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**Schwartz'ın Temel İnsani Değerleri ile Psikolojik İyi Oluş Arasındaki İlişki:
Hatay/Samandağ Örneği**
The Relationship Between Schwartz's Basic Human Values and Psychological Well-Being:
Example of Samandağ/Hatay

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Öz

Dünya genelindeki refah seviyesinin artışı, bireylerin 'iyi olma' halleri ve mental sağlık algılarını yeniden şekillendirmiştir. Bu gelişmeyle birlikte, sadece organik sağlık sorunlarından kaçınmanın ötesinde, 'iyi oluş', travma sonrası büyüme, 'kendini gerçekleştirme' gibi pozitif psikoloji alanları giderek daha fazla önem kazanmaktadır. Araştırmalar, bireylerin iyi oluş hallerinin, kişisel algılarla derin bir ilişki içinde olduğunu ortaya koymaktadır. Değerlerin bilinçaltı süreçler üzerindeki etkisi göz önüne alındığında, iyi oluş düzeyiyle olan bağlantılarının incelenmesi büyük önem taşımaktadır. Literatür taramaları, mevcut çalışmaların çoğunun üniversite ve iş yerleri gibi örneklemelerde gerçekleştirildiğini göstermektedir. Bu nedenle, değerler ve iyi oluş arasındaki ilişkinin daha doğal ve yerel bir örneklemde yeniden ele alınması gerektiği düşünülmüştür. Bu amaçla, Hatay'ın Samandağ ilçesinde kolayda örneklem tekniğiyle seçilen 532 katılımcıya "Schwartz Değer Yönelimleri Ölçeği" ve "Psikolojik İyi Oluş Ölçeği" uygulanmış, elde edilen ham veriler korelasyon ve regresyon analizleriyle çözümlenmiştir.

Ulaşılan bulgulara göre Schwartz Değer Yönelimleri Ölçeğinin alt boyutları, psikolojik iyi oluş ile düşük düzeyde pozitif ilişki gösterirmiştir. Bununla birlikte ölçeğe eklenen dini-manevi değerler alt boyut ile psikolojik iyi oluş arasında anlamlı bir ilişkiye rastlanmamıştır. Bu bulgular; geleneksellikten modernliğe oradan da postmodernliğe doğru geçiş süreci yaşayan bireylerin bilişsel ve duygusal anlamda ikircikli bir özellik arz ettiği şeklinde değerlendirilebilir. Regresyon analizi sonuçlarına göre "iyilikseverlik" ve "başarı" alt kategorisinin psikolojik iyi oluş düzeyini anlamlı şekilde yordadığı tespit edilmiştir. Bu sonuç; Samandağ örneğinde iyilikseverlik ve başarı değer yöneliminin bireylerin psikolojik iyi oluş hallerini olumu yönde etkilediği şeklinde değerlendirilebilir. Sonraki çalışmalarda psikolojik iyilik hali ile değerler arasındaki ilişkiye odaklanmak, hangi değer türlerinin bireyin huzur ve mutluluk düzeylerini daha fazla yordadığını anlamaya imkân sağlayabilir. Bununla birlikte örneklemin dini ve etnik olarak çoğulcu bir yapıda olması, birlikte yaşamının dini farklılıklar ve bireyselleşme üzerinden değil "iyilikseverlik" ve başarı" değerleri üzerinden mümkün olabileceği şeklinde yorumlanabilir. Ölçekteki din-manevi değerlerin muhteva olarak Sünni doktrini çağrıştırmacı olması sonuçların ilişkisiz çıkmasına neden olmuş olabilir. Örneklemin özgünlüğü, çalışmayı orijinal hale getirmektedir. Özellikle iyilikseverlik ve başarı değerlerinin psikolojik iyi oluşu yordayıcı bir faktör olarak ortaya çıkması, geliştirilecek bireysel ve toplumsal stratejilerde dikkate alınabilir.

