researcher to investigate any implicit and explicit references to the 'Values'. The researcher thus engaged with each of the transcriptions through identifying broad elements that depicted talk about values. Then the researcher investigated the different references within each element and created and named "Implicit and Explicit" references relating to the element.

- **Appendix 1 - Values Elements, Codes and Supporting Quotations** was created to cascade how the researcher derived the results. In addition, the List of Codes and its accompanying quotations can be requested for additional review if required. It was not included in this document as each focus groups' quotations ranged from 150 to 250 pages.

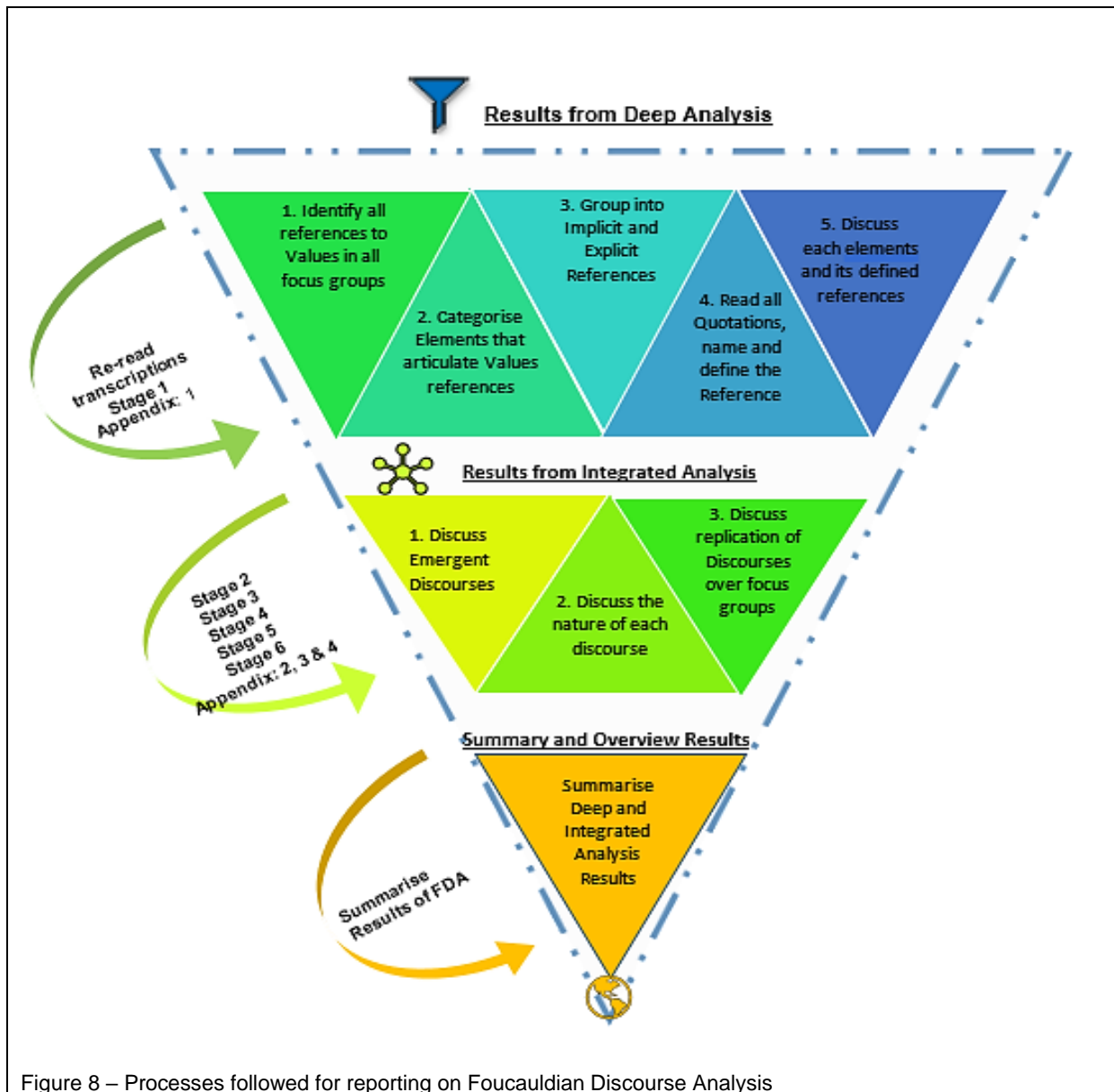


Figure 8 – Processes followed for reporting on Foucauldian Discourse Analysis



Integrated Analysis – Stage 2 through to 6: The integrated analysis builds onto the ‘preceding’ deep analysis as shown in Figure 8 (p.84). All of the different Values Elements and References were scrutinised to identify the different discourses which would be constructed and replicated throughout and across conversations in Stage 2. In order to identify whether the discourse did replicate itself within and across conversations, the researcher had to identify the actions the discourse allowed its speaker to engage with in Stage 3. In addition, the researcher had to investigate the subject position which was made available and further the practices that were allowed by this position as shown in Stage 4 and 5. Finally the researcher identified the subjective experiences which accompany how its

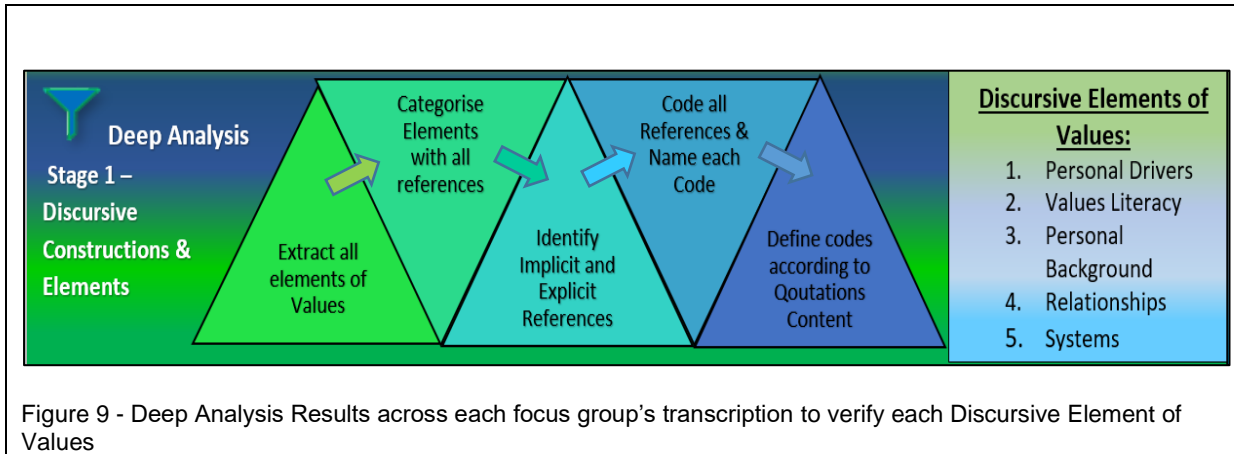
speaker might feel during a discussion; how they may think about the topic and therefore ultimately experience an engagement within the discourse in Stage 6. When reporting Foucauldian Discourse Analysis, the researcher is expected to not only identify ‘snippets’ of discourse, but instead provide thick conversational exchanges to support the results. This has been displayed in the following appendixes:

- **Appendix 2 – Foucauldian Discourse Analysis (Stage 1 – 6)** was created to cascade the results of each stage in accordance with Chapter 3. This output was the first summary of the results to guide the researcher around how each stage’s output differentiated from the next stage.
- **Appendix 3 – Deep Analysis of 5 Different Discourses** was created to tie both the Values Elements and their implicit and explicit references within and across focus groups, to each Discourse.
- **Appendix 4 – Integrated Analysis of 5 different Discourses** was created to cascade the primary conversational exchanges which best represented how the discourse would manifest within and across focus groups

The following sections of the results will now intimately discuss the Deep Analysis’s results. Thereafter the Integrated Analysis will be unpacked to cascade which discourses emerged as well as their interaction across different focus groups. Finally, a summary of results will discuss certain anomalies which arose from the results as well as the different manner in which discourses may have fuelled dynamics within the discussion of values.

4.4 DEEP ANALYSIS RESULTS

Stage 1 of Foucauldian Discourse analysis is deep and invasive, as all textual references to ‘Values’ were scrutinised for its relevance in creating a discursive construction. These references were not only explicitly citing values, but were also creating an implicit framework in which values could be discussed. Therefore, the first stage is referred to as a ‘deep’ analysis as it creates the complete framework to locate discourse and deconstruction of the text. The text was firstly read to identify the ‘larger’ elements present in each focus group discussion. Thereafter each reading was completed with the intent to identify discursive objects which represented implicit and explicit references to values, as portrayed in Figure 9 (p.86).



4.3.1 VALUES AS PERSONAL DRIVERS OR MOTIVATIONS FOR BEHAVIOUR

“...but in my opinion you can't ever not have any values because there's always going to be something that makes you tick, something that you're striving for or something that you hate, whether security is most important to one person or being part of a group is most important to another or success or whatever...” (White Focus Group)

Table 6 (p. 86) discusses how values were commonly constructed through conversation as 'Personal Drivers' through which one could utilise to pursue 'life goals'. They would therefore inevitably drive one to embrace change in one's life, and formulate thought processes which aim to achieve values-actualisation. This experienced drive awakens a thought process which is reflective in nature, as it creates awareness of others and the self.

Table 6 - Values are constructed as the primary 'Personal Driver' one identifies to obtain your goals

Values as Personal Drivers or Motivations for Behaviour	
Implicit Codes	Explicit Codes
Personal Values are a driving force	Values form part of a life goal or vision for yourself
Values that are shared are carried out beyond the social group	Values support personal moral compass
Values need to be thought about	Values can be specified and chosen
	Values create a comfort zone
	Values can be prioritised
	Values can be transitional

Source: Appendix 1 and 3

Values were thus constructed to be transitional in accordance with one’s personal growth, based on personal choice. Inevitably, different goals are pursued which are specified and chosen – and often create ‘comfort zones’ that are difficult to transition out of. To further drive the ‘life goal’ or ‘vision’ that has been set, participants seemed to engage in reflections tied to morality. This allowed values to be effectively ‘prioritised’ and ultimately actioned beyond social groupings.



4.3.2 VALUES LITERACY IS BUILT ON SPECIFIC VIEWPOINTS BUT DIFFICULT TO EXPLAIN

“So you change your personality and people now see your values. So you sometimes change your personality, (slight pause) but your values stay the same and everything, now you’re reflecting them. Am I making sense?” (Black Focus Group)

In table 7 (p.87), participants spent a great amount of the conversation exploring and crafting the different types of values they would actively pursue. These values were explicitly stated, although seemed to be coupled with confusion over whether the said value, could indeed be construed as a value. Once a word was identified to indicate the value, participants would elaborate through ‘building’ in secondary scenarios which further constructed the nature of the value being described. Although participants could effectively talk about the different values they were pursuing or alternatively already ‘living’, they did not always possess the means of effectively expressing themselves. This would cause great frustration at times, as participants realised that they could not express their intent.

Table 7 - Values Literacy depicts which values can effectively be described

Values Literacy seems to be present for specific values but difficult to access overall	
Implicit References	Explicit References
Values are difficult to explain	Different types of values Values cannot be lost but are different

Source: Appendix 1 and 3

From an alternative view, talk about values seemed to relate to values which appeared ‘lost’ due to social situations, or an individual not conforming to the social norm. The idea of ‘losing’ one’s values was constructed as a calculated choice made by the individual, in order to gain

access to a social group and its values. A strong view that countered' this idea, was constructed across all the groups that although values are very different for everyone, they are not necessarily lost. Therefore, if values are 'lost' they could not have been so 'strongly' pursued to begin with, or were simply not important at that point in time in relation to the scenario being described. Participants would therefore display multiple descriptors for a specific and 'well-kept' value they 'hold dear'. When 'others' displayed behaviours that seemed to contradict behavioural descriptors for such a value, the 'other' person would be described as pursuing 'different values'.



4.3.3 PERSONAL BACKGROUND CREATES THE FRAMEWORK FOR IDENTIFYING VALUES

“Yeah. Uhm, a lot of my personal values have been influenced by my parents and my grandparents who are not first generation Coloureds. My parents were Coloured, my grandparents were Coloured, almost to my great-grandparents were Coloured; from there you can kind of find the white people and the black people. (All laughing). We’re all just Coloured and because of that, I think generationally the values that are important to us have been kind of hammered into you and regardless of whether I do something or don’t do something...” (Coloured Focus Group)

Table 8 (p.89) displays how the conversations utilised its speaker’s personal background to articulate individually pursued values. It was reflected across all focus groups that within the culture they identified with, a particular set of values were held dear. These values were taught at a young age by your parents or grandparents – in the way they would conduct themselves. Participants conceptualised the emergence of different types of values over their educational lifespan. It was further accentuated how their current educational experiences ‘focus’ on a specific set of values. Thus, some participants actively prescribed the awareness of specific values, to be accentuated by their educational background. In certain instances, these values ‘learned’ from their educational interests was noted to formulate a part of their ‘future’ professional identity as ‘psychologists’ and ‘social workers.

Table 8- The following table describes how values have been located as a 'Personal Driver' for one to obtain your goals

Personal Background as a backdrop for identification of Personal Values	
Implicit References	Explicit References
Educational background/ experience influences values	Values are linked to our personal background/experiences
Cultural affiliation influences values	Values can be used to deal with life situations
	Values can be taught and structured by a trusted source
	Values are portrayed through role-models
	Values form part of a belief

Source: Appendix 1 and 3'

Cultural differences and educational disparities were also provided as 'markers' for becoming aware of how different values could be pursued, which may create internal conflict when unearthed and compared to one's ingrained or 'pre-set' values. An example was provided in which different values are sought after at different educational moments in one's life. Values were further differentiated by different types of 'quality' in education across South Africa's landscape, which grow values geared towards the societal needs at that point in time.

Alternatively, if a participant was not driven to articulate their values through an educational system, they addressed a perception of being 'confused' by values, or were alternatively 'schooled by life'. In these instances, a trusted source teaches values, and create the 'core' ideas of how we pursue values throughout our life irrespective of our education. Education merely creates a framework through which we can articulate our positions in life. These trusted sources are constructed to have an equally powerful position in portraying how values should be 'lived'. Ultimately, the source from which the participants drew 'knowledge' of a certain type or set of values, created an observable experience, and thus afforded a different type of education other than formal educational backgrounds provided.

These sources of knowledge varied across various social relationships within one's personal life - as 'housing' the said value or value-structures. Alternatively, existential relationships based on belief – and philosophical references were utilised to further craft how values are pursued in one's life. These references created an informed choice for participants over how these articulated values (captured in lessons), could be utilised to effectively deal with life's challenges.



4.3.4 RELATIONSHIPS WITH THE ‘SELF’ AND ‘OTHERS’ ARTICULATE HOW VALUES ARE ACTIONED

“Selfless. Because that’s the position that he put himself in, that’s what he wanted to do and it was what was asked of him, not even explicitly but ‘oh hey you’re good at it, fine I’ll help you’ if that’s what you want. (Laughs) Whereas I would have said, ‘oh it’s getting late, maybe we should do this another time’ – selfish. Yeah but he’s something else. It’s an incredible thing to be around and to feed off and to learn from...” (Indian Focus Group)

Table 9 (p.90) displays how social relationships were utilised to highlight actions and practices created when pursuing particular values. Values are modelled carefully within social relationships and regulated by the depth of the relationships with others. The events which substantiate and sustain these relationships, create a platform in which values are behaviourally observed by the participants.

Table 9 - Values are utilised to establish and maintain relationships with the ‘self’ and the ‘others’ through various actions that are portrayed through behaviours of others.

Relationships with self and others to articulate how values can be actioned	
Implicit References	Explicit References
Values as a barrier for entry to social groups	Values that are shared create entrance into social groups
Values can be lost in social situations	Values can be gained from association with others
Values can be defined by identifying shared meaning	Values are practiced through behaviours
Values that are shared reside within social groupings	Values determine behaviours to be rejected
	Values can be shared
	Values can be negotiated
	Values can be learned

Source: Appendix 1 and 3

Values are therefore learned, negotiated, and shared within a social group setting. Depending on the type of relationship, the value may encapsulate a set of rules which tend to govern appropriate and inappropriate behaviours. These behaviours ‘are’ logged and thus creates a model from which a particular value can be pursued, as constructed by the relationship which governs it.

