

Relationships Between the Five-Factor Personality Theory and Values of Adolescents

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ABSTRACT

Values are a set of principles that guide human life. Their importance can vary from one person to another. Schwartz concept of value is defined as guiding principles in the lives of individuals and other social formations. These include liberty, equality, and environmental protection. Schwartz created 10 basic value groups thought to have universal characteristics. The aforementioned values are divided into the following groups: self-direction, universality, benevolence, stimulation, hedonism, achievement, power, security, conformity, and tradition. According to Schwartz, spiritual values in individuals are associated with the dimensions of universality, benevolence, self-direction, and self-transcendence. At the same time, it seems that spirituality overlaps with the values of tradition and conformity, which are closely related to religiosity. In contrast, personality refers to a set of unique, consistent, and enduring characteristics in individuals, encompassing their emotions, thoughts, and behaviors. McCrae and Costa posit that personality traits are grouped under five dimensions: extraversion, agreeableness, neuroticism, conscientiousness, and openness to experience. Some personality theories posit that spirituality is a part of personality. In this regard, personality and spirituality are closely related. The principal objective of this research is to ascertain whether the personality dimensions extraversion, agreeableness, neuroticism, conscientiousness, and openness to experience predict values pertaining to security, power, benevolence, stimulation, traditionalism, hedonism, universalism, self-direction, achievement, and conformity. To this end, a multiple regression model incorporating these variables was constructed and subjected to testing in this study. The study group consisted of 308 high school students studying in Niğde in the 2021-2022 academic year. The study population comprised 173 women (56.2%) and 135 men (43.8%). The ages of the study population ranged from 14 to 18 years (mean age = 16.39; standard deviation = 0.87). The results of the regression analysis indicated that personality dimensions predicted the values. Different personality dimensions predicted different values in a positive or negative manner. ©TUARA Journal. All rights reserved

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INTRODUCTION

The term "personality" is defined as the most unique integration of an individuals biological and spiritual structures, behavioral patterns, interests, attitudes, abilities and skills (Koptagel, 1991). This encompasses both the innate endowments of an individual and acquired characteristics that develop over time (Akyıldız, 2006). In defining personality, Allport (1961) state that personality is a causal power that helps individual relate to the world and provides consistency and continuity in the behavioral model. This relates to the fact that behavior, thought and feelings can be exhibited not in a single way, but in many ways (Carver & Scheier, 1995). In the psychoanalytic tradition, Jung conceptualised personality as a form of psyche and positioned elements related to spirituality and religion as of the basic elements of personality (psyche). In this context, according to Jung (2001, 2006), meaning and spirituality are explained as the main factors that protect human mental health. In his work, Jung (2001) posits that individuals tend to turn to religion or commit suicide in their 40s because of the crisis that often occurs during this period. He suggests that this is because they are unable to find meaning in their lives. In this context, individuals are said to question their lives and seek a structure that can fill their lives. In this context, given that spirituality and the search for meaning are fundamental characteristics of personality, Jung also emphasised that prayer should be included in therapy to contribute to the healing process (Murdock, 2016). Adler, another psychoanalytic theorist, provided that more detailed examination of spirituality and elucidated the fundamental aspect of

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humanity as a social being. Conversely, in Adlers individual psychology approach, five principal tasks related to life that are understood, to be spiritual development, sociality, profession, self-improvement and love. In this context, according to Adler, each individual should be evaluated by taking into account their own phenomenological field (Adler, 2004). Consequently, Adler, in line with Jung, asserts that the spiritual and religious dimensions of the client will not be overlooked during the therapeutic process and that spirituality occupies a significant position in the lives of individuals. While spirituality provides an important coping mechanism for individuals in life, it also creates a structure that supports goodness, hope and insight (Murdock, 2016). Consequently, Adler, in line with Jung, regards spirituality as the fundamental characteristics of personality.

It can be observed that Eric Fromm, who synthesizes Marxism and psychoanalysis and applies a humanistic approach, as well as incorporates Far Eastern beliefs such as Zen Buddhism, also addresses the topic of spirituality in his books, including *Escape from Freedom*, *Psychoanalysis and Religion*, *To Have or to Be*, and *The Art of Loving*. Fromm posits that human beings are not driven solely by material needs. Human beings have existential needs that extend beyond mere material necessities. These include the need for relationships, transcendence, rootedness, identity, perception, and productivity (Fromm, 2004). In this context, Fromm identifies these needs as follows:

The need for a sense of relatedness: This involves humans breaking away from nature for the sake of being human, and being able to regain this lost relationship with nature only in solidarity with other people (Fromm, 1996).

The need for transcendence: This reflects the need for humans to transcend their animalistic characteristics and become a productive individuals. When productive impulses are blocked, the individuals can become a destructive entities (Fromm, 1996).

The need for rootedness: A constant search for one's origin. The reason for this need is that people want to be an integral part of the world and feel like they belong somewhere (Fromm, 1996).