Anahtar Kelimeler: Din Psikolojisi, Değerler Psikolojisi, Schwartz'ın Temel İnsani Değerleri, Psikolojik İyi Oluş

Abstract

The global rise in prosperity has reshaped individuals' perceptions of mental health and states of well-being. In parallel with this shift, domains within positive psychology -such as well-being, post-traumatic growth, and self-actualization- have gained increasing prominence, moving beyond the mere prevention of organic health problems. Empirical research demonstrates that individuals' well-being is closely intertwined with personal perceptions. Given the influence of values on subconscious processes, investigating their association with well-being holds considerable

importance. A review of the literature indicates that the majority of existing studies have been conducted with university or workplace samples. Consequently, it was deemed necessary to revisit the relationship between values and well-being within a more natural and locally representative sample. For this purpose, the Schwartz Value Orientation Scale and the Psychological Well-Being Scale were administered to 532 participants selected through convenience sampling in the Samandağ district of Hatay. The collected raw data were analyzed using correlation and regression analyses.

The results revealed that the subdimensions of the Schwartz Value Orientation Scale exhibited a low-level positive correlation with psychological well-being. However, no significant association was found between psychological well-being and the religious and spiritual values subdimension, which had been added to the scale. This finding may suggest that individuals navigating the transition from traditionalism to modernity, and subsequently to postmodernity, display a certain degree of cognitive and emotional ambivalence. Regression analysis further demonstrated that the values of benevolence and achievement significantly predicted psychological well-being. In the context of the Samandağ sample, this indicates that benevolence and achievement value orientations positively influence individuals' psychological well-being. Future research focusing on the interplay between psychological well-being and values could help identify which types of values more strongly predict individuals' sense of peace and happiness. Furthermore, the religious and ethnic diversity of the sample may imply that social coexistence is grounded not in religious distinctions or individualism, but in shared values such as benevolence and achievement. The absence of a significant relationship involving the religious-spiritual values subdimension may be attributable to its content reflecting predominantly Sunni doctrine. The distinctive characteristics of the sample contribute to the originality of the study. Notably, the emergence of benevolence and achievement as significant predictors of psychological well-being warrants consideration in the formulation of both individual and societal strategies.

Keywords: Psychology of Religion, Psychology of Values, Schwartz's Basic Human Values, Psychological Well-Being



Introduction

The rapid social, cultural, and economic transformations of the twenty-first century have substantially reshaped individuals' value orientations as well as their perceptions of psychological well-being. Although a considerable body of research has examined the relationship between values and well-being, existing findings remain fragmented and inconsistent, largely due to the predominant reliance on university-based or otherwise institutionally structured samples. This limitation raises an essential question: To what extent do individuals' basic human values predict psychological well-being within natural, culturally diverse, and locally representative communities? The present study addresses this question by investigating the association between Schwartz's basic human values and psychological well-being in the distinctive sociocultural context of Samandağ, a region characterized by pronounced religious, ethnic, and cultural diversity. The aim of the study is to determine how various value orientations contribute to well-being and to examine whether these patterns differ from those observed in more homogeneous or artificially constructed samples. By doing so, the study not only fills a notable gap in the literature but also highlights the importance of authenticity, cultural congruence, and lived social environments in shaping the value-well-being relationship. In addition, the study contributes to a deeper understanding of how individuals maintain or improve their well-being through alignment with their internal value systems, thereby informing broader theoretical discussions and community-based well-being efforts.

Values and Well-Being

As a result of the First and Second World Wars, psychology's fundamental principles became increasingly sensitive to the impact of undesirable situations such as natural disasters, global economic collapse, deadly diseases, bullying, poverty, and mistreatment on individuals, leading the field to adopt a problem-oriented approach to mental and physical health. However, although the purpose and duty of psychology undoubtedly involve dealing with organic problems, it has already been demonstrated that not having psychological problems does not equate to well-being (Braudburn, 1969; Ryff - Singer, 1996; Diener, 1984; Taylor - Brown, 1988; Seligman - Csikszentmihalyi, 2000, 2001; Ryan - Deci, 2000; Seligman, 2002; Proctor et al., 2016). Therefore, it is not surprising that positive psychology constructs, such as psychological resilience and well-being, have returned to the forefront after some time away.