Values were positioned as markers of a conducive relationship of shared meaning through exploring how acceptable social behaviour defines how values may be pursued, negotiated, and ultimately learned about. In relationships, where values are not shared, the participant viewed ‘the other’ as an individual who has ‘lost’ their values. This manner of construction further provided the participant with a set of actions from which they could ‘reject’ or ‘eject’ from a relationship where the meaning ascribed to a value is not shared, or could alternatively be different. Alternatively, the additional option available would be to conform to the overall values that the relationship is driving, and further ‘gain’ these values in one’s personal repertoire through associating with the group which pursues them. Thus, the values held by a social group would gain ‘entrance’ if shared by the participant, or alternatively act as a barrier for entrance



4.3.5 VALUES ARE ORGANISED INTO SYSTEMS TO PRIORITISE AND ORGANISE LIFE DECISIONS

“...(Laughs) Uhm I’m just thinking that it seems (slight pause) all of these values, to some extent we have a tiny bit of each it’s just (slight pause) specific ones that really, really we know resonate with us, but I know each and every value, even though probably conformity as well as face, and uhm what’s another one...” (Indian Focus Group)

Table 10 (p.92) focusses on how the pursuit of values can be organised into constructing one’s personal value system. As participants discussed the nature and different types of values they pursued, a natural ‘system’ would emerge. The participants would actively utilise the discourse of ‘value-systems’ in order to own a specific value as part of their life’s pursuit. Thus, values could be customised into a system which is uniquely driven by the individual’s interaction with their world.

Table 10 - Values are prioritised through constructing a system from which one can organise life decisions.

Systems accessed which allow values to be pursued in a certain manner	
Implicit References	Explicit References
Values are organised in diverse and opposing value systems	Values are transactional in relationships based on opportunity cost
Values reside within people	Values can be grouped into a system
Values have a strength-factor	Societal change influences values
	Values are trans-situational

Source: Appendix 1 and 3

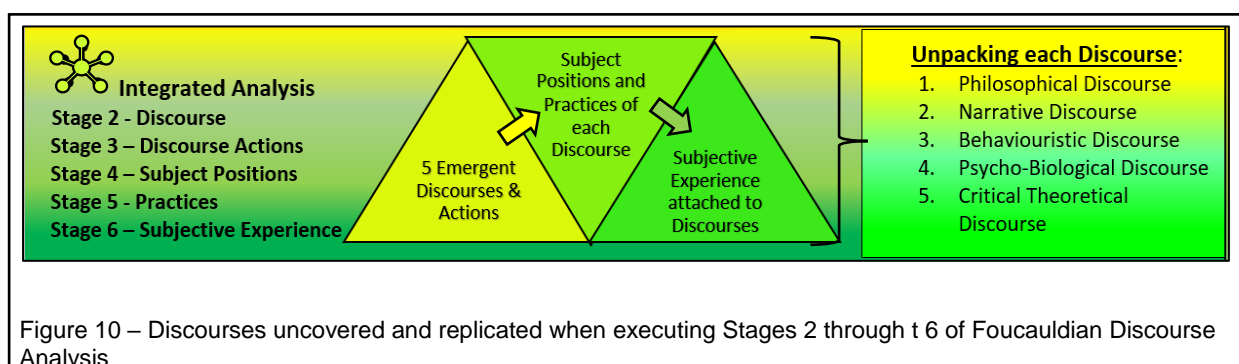
Societal change could influence the importance of values or alternatively enforce the discovery of a certain set of values. This may result in multiple values being acquired, of which they might oppose one another in a diverse system. As values are actioned and deemed as ‘core’ within the individual, it grows in its ‘strength’. Strength is specifically identified within the level of importance a participant ascribes to the value. This may be indicated through the ‘supporting’ values that are organised in accordance with the value being discussed. The strength of a value is therefore built through its superior association with other values identified as predecessors. This indicated that values would be utilised to deal with a multitude of situations based on their ‘internalised’ importance for the individual. They are constructed as having a ‘trans-situational’ nature that form a core reference-point when dealing with various life-events.

The ‘Deep Analysis’ thus uncovered how values and value-systems are utilised as internal drivers that could be expressed on a past and present time-basis. These constructions were therefore also inextricably articulated to exist within and across the different interpersonal systems they engaged with - which were discussed in the past and present time. The participants would at times reflect on societal issues to articulate the existence of certain values they pursue, or alternatively explore their current hierarchy of value-systems. These values identified were reflected within participants’ perception of their relationship within meso – and macro-systems. The different elements and their implicit and explicit codes that constructed the different ways in which values were talked about, were grouped into tables, and discussed in this section of the results. However, Appendix 1 and 3 display a summary of the different quotes utilised to best portray each of the Values elements and their implicit and explicit references.

4.5 INTEGRATED ANALYSIS RESULTS

In the Integrated Analysis, the discursive elements and their respective constructions were each dissected to see how they created each discourse as shown in Figure 8 (p.84). This ensured that each discourse was effectively structured through both explicit and implicit references which emanated from each discursive element – as this is crucial for Foucauldian Discourse Analysis. Five discourses emerged from the ‘Integrated Analysis’. These discourses were not ‘owned’ by any one individual participant but were instead ‘actioned’ across the group as part of the conversation to formulate and piece together viewpoints on Basic Human Values. This type of analysis ensured that the results work from the ontological assumptions and epistemological nature that underpin a Social Constructionist approach.

Each of the discursive constructions identified in Figure 10 (p. 93) were further combined to assemble the nature in which the discourse may replicate itself during stages 3 to 6 of the Integrated Analysis (as shown in Appendix 2 and 4). The results of this Integrated Analysis will present a discussion of each discourse and as well as the various actions, subjective positions; practices and subjective experiences that each discourse presents with to replicate itself across the texts analysed. The discussion of each discourse will firstly define the discourse as well as how it replicated itself throughout discussions. The nature of each discourse will be articulated through discussing how each discourse entertains certain actions; creates subjective positions and specified practices and then finally present with subjective experiences. Thereafter a brief discussion will portray how the discourse manifested within each focus group.



Quotations have been identified within each focus group that present a particular discourse and have been included for perusal in Appendix 3. This Appendix was extended to include a display of particular quotations which best project the emergence of actions, subject positions, practices, and subjective experiences identified for each discourse. Appendix 4 provides thick descriptions to display the construction of each discourse for each group that were included when reporting the results. Appendix 2 was created that displayed the sequential analysis from Stage 1 through to Stage 6. The discussion of each discourse that were produced throughout the Deep - and Integrated Analysis will now follow.



4.5.1 PHILOSOPHICAL DISCOURSE DISCUSSION WITHIN EACH FOCUS GROUP

“...When do you think, like, personality and values start working into you as an individual? Because if you say your personality is based on your values, so then, a child, I mean, you, you gain your personality small. But you don’t really understand your values when you’re small. So then how would does that work for you?” (Black Focus Group)

The nature of the philosophical discourse constructed values as the unknowable aspects in life which needs to be thought about deeply. They are positioned as abstract thoughts, deeply located within an individual’s thought processes. This ideology entertained that these aspects could be shared and are carried beyond the social groups we surround ourselves with. Although different types of values exist, it may be difficult to differentiate how they are different from personal morality, belief-systems, or personality make-up. In addition, as they may be so closely related, it would be challenging to articulate their existence or define their nature through conversation.

When considering the results within **Appendix 3 and 4 – Integrated Analysis** it became clear that all members across each focus group engaged in a certain philosophy about values. They constructed their experiences as those of eager learners who had accepted a duty to explain their position to others. These actions were exercised in what presented as academic discourse or alternatively simply not possessing the vocabulary to express themselves linguistically. At times, the discourse would be positioned to explore and confirm confusion about how to position values. This produced a type of ‘finality’ in responses, through providing

statements which absolved them from clarifying their position. As this discourse replicated across focus groups, the construction became clearer. This discourse is positioned to 'unearth' meaning, it describes the nature of the worth attached to its description of values. It is driven by a learning curiosity in building and explaining oneself in relation to the statements 'others' make about values. The complexity of the topic of values and the confusion about this topic is shared, and equally absolves others from sharing if an expression of 'finality' is raised.

Within the White focus group, some difficulty was expressed in articulating their values and value-systems. As the group focussed on reaching group consensus predominantly, talk about values was positioned through questions seeking the group's input. However, in these cases, statements were made to which the speaker could further invite clarity for exploration of the concept. These responses would however close with a statement which invites consistent contribution from others, irrespective of whether theoretical knowledge informed this statement. Values were therefore positioned to be 'deeply' situated and often 'difficult to express'. Alternatively, values were linked toward clarifying meaning through providing 'labels' which supported the construction of what a value 'ought to be'.

The Black Focus Group seemed to be similarly confused by the topic of values, but alternatively engaged in vast exchanges of explorative talk about values. Therefore, values were explored in the context and relation to individual perspectives, personality, and early-development years. Throughout the conversation, one participant would reflect holistically and drive a philosophical view on life and how values ultimately create the building blocks for very specific life paths and thus drives very specific end-goals. However, the group seemed to consistently refer to their personal views in to talk about what seemed to be an unknowable concept.

The Coloured Focus Group focussed their philosophical discussion around the theoretical components and possible existential examples which could articulate the baseline for exploring the nature of values. Participants formulated and introjected statements which ended with confirmatory questions to engage others in their exploration of the topic, like both Black and White focus groups. The ideas of objectivity in values-formulation as well as subjective personal experiences were contributed as frameworks for articulating the nature of values.

The Indian Focus Group formulated their philosophical approach to values through creating hypothetical scenarios to depict their positions. At times these hypothetical dispositions would draw from personal strong convictions that are based on religious frameworks. At times, the

participants would explore their personal stance through their current knowledge base, specifically referring to both educational and life-experiences. The philosophy would be tested through asking rhetorical questions in the group, or sporadically following and expanding a discussion until a model of reference is created.



4.5.2 NARRATIVE DISCOURSE DISCUSSION WITHIN EACH FOCUS GROUP

“And hum, own response surprised me because I responded and I said, I’m the bad person, but I want to be the good guy. And that explained a lot of like, of like, you know, (slight pause) I think maybe my values. I think instinctively I don’t think I’m (slight pause) I don’t know, I think (slight pause) you can always be better. I don’t think I’ll ever be... I don’t think anyone would ever be the good guy...” (Indian Focus Group)

Appendix 3 and 4 – Integrated Analysis, displays in detail how the participants across different focus groups engaged in portraying a narrative approach when constructing the nuances attached to attaining values. Values are constructed through historical or existential life lessons from the ‘self’ or role models identified throughout the individuals’ lifespan, that have been deemed as critical ‘points of reference’. Values are constructed as ‘learned’ lessons and thus the ultimate product gained from internal evaluations of life-experiences. Alternatively, role models were identified which create the idealised expression of the constructed value, value principles. The role models each have a part to play in the form of the formulated narrative to fulfil the prescribed positions that allow the individual to understand how the value is practiced. These ‘stories’ are crafted from either a positive or negative experience to portray a sequence of events that culminate into one final very important lesson.

Therefore, the discourse allowed its speaker to construct how one may pursue particular values, as the accepted narrative led a pathway that others could follow. Essentially the context of the narrative was constructed to create the ‘story’ that values are often shown by ‘trusted sources’. The discourse would further position itself into educate others in order to replicate its existence. Thus – its speaker is invited to either display or educate the ‘listener’ on the various characteristics that the lead character might embrace in order to gain a sought-after value. The discourse leaves its speaker and listener in a reflective state, in which each participant in the conversation can integrate how they would internalise such a life-event as part of their grand narrative. ‘Stories’ about values being displayed by the ‘lead characters’

create an ideology that participants can strive for which may provide its audience with enjoyment and hope. Such experiences allow the discourse to continuously be engaged with as a mode for articulating values in a way that is personal, but can seemingly be replicated in one's life (should you want to experience this life-lesson).

Within the White Focus Group, values were identified as 'lessons' of personal life experiences of the 'self' and other. Alternatively, the experiences of others are 'told' through sharing memories of the personal experience of the 'other'. The 'others' were identified as close family members, friends and religious or social commentators. The life-lessons drawn from, manifested across the lifespan of participants. These experiences were designed to portray the existence of a value or organised value-system. The lesson further portrayed a 'good' or 'bad' characteristic of the self or other. These specific positions as a 'good guy' highlighted the worth of the value being portrayed by their behaviour. A main character was thus created as the 'role-model' who possesses the sought-after value. Thereafter, once the story received acknowledgement from all the group members, the 'particular lesson' and value was effectively shared and portrayed for all group members to learn from in future.

Whilst the White Focus Group focussed on crafting narratives in a 'naturalist' form, the Black Focus group would further unpack the various motives of a role-model in order to find alternative purposes in their actions. These alternative realities were often utilised to explore different perspectives and interpretations of values being pursued. Thus, the main character could be perceived as ultimately 'good' or 'bad' in the same rendition of a story. The participants would explore their perspective in 'building' the narrative – whether it was philosophical; existential; historical or based on personal experiences with relatives and friends.

Within the Coloured Focus Group life-lessons were depicted through the cultural framework of 'being' associated with the culture. Current historical and personal role-models were discussed to ascribe the different positions one could take when pursuing a certain value or value-set. Story-telling was utilised as a method of depicting a positive or negative personal or existential experience. Within each story – a lesson was derived to underpin the way in which values should be pursued. The more frequently values were depicted in this style, the more participants reinforced this discourse.

Within the Indian Focus Group the narrative discussions were positioned within how the participants could collectively construct values one of life's objects. These 'objects' could be combined into a guideline for living life, which essentially formulated life-choices. Within the

guideline outcomes, participants afforded themselves with the roles of being the 'good guy', and identifying the 'bad guys' as individuals who have misinterpreted their purpose. At times, participants reflected that they would themselves be in the position of the 'bad guy' and thus ultimately need to transform and 'be better' to gain the life lesson encapsulated by the guidelines. These life lessons were the penultimate promotion of actualisation and thus, internalisation of the values encapsulated by each life lesson.



4.5.3 PSYCHOLOGICAL BEHAVIOURISTIC DISCOURSE DISCUSSION WITHIN EACH FOCUS GROUP

“Uhm, everyone has that one thing that gets them through life kind of, if you can put it that way. Uhm, and to other people it might not be what they strive for or what they value, so then they’ll be like, “Oh but that person’s valueless” because they don’t value the same things. And that’s where you get your value groups. But it’s kind of sad almost in a way, because you end up forming cliques I guess, and then if for example... it’s stupid, but if I have five values for example, and she agrees with four of them, it’s likely I’ll conform my fifth one just to fit in with her” (White Focus Group)

In **Appendix 3 and 4 – Integrated Analysis** values are constructed as the framework of rules which houses liked and disliked behaviours that are approved to within the social relationships with others in different social affiliations. Values were defined through conversing about the behaviours that are socially acceptable and created definitive social actions which portrayed the desired outcome. If these behaviours are actualised in the individual’s social encounters, a fruitful relationship could be established which house rewards for the individual. The values are then further expanded upon to ensure that the 'opposite' behaviours that don't support a value are identified for exclusionary purposes. Where certain personal behaviours are not affiliated with the group’s construction, a swift exit is formulated which can be experienced either as personal rejection or rejection by the social group.

The actions within this discourse create a sense of agency for those who engage it, through creating a responsibility to regulate and maintain how values are pursued and actioned within a social group. These values 'appear' locked within a social system which may embrace talk about these values as affiliative in nature. Alternatively, should the speakers not endorse a particular value or value-system - they would reject the motive and pursuit of the other as

'valueless'. These rejected practices may appear as either honouring the rules of the relationships that govern the pursuit of values, or 'rejecting' any alternative as valueless. Thus, an alternative view experiences a 'moral sanction' which can only be redeemed by conforming to the initial social groups setting. Thus, the discourse is reproduced by expressing the ultimate need to belong to a social group. Finally, the subjective experiences evaluate how the discourse may cause its speaker to act, feel and think about the content of their discussion, when engaged with in a social setting.

Within the White Focus Group as strong emphasis on consensus and conformity was driven by the group of participants. Various types of social relationships were explored to excavate how values are currently reinforced and further 'punished' if they are not condoned by the system. The articulation of how relationships are established and maintained, implied that acceptable behaviours would afford one association with a value-system housed by the relationship. When engaging in personal behaviours which are not deemed appropriate – one could be extradited from the relationship. Ultimately, values were constructed as 'broad, accepted' rules of engagement. However, should society not confirm to the participant's interpretation of values – their value-system are not actively perceived within their actions. Instead, the values that are held within the relationship will be observed as being transgressed.