Paradoxically, human nature leads us to believe that even a life that is always 'good' may not be 'good' at all (Brown - Rohrer, 2020). A stable state of happiness may lead to stagnation, and stagnation is at odds with human nature. In nature, humans are accustomed to ups and downs, and chaos; uniformity results in a gradual loss of pleasure. A striking example of this situation is that heroin addicts occasionally withdraw from their addiction. The goal is to increase the pleasure they derive from heroin, which they enhance by temporarily removing it (purification phase) (Brown - Rohrer, 2020). These reasons make it impossible to draw a precise line to define well-being universally (Intelisano et al., 2020; Ryan - Deci, 2000; Sheldon - Elliot, 1999; Waterman, 1993).

Although there is no precise definition of well-being, there are two widespread concepts in the literature to define it: hedonic and eudaimonic. In hedonic contexts, well-being appears to be closely linked to people's abundance of pleasant moments and scarcity of challenging moments (Diener, 1984). According to Moyano-Diaz et al. (2021), nine out of ten people define happiness as pleasure.

The other perspective on well-being is the eudaimonic concept. Before examining its traces in the literature, we must emphasize that this approach found a place in Eastern culture much earlier than in academic literature. In the words of Yusuf Has Hacıp, one of the most famous thinkers in Eastern philosophy, "finding happiness is possible through perseverance, knowledge, actions, and feelings" (Dilmaç - Bircan, 2014). In addition, Ibn Sina defined happiness as "the state reached through wisdom, courtesy, and justice" (Güngör, 1998). Psychological well-being was first introduced in the literature when Bradburn (1969) used this concept. Afterwards, the concept of psychological well-being was further redefined and conceptualized by many different researchers (E. Diener, 1984; Taylor - Brown, 1988; Diener et al., 2009; Deneve - Cooper, 1998; Cowen, 1991; Ryff - Singer, 1996).

However, because he developed a model to assess an individual's well-being, E. Diener (1984) is generally accepted as the pioneer of the concept of well-being. Several theories argue that well-being cannot solely be associated with pleasure, and that realizing one's potential is the more significant indicator of well-being, which may require overcoming difficulties and distress at different times (Ryan - Deci, 2001; Waterman, 1993). In Ryff and Keyes's (1995) view, a person's well-being is determined by "the problems of existence and their response to these problems." In accordance with psychological well-being theory, individuals should have six basic characteristics in order to be considered "well." These characteristics can be listed as "self-acceptance," "positive relationships with others," "autonomy," "environmental mastery," "purpose in life," and "personal growth." Although they may seem like closely related concepts, psychological well-being and subjective well-being fundamentally carry different meanings. Psychological well-being refers more to a eudaimonic state, meaning a state of peace, while subjective well-being refers to a hedonic, pleasure-centered state. However, it can also be said that the two phenomena partly overlap (Intelisano et al., 2020; Ryan - Deci, 2001; Ryff, 2010; Aydın, 2024).

In a sense, happiness and unhappiness are two sides of the same coin. As a result, determining whether the glass is half full or half empty usually depends on individual perception. There are findings in the literature that well-being definitions are closely associated with individual perceptions of well-being (Moyano-Diaz et al., 2021). In this situation, values that determine an individual's perception of the world, their actions, and their behavior may play a major role in the sense of happiness and peace they feel. Research suggests that it would be helpful to consider values and psychological well-being together (Christopher, 1999; Brown - Kasser, 2005; Welzel - Inglehart, 2010; Sagiv - Schwartz, 2000).



The German metaphysician W. Wildobond argued that understanding historical events is only possible by understanding the values of that period (Özensel, 2003). According to Wildobond, "Each new era is the product of the struggle against the values of the previous era" (Özensel, 2003). This implies that the spirit of the time (Zeitgeist) shapes the values. In this context, it can be said that continuity and change in social values shape individual values (Yapıcı, 2018).

A number of researchers have attempted to define and explain values in a variety of ways (Rokeach, 1973; Bilsky - Schwartz, 1994; Güngör, 1998; Inglehart - Baker, 2000). Allport views values as individual preferences that individuals strive to reach and sustain (Barenbaum, 1997; Kopelman - Rovenpor, 2015). On the other hand, according to Rokeach (1973), values are beliefs considered helpful both for oneself and for the community, and are resistant to change. Moreover, Schwartz (2006), a follower of the Rokeach tradition, views values as criteria used by individuals to categorize themselves and others, events, and situations so that they can decide and justify their decisions. Considering this definition, values can be defined both inward / individual to individual and outward / individual to society (Yapıcı et al., 2012). This is because an internalized value can be used to evaluate both yourself and others. Values are closely associated with norms, cultures, beliefs, ethics, and ideals of society, as veins that nourish the heart. Values guide our attitudes and behavior in life. They are the foundation for morality and help us make decisions in line with our beliefs and goals (Güngör, 1998; Yapıcı et al., 2016). They provide us with a sense of direction and purpose. According to some findings, subconscious processes that include values can interfere with conscious decision-making, causing the person to act before making a decision (Libet et al., 1983; Soon et al., 2008). Therefore, just as a blood vessel problem can lead to a heart attack, a crisis of values can lead to a crisis of culture and personal identity (Yapıcı, 2009).