Within the Black Focus Group various forms of pursuing values through relationships and rule-structures were identified. These relationships were constructed around a rule-orientation which manifested within and across different social relationships, in different life stages of the participants. Within the group's conversation there would be a holistic exploration of the impact of adhering to rules within relationships to gain values. The ideology attached to the construction of values, were that they could ultimately be 'strengthened' by association and engagement in relationship structures and their collective order. Thus, the more individuals were 'conditioned' into the significance of adhering to the rules, the greater the actualisation of the values housed within the relationship would be.

Within the Coloured Focus Group a greater focus was on establishing the greater effects of one's personal cultural background – when constructing values. As the various familial and greater integrated social relationships are explored through exchanging the similarities of family constructions, participants structured how their 'family' values translated into their behaviour when engaging in social relationships. The 'greater' Coloured community was included in the setting, creating the idea that family values could be enforced by any 'auntie' that needed to make you aware of your conduct. Thus, the monitoring of participant's social

behaviour was accepted as a way of life and ultimately governed how values were pursued through establishing acceptable and unacceptable behavioural frameworks. Values were further positioned to assume a structure of acceptable behaviours which promoted that unity in a group could only be reached if its values were shared. This was consulted on a personal, cultural, and national level with participants. Pursuing the sought-after values thus strengthens one's positional power through affiliation with the group.

Within the Indian Focus Group the discourse was created through articulating how the more traditional views of the Indian Culture essentially monitor's participants' successes in life. The alternative views were also equally monitored by their peers to establish how they adhered to social 'outcomes', as the participants aligned their own exploration and adoption of values. Strong views were crafted in order to explain how relationships with the 'other' should be maintained in order to ensure that values are being pursued in the correct and accountable manner. Once a participant indicated a different ideology for defining values and pursuing particular values, the group would beseech the speaker to further articulate their stance. If such a view did not create an award for attaining a value that is being pursued by the group – the participant would be sanctioned with 'chasing the wrong motive'. Such an alternative view would thus be reframed as an 'ill-conceived' ideology which does not suit what is deemed to be an acceptable and appropriate analysis for effecting values in one's life.



4.5.4 PSYCHOLOGICAL ECO-SYSTEMIC DISCOURSE DISCUSSION WITHIN EACH FOCUS GROUP

"...Uhm, (slight pause) where values sort of hit me more (slight pause) was when I got grown (laughs), when I got to university and I started interacting with people; because I started realising that people value different things in life. Like I always put (slight pause) the greater humanity ahead of myself as an individual, where some people tend to be very selfish and they're like, you know what, screw the world as long as I'm on top of it. And I think that sort of structured the people I hang around now versus before. My only thing that I wonder about is, do people... or have people gone through the same evolutions?" (Coloured Focus Group)

Values are described as the product of interactions between different processes organised into systems that are captured within the ecology of life. This could manifest in personal development or environmental changes which impact's one's life cycle. The systems can be dissected into micro, meso and macro systems through which the individual experiences different types of values the longer one is engaged within a system's life cycle, as described in detail in **Appendix 3 and 4 – Integrated Analysis**. The longer the participant remains in this system, the deeper the system's values are engrained and personalised internally. These systems are identified through psychological support structures gained from family; friendship and social affiliations.

When constructing an observation about a value in the system, there are inputs identified as both physical and psychological resources across society. When an interaction with the self and 'other' is observed, an output of value is created and tracked into the broader system. This interaction allows the discourse around values to move across various degrees of socio-economic relationships that may 'house' values that are sought after. If feedback in the broader system is positive, the individual will accept the value and utilise its acceptance thereof as an input in their identity. The eco-systemic discourse is therefore open and grows into a life cycle of accumulating values from different interactions with resources. If the larger system does not accept the value brought forward- the individual will reject it. However, such a value is not lost - just merely absorbed as another input by a different system which needs such an input at that point in time. The resources are both physical and psychological in nature, and are different depending on the systems engaged with. Therefore, this type of discourse often creates practices which explores alternatives across a wide ecological scope of life, or alternatively reinvigorates affiliation with a particular system. The subjective experience when engaging within this discourse may evaluate how the discourse may create a feeling of 'free participation' or alternatively provide security, depending on the subjective position that is endorsed, as shown in **Appendix 3 and 4 – Integrated Analysis**.

Within the White Focus Group values were constructed through transposing engagement with various relationships with the 'other' as a choice. The 'other' was defined across different levels of social systems, and constructed a view to which personal reality could be observed. This engagement creates an interaction of physical and psychological resources in which values can be gained. The values which are pursued are utilised to fuel personal belief systems and therefore reinforce personal drive. Such pursuits are not constructed to only maintain beneficial relationships, but are instead co-ordinated efforts of self-evaluation to broaden one's own values-system. Therefore, the construction of values is dependent on

personal experiences and interactions with society, to determine the nature of the value obtained. Personal experiences are not only limited to the 'historical' personal self, but also pursued ideologies. Thus, a diversity of values is explored and not 'lost' but are deemed as 'different' and in accordance with personal principles of importance identified by the participant.

Within the Black Focus Group the participants would often involve their peers when deciding on the different way values could be 'assessed' for their worth. An energetic exchange of reviewing one's beliefs in relation to the 'other' was expected to review how values could be pursued and structured. The pursuit of meaning in life was constructed to be the 'ultimate' goal, and could be achieved through 'collecting and living' the appropriate value-structures. These values were identified as systemic features which was governed by the 'hands' of time. Values would thus be obtained through longitudinal engagement in certain relationships and existential structures to further direct the path in life a participant chooses to take.

Within the Coloured Focus Group values are constructed as personal and interpersonal pursuits when moving beyond cultural identity. Thus, whilst the Coloured Focus Group strongly constructed their understanding of values around their cultural identity – there were also further endorsements to 'evolve' beyond what is personally experienced. Instead, participants would organise values around liberating and endorsing personal belief systems. In a paradoxical nature, a larger call was discussed to differentiate their cultural values from other cultures in South Africa. A strong sense of pride was conveyed in being able to manoeuvre values throughout different systems and thus pursue a value of inclusivity and compassion. Ironically, the adoption of Coloured cultural values could remain exclusive and unique to the identified value-pursuits. Values were thus constructed to function in a mutually inclusive and exclusive nature concurrently. The system was therefore dispersed in a diverse and opposing structure. Thus, participants would be culturally-bound to 'respect' each other, but in the same instance 'put each other in their place' when conflict arose.

Within the Indian Focus Group the true personal nature of values were constructed to belong to a personalised ethical structure which would be governed by principles obtained from life-experiences. The one ideology that all participants could identify with was that each understood the value of exercising their freedom of choice. For some participants, these concepts were introduced as part of their childhood development. Other participants had combined a self-directed nature with resilience that is grown when 'living-out your value-system' independently. When thinking deeply about values and attaining their worth,

participants identified the different methods in which they could be obtained which often seemed to nullify the governing ideas that were promulgated in previous development stages. The pursuit for values thus never stagnates but increases the more psychological resources and physical life examples are engaged with.



4.5.5 CRITICAL THEORETICAL DISCOURSE DISCUSSION WITHIN EACH FOCUS GROUP

“...I said uhm... okay, maybe looking at he’s the minority, does that necessarily mean his value is wrong? How do we determine what is a right and wrong value?”

(Coloured Focus Group)

Values are constructed and reconstructed as a process for dealing with Colonialism, as shown in **Appendix 3 and 4 – Integrated Analysis**. This discourse explores the way values could contextualise intra-and interpersonal worlds which have been subjected to the colonisation of the 'other's preferred value-expression from a historical perspective. Values are described through articulating the diversity of its definition, thus the various perspectives available to freely express their viewpoints from both African and Westernised perspectives. Inherently, values are actively expressed through what is deemed an 'original' viewpoint. There is a narrative present for both the 'oppressed' modern African perspective as well as the 'oppressed' original African perspective. In this sense – African perspectives are not limited to Black African groups, who explicitly discussed their position. This discourse further extends to all the different types of critical talk which aimed to position whether the speaker is endorsing a dominant or 'oppressed' view on values. In addition, the current system regulating values is viewed as 'oppressive' in the way in which it authorises cultural background as the cornerstone for 'deciding' what is appropriate versus a more 'progressive stance'.

Appendix 4 further articulates that the actions available to the discourse create the opportunity to voice concerns regarding the predominant views on values within this discussion. Instead the groups tend to reinforce discourses which repositions current value-systems as those which are endorsed by the most influential voice. Alternatively, dominant discourse may attribute its position based on an 'evolutionary view of the truth'. Finally, accepting the responsibility that multiple views of the same values may exist and are equally true is an action attributed to the 'oppressed position'. Instead this discourse replicates its

existence through consistently creating opportunities for dominant voices to take over the conversation. Whilst this may be a function of conducting focus group research, it was displayed through dismissing alternative views out right. The subjective experience of this discourse therefore creates a dynamic in the discussions where participants become highly emotional and aggressive when engaging in talk about the true nature of values.

The Black focus group did engage in Critical Theoretical Discourse through effectively discussing whether their generations have ‘lost’ or ‘sacrificed’ values in lieu of a more ‘westernised’ ideal. The principle was further explored that alternatively their values and value systems had evolved and was rather ‘attuned’ to a westernised society. Although these aspects related to the historicity attached to their personal experiences of socio-economic disparities, the conversations did ‘open’ the door for multiple oppressed realities to exist, but were ultimately grounded in the effects of ‘colonialism’ on current values and value-system inclusions.

Within the Coloured focus group, Critical Theoretical Discourse manifested in a different manner as the identity of their race consistently called into question how various values should be interpreted. The Coloured ‘way of being’ was addressed as a framework for tolerance, and therefore all colours and creeds should be treated with the same level of tolerance that manifests within the Coloured community. The action of tolerance as a primary value, would be transposed onto other accounts of oppression which manifested in the participants’ personal backgrounds. Ultimately, each part of the conversation would lead back to ‘tolerating’ others because of their differences. Alternatively, the value of respect was positioned as part of an oppression of unacceptable behaviour. Respect was further positioned as ‘something’ to be learned’, which would also further oppress ideologies which embraced the emergence of questioning injustices across various realms of discrimination.

The Critical Theoretical Discourse was prominent in the Coloured and Black Focus groups. Although certain elements in the White Focus Group did allude to its presence, it remained highly oppressed and not confronted. Thus, although explicit references remain ‘few’ and far in-between, the strength of the oppression may be displayed because of the way in which conversation was halted at these moments. An additional reason for this could allude to the need for the group to reach consensus when discussing the topic of values, rather than delving into why disagreement might occur.

4.6 SUMMARY OF RESULTS

The results of the analysis therefore provided the reader with further insights as to how participants construct not only ‘talk’ about values, but also further endorse specific discourses to generate their understanding of values. Participants were not aware of the theory of Basic Human Values. Once the conversation reached a point of saturation, which was met by collective silence, the researcher would introduce a list of values from Schwartz’s theory. Whilst participants did not know this was Schwartz’s list, they would often report that they were surprised by the number of different values. There were certain values that were rejected outright – based on the description which accompanied these values.



4.6.1 DEEP ANALYSIS OBSERVATIONS

Whilst most of the discursive constructions were present in each focus group – two of the discursive constructions did not emerge in the Indian and Coloured Focus Groups. Within the Indian Focus Group there could be no specific implicit references identified which indicated that values could be ‘lost’ in Social Situations. The participants also did not focus their conversations on whether values are ‘transituational’ in nature. Alternatively, within the Coloured Focus Group conversation, no specific references were made around the transactional nature of values and how they would contribute to an opportunity cost – should one effectively ‘change’ or ‘loose’ certain values. However, these references may not have been picked up by the researcher.



4.6.2 INTEGRATED ANALYSIS OBSERVATIONS

When constructing emergent discourses within the Integrated Analysis, the researcher continuously engaged with all the focus group conversations. This required the researcher to engage with the text holistically, whilst scrutinising each discursive construction to gain understanding around how each may have contributed to the discourse observed. This approach allowed the results to translate the different nature in which individuals within each racial group engaged ‘talk’ about values. Therefore, the ‘construction’ of the 5 discourses

across focus group conversations, inherently differentiate values-construction for the Indian and Coloured Focus groups. This result further suggests that the discourses may manifest differently, because of the different sources consulted when engaging in conversations about values. Therefore, although each focus group discussion would recreate similar discursive constructions which established discourses across focus groups – their nature and intensity would differ within racial groups.

An example would for instance be referring to how different groups would utilise different role-models to identify how particular values could be expressed. Although all the focus group discussions would utilise role-models from their personal background, the black focus group entered an invasive discussion around the values displayed by existential historical role-models like Shaka. This point of the conversation was quite heated and displayed the various interpretations of various positions on values.

From the more integrated analysis, four discourses effectively emerged and replicated across the focus groups. These discourses were constructed through drawing from philosophical, narrative, behaviouristic and eco-systemic stances. The White, Black and Coloured focus groups did engage in critical discourse – which did not emerge within the Indian focus group. The results specifically portrayed how the constructed discourses were grounded in personal backgrounds, educational - and socio-economic influences, when formulating the pursuit of one's values.

Figure 11 (p.107) displays how the different stages of Foucauldian Discourse Analysis essentially combine to create the emergent discourses which may inherently support or oppose each other throughout conversation. An example may be the conforming nature that is reproduced by Psychological Behaviouristic Discourse, whilst the Philosophical Discourse's aim would be to expand and explore one's understanding of Personal Values. In the same instances, specific discourses might complement each other during conversation in very specific ways. An example would be where the practices of the Psychological Biological Discourse would create a 'space' in which Critical Theoretical Discourse may be pursued in order to create a 'pathway' for 'oppressed' values to emerge. Whilst the Narrative Discourse may appear to complement each of the uncovered Discourses, it may create a 'Dominant Narrative' at times, which may inherently 'oppress' the type of values practiced within Critical Theoretical Discourse. This may occur as participants did describe their current awareness of particular values to create 'drivers' for their behaviour and therefore the very fabric of their life experiences from which a 'Grand Narrative' can be constructed.

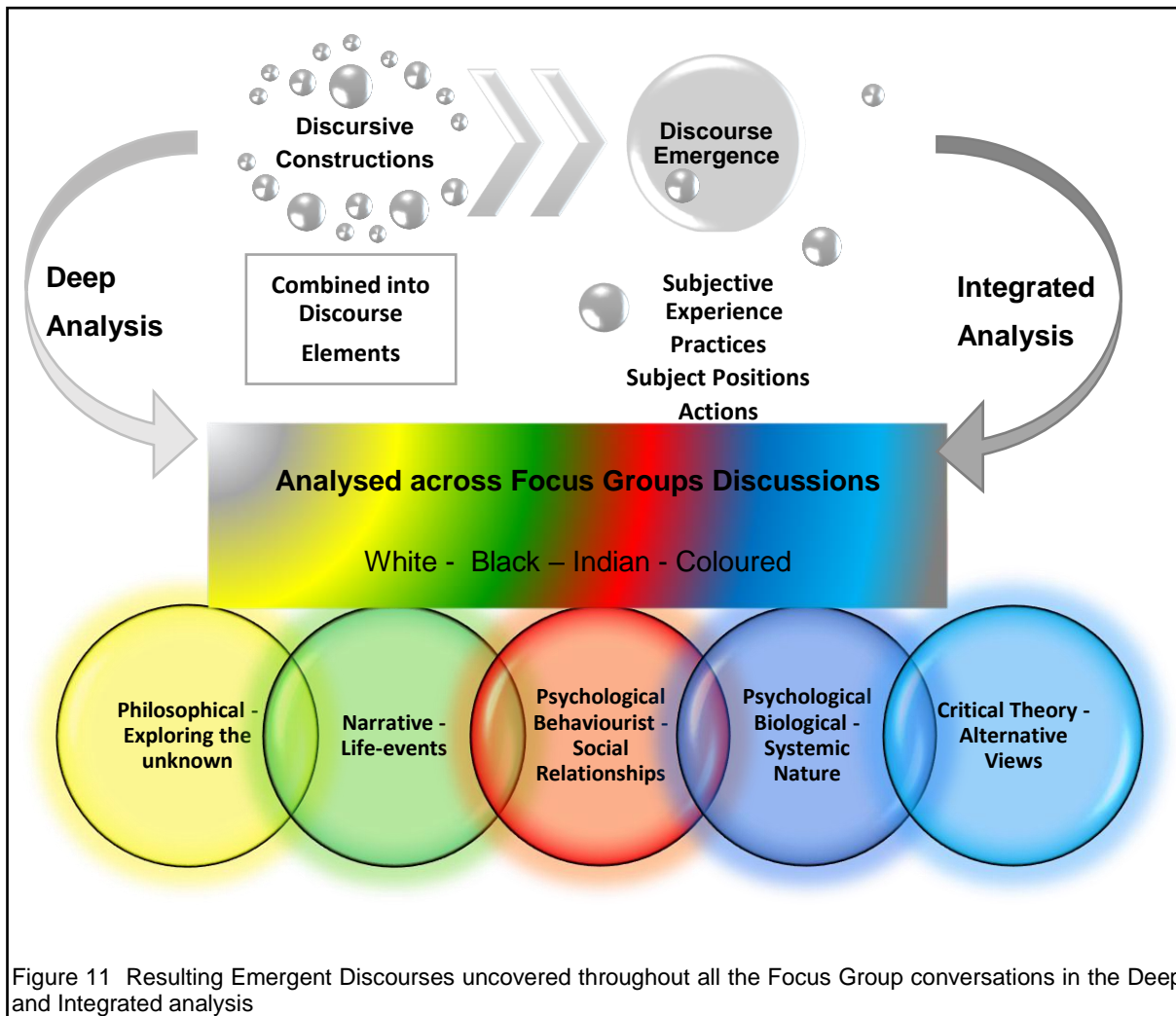


Figure 11 Resulting Emergent Discourses uncovered throughout all the Focus Group conversations in the Deep and Integrated analysis

The researcher will also endeavour to display how the analytical method in figure 11 (p.107) both complemented and contradicted the current findings within Schwartz's Basic Human Values theory in Chapter 5. This chapter will also further locate the emergent discourses within literature to engage whether the replication of these discourses within values theory align. It will also provide an overview of how socio-cultural backgrounds and educational levels influence these constructions within the different discourses that are unveiled.

A discussion depicting the similarities and differences observed across different racial groups when constructing values will provide further insight into the different nature of each discourse created. Finally, a review will be provided of how these results could inform future developments within non-verbal assessment theories – in relation to further grow the Basic Human Values theory. The research procedures followed, will be discussed to gauge its effectiveness in producing relevant and impactful results that provide quality and rigour in Chapter 5.

CHAPTER 5: EXPLORING THE FINDINGS OF THE CONSTRUCTION OF BASIC HUMAN VALUES

5.1 INTRODUCTION

Throughout this research study, the researcher has endeavoured to build an alternative path, to research Basic Human Values. As the predominant voice for articulating the theory of Basic Universal Values has been fuelled by quantitative methods, the qualitative 'lens' may provide unique insights in how this theory discursively positions itself. Discourse is constructed through primary motivational drivers which is mechanised through utilising language as its *modus operandi*. Quantitative research similarly utilises surveys and questionnaires as linguistic vehicles for proving or disproving existing and emergent theories. The aim of Foucauldian Discourse Analysis was not to prove or disprove, but to create awareness of the intricate tapestry of discourses which are woven together to portray values.

The findings aim to uncover the multiple realities that exist when discursively positioning 'talk' about values. These realities were not necessarily opposing each other, but instead existed and were utilised collectively at times to construct values. The emergent discourses drove robust discussions about values within and across four racial groups. These discourses further replicated continuously throughout conversation when engaging in talk about different types of values. Ultimately, the discourses created multiple domains from which values were defined, differences articulated and the impacts of personal experiences included.

When comparing the findings from the Foucauldian Discourse Analysis with the current literature trends within Basic Human Values research, similarities and differences in manifestation was found. These findings thus consistently refer the reader to the theoretical framework provided by Chapter 2 and transposes the results of Chapter 4 to articulate these similarities and differences. In addition, the different discourses which were uncovered were situated theoretically through conducting an extended literature review to identify how academia positioned the discourse within Basic Human Values theory. The literature review also consulted 'broader' areas of literature concerning values-discourse that emerged, where specific references to the discourses were not found within the Basic Human Values framework. Whilst the nature of qualitative research cannot deny the influence of the researcher, Foucauldian Discourse Analysis embraces this limitation as part of the different stages of analysis. The researcher employed a reflexive approach during the results and findings reporting phases, fully acknowledging that the construction is limited by the

researcher’s personal experience and ‘gained’ knowledge. Thus, the findings serve as an invitation to all scholars and readers on the subject of Basic Human Values to further construct the findings and expand its reaches within your knowledge realms.

5.2 INTERPRETING THE RESULTS OF THE FINDINGS IN RELATION TO BASIC HUMAN VALUES THEORY

The discussion that follows aims to display how multiple racial groups in South Africa have qualitatively constructed the concept of values, as well as the different discourses they draw from during the process of conversation. Whilst the theory of Basic Human Values aims to construct values in a universal manner, it has faced various challenges in replicating the model in the same manner in South African research studies. Chapter 2 discussed the various reasons purported for the anomaly, however South African researchers postulate linguistic challenges to be at the core of the reported challenges. Figure 12 on p.109 provides a broad overview of the results of Chapter 4 - which will be utilised for the findings discussed in this chapter.

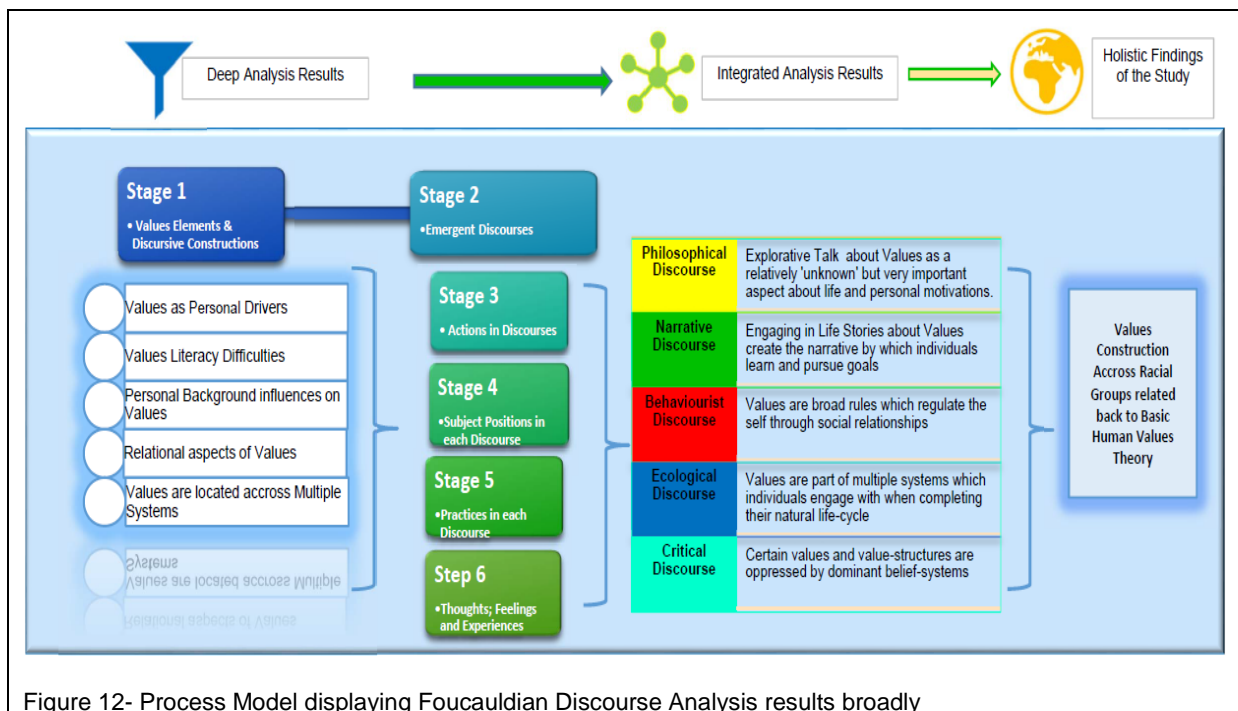
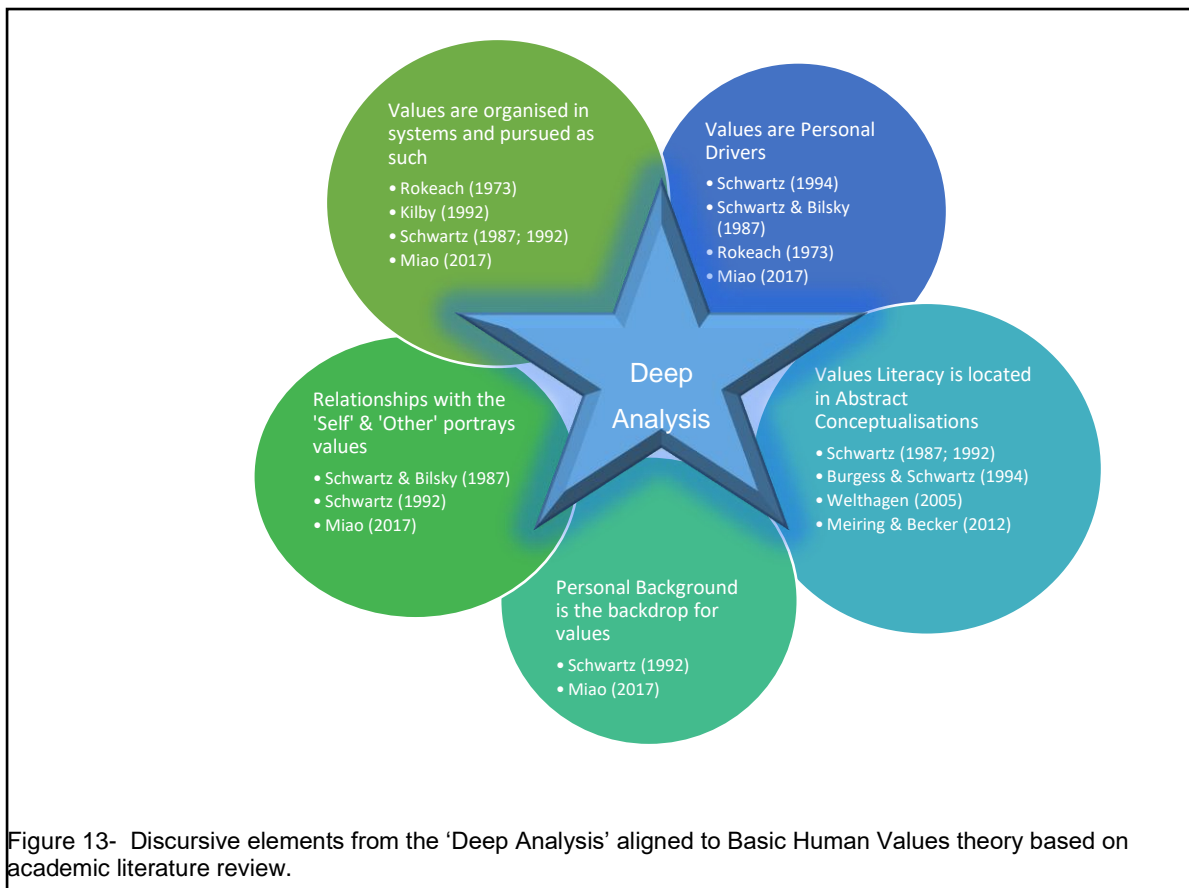


Figure 12- Process Model displaying Foucauldian Discourse Analysis results broadly

5.3 COMPARING ‘DEEP ANALYSIS RESULTS’ WITH BASIC HUMAN VALUES

The philosophy of values, commonly referred to as Axiology reflects how value is attributed to concepts and ideas in order for a coherent theory to formulate (Jordaan, 2009; Given, 2011). The value placed on the elements of the theory creates drivers for how the theory should be interpreted. In the same essence, discursive constructions of values were implicitly and explicitly driving certain discourses which were replicated throughout the focus group conversations. The results in Chapter 4 displayed the ‘broader’ discursive elements that were underpinned by different discursive constructions which created various discourses that replicated across focus group conversations. Discursive constructions represent the way participants have managed their interests through utilising language as a motivational driver (Willig, 2008; Frost & Nollaig; 2011). Similarly, one could view the findings of Chapter 2 - as an academic focus group talking with the reader from a positivistic-epistemology to articulate a position on Basic Human Values (Koivula, 2008).



The discursive elements (comprised of the discursive constructions) in figure 13 (p.109), have been aligned with Schwartz's Basic Human Values theory. The following discussion will reflect how the discursive elements of values could align effectively with Shalom Schwartz's theory across different racial groups:

- 1. Values as personal drivers:** Schwartz (1987; 1992) explains that values have been organised to ultimately either express 'self-protective' or 'self-growth' motivations which can be driven from an interplay between individual and relational systems. His theory is derived from Rokeach's (1973, 1978) findings of individual values. From the results, participants broadly related that values are organised to formulate part of their internal driving force. However, they firmly expressed that the concept of values need to be carefully thought through, to identify which value they are referring to. Thus, it became challenging for a participant to articulate how they 'practice' and 'organise' their values in a sentence which all others could relate to. Rohan (2000) has further stated in her evaluation of Basic Human Values theory, that positioning a value as a 'noun' or alternatively 'verb', has a significant impact on the actions and thinking processes and assumptions made by its speaker. This frustration was experienced by participants who could identify with values as drivers, but struggled to identify the 'verbs' that lead to these motivational aspects.

Researchers note that the instinctual need to both grow and protect oneself regulate one's personal interests and characteristics, as well as how one relates socially to others (Schwartz et al; 2012). The focus group conversations specifically articulated that values can be shared with others and are therefore utilised to drive personal actions in a social setting. When these shared values are highly prioritised, they are often carried out beyond the social relationship they originated from, into other spheres of one's personal life. These prioritised values become trans-situational in nature and can create a 'comfort zone' from which the individual drives decision-making.

Fischer and Boer (2016) indicate that in addition, when individuals experience ecological stress (which is a limitation of natural and social resources), the type of values that are driven are more conservative than self-enhancing in nature. Thus, one's entire positioning within the 'ecology of life' may affect the motivational driver for pursuing a set of values. The results similarly displayed that values can serve as various beacons of reference when setting a life vision and accompanying goals. In this process, their presence becomes more specified and intentionally chosen.

- 2. Values literacy levels in relation to specific values expression:** In the initial phase of Schwartz's theoretical construction of Basic Human Values, Schwartz (1987, 2011) identified various motivational domains from a vast and invasive systematic review of literature across various schools of thought. These value domains were ascribed 'value markers', which served as the values pursued to actualise its motivational domain. Various measurement instruments (PVQ and SVS) were developed to assess whether the 'value markers' did represent a universal set of values (Schwartz, 1987; 2006; 2011). The chosen linguistic portraits within both questionnaires reproduced value-structures in Sub-Saharan Africa that did not 'fit' the Basic Human Values model – as postulated (Schwartz, 2011). In 2014, Schwartz commented that the theory of Basic Human Values is specifically designed and replicated by the order in which values-continuum are presented. Therefore, South African research in Basic Human Values has highlighted possible literacy-gaps when expressing a preference toward specific values.

When constructing values, participants reacted- with great frustration in articulating different types of values. This is primarily because the descriptive words utilised to express values were abstract in nature, and did not allow for a full articulation unless it was contextualised to different personal experiences (Rohan. 2000). Values could therefore not be expressed without context that provided meaning to the experience of actioning a value. In addition, values were often confused with other constructs like morality and personality (Rohan, 2000). Once a value was identified, multiple similes were introduced to further ground their expression. In addition, participants were only aware of three to four of their own personal values. Once the 'Basic Human Values List' was introduced to the participants, they could further identify additional values they pursued. Some of the values were also inherently rejected.

Finally, values were at times constructed as opposing in nature. Participants would therefore reflect and construct 'negative' scenarios to articulate the values they rejected, although values-theories portray all values as motivational goals. Across all the different focus groups, participants were surprised by Schwartz's identified Basic Human Values, and would often reflect that they never thought these words could be perceived as values. In one specific incident in the Indian Focus Group, 'Autonomy of Self and Thought' was electronically searched through Google, to identify how this value would be portrayed.

- 3. Scenario's portraying values are found in one's personal background:** Fischer and Boer (2016) found that once individuals experience ecological challenges, it ultimately affects the type of values they could access for self-enhancement. Ecological challenges are rooted within personal access to their social and natural resources. When individuals are found to limited accessibility to these resources, their attainment of self-enhancement-based values are restricted and would ultimately influence how values are pursued and actualised on an individual level. This very point was reiterated by Schwartz et. al (2001), when he postulated that limited access to resources in sub-Saharan countries could have limited participant's ability to effectively articulate specific values underpinned by higher-order values.