The conceptualization of "basic human values" proposed by Schwartz (1992) is among the most widely accepted individual value theories today. Schwartz's cross-cultural study resulted in ten fundamental categories of human values: "power," "achievement," "hedonism," "stimulation," "self-direction," "benevolence," "tradition," "conformity," "universality," and "security."

The value theory developed by Schwartz and Bilsky (1987) identifies ten fundamental values based on core motivational goals that guide human behavior. These values provide an important framework for understanding what individuals prioritize in their lives and how they make choices accordingly. "Power" refers to an individual's desire to gain social status, prestige, and control over others. "Achievement" relates to the wish to be seen as competent and successful according to social norms. "Hedonism" reflects the pursuit of pleasure, enjoyment, and gratification. "Stimulation" denotes the desire to seek new and exciting experiences, indicating a tendency to avoid monotony. "Self-direction" points to the need for freedom in thought and action, emphasizing independent decision-making. "Benevolence" represents the intrinsic motivation to care for and help others' well-being. "Tradition" emphasizes adherence to cultural heritage, religious norms, and societal

customs. “Conformity” reflects the willingness to comply with social expectations and rules to maintain social order. “Universalism” indicates a tendency to develop tolerant, understanding, and protective attitudes toward all people and nature. Lastly, “security” encompasses the desire to protect oneself and close others from threats and to live in stability and safety. These values serve as a powerful theoretical tool for explaining both similarities and differences among individuals and societies.

Schwartz (2012) utilized time charts to elucidate the continuity of relationships among value orientations. According to the theorist, basic values constitute a dynamic structure that is best examined in relation to one another rather than in isolation. It is crucial to emphasize that values positioned further apart on this continuum tend to exhibit less similarity in their underlying motivational drivers bidirectionally. Conversely, values that are situated closer together demonstrate greater overlap in motivational foundations. Given the substantial motivational congruence between conformity and tradition, it is theoretically justified to classify these two values within the same category (Bilsky - Schwartz, 1994).

Schwartz suggested that values can also be categorized under four headings: “self-enhancement,” “self-transcendence,” “openness to change,” and “conservation” (Bilsky - Schwartz, 1994; Schwartz, 1992). Schwartz, as mentioned earlier, argued that values need to be viewed in light of their relationships (Ros et al., 1999). Accordingly, the theorist proposed categorizations based on similar core motivations. Furthermore, such categorization systems enable us to see differences between value types that may be hidden if each value is studied separately. In light of this, it is expected that the category of “self-enhancement” (achievement and power) will conflict with “self-transcendence” (benevolence and universalism), and that the category of “openness to change” (hedonism, stimulation, and self-direction) will conflict with the category of “conservation” (tradition, conformity, and security). Schwartz explained these conflicts with the following example: Individuals with “self-enhancement” orientations are primarily motivated by achievement and power values, which are driven by a desire to achieve authority. Therefore, they may experience internal conflict with “self-transcendence” values that prioritize other people's and other creatures' well-being and respect for diversity.

Research on The Relationship Between Values and Well-Being

Numerous studies have focused on the relationship between values and well-being (Chen, 2021; Baldwin-Keefer, 2020; Özçelik Kaynak - Öztuna, 2020; Athota et al., 2020; Sagone & Elvira De Caroli, 2014; Karabeyeser, 2013; Kuyumcu - Güven, 2012; Cohen - Shamai, 2010; Karabati - Cemalcilar, 2010; Kasser - Ahuvia, 2002; Christopher, 1999). Additionally, there are studies that focus on the definition and measurement of well-being (Brown - Rohrer, 2020; Diener et al., 2009, 2010; Seligman - Csikszentmihalyi, 2001; Ryff, 1989; Taylor - Brown, 1988; Diener, 1984). Within this context, Lyubomirsky's innovative model for defining and measuring well-being represents a significant contribution; in this model, happiness is associated with genetics, authenticity, and sustainability (Lyubomirsky et al., 2005). A closer examination reveals that Lyubomirsky



emphasizes enhancing individual authenticity as a key factor in increasing well-being, although genetics appear dominant at first glance. It is important to note that Brown and Rohrer (2020) have sharply criticized this study for its methods and techniques. Another study conducted by Rath and Lee (2020) supports Lyubomirsky's theory, demonstrating that authenticity promotes emotional expressions that enhance well-being. Importantly, their research observed that authenticity predicts emotional expression, rather than the reverse. Özçelik Kaynak and Öztuna (2020) found that excluded individuals tend to exhibit lower psychological well-being. Considering authenticity as the ability to express one's beliefs and values in response to life experiences (Rath - Lee, 2021), these findings appear consistent.

In articles examining values, well-being, and other variables, Moyano Diaz et al. (2021) reported that people's definitions of well-being vary depending on age and income level, which in turn affect well-being levels. Chen (2021) suggested that cultural values are pivotal in understanding well-being and life satisfaction. According to Acaray (2018), values within the 'openness to change' category (self-direction, stimulation, hedonism) positively impact vertical and displaced dissent types; furthermore, vertical dissent positively influences human well-being. Another study proposed that self-knowledge (awareness of one's strengths and weaknesses) promotes both subjective and psychological well-being; however, academic strength, goal setting, and dreaming were only associated with psychological well-being. Additionally, it has been reported that self-aware individuals cope better with daily stressors (Leung et al., 2021). Göçet Tekin (2014) also demonstrated that emotional intelligence and social integration contribute to psychological well-being.

In a review examining the relationship between psychological well-being and values, Joshanloo and Ghaedi (2009) found positive associations with achievement, power, self-direction, universalism, benevolence, and tradition values. Conversely, Haslam et al. (2009) concluded that only self-direction, universalism, benevolence, and tradition values are positively related to well-being. Cohen and Shamai (2010) reported strong positive relationships between benevolence, self-direction, achievement, and well-being; security was also positively related, whereas power and tradition had negative associations. Telef, Uzman, and Ergün (2013) explained that all value types except conformity, power, and tradition positively correlate with well-being. Similarly, Özdemir and Koruklu (2011) reported that all value types are associated with well-being, aligning with Baki Telef's findings. Finally, Karabati and Cemalcilar (2010) argued that values have an ambivalent effect on well-being.

Furthermore, Sagiv and Schwartz (2000), in a cross-cultural study, demonstrated that the fit between human values and their environment is more important for subjective well-being than the values themselves. Athota et al. (2020) investigated the relationships among personality, values, and moral structures, positing that values mediate the relationship between personality and moral structures, and that this combined system better predicts well-being than values alone. Their study also

highlighted that self-transcendent values, which can sometimes be stigmatized, may contribute to psychological flexibility.

Christopher (1999) emphasized that psychological well-being theories originating from Western cultures may pose challenges in understanding Eastern cultures. Correspondingly, some studies have shown that self-enhancement values, important in individualistic Western cultures, are less significant in collectivist Eastern cultures. In contrast, collectivist societies place greater emphasis on values related to self-restraint and concern for others' well-being (Markus - Kitayama, 1991; Ratzlaff et al., 2000). However, some researchers argue against categorizing cultures simply as individualistic or collectivist due to their interwoven nature (Göregenli, 1997; Imamoglu et al., 1993). Moreover, cultural values are not merely internalized; culture reflects how individuals conform to or diverge from social norms (Moyano-Diaz et al., 2021; Rathi - Lee, 2021; Lyubomirsky et al., 2005).

In light of these studies, we aim to address the gap in the literature by selecting a local sample rather than artificially constructed groups such as universities or official institutions. Additionally, research indicates that educational level, age groups, and social circles significantly influence values (Sheldon, 2005; Imamoglu et al., 1993).