Within the results, personal backgrounds were consistently accessed through accessing memories of personal events, which crafted the meaning to the value being described. Participants would not feel like they fully expressed themselves before talking about their cultural background, educational experiences and knowledge, personal experiences with life role-models or religious convictions and belief-systems. Each of these areas were drawn from before formulating a holistic picture about the value being presented to the group of participants.

This articulation would manifest in a conversational exchange and therefore not naturally be recited as a pre-empted definition. Thus, participants utilised their understanding of other's personal experiences to further articulate how others should understand their personal experiences which 'housed' a particular value (or subset of values). Role-models were identified as 'trusted sources 'of knowledge that provide appropriate experience. Alternatively, participants would explore and analyse how their educational background and belief-systems created an 'informed choice' as these references would indicate the outcomes pursued. These outcomes were grounded only in activating and actioning the value attached to the outcome.

- 4. Relationships with oneself and others articulate how values are actioned:** Although Schwartz (1992) & Schwartz et. al. (2012) denote that one selects personal values with the intention of regulating relationships with others as housed in a motivational domain, the way in which the relationships are managed is not expressed. Whilst the discursive elements portrayed how individuals would manage their relationships from a value-based perspective, the 'quantitative construction' has not been able to capture the systemic nature of self-management tactics (Schwartz et. al;

2012; Schwartz, 2014). Instead, the positivistic-research within Basic Human Values seems to be currently positioning itself within its relationship with other constructs such as background, personality, attitude, and political opinions which are still very focused on the intra-individual system (Schwartz, 2011,2012).

Across the different focus groups, participants reflected that values were often taught by 'others' and gained through association with others. These values were not always pursued, as the outcome prescribed by obtaining the value from a 'lived example' was not desired by the participant. Values that were assigned with behaviours that are not positively perceived, would be utilised to construct the type of values which should be rejected. If a participant pursued or actioned values which did not enforce social convention, they would be constructed as 'someone' who had 'lost their way'. Whilst values could be shared within different relationships, the social grouping often determined the way values should be portrayed by its participants. Ultimately, should the participant pursue these values, an entrance into the social grouping was portrayed.

Alternatively, should the social group's values not 'match' the participant's perception of idealised values, they were viewed as creating barrier for entry into social groups. This was formulated to be how one exercises one's faith, adherence to family values and building sustainable friendships or career paths. Participants would state that more than often, they would need to review their values in relation to what the social grouping views as desirable. Such values would be constructed as an inherent part of the social relationship and would create the opportunity for these values to be learned and practiced in the participant's life. If the relationship was deemed as highly important, the probability of negotiating one's personal values to gain access to the relationship was viewed as an outcome for gaining entrance into certain social groups. This would effectively result in sacrificing or losing certain values, as part of dealing with social situations which drive building prioritised relationships.

- 5. Values manifest in systems of order in which they should be pursued:** Rokeach (1973) and Kilby (1992) articulate that the natural order of values are constructed through creating a system which can adjust in terms of importance of ordering values, over one's lifetime. Chapter 2 identified that values could statistically be organised into a diverse motivational continuum which was proven to be valid and reliable across cultures. In addition, values were systemically either interdependent on each other, or

created goals that opposed each other (Schwartz, 1987, 1992; Schwartz et.al 2012). However, Meiring & Becker (2012) noted that there are sub-facets (which are in the 'Refined' values model), which are not appropriately replicated in South African research studies. Although these findings do not support the social constructionist worldview –his primary finding fuelled a 'return' to qualitative approaches to address this challenge experiences in the quantitative realm. The research results have portrayed that values are constructed to be organised into a system and this system may be transactional at times (Schwartz et al., 2012).

Values are formulated from within and thus naturally reside within people. These values are 'grown' to be stronger when applied across situations, and are usually pursued across different life stages and spheres. Once obtained they are grouped into the individual system and prioritised to be appropriately 'matched' with life-situations in which they may be pursued. Whilst being transituational in nature, the diversity of values-preferences is organised into a diverse and opposing system. Whilst an individual is perceived to possess all the different type of values, they might trade-off actioning values in order to avoid opportunity costs associated with a universal need that needs to be addressed. In addition, if certain values appear to be transituational in nature, they may be 'pushed back' should they not meet the requirements for a need like 'survival' at that point in time. Once such a need is met, another basic human need naturally emerges, which can be satisfied through pursuing a different value within one's value-system.

5.4 COMPARING 'INTEGRATED ANALYSIS RESULTS' WITH BASIC HUMAN VALUES THEORY

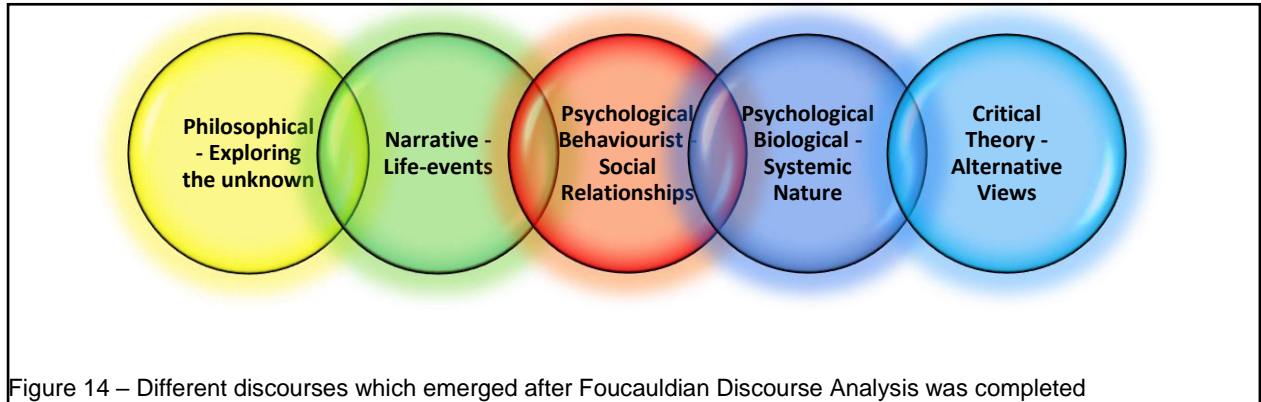
The objective viewpoint in establishing Basic Human Values theory, has been overtly represented by the positivistic system. Price-Williams (1980, p.83) indicates that to establish cross-cultural psychological research, one must integrate the '*...qualitative knowing...*' with the '*...quantitative approach...*' to science. It therefore creates a limited framework from which values can be evaluated, assessed, classified, and represented – when building theory (Jordaan, 2009). The definition of Basic Human Values has been the departure point for establishing the theory as proposed by Schwartz and Bilsky in 1987.

The qualitative rigour supporting this theory during its establishment was concluded in accordance with multiple literature reviews based on quantitative findings, which created a representation of academic findings (Davidov; Schmidt & Schwartz, 2008; Schwartz & Bilsky, 1987, Schwartz, 1992, 1994, 2011). The findings of Chapter 2 however indicate that Basic Human Values presented with an absence in 'qualitative knowing' during its theory-building phase.

Historically, values have been difficult to define, as it is a multifaceted construct that is deeply-situated within the individual, societal and national systems it might be observed in (Fischer & Schwartz, 2012 ; Rokeach, 1973). In an effort to unite multiple realities, Rokeach (1973, 1978) focussed on firstly deconstructing the different definitions of values across disciplines in order to create a psycho-linguistic definition which captured the diversity of this construct. Values were shown to fuel a departure-point and provide a philosophy for understanding the 'self', others and the various levels of relationships which formulated the societies within the world (Rokeach, 1973; Schwartz, 1987). Thus, the interactionism between the 'self' and 'others' portrayed individual and societal drivers that created a differentiation between personal and collective value-systems (Schwartz, 1987; 1992; 1994). Changes within a societal perspective would therefore fuel individual change and further reinforce an interconnected relationship between the 'self' and 'other. From a national perspective, individuals could further collectively prescribe to a 'national mindset' which created a collective set of national values (Knafo, Roccas & Sagiv, 2011; Schwartz; 2011)

When articulating, and locating the discussion on Basic Human Values across the different focus groups, the research results provides an overarching framework for building on future qualitative studies in Basic Human Values. Chapter 4 defined and discussed the concept of values was through identifying discursive constructions and elements which have been compared to the Basic Human Values theoretical definition. These constructions feed larger discourses which have replicated across each focus group and distinguished five different manners in which conversation about values are replicated. Each discourse is uniquely positioned to replicate across conversation in the pursuit of actualising how values should be pursued. These discourses have been analysed as per the actions, subject positions, and practices they create to classify and distinguish themselves across conversations. Ultimately, the analysis is strengthened through integrating both literature results and subjective discourse results, when exploring the construction of Basic Human Values across different South African racial groups. The findings will now display how the articulated discourses that were uncovered in Chapter 4 (Figure 14, p.117) could be grounded within literature within and

beyond Basic Human Values research. The literature identified was searched for in accordance with the characteristics identified within the research results, defined, and discusses in Appendix 4.



5.4.1 LOCATING PHILOSOPHICAL DISCOURSE WITHIN BASIC HUMAN VALUES RESULTS AND LITERATURE

Great challenges have been faced across a diverse range of schools of thought, when trying to define values. Maio (2017) explains in his introduction when discussing the psychology of human values, that great confusion and debates have been launched in academic settings to define human values. Foxcroft & Roodt (2009, p.179) present in their academic reading, written for students, that values are classified as motivators which individuals strive to “...*achieve or obtain... [whilst they] ...move away from the things that they don't value.*” When reading Horley (2012), he inherently opposes the ideology of how Rokeach (1973) derived and systematically analysed human values. Instead an argument is made that Basic Human Values has not emanated from a robust theoretical framework, and could rather be refined by Kelly's Personal Construct Theory (Horley, 2012). Yet it is from this very theory, that the theory of Basic Human Values has emanated from (Schwartz 1987; 1992; 2011). Horley (2012, p.166) examines the beliefs which govern the values explored and pursued by individual's perspective. He further noted that one would formulate propositions about the ideal self and the world through examining the “...*empiricism, authority or any knowledge source...*”. These beliefs formulate as a part of ‘making sense of the world’ through exploring the relationship of the ‘self’ in relation to its core-construction in identity. These views are supported in the pioneering works of Carl Rogers, in which he states that therapeutic interventions often presented with the challenge of exploring with the client, how they would pursue values (Rogers, 1951).

Rogers (1951) explains earlier in his readings, that multiple transcriptions of therapeutic interviews presented with existential values-crises which involved the systems of systemic changes interacting with the individual system. Inevitably, as Horley (2012) states, the talk from the 'experts' in the various schools of thought presented with their own particular value system when discussing the topic of values. And, whilst Schwartz's approach was to discuss Basic Human Values as a criterion, the inevitable internalised confusion about values arose in each focus group discussion, as portrayed in Appendix 4 (Hitlin & Pillavin, 2004; Schwartz, 1987,1992,2001; Welthagen, 2005).

Hitlin and Pillavin (2004) reconstruct existing sociological views on values to formulate how research has positioned what values are. It is concluded that values might often be confused with personality traits, morality and ethics, or attitudes (Hitlin & Pillavin; 2004; Rogers, 1951; Rokeach; 1973). The topic of values has been revived for critical discussion across psychological and sociological realms within cross-cultural research (Schwartz & Bilsky, 1987; Schwartz, 1994, 2012). The discourse that remains all-encompassing when describing values in a manner that all researchers can agree on is in pursuing the science of values (Given, 2011). This science, better known as Axiology, aims to provide an overarching framework for understanding and grounding all theories within the nature of values (Jordaan; 2009). Given (2011) describes that values thus create the meaning of perceived relationships which bridge objective and subjective interests. Maio (2017) concluded that it may be possible that each would be able to become their own philosopher.

5.4.2 LOCATING NARRATIVE DISCOURSE WITHIN BASIC HUMAN VALUES RESULTS AND LITERATURE

Whilst the broader aspect of Schwartz's Basic Human Values theory has been grounded in the positivistic realms, 'lived Basic Human Values' remain a scarcely researched topic in qualitative research. Given (2011) states that working definitions for theoretical dispositions rest within the narrative realms. The theory of Basic Human Values was however not investigated and interpreted by its participants, and is therefore primarily built and driven by the methods that are located within positivistic mindsets, and grounded in extensive literature reviews (Schwartz; 1987; 1992; 1994). When designing the items of a survey or questionnaire, they were written with the intent to have a participant compare themselves to an existential idealised 'self' (Schwartz, 1987; 1992). Thus, the methodology utilised suggests

that the selected item would need to be invasive enough to activate the ‘narrative’ which portrays the value being targeted.

Gergen (1985) inherently rejects that placing a limitation on language and expression in non-verbal terms would portray the diversity of cross-cultural psychological processes. Instead, Gergen (1985), much like the participants invited researchers to challenge conventional knowledge and instead open the various possibilities for multiple narratives to construct values as experienced by the participant. Krippner and Davies (2012) introduce the idea of rethinking the nature of human values through considering the effects of cultural relativism, which aims to understand an individual’s point of view from their cultural position.

Schwartz (1994; 2006; 2012) has utilised his theory to predict behaviour based on values on individual, cultural and national levels. Krippner and Davies (2012) specifically deliver the criticism that cultural relativism and the complexity thereof in creating context – would not support a theoretical basis grounding values appropriately. Krippner and Davies (2012) argue that whilst most theoretical definitions state that values are positive goals - this may be only true from the participant perspective when pursuing the value. Thus, as one distances oneself from one particular type of value, negative connotations are associated with the behaviour which creates an adverse effect when pursuing this value. Horley (2012) aids this view through citing Fishbein and Ajzen (1975, p.2) who explained that values can be contextualised in a meaningful manner once the opposite connotation has been activated in order to fully formulate the concept within oneself. Throughout the focus group conversations, narrative discourse was engaged through portraying life lessons which depicted personal values. These life-lessons were formulated through engagement with ‘living’ and existential role-models across the focus groups. To fully position personal preferences, negative behaviours of different types of role-models were also discussed to further refine how the participants formulated shared meaning of the concepts. These types of role-models presented almost as villains within the ‘greater life story’, such as an ‘abusive’ parent, ‘hypothetical scenarios with stereotypical marginalised individuals’ or alternatively historical figures known for their violent victories. Alternatively, specific life-events would portray a positive or negative characteristic which would articulate an angle from which a particular value could be co-constructed (Pasupathi, 2001).

The mode for accessing personal experiences were to articulate the participant’s memory. Pasupathi (2001) explains that when recounting past events, both co-construction and consistency of the memory provide an account of the nature of the presented autobiography.

When portraying life-events, Pasupathi (2001) expands that one accesses a record of past experiences which is inevitably retrieving how goals may have been pursued; obtained or missed and reconstructed with the audience as such. Across the focus groups, it became evident that one participant's life-story would be engaged by the 'other' as portraying a life-theme which could be explored as all were classified as 'students' of life. This commonality in position allowed its participant to present their knowledge-base through building their narrative about the pursuit of values, and the different types of values they had learned about. Thus, the references to personal experiences as the 'ground work' for explaining oneself created opportunities for participants to understand and express themselves. Given (2011) notes that the philosophical underpinnings of narrative inquiry forces the participant of the study to firstly introspect and explore their frame of reference. These points of reference later provides each constructed framework with a unique picture of life-experience, that should not be excluded from the social-relational network which created such a memory (Rengifo-Herrera & Branco, 2014; Pasupathi, 2001).

Reflexivity and personal experiences further articulate one's understanding of self, when engaging in a narrative approach (Frost, 2011). Basic human values were mostly portrayed through participants formulating stories based on their personal experiences to provide meaning to the concept they were describing. Participants positioned themselves as active players designed multiple stories, to articulate life lessons. They would further build on their own memories through integrating the stories of others, to articulate their conceptual meaning. This articulated the social relational dimension which is accessed during values-development and viewed as a fundamental psychological process (Rengico-Herrera & Branco, 2014). The utilisation of pauses allowed other participants to add to the story or event and thus enter into co-construction (Willig, 2009; Frost, 2011). Thus, participants would invite one another to co-construct different ways in articulating values through personal experiences both good and bad (Pasupathi, 2001; Willig 2009; Frost, 2011).