As shown above, this topic requires an understanding of diverse cultures. Given the region's many religions and ethnicities (Muslims, Christians, Armenians, Arabs, Sunnis, Alevis), Samandağ represents a unique case. This is precisely why the present study was conducted there – to gain a better understanding of diverse perspectives and values.

Hypotheses of the Research

This study aims investigate the relationship between Schwartz's Basic Human Values and Psychological Well-Being.

The objectives are to:

H1: There is a significant relationship between Schwartz's Basic Human Values and Psychological Well-Being.

H2: There is a significant correlational relationship between the subcategories of Schwartz's Basic Human Values and Psychological Well-Being.

H3: Schwartz's Basic Human Values significantly predict Psychological Well-Being.

Method

The study used a relationship survey model. The reciprocal relationships between values and psychological well-being were described.

The study sample was determined randomly. In this context, 532 individuals residing in Samandag district center were selected as the sample. 59.96% (n: 319) of the participants were female and 40.04% (n: 213) were male. Individuals' ages ranged between 18 and 74. The average age was 30.04 (standard deviation: 10.69).



Data were collected with the adapted Schwartz Individual Value Orientation Scale and Psychological Well-Being Scale.

The Adapted Schwartz Value Orientation Scale

The Values Individual Orientation Scale, originally developed by Schwartz (1992), was designed to assess 11 value categories. However, factor analyses revealed that religious values were dispersed across multiple categories, preventing the formation of a distinct religious value dimension. Consequently, the original scale was reduced to 10 value domains. In contrast, the Turkish adaptation of the scale revealed that religious value could emerge as a distinct and independent construct within the Turkish sociocultural context (Yapıcı et al., 2012). In the present study, we employed the revised and culturally adapted version of the Schwartz Values Orientation Scale proposed by Yapıcı et al. (2012), which includes an additional dimension for religious value orientation. Yapıcı and colleagues conducted extensive validity and reliability analyses, reporting Cronbach's alpha coefficients ranging from .63 to .88 across the 11 subscales. Since its development, this adapted version has been utilized in various empirical studies (Emre, 2013; Emre - Yapıcı, 2015; Yapıcı et al., 2015; Bilican et al., 2016; Geçioğlu & Emre, 2019; Asar, 2021; Asar et al., 2020). In the present study, conducted with a general population sample from Samandağ, the internal consistency coefficients were calculated as .80 for conservation, .81 for openness to change, .81 for self-transcendence, and .81 for self-enhancement. The reliability coefficients across all 11 value domains ranged from .66 to .88, indicating adequate psychometric properties and the applicability of the scale within this regional context.

Psychological Well-Being Scale (PWBS)

The Psychological Well-Being Scale used in this study was developed by Diener et al. (2009). Consisting of eight items, the scale measures the determinants of psychological well-being (Ryff - Singer, 2008). As a unidimensional scale, it is assumed that higher scores reflect greater psychological well-being. Telef (2013) adapted the scale for Turkey and conducted validity and reliability studies. Subsequently, this scale has been utilized in various studies (Yıldırım, 2019; Ceri - Çiçek, 2020; Kumcağız - Gündüz, 2016). In the reliability study, Cronbach's alpha coefficient was found to be .80 using the test-retest method. The test-retest reliability demonstrated a positive and significant correlation between the initial and repeated administrations ($r = .86$). In the present study, Cronbach's alpha coefficient was calculated as .83 for the general sample from Samandağ. This value indicates high reliability of the scale within the research sample.

Data Analysis

The data collected during the research process were coded and digitized. SPSS 7 Statistics 220 package program was used to analyse the data obtained. Since our research is based on relational analysis, Pearson Correlation Analysis and Multiple Regression Analysis were applied. In addition, regression analyses were conducted to predict how values affected psychological well-being.

Findings

Table 1: The Relationship Between Schwartz's Basic Human Values and Psychological Well-Being

Schwartz Values Scale Sub-Dimensions	Psychological Well-Being	
	r	p
Power	,116	,007*
Achievement	,200	,0.01*
Hedonism	,123	,004*
Stimulation	,130	,003*
Self -Direction	,142	,001*
Universalism	,144	,001*
Benevolence	,258	,000*
Tradition	,182	,000*
Conformity	,180	,001*
Security	,178	,001*
Religion	,073	,093
*p<,01		

As can be seen in Table 1, Individuals' Psychological Well-Being Scale scores and Schwartz Basic Human Values Scale sub-dimensions of "Power" "Achievement"; "Hedonism"; "Stimulation"; "Self-direction"; "Universalism"; "Benevolence"; "Tradition"; "Conformity"; "Security" scores have a low level and positive correlation. Accordingly, as the values of power, achievement, hedonism, adaptation self-direction, universalism, benevolence, tradition, conformity and security increase, an increase in psychological well-being levels is also observed. No significant relationship was found between psychological well-being and religion values.

In conclusion, the hypotheses "There is a statistically significant relationship between Individuals' Psychological Well-Being and Schwartz Human Basic Values" is supported except for religion.

Table 2: The Relationship Between Schwartz Basic Human Values Subcategories and Psychological well-being

Schwartz Basic Human Values	Psychological Well-Being	
Sub Categories	r	p
Self-Enhancement	,176	,000*



Openness to Change	,173	,000*
Conservatism	,184	,000*
Self-Transcendence	,220	,000*
*p<,01		

The findings in Table 2 reveal that there is a weak and positively significant relationship between Individuals' Psychological Well-Being scores and Schwartz Human Basic Values subcategories of "self - enhancement", "openness to change", "conservatism", "self - transcendence". Accordingly, individuals' psychological well-being level rises as people's value in "self-enhancement", "self-transcendence", "conservatism" and "openness to change" increases.

Table 3. Multiple Regression Analysis Between Schwartz Basic Human Values Subcategories and Psychological Well-Being

	B	Std. Error	Beta	t	p	Tolerans	VIF
Costant	26,083	3,142	—	8,303	.000	—	—
Power	-0,144	0,130	-0,063	-1,107	.269	0,546	1,831
Achievement	0,316	0,150	0,125	2,098	.036*	0,495	2,022
Hedonism	0,132	0,139	0,048	0,953	.341	0,703	1,423
Stimulation	0,165	0,179	0,047	0,920	.358	0,667	1,500
Self-Direction	-0,152	0,155	-0,063	-0,982	.327	0,425	2,350
Universalism	-0,153	0,110	-0,091	-1,389	.165	0,404	2,474
Benevolence	0,432	0,111	0,244	3,903	.000**	0,447	2,236
Tradition	0,219	0,163	0,074	1,343	.180	0,573	1,746
Conformity	0,148	0,179	0,046	0,829	.407	0,566	1,766
Security	0,023	0,116	0,012	0,197	.844	0,461	2,168
Religion	-0,092	0,075	-0,063	-1,223	.222	0,661	1,512

Model Summary

R	R Square	Adjusted R Square	F	DF	p	Durbin-Watson
,300	,090	,071	4,681	11/520	,000	1,791

According to Table 3, core human value orientations predicting psychological well-being were examined using multiple linear regression analysis. The overall model was found to be statistically significant [$F(11, 520) = 4.681, p < .001$], with the value orientations accounting for 9% of the variance in psychological well-being ($R^2 = .090$). Considering the sample size, the more reliable adjusted coefficient of determination was calculated as Adjusted $R^2 = .071$, indicating that the model explains approximately 7% of the total variance in psychological well-being.

Analysis of the regression coefficients revealed that only two variables had a statistically significant effect on psychological well-being. First, the value of achievement had a significant positive effect ($B = 0.316, \beta = 0.125, p = .036$), suggesting that as individuals place greater importance on achievement, their levels of psychological well-being increase. The significance attributed to achievement relates to goal attainment and self-actualization,

which may positively influence subjective well-being. Second, benevolence exhibited a significant and stronger positive effect on psychological well-being ($B = 0.432$, $\beta = 0.244$, $p < .001$). This finding indicates that values such as helping others, providing support, and fostering social connectedness contribute to individuals' enhanced feelings of well-being. Particularly, consistent with the collectivist nature of Turkish culture, tendencies toward social responsibility and cooperation may enhance internal satisfaction and mental health. Other value orientations—including power, hedonism, stimulation, self-direction, universality, tradition, conformity, security, and religiosity—did not demonstrate statistically significant effects on psychological well-being ($p > .05$). This suggests that these values neither directly nor strongly predict psychological well-being within this specific sample. In conclusion, the findings indicate that achievement and benevolence play significant and positive roles in individuals' psychological well-being. These results imply that orientations toward both personal goal attainment and societal contribution may enhance psychological health and happiness levels, whereas other values appear to have no significant influence in this context.