5.4.3 LOCATING BEHAVIOURISTIC PSYCHOLOGICAL DISCOURSE WITHIN BASIC HUMAN VALUES RESULTS AND LITERATURE

Skinner (1975) proposes that different communities create and maintain self-knowledge, which is a requirement for values-actualisation on the most basic level of survival. Rokeach (1973) states that we learn about values which in turn changes how we learn and acquire future values. Bergh & Theron (2009) further discuss that when engaged in learning social

processes, the individual may engage in sequential and parallel processing to understand and actively function within the social setting. Since self-knowledge represents meta-cognitive awareness, it allows one to introspect and associate with the community who possesses the knowledge that one would need to obtain (Rengifo-Herrera & Branco, 2014). Thus, it is proposed that we measure the attainment of our personal behaviours through interactions with others to classify and introspect our impact and growth-points.

Wood (1979) specifically expanded on the values-system theories from Behaviourism through indicating three classes of values. Firstly, values are events of objectives which shape an individual's behaviours and can be observed as their 'good' unconditioned reinforcers. The second class of values depends on the nature of the relationship established with 'others' and therefore the reinforcement of the relationship to drive outcomes that both parties are rewarded by. Essentially the reinforcement of the rules and obligations of the relationship 'interlock' which conditions the continuity the relationship reward. Finally, the third class of values are known as the events and objectives cultures engage with to drive their evolution. Skinner (1975 in Wood, 1979, p.12) denotes that a culture should endorse scientific behaviours to survive, a rejection thereof would lead to a decline in survival.

As such, Skinner concludes that it is the interest in institutions and social relationships which provide the environment in which behaviours or survival can be acquired. These practices and roles within institutions not only develop values, but further strengthens the value in order for it to be fully endorsed by the individual across situations (Maio, 2017). At a later point, these behaviours are actioned and in turn rewarded by the group from which the association was borne (Skinner, 1975). The individual thus grows their social capital and profits from their association through acquiring manners, customs, and a system of values and idealised ideas. A network of communication reinforces the rule of law which grows behavioural repertoires that are associated with clean-cut controls and practices.

Koivula (2008) summarises that individuals often pursue values that formulate part of their personal preferences and characteristics which may be predisposed to particular environmental conditions. In addition, when ecological changes are introduced across Macro-environment, it naturally manifests in cultural levels. As cultural inextricably impacts one's personal background value-articulation and changes may manifest on a personal level. Thus, individual change may occur as part of knowledge acquisition and ultimately change the observable behaviour to the norm the environment requires to reinforce itself. Whilst personal,

and cultural background influence how individuals identify which goals to pursue - they are subjected to the reproduction of the larger system's requirements.

Ironically, Skinner elaborates that when attempting to 'free' oneself from a current environment, it would mean not feeling the need to counter-act or enforcing a reason to escape from a scenario (1975). This is because the self is the entire locus of behaviour that has been acquired up to that point, and would therefore not 'feel' a need to 'leave'. Thus, the 'self' does possess a willingness to pursue values which manifest in various communities (Bergh & Theron, 2009).

Thus, a struggle for freedom is known by liberating oneself into a relationship which houses this ideology – thus living an illusion of freedom by association with its community (Skinner, 1975). Ironically, the counteraction that one might feel is the rejection from the community which housed the initial value-repertoires already obtained. Shifting values-priorities would inevitably lead to rejection as punishment from one group – with positive reinforcement attracting oneself to a different set of repertoires house in a different community (Skinner, 1975; Bergh & Theron, 2009).

5.4.4 LOCATING BIOLOGICAL PSYCHOLOGICAL DISCOURSE WITHIN BASIC HUMAN VALUES RESULTS AND LITERATURE

Given (2011) identifies that eco-systemic principles inherently integrate the differentiating elements which construct a system. It embraces the philosophy of ecology, which frames continuous interaction between elements to create systems in a broader framework positioned to portray the ecology of life (Bateson, 1975 ;O'Connor & Lubin, 1984; Jordaan, 2009; Van Tonder, 2013). Given (2011, p.238) elaborates that these systems are created and termed as living systems which serve one another through "...*non-linear networks of feedback and cycles.*" Similarly, as with Kelly's Construct Theory (O'Connor & Lubin, 1984; Bergh & Theron, 2009; Horley, 2012), new systems emerge through the natural tendency of elements to 'self-organise' 'in order to sustain their life-cycle. From a discursive perspective, this discourse manifests throughout various types of worldviews, as the worldviews themselves are 'grown' and feeds into the ecology of ideas (Bateson, 1975; Jordaan, 2009). It therefore implies that philosophy and science are elements within an ecology of existence, which create their own sub-systems of 'making sense of the world' as we know it.

The theory of Basic Human Values has been constructed from philosophical elements in earlier literature and has been further expanded with positivistic elements in a scientific system. Within its very definition as a theory, Basic Human Values classify each value as positioned next to, and opposite another in a motivational circumplex (Schwartz, 1987, 1992, 1994). It is therefore for all intents and purposes 'locked' into a system that is reciprocal in nature (Van Tonder, 2013). The model was derived through a process of statistical differentiation and integration (Bateson, 1975; Schwartz 1987; 1992, 2012). Therefore, as an individual system (or self-concept) accesses a higher order preference for self-enhancement, the various sub-values which encourage self-enhancement could be accessed to construct a path to achieve such a goal in order to actualise self-esteem (O'Connor & Lubin, 1984; Berg & Theorn, 2009). However, other than the Behaviourist stance, the theoretical assumption of Basic Human Values follows a life cycle of the system who is actioning it (Skinner, 1974; Van Tonder, 2013). Its owners reside within the 'living systems' typology which move from human organisms into social systems (Van Tonder, 2013; Bateson 1975). If actualised within each system and between systems, potential does arise for values to be actualised in transcendental systems (Van Tonder, 2013). Once values engage in transcendental systems, the theory 'allows' for new values to emerge and locate themselves within the circumplex (Schwartz, et al., 2012). Schwartz (2012) is of the 'opinion' that the continuum can be refined and sectioned into as many values as required by its owner, as long as the values 'feed' the circular motivational positioning. These systems have been grounded in an individual, relational, or national systems (Rokeach, 1978; Schwartz, 1987, 1992, 1994). In addition, the theory is flexible enough in that it could accommodate additional thought-models that are contextualised within its motivational domains – as found with the Brazilian Values Study (Fischer & Schwartz, 2011). Fischer and Boer (2016) found that once individuals experience ecological challenges, it ultimately affects the type of values they could access for self-enhancement. Ecological challenges are rooted within personal access to their social and natural resources. When individuals are found to not have easier accessibility to these resources, their attainment of self-enhancement-based values are restricted and would ultimately influence how values are pursued and actualised on an individual level.

Therefore, from the theoretical principle of Basic Human Values theory can be classified as a dynamic system which utilises a non-linear approach in the way it organises itself. However, the theory is being 'measured' and therefore evaluated for its viability through utilising a 'general' systems approach in which relationships are mathematically bound in sequential thought process. Thus, whilst the general system produces observations revived from cause-

and-effect analysis, the dynamic system naturally produces multiple complex observations which provide negative and positive feedback to address unexpected outcomes (Van Tonder, 2013).

The system which replicated within and throughout the focus groups presented a discourse is based on not knowing the outcomes of life, but instead exploring and utilising values as 'guiding' beacons or life-goals to be pursued. Whilst the discourse was aimed at portraying the dynamic nature of 'living systems', the theory seems to follow a very specific causal effect. The nature of living systems note that the meaning of life is not known, but rather experiences along the way as one actualises values. Most likely we could pursue all values at different points in life depending on the stages of one's development. The multiple systemic nature of this discourse is perpetuated by the continuous exploration of one's meaning in life. This provides goals which are not necessarily tangible and change over the course of one's life-span.

5.4.5 LOCATING CRITICAL DISCOURSE THEORY WITHIN BASIC HUMAN VALUES RESULTS AND LITERATURE

Maree (2011) explains in agreement with Given (2008) that critical theory finds its roots in philosophies that endorse a Structuralist-approach. Meaning is provided to the concept of Basic Human Values through exploring the underlying structures that create multiple viewpoints of values and the different type of values to pursue. From a critical theoretical perspective, the speaker would be concerned with observing values from multiple intersections of different perspectives, to uncover any means of social oppression. Thus, all perspectives are viewed equal, however given the status quo of the current epistemology, some views are dominant whilst others remain oppressed. Foucault's analysis specifically uncovers that within power-knowledge relationships, knowledge can be naturally expressed through discursive and non-discursive practices (Given, 2008; Willig, 2009). In addition, Maree (2011) explains that within Critical Theory - injustices are perceived and perpetuated through the way power is transferred throughout the structures. The aim of this finding is to provide a platform in which the results display the power-relationships based on the inequalities which were constructed throughout the conversations.

Whilst Hitlin and Pilliavin (2004) combine a report on Schwartz's research in Basic Human Values thusfar, they do mention that alternatively, value-systems may differ from conscious to

unconscious convictions. Thus, the values which are cognitively preferred, may not always translate into action. In the same sense, such a statement has however been described as exceptionally difficult to prove empirically. Van Niekerk (2012) strongly argues that within South Africa's history – values have been intentionally (and unintentionally) built within the education system to 'grow' a certain set of ideologies. In the same sense, the changes that have been introduced aimed to eradicate past ideologies. A greater argument arises from the South African perspective, indicating that the system drives individual values from a "...*specific, historical milieu...*" (Van Niekerk, 2012, p.137). Therefore, both the past and current educational and socio-economic individual backgrounds provide the 'backdrop' from which individuals recall their expressions of preferred values (Pasupathi, 2001).

From the literature review conducted in Chapter 2, the research problem highlighted that whilst Schwartz's theory embraced the nature of conflicting values, the measurement of the theoretical constructs did present with psych-linguistic challenges. Schwartz (2001) did comment that one's personal exposure to better socio-economic circumstances may endorse values that serve higher-order needs. Fischer and Boer (2016) agreed that once individuals experience ecological challenges, it ultimately affects the type of values they could access for self-enhancement. When individuals are found to have limited accessibility to these resources, their attainment of self-enhancement-based values are restricted and would ultimately influence how values are pursued and actualised on an individual level.

Van Niekerk (2012) concludes that inevitably, social systems (like the educational system in South Africa), has experienced conflicting values which endorse both a 'past' and a 'present' ideology that is inherently different in the principles that it drives. Mestvirishvilli & Mestvirishvilli (2014) concluded that from an individual level that one's achieved level of education did play a significant role in engaging in the process of value change. In addition, emancipative values were represented in the younger generation which indicated that systemic value changes do not occur fast in countries where political transition has taken place. The conclusion within the study conducted in Georgia indicated that "...the passage of time and further socio-economic development and increased existential security might lead towards the intrinsic preference for democracy..." Thus, considering the finding in the Black Focus group which is supported by the Coloured focus group and opposed by the White Focus group, confusion may arise over how universal values are interpreted based on their frame of origin and political transitions.

The research findings suggest that values were organised into value-systems which utilised an idealised conviction of what is deemed to be right from the individual's perspective. Therefore, if a value was not deemed to be important to pursue – it would most likely be evaluated through expressed and explicit negative actions, and in extreme circumstances - oppressed. Across all focus group discussions, values were appraised on positive and negative conduct, which inevitably endorsed Schwartz's theory that not all values are equally important for individuals (Schwartz, 1987; 2006). However, Schwartz and Fischer (2011) contribute that cross-cultural research in values would heighten greater scales of difference in value-systems should the social structures within a country present as highly complex. This was highly prevalent throughout the different focus group discussions, as racial groups were observed to intersect with multiple different cultures which reside within South Africa.

Considering these levels of complexity, the values which were discussed were transposed into paradoxical relationships that moved from Western into African 'ways of being' explicitly within the Black focus group. The same discussion was observed implicitly within the White focus group, in which group consensus often seemed to actively 'mute' the expression of differences specific to racial value-differences. Alternatively, the group would discuss the paradox created in practicing a specific value, whilst being aware of the various manner in which their race affected their presence in greater society. Within the Coloured focus group, the discussion focussed greatly on how the struggle with identity has intersected greatly with a primary value of tolerance, when assessing one's behaviour and motivations. The underlying explicit need to tolerate others, was explained primarily through utilising examples in which individuals were 'caught' in scenarios that placed them in a marginalised position.

Thus, Critical Theoretical discourse highlighted that the 'strength' and 'intensity' of a value can often only be described through utilising marginalised positions. These positions would manifest within an 'Oppressed' position when discussing the 'unheard African values'; the 'silenced white privilege viewpoints'; the 'marginalised minority who still experiences discrimination' as well as the 'independent Westernised African value-system'. All of these positions were experienced as controversial in the conversation and would be challenged by the status quo (that would manifest as the 'Oppressor').

An alternative argument which endorsed the 'norm' or 'dominant' view would manifest as a counter-balance or alternative viewpoint. When discussing values, quite often extreme life-examples would be utilised to reaffirm the marginalised stance – which may not have been activated had it not been important to the participants. These conversational exchanges

highlighted the need to create a multitude of independent views to appreciate different definitions of the same value being expressed.

5.5 TRANSPOSING RESEARCH FINDINGS ONTO THE RESEARCH QUESTIONS

The theory of Basic Human Values has been utilised to make various predictions and conclusions about the value-systems on an individual, cultural, regional, and national level. However, the theory also proclaims that it has still not identified how it underpins broader constructs such as personality, attitudes, and opinions. Whilst, the theory of Basic Human Values is currently still being investigated for its discernible distinctions within and across different cultures in South Africa, it has grown in popularity with cross-cultural researchers across the globe. Quantitative research has created a theoretical model which encapsulates a proposed universal model of values, however, qualitative research may not report the same expression of these values in the same order. When further considering that these categories of universal value-domains have been crafted by Westernised epistemologies, it may be possible that different value-domains do exist and current value-domains are expressed and organised entirely differently.

5.5.1 HOW ARE VALUES CONSTRUCTED BY DIFFERENT RACIAL GROUPS IN SOUTH AFRICA?

The Foucauldian Discourse Analysis revealed that across the four focus groups, ‘talk’ about values related to one’s personal prioritised experiences which articulate the availability of the types of values-descriptors utilised when expressing a value. These experiences were regulated by Narrative, Critical or Eco-systemic discourse depending on the nature and position from which the experience was being discussed. Personal experiences were expanded to existential lessons learned from role-models (both living and dead or related to religion) which created the context from which a value could be expressed. Thereafter, a life-lesson would guide the actions and additional ‘supporting’ values were positioned as ‘beacons’ of achievement to allow the ‘main’ value to be actualised. The construction further supported that whilst particular values could be gained through life-experiences, other values could be lost or sacrificed based on the personal needs identified with at that point in time.

The behaviouristic discourse endorsed this action as an abscondment of values, which results in one absconding from the 'rules of a relationship'. Alternatively, behaviouristic discourse could alternatively position that certain values needed to be 'adopted' in order to gain access and maintain relationships in social groups. However, eco-systemic discourse endorsed 'lost' values as an indication that one has advanced from one life-pursuit into a different life-pursuit. From the Critical perspective, values that were 'lost', were alternatively 'oppressed' by the dominant force within the experience being articulated. However, the discussion constructed that the importance of certain values was limited to the acquired benefits of re-enacting 'valuable life scenarios'.

Values were further 'deconstructed' across focus groups as 'something' which drives and motivates certain interpretations of life. These interpretations were further used to endorse actions and further articulated as "Personal Drivers" across different discourses. The type of discourse 'housed' the type of motive which endorsed certain actions during that point in conversation. Thus, values that were driven through behaviouristic discourse would develop an outcome related to conformity within one's social context, whereas philosophical and eco-systemic discourse would enhance values driving exploration and opportunities. In the same sense a combination of eco-systemic discourse and narrative discourse could drive values which enhance safety and security. Whilst Critical Discourse highlighted that an 'emancipatory' personal value would challenge positions that endorsed power and conformity over self-direction. Thus, values were constructed through interweaving discourses which created multiple contexts that could be complimentary or opposing in nature, when describing a value.

This construction was not always limited to the individual goals, but instead expanded to cultural - and other types of social belief-systems and norms to relate the 'self' with the 'other'. The construction of values therefore shared a strong relational aspect, and uncovered that depending on the 'life-example' being discussed, values may become markers for regulating social relationships in general. These types of values were identified as a 'behavioural requirement' for regulating one's relationships within a close-knit society, which recreated the Behaviouristic Discourse throughout different conversations.

Ironically, values which were difficult to express were constructed as 'internal' and 'deep', and could therefore be classified as an individual priority. The definition of such values was housed within the implicit intensity of an experience and was difficult to express and often explored from the Philosophical Discourse's perspective. Whilst these values were often confused with

other 'internal' construct deemed to be morals or personality, the participants maintained that these values were highly prioritised. Thus, an internal paradox ensued, as although the particular value could not be described – it was certainly highly 'thought of' and a strong personal driver for the decisions one makes.

Participants would inherently either reject a value as 'negative' or reject its 'descriptions' as presented by the theory of Basic Human Values. This may be because although such a value may be pursued by the 'self', it may be deemed as 'socially unacceptable' to pursue a particular value 'out in the open'. Whilst these values may have also been 'internalised', the expression of an active pursuit could have been experienced as negative, depending on the type of discourse present within the conversation at that point in time. Thus, if behaviouristic discourse endorsed a position of conformity, it would be socially undesirable to express the pursuit of personal growth beyond a particular social relationship. This was represented throughout conversations across focus groups as the challenges faced by participants when deconstructing the 'true' nature of values from a critical theoretical perspective.

5.5.2 WHAT WERE THE SIMILARITIES AND DIFFERENCES BETWEEN THE CONSTRUCTIONS OF BASIC HUMAN VALUES AND SCHWARTZ'S THEORY?

When reviewing the results of the 'Deep Analysis' along with the published literature from Schwartz's theoretical positioning, the focus groups naturally aligned their constructions with the overarching nature of values. Values were for instance explicitly linked to belief systems and identified as relevant when meaning is shared. Thus, participants would collectively utilise this platform to identify a value as well as the threats in life which may intrude on its actualisation. Although Schwartz's theory quantitatively proves that certain values oppose one another, the focus groups did not construct their ideas of value-systems in this manner. Instead, values were 'labelled' with positive and negative behaviours which concretely frames the discussed value. This also allowed the participants to identify the explicit goal that such a value may contain. However, at times certain values or concepts of values could not be articulated. Thus, alternative to Schwartz's theory, these values remained 'nameless', and were constructed as the deeper thought-processes that participants think but cannot express. Where values could be described explicitly, the social systems which promote their actualisation were also extensively utilised to create the platform that could describe the nature of the value'. This finding creates the need for further exploration to identify an appropriate

channel for expression of values that seem 'latent' but nevertheless highly important to the decision being made.

The emergence of the different discourses further aligned to Schwartz's theoretical description of the conflicting and complementary nature of values. Explicit values were ordered by importance when discussing with participants how goal-oriented decisions about life was made. They were particularly highlighted as standards of living and as criteria for appropriate behaviour in the Behaviouristic and Narrative discourses. The transactional nature of values emerged from the Eco-systemic discourse, and was further explored in Philosophical discourse. In these cases, natural life events were also merged with existential lessons to articulate the transaction and was therefore highly dependent on the personal and cultural background of its speakers.

Whilst all participants agreed that all values are available to them, the idea that certain values were not viewed as desirable or 'sought after' or alternatively lost was replicated within different discourses. Schwartz's theory does not seem to address how values can be perceived as 'lost' or 'left behind', yet this theory does consider certain values as not being actively pursued and therefore possibly disliked. Whilst the Behaviouristic Discourse claimed the 'lost or left values' as a requirement for entry into a social system, the Critical Discourse identified these discursive constructions as moments of 'oppressed' personal goals. It became challenging for its speaker to assume a position other than that of the 'oppressed'. Thus, the 'oppressed' value did present as a definite and explicit goal, and was not deemed as socially desirable and thus it may not have been actively pursued unless it was threatened by a social system which 'did not allow' its actualisation. In instances where undesirable social insights or 'life-lessons' were discussed – the participant was met with a Dominant position which actively challenged its relevance for the conversation. Thus, participants were either 'silenced' or alternatively met 'head on' by an alternative view which did not endorse the action or practices described – relevant to the value being discussed.

When participants were presented with an actual list of the 19 values, each group identified different values which they could not identify with or alternatively rejected the noun describing the value, as an actual value. Specifically, within the Black Focus Group, participants rejected some of the values as 'western', however these participants also constructed their values in line with cultural traditions to articulate what they mean. Alternatively, within the same group, these values were viewed as 'borrowed' from the African cultures. Within the Coloured group, the list of values were not rejected, but the traditions from this culture as well as personal

experiences related to South African history were utilised as a consistent source for constructing the meaning of values. The Indian group could identify with the values, but not necessarily identify with the meaning, and did at one stage conduct an internet search to consult an alternative source to supply them with the meaning of “Autonomy of Thought “. Within the White Group, certain values such as ‘Power over resources’ were not identified with immediately, and through exploring different meanings the group came to an example which all agreed could represent this value. These moments within the different focus group discussions highlighted the different ways in which different cultural groups discussed and articulated their understanding of values and the different type of values one can pursue.

Thus, whilst the participants did not actively discuss the structure of value relations, the emerging discourses highlighted how ‘talk’ about certain values can oppose and complement certain motivational value domains in different stages throughout the focus group conversations. However, the terminology utilised to describe values which complemented each other were at times confused with other constructs such as one’s personal belief system, or alternatively one’s personality. Whilst some of the discursive constructions aligned with Schwartz’s theory of how values are prioritised and structured by individuals, the dynamics associated with entrance and regulation by social relationships was not accounted for. In addition, whilst individuals would naturally group values together, the groupings were inherently tied to personal experience; educational background and one’s ability to linguistically express the values being pursued. Thus, when an individual is placed in a position where they would need to rank their preference of a particular action that is theoretically linked to a value, this study did find the following:

1. Individuals utilise a cultural and/or educational personal experience to deconstruct the sentence to firstly review how it is relevant to their decisional-base
2. Whilst values are specified and chosen, they are constructed as interchangeable depending on the life-situation being discussed.
3. Within values-conversations multiple discourses could be activated in order to discuss one particular value that naturally emerged from the discussion. These discourses consist out of actions and subject positions which may govern the way in which the value is being articulated. Thus, the same value could be perceived and argued from multiple perspectives, however these perspectives do not necessarily endorse the same actions, practices or subject positions which may affect the language utilised to define a value.

4. Values were constructed as goals which could be achieved by following the example of other role-models of these values. Thus, other than a holistic set of scenarios depicting a particular value, this description housed a 'story' which had an actor that 'obtained' a value through a very specific set of events. The lesson of this event could only be obtained by those who understood its personal context.
5. Not all the different values are 'known' by individuals, and therefore they may be confused with different values with whom a greater sense of familiarity could be shared. Alternatively, awareness about a particular value may only emerge once confronted with its different definitions, and may only be identified with at that point in time,
6. Values may however be confused with concepts like personality or morality, which suggests that further values-literacy efforts would need to be provided by theorists and educators at all social-levels to ensure the nature of values is defined. Alternatively, this observation may be true for the individual, until addressed otherwise.
7. Whilst societal value agreements are based on maintaining social order and thus the status quo, these values are positioned as cultural values in Basic Human Values theory. However, the discourses activated throughout the focus group conversations indicated agreements around values in a social setting, to contain particular sought-after individual values. Alternatively, these values could articulate an actualisation to the 'need for belonging', which directly relate the finding back to basic human requirements which Basic Human Values were built on.

Whilst this particular discourse analysis did not identify the construction of particular value-domains or alternatively specific value-markers, the discourses did show an alignment with either growth or anxiety-based tones. Schwartz's (2011, 2012) discussion of his values-model notes that certain values are regulated by a defensive tone, whilst other values manifest personal or societal growth. Throughout each of the conversations, participants could articulate how defensive nature of discourse aimed to 'conserve' the values being constructed as 'learned and preserved' artefacts of the past. In the same instances, certain discourses would promote an '*...openness to change...*' (Schwartz, 2012, p.9), which would drive action for review and presenting alternative views when engaging in co-constructive explorative talk about values. Therefore, the findings of this study broadly aligned with Schwartz's Basic Human Values theory, however the differences were present and highlighted by the dynamics observed within and across South African racial focus groups.

5.5.3 HOW HAS EDUCATIONAL AND SOCIO-ECONOMIC BACKGROUND IMPACTED THE CONSTRUCTION AND MEANING OF BASIC HUMAN VALUES?

Fischer and Boer (2016) found that once individuals experience ecological challenges, it ultimately affects the type of values they could access for self-enhancement. Ecological challenges are rooted within personal access to their social and natural resources. When individuals are found to have limited accessibility to these resources, their attainment of self-enhancement-based values are restricted and would ultimately influence how values are pursued and actualised on an individual level. The participants of the study were all enrolled in university studying towards a specific degree, to which they would refer to when discussing values they experienced as 'held' by their particular profession. In addition, participants would utilise their life-experiences at the University to articulate how they have changed their value-priorities. Within the educational structure, participants reconstructed their values from an academic perspective, utilising theoretical definitions of the values that they prioritised. However, participants further expressed that social learning occurs at the different educational levels entered, which create awareness of different types of values and also, they type of values that may be 'missing' or 'lost' based on the differences in priorities being observed.

Participants also viewed values as being 'accumulated' over one's lifespan, and therefore one's socio-economic background inherently influences what could be deemed as an important value within a specific life-phase. The discussions further constructed values as a concept which may change depending on the lessons learned from life-experiences. Thus, should a participant move into a more privileged life-position, the past life-position could be re-evaluated in order to see how one's value-system has evolved. This point was further contested by some as an abscondment of values, and instead held that 'the call of the cultures'; 'globalisation' or 'western colonialisation' were prioritised and essentially changed inherent value definitions. Thus, not only cultural differences affected the manner in which particular values were defined and prioritised. Instead, a more educated privileged position heightened the difference in value-priorities. On a more concrete level, the discussions articulated a difference between 'family values'; 'regional values' and values learned from an educational environment.

5.5.4 HOW CAN THESE FINDINGS FURTHER AFFECT AND DIRECT THE QUANTITATIVE NON-VERBAL ASSESSMENT DESIGN TREND?

Non-verbal assessment methodologies have focussed on further creating concrete reference points from which participants could 'rate' and effectively make judgement about their value priorities (McCallum, 2003; Paunonen, Ashton, & Jackson, 2001; Doring, 2010). Non-verbal value-assessment developers specifically focussed on recruiting participants who were children to expand psycho-educational research in cross-cultural values (Doring, 2010). Schwartz's studies in South Africa have typically followed a trend of utilising a 'student'-sample when testing the validity of his assessments as discussed in Chapter 2. The primary concern highlighted by South African researchers is that the sample-groups did not replicate the order of the placement of values, which is crucial to the valid interpretation to Basic Human Values theory (Schwartz, 2014). As Schwartz, has created instruments that present more 'concrete' interpretations of which actions and behaviours promote certain values, the same problematic responses reoccurred in South African research (Meiring & Becker, 2012). Therefore, the verbal assessment methodology seems to have created more complexity instead of recreating a more concrete and accessible approach to value-identification. Rohan (2000) does highlight that this may be attributed to the manner in which values are positioned as a 'verb' or a 'noun'.

The findings of the study highlighted the different discourse dynamics which regulated 'talk' about values and how values were conceptualised when constructed by the participants' personal; cultural and perceived historical backgrounds. The International Test Commission's (2016) guidelines for translating and adapting assessments created multiple directives which requires the assessment developer to account for cultural, psychological, and linguistic differences. Thus, non-verbal assessment methodologies would further need to account for these differences when creating items that are culture-specific or alternatively culture-reduced. Whilst Schwartz's Basic Human Values theory would promote items geared towards culture-reduced, the findings of this study highlighted that participants naturally filter in personal experiences and current knowledge-bases about the topic when applying judgement when discussing values. Thus, the prevailing discourses within an internalised conversation may occur when participants are placed in a position where they have to apply their own judgement in the form of a rating. This may inherently drive and in addition override the intended meaning of the item, as their current knowledge-base around values and personal experiences may not identify with the events represented by pictorial items.

The results of this study further highlighted that whilst participants may cognitively grasp the concept of values as an important artefact in their lives, they found significant challenges in providing 'universal' concepts which represented values. In addition, participants would further confuse certain aspects of values, with different constructions of the self, as well as cultural and organisational values. This suggests, that the theory of Basic Human Values need to consider the type of psychological constructs which participants would consult – when conceptualising values from a non-verbal perspective. In addition, the ideologies attached to how values were perceived created specific explicit references to values. This was highlighted by the limited number of personal values that participants prioritised based on their personal experiences, and could therefore effectively express. Rohan (2000) specifically alludes that an individual may only be able to identify values which can be explicitly expressed. Thus, it is advisable to include cross-cultural qualitative participative studies which would include further exploration of how different types of values are constructed by individuals. It may be further advised that an effort should be made to further educate individuals on different types of values to reinforce critical evaluation of oneself, as well as the relevance of values-definitions as experienced by different cultural groups.

In the same reading, Rohan (2000) conveys that 'implicit' values may not be within a participant's current awareness. The participants did experience this occurrence, when reviewing Schwartz's values list. Whilst some of the values were embraced as 'being actively pursued', the participants indicated that they were not aware that some of these values could be termed as 'values'. This occurred across all groups. In order for Schwartz's Basic Human Values to be measured universally within the positivistic realms, non-verbal assessment methodology would need to satisfy a 'culture-reduced' item list for its universal values. However, the findings highlighted that the participants filtered in a vast difference in personal experiences in order to understand the nature of the different values that were discussed. In certain cases, relationships with existential religious figures or culture-specific 'heroes' were utilised to articulate how a certain value could be actualised. Thus, values may be linguistically positioned as a social, existential, or cultural artefact, which may require non-verbal assessment methodology to investigate a case for value-specific item generation. Within this approach, participants across all the different cultural groups would need to be engaged. However, it is further advised that whilst South Africa does have a vast amount of cultures, participants may not always identify with the cultural groups they originate from, as seen within specifically the Indian and Black focus groups.

Values were further also positioned by the participants as a mechanism which regulates the nature of social relationships. The participants would utilise personal experiences in relation to various social relationships to construct how a personal value should be enacted in order for such a value to be actualised. All of these events were related to different personal experiences which created the 'ecological make-up' of the environment that may 'house' these values. From the same position, the participants further utilised different discourses attached to very different worldviews, in order to construct views on values, value-systems, and different types of values. Thus, the underlying discourse revealed a different motive co-constructing the conversation. Effectively, this showed that whilst participants may be talking about a similar concept, the interplay of multiple discourses at that point in time, creates a unique perception of values at that point in time. The perception of values, value-systems or the various types of values discussed may thus sound concrete in the conversation, but is effectively underpinned by the interaction of multiple discourses utilising its own actions, practices, and positions in order to create a complex interwoven construction of the discussion point. Thus, it would be highly ambitious to assume that a pictorial portrait would effectively accentuate one particular value – without activating the nuances of various discourses involved that may regulate internalised self-talk.

Thus, whilst reviewing the current non-verbal assessments that have been created for children specifically, it seemed that the item-construction phase consulted the social environment currently regulating and feeding the values-ecology. The assessment-items were generated through extensive reviews of the TV-shows and story-books the participants engaged with which were then utilised to generate the items (Doring, 2010). From this ethnographic-perspective, the assessment items considered the ecology of the participant within their particular life-stage and learning-phases they were engaged with. Thus, the assessment (other than the Non-verbal Personality Assessments), were contextualised to a particular age group, and positioned the actors and actions within the non-verbal items in relation to the current social world the participants found themselves in. When generating assessment items that are utilised for adult-assessment, it would be advisable to include participants in the qualitative exploration phases.

There are various qualitative approaches available such as photo-elicitation or alternatively replicating the methodology Doring (2010) executed, in a focus group format to further explore how participants construct their values-ecology from their personal experiences. These constructions would provide further insights as to how participants act out their positions in order to pursue and actualise values. However, it would be further advisable to utilise

Foucauldian Discourse analysis to identify how discourses which emerge from these studies, interact, and ultimately co-construct the values-ecology. This is because, Foucauldian Discourse analysis can highlight underlying power dynamics which may not always be accounted for when creating assessment items.