Discussion and Conclusion

In the current study, a positive, low-level significant relationship was observed between individuals' psychological well-being levels and Schwartz's basic human values orientation sub-dimensions of power, achievement, hedonism, adaptation, self-direction, universality, benevolence, tradition, conformity, and security. No significant relationship was found between religiosity and psychological well-being. Psychological well-being had a low-level positive relationship with self-enhancement, openness to change, conservatism, and self-transcendence.

Although numerous studies have examined the relationship between values and psychological well-being, the findings remain inconsistent and sometimes contradictory (Bojanowska - Piotrowski, 2021; Ulu, 2018; Telef et al., 2013; Özdemir - Koruklu, 2011; Cohen - Shamai, 2010; Joshanloo - Ghaedi, 2009). For example, Sagiv and Schwartz (2000) report a positive relationship between achievement and power and well-being in their study of university students. However, in the study conducted by Kasser and Ahuvia (2002), this relationship was found to be inverse. In contrast, Karabati and Cemalcilar (2010) assert that well-being is not related to power and achievement values at all.

As a result of literature examining the relationship between values in categories (self-enhancement, self-transcendence, openness to change, conservation) and well-being, similar complexity is encountered (Bojanowska - Piotrowski, 2018; Burr et al., 2011; Cohen - Shamai, 2010; Ros et al., 1999). It is noteworthy that studies examining values in categories tend to be less frequent than those examining separate values.

The current study suggests that all values, except religiosity, are positively related to psychological well-being. It is noteworthy that religion does not appear to affect psychological well-being in most studies (Bojanowska - Piotrowski, 2021; Telef et al., 2013; Burr et al., 2011). The current study, as well as these studies, may indicate that religion's



value cannot be observed as a patterned value but is dispersed among other values, as Schwartz has observed. As Schwartz eliminated religion as a distinct value category, we can conclude that our study found a positive correlation between well-being and all value orientations. The literature review indicates that it is uncommon to find studies linking all value orientations to well-being. When examining other studies to understand this unusual result, it becomes apparent that numerous researchers and some pioneering scholars have highlighted the critical role of authenticity in the relationship between well-being and values (Waterman, 1993; Sagiv - Schwartz, 2000; Bochner, 2003; Szu Hui Lee, 2006; Cohen - Shamai, 2010; Sheldon - Krieger, 2014; Bojanowska - Piotrowski, 2021; Rathi - Lee, 2021). In light of the findings of other studies, and when we integrate these results with our own study, we attribute the divergence of our study's outcome from the general consensus to the nature of our environment. As a matter of fact, this town, where most of the participants were born and raised, is expected to have more internal and external value congruence than artificially created areas such as universities and workplaces (Bochner, 2003). This result may highlight that authenticity can significantly influence the results of studies on the relationship between values and psychological well-being. However, it is necessary to conduct further research to fully understand the role of authenticity.

In this study, all value categories (power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security), with the exception of religiosity, were found to be associated with psychological well-being (see Table 1). Nevertheless, apart from benevolence and achievement, no other value orientation emerged as a definitive predictor of well-being (see Table 3). These findings may be explained by several factors, including the specific characteristics of the sample, the potential for increases in benevolence and achievement to strengthen the perception of authenticity, and the direct impact of interpersonal relationships and perceived control over life on well-being. Taken together, the results highlight benevolence and achievement as central determinants of psychological well-being within the studied context, underscoring the need for further research to clarify their mechanisms of influence and to inform strategies aimed at enhancing individual and societal well-being

Based on the results of this study, we have sufficient reason to believe that people's well-being is enhanced when they live in harmony with their values and orientations. Since a high level of well-being benefits both individuals and societies, we argue that providing an environment where individuals can live in the way they perceive as right and develop in every sense within a broader framework -rather than being forced to conform to narrow molds- is the core paradigm of well-being and, consequently, promotes humanity's development. As Sheldon and Krieger (2014) aptly stated, "Well-being is not thinking right, but acting right."

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