5.6 CONCLUSION

This chapter discussed how the results generated by the methodology aligned to the findings within the Basic Human Values literature review. The findings addressed each research question directly and invited the reader to further explore the constructions applications – in relation to the literature review’s topics. Whilst the theory of Basic Human Values has been validated and explored from a quantitative perspective, greater opportunities of excavation were uncovered within the qualitative realms. This research approach highlighted the depths and dynamics which ‘talk’ about one’s values can unlock. The results further extended the research endeavours to explore other areas of literature which may have previously not been reviewed to locate the ‘academic’ points of origin that housed these discourses. The findings challenge the reader to consider that whilst one can talk about the same value with others, the ecology that houses that value is woven together by a myriad of discourses which effectively govern the different way in which its definition will be constructed. The manner in which the discourses are woven together, may differ from person to person and did differ across the focus group discussions. The following chapter will discuss the final conclusions and recommendations made by the research.

CHAPTER 6: CONCLUSION, CONSIDERATIONS, AND RECOMMENDATIONS FOR FUTURE RESEARCH

Schwartz's Basic Human Values theory has been developed within the positivistic realm which naturally emerged because of the nature in which data from the Rokeach Value Scale grouped together. The groupings were investigated across different academic schools of thought and vast fields of literature to theoretically test Schwartz's proposed Basic Human Values model. This theory has been utilised across 70 different countries across the world for research into individual, cultural and national values. In addition, Schwartz has exposed this theory to the world of cross-cultural psychology from where researchers have gathered to investigate the rigour of the theory, by researching it from multiple angles. Quantitative research's rigour has further highlighted the need for further expansion in studies that assesses Schwartz's Basic Human Values model in relation to other psychological constructs. This research study aimed to honour the preceding research with the same rigour, from a qualitative perspective.

6.1 CONCLUSIONS DRAWN FROM THE CONSTRUCTION

The research problem highlighted by the review of the quantitative research studies available within a South African setting, uncovered that South Africans could not effectively order the circular continuum of Schwartz's model for Basic Human Values. Schwartz argued that this may be because certain higher-order values have not been brought to the participant's periphery – as demanding socio-economic disparities effectively inhibit the resources required to enact these values. Certain cross-cultural researchers have argued that this may be a 'true' finding, as these findings consistently replicate across different South African research studies. South African researchers have countered a response, in which they articulate that the instruments utilised to measure Basic Human Values contain elements of 'unintended item bias'. Therefore, the construction of the items would need to be reviewed for relevance or possible exclusion which creates the observed phenomenon. Thus, a return to qualitative research was proposed in to explore how the underlying linguistic processes may regulate conceptualisation and expression of values, in relation to Schwartz's Basic Human Values.

Whilst there are many different qualitative approaches available to explore the construct of Basic Human Values, Foucauldian Discourse analysis specifically excavated the different ways in which participants 'talk' about values. The findings of this study deconstructed 'talk' about Basic Human Values into discursive constructions that implicitly and explicitly replicate

the theory as it has been articulated. However, implicit constructions further highlighted that not all aspects of value-constructions are 'knowable' – and thus implies that further education on Basic Human Values literacy may be required. Alternatively, it may be further advisable to expand research efforts into the proposed 'ecology' of the motivational domain which houses Schwartz's Basic Human Values. This may provide researchers with further insights around the 'subjective experiences' of academic discourses – which govern that particular motivational domain. The significant importance of such a finding is rooted in the fact that all academically identified domains are expressed through the mode of language and thus inevitably are governed by specific discourses which provide the domain with its context.

The different discursive constructions reproduced five different discourses which reconstructed talk about Basic Human Values in an inherently different manner. Therefore, participants could talk about a concept like 'tolerance of others', but construct its definition through different discourses and thus consult inherently different conflicting and complementary discourses to cascade the 'value'. These motivations were reproduced in the type of 'actions' the discourses allowed its speaker to pursue, which in turn created specific subject positions that they would engage in. The ecology of each discourse was mapped by the subject positions and practices made available by the discourse, as well as the subjective experiences felt when engaged within each discourse (Appendix 3 & 4). Thus, it would become imperative to consider the different discourses that enable the understanding of values, when one considers the different archetypes consulted within values' linguistic ecology.

This study specifically highlighted how socio-economic and educational background influence how values are internally and interpersonally positioned and then enacted. Of additional interest, these influences were also located and specified by personal past experiences and memories. This implies, that values are constructed through personalising a definition, which further complicate how one may design a measurement instrument for this theory. Thus, that which is knowable, is further 'coloured' by a unique experience with its own actors and specified narrative. This narrative may differ inherently from the manner in which Schwartz's values measurement instruments requires its participant to think about values and their preferences in how they pursue it. Thus, when Industrial Psychologists further pursue crafting non-verbal assessment methodologies, significant research would need to focus on the ecological settings which house values in a manner that is relatable to the participant. Increasing participation from participants in constructing their unique ecology would need to

underpin the assessment methodology and should be considered and possibly located within the world of Information Technology applications.

6.2 CONTRIBUTIONS MADE BY THIS STUDY

The research findings have explored the intricacies and delicate manner in which participants construct the values they refer to when engaged in conversation about their values and value-system. Whilst conversations about values could easily be engaged, greater difficulties were experienced when articulation of different values were required. Thus, the primary contribution of this study from an academic perspective was made through exploring the ecology of the different discourses which participants talk from, when discussing an abstract construct like values. The results and findings highlighted that within these discourses – power dynamics are combined into complementary and contradictory dichotomies that differ in relation to the value being discussed. Coherent value-structures amongst South Africans may be highly fuelled by discourses which have remained largely unexplored within and across cross-cultural studies on Basic Human Values.

Considering that the sample of participants are currently studying towards future professional career paths (mapped by Higher Education), this study has shown the different discourses which may further accompany and reinforce particular value-pursuits. The participants also represent the age group and backgrounds of the type of participants recruited in past research of values in South Africa. The results further articulated how socio-economic disparities and educational background have shaped the linguistic constructions of values. These elements are constructed as the explicit references which shape values that originate from the participants' personal background. Therefore, the depth from which particular values were articulated were formulated from the awareness of the impact personal experiences have had, in formulating and enhancing the need to action a particular set of values. Living within extreme disparities allowed participants to articulate differences in values as well as the evolving nature of perusing various types of values. However, these disparities also highlighted the in-depth consultation participants go through when changing their value-pursuits, which was difficult to verbally articulate.

When participants struggled to 'find' the words that actively describe or either provide a 'marker' for the value being discussed - it became apparent that utilising language as a mode of expression did present its own challenges. Considering, that Schwartz's measurement instruments are constructed with the perception that a particular word or sequence of events

could serve as a 'value-marker', Schwartz's 'values'- markers were not always utilised to construct the definition of a value. Instead, whole life-events were holistically deconstructed in order to reveal a particular 'value-marker' for each participant. This event would then be 'opened' for discussion with the rest of the participants, who would co-construct the discussed value through articulating their own personal life-events that related to the original presented event. Thus, this study highlighted the significant importance of the ecological settings that surround value-markers in order to provide context and therefore meaning to its enactment.

The 'deconstructed' events that were utilised, further positioned the value as either a noun or verb and at times both. This indicated that perhaps from a cognitive perspective, the participant would be able to inductively create scenarios to utilise a value as a presenting noun. Alternatively, the participant would be able to deduce actioning the value as a verb, based on past experiences which positioned its appropriate use effectively. Each of the discourses activated would be able to reproduce as, at its most simplistic form, these types of constructions which are referred to as discursive constructions that formulate the 'building blocks' for different discourses. However, positioning a values-marker as a noun or verb within an established discourse may affect the type of actions and practices that are made available by the discourse – when constructing a value within the intra-and interpersonal system. Thus, this study contributed insights into how participants may express and motivate the definitions they ascribe to values, as well as how they may interchangeably order their motivations through discourses within a particular definition. The study was not able to produce further insights into how values were ordered within Schwartz's Basic Human Values model. The recommendations will address how this limitation could be addressed through a different research methodology.

From a theoretical perspective, the study provided further indication for how and why Schwartz's Basic Human Values should be explored from a qualitative perspective. The literature review unearthed the increasing large 'gap' between quantitative and qualitative research conducted when establishing Schwartz's Basic Human Values theory. The theory validation has largely depended on the findings from a quantitative perspective – which uncovered linguistic challenges as a unique constrictive factor within South African research. The results and findings of this study cascaded the different manner in which language is utilised as a mode of expression, as well as how language is utilised to construct and drive talk about values. The findings further articulate the need for further investigating the discriminating differences in values, as various discourses about values were constructed and drove different ways in which values could be constructed. Thus, from a theoretical

perspective this study provided a deeper insight into the ecology of discourses which are activated to define the construct of personal values within a cross-cultural society. In addition, this study articulates a qualitative methodology which ‘breathes life’ into the presented discourses, through exploring their subjective positions, actions and practices created to reinforce their subjective experiences. The application of this methodology is highly effective in providing insights into the ecology of a construct – in order to ensure that future theory development can critically evaluate its manifestation within cross-cultural settings.

Within the practical realms – these findings have highlighted the significant impact South Africa’s history has had, when researching how psychological constructs are crafted by individual experiences. In South Africa, Industrial and Organisational psychologists have been tasked to prove that their practices are scientifically sound and evidence-based. The current evidence within the research indicates that the interpretation of the theory may be challenged in cross-cultural settings. The relative application of cross-cultural theory can only be fairly applied within South African employment sectors, once a fair evidence-based approach has been proven. The research findings of this study, conveyed the similar manner in which all the discursive constructions of values were articulated across the cross-cultural focus groups. In addition, these findings implied that further consultation with participants would be able to produce insights into how South Africans construct their value-definitions and further transpose them into life-events which ‘house’ these values. Thus, it may provide unique insights into how one should present portraits about values from a non-verbal perspective, in order to further enhance non-verbal assessment methodologies in a fair and evidence-based approach.

Finally, if organisations are to measure their cohesiveness, organisational culture and climate, as well as employee individual values to articulate their identity – this model may not be entirely appropriate for the setting based on the cross-cultural findings identified. However, in light of the methodological findings, it may also be highly recommended that organisations take greater care in consulting the multitude of discourses which may govern and define their values. As Industrial and Organisational Psychology is tasked to unite individual and business interests, careful thought and consideration should be given to the methods utilised to identify and further develop specific organisational systems, when using a values-centred approach. Whilst Schwartz has allowed his theory to be scrutinised from a cross-cultural perspective, it is recommended that all theoretical applications of values-theories within organisational psychology should enjoy a similar consultation to ensure transparency in applied psychology is maintained.

6.3 LIMITATIONS RECORDED WITHIN THIS STUDY

Various limitations were experienced and reflected on during the execution of the research conducted. These limitations highlight the considerations that should be included within the mindset of its reader, when interpreting the research results, findings, and recommendations,

Firstly, the research has been conducted in an explorative nature within the Social Constructionist paradigm. This suggests that all knowledge generated is regulated by the current context in which it ‘finds’ itself. Thus, the findings of this study cannot be generalised across racial groups. However, these findings can be utilised to analyse and uncover the ‘depth’ of ‘talk’ about values. It may be further advisable to review these findings in replication studies to unveil whether a ‘Grand’ Discourse may be at play, within South Africa’s unique social settings.

Secondly, from a methodological perspective, the study utilised focus groups as a method for data collection and also the unit of analysis. Within Appendix 5 – Focus Group Biographical Discussion, the various dynamics faced were highlighted. These dynamics included how the researcher conducted her role as moderator, even though participants often tried to engage the researcher into a deeper level of conversation. Alternatively, dominant voices would emerge and inherently silence other voices. Whilst Foucauldian Discourse Analysis would view such an occurrence as part of the manner in which a discourse was reproducing itself, this is noted to be a drawback of utilising the focus group method. Future studies may want to consider adding in one-on-one conversations with participants before a focus group conversation to explore further differences and articulation of discourses.

Whilst each focus group aimed to represent a particular racial group, this research study was still limited in its language and cultural representation of South Africans. This may have been because of geographical unavailability, or pure lack of opportunity. However, it was noted as a sensitive topic for some participants to identify themselves with a particular race as well. Therefore, the different racial groups did not necessarily represent the different languages and cultures with which they may be associated. This was nevertheless an unintended limitation of the study. It should further be noted, that given the ‘time’ the study was conducted in – high political tensions were activated across the University of Pretoria, which may have impacted how participants view their identity.

The research further did not represent all the language-preferences that were available in each group, and may therefore in future have to include a one-on-one conversation with the researcher and a translator to ensure that the intention of the point participants want to drive, was not limited by possible difficulties in linguistic expressions. This limitation was experienced as quite significant – as within this methodology the challenges highlighted by limited linguistic expression may have been reproduced. Thus, the very manner in which research is conducted may be a symptom of the ‘larger’ observed linguistic challenges within cross-cultural research.

The researcher could not execute the member-checking strategy, which requires an inherent change in how member-checking is executed, should this study be replicated in future. An alternative option would have been to send out the transcriptions of the conversations directly after they were completed in order to gain participant-approval. The researcher did not plan for the analysis to take very long, and therefore could not successfully execute the strategy after the analysis was completed.

Another consideration to note is that the current research results and findings are limited to one researcher’s point of view thus creating a social construction from this perspective. Future studies may want to include multiple researchers to further investigate different discourses and critically analyse the nature of each discourse.

From a pragmatic point of view, the research results could not produce a ‘map’ of particular values. This type of analysis effectively produced the underlying discourses which regulate ‘talk’ about values and identifies where individuals draw on knowledge to justify their position. Future research could therefore consider a Pluralist-perspective which combines Foucauldian Discourse Analysis with Pure Thematic Analysis in order to capture how individuals define specific values and order them accordingly.

Finally, the research findings are limited in how it could support non-verbal assessment methodology as a paradigmatic-conflict exists between positivism and social construction. Thus, whilst Foucauldian Discourse Analysis can produce the dynamics which may regulate and in fact align with theory, it will inherently always view assessment-methodology as reductionist and thus not able to capture the dynamics within social construction. However, this type of analysis did provide unique insights into how ‘talk’ is utilised to effectively co-construct values, value-types and value-systems within each focus group. It therefore provided future considerations when developing non-verbal assessment methodology within Social Sciences.

6.4 RECOMMENDATIONS FOR FUTURE RESEARCH

Future research efforts within Basic Human Values may require stronger competence in executing multiple studies concurrently – in an effort to build South African evidence-based practices. Whilst the theory has been utilised across different countries across the globe – to uncover how individuals, cultures, and nationalities organise their values; South African researchers are still challenge the validity and reliability of the measurement instruments utilised. Considering the limitations experienced within the research findings as well as the current limitations articulated across research efforts within Chapter 2 – the following range of qualitative methodologies may assist in further articulating the South African experience of Basic Human Values:

- Investigating how the utilisation of Kelly's Personal Construct Theory may position values, when utilising I-statements and then comparing these statements to the PVQ's portraits, through conducting pure Discourse Analysis.
- When utilising the methodology of Foucauldian Discourse Analysis, it may be beneficial to see how the construction differs between the PVQ's self-report portraits from the I-statements that have been analysed utilising pure Discourse Analysis. Such a comparison can be drawn from a Pluralist ontology and epistemology.
- An alternative approach that could be utilised is the PALAR-approach (Participative Action Learning Action Research) which would also engage the participants in a longitudinal study. This could allow participants to reconstruct Schwartz's Values as they experience it within their lives utilising a myriad of methodologies that elicit particular ecologies of discourses. Such an approach might further enhance the ecological linguistic fibre, which weave together a South African perspective on values.
- These types of qualitative studies could run concurrently with Psycho-lexical research, which investigates the nature of the different languages in South Africa, and how their rules for sentence construction in each language may affect the way in which values are articulated, and therefore prioritised.
- These approaches are all exploratory in nature and may provide more deeper guidance in further developing Schwartz's theory within the South African context.

For a more directed approach the Interactive Qualitative Analysis methodology is recommended to gain order and directionality of the values-system construction processes. This type of methodology has been utilised to explore the nature of emergent

constructs that have been based on observations made by researchers. The approach works from a Grounded Theory epistemology and is also housed within the Social Constructionist ontology. The approach would also be able to be utilised for constructing non-verbal portraits as related to the different values in Schwartz's Basic Human Values model. When constructing and further sampling how non-verbal portraits would be received – it is recommended that participants are included in the item-generation phase. Considering that new interactive technology is available in the form of smartphone applications – it would be ideal to explore how a Smartphone Application may be utilised as a 'personalised' data-collection instrument. During the past four years, the researcher has followed the development of the following application: "Human Values & Ethics" which aims to educate participants within Schwartz's theory, and may be a practical vehicle for future data-collection efforts of this nature (Engineering Apps, 2017).

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Each of the Appendixes can be reviewed on the CD and electronic attachments, which has been supplied with the both the electronic and hard copy Thesis.