The need for a sense of identity: This is universal and pertains to the desire of every human being to define themselves as a unique entity distinct from others. When this goal cannot be achieved independently, individuals may seek to achieve a limited sense of identity by identifying with another person or group. In such instances, the sense of identity is not derived from individuality but rather from one's affiliation with a collective (Fromm, 1996).

Perception Basis: The basis of perception is explained to assist the individuals in correctly perceiving the world in which they live. This basis of perception may be logical or illogical, or it may include both elements. An example of this is when an individual uses religious issues or nationalist principles as a reference point for their perception of the world (Fromm, 1996).

Individuals who are naturally productive may experience difficulties expressing themselves when they are unable to utilize this productivity (Fromm, 1996).

Fromm defined spirituality or meaning as a basic need, a personality trait, or essential part of the personality when all these basic needs are holistically considered (Fromm, 2004).

In the existential approach, which is a distinct tradition from the psychoanalytic approach, the most significant themes addressed are life and death, freedom, the meaning of life, responsibility, love, and anxiety. One of the most significant figures in existentialism, Victor Frankl posits that individuals' primary motivating force is their comprehension of the purpose of their existence. This concept was elucidated in his seminal work *One's Search for Meaning*. Frankl posits that human life is imbued with meaning. The fundamental motivation of humans is to seek meaning to imbue their lives with purpose and meaning. Even in the most challenging circumstances, individuals can find meaning (Frankl, 2013). Frankl identifies three fundamental pathways through which individuals may attain meaning in life. In summary, the first step is to create a job or do a job. Second, it is necessary to love. Through the act of love, the individuals can perceive the potentialities of the person they love, which can subsequently assist them in realizing their own potentialities. Third, it is necessary to cultivate an attitude towards of inevitable pain. In other words, the acceptance of death and the recognition that the world is not always a just place entail the development of an attitude toward the inevitable (Frankl, 2013).

When the theorists in the psychoanalytic and existential approaches are collectively considered, it becomes evident that there are discrepancies regarding the definition of personality and the content of the

phenomenon of meaning. They concur that spirituality is a component of personality. In this regard, personality and spirituality are inextricably linked. However, the manner in which theorists describe the content and characteristics of personality is not a structure that can be readily quantified. The psychoanalytic approach to defining personality is based on case analysis, which involves the detailed patient observation over an extended period. The trait approach, which represents a distinct tradition, and its current representative, the Five Factor Personality Theory, are the most commonly employed personality research approach and can facilitate the measurement of personality traits. Conversely, the formation and development of human personality are examined through two fundamental concepts: temperament and character. In this context, temperament is the hereditary nature of an the individual, whereas character corresponds to the characteristics that an individual acquires because of life experiences and learning. Therefore, acquired characteristics are expressed through character, which is a part of the personality. Allport (1961) elucidated the concept of character by elucidating the manner in which a person employs value judgments and moral rules that are valid within the environment in which he or she lives. Based on this, heredity is related to personality and temperament. In relation to character, it can be said that it is a phenomenon that emerges as a result of the interaction of environment, education, religion and culture (Karagöz,2018, Ceylan, 2013). Given that psychoanalytic and existential approaches emphasize spirituality in explaining personality and that character, which is a component of personality, encompasses value judgments, moral rules, and environmental patterns pertaining to the individual, it is postulated that personality traits can influence values.

Personality is accepted as the basic dynamic of individuals emotions, thoughts, behaviors (Bacanli, et., al, 2009); It is explained as a set of unique, consistent characteristics in individuals (Vanden Aker et., al, 2021; Morgan, 2013; Burger, 2006; Erikson, 1984). Current studies on personality have emphasized that personality traits can be dimensioned with common adjectives and grouped under Five Factors (McCrae & Costa, 1997; Goldberg, 1993; McCrae & Costa, 1991). These dimensions, which are based on tendencies in behavioral styles, comprise extroversion, agreeableness, neuroticism, conscientiousness, openness to experience.

Extraversion: The extraversion dimension relates to an individual's level of comfort in social relationships. At one end of the dimension are extreme extroverts, and at the other end are introverts (Morsünbül, 2014). Individuals who score high on the dimension; They are sympathetic, energetic, assertive, exciting, enterprising and social individuals who have a positive perspective in their relationships and behavior extroverts, who tend to seek out stimulating social environments (Berry et al., 2015); They have tendencies that can be associated with these characteristics, such as liking to talk, being courageous and ambitious, being able to go after what they want, and liking to socialize (Barrick & Mount, 1991). Therefore, extrovert individuals; They stand out with patterns such as being active, impressive, dominant and energetic in their behavior (Goldberg, 1992), they like to dominate their environment (McCrae & Costa, 1987). Individuals who score low on the dimension are described as introverts and exhibit behavioral characteristics consisting of patterns such as shyness, calmness, being withdrawal from others, and liking to be alone (McShane & Von Glinow, 2000). In addition, these individuals; They are also defined by their structure, which likes to live in an orderly and planned manner and takes care to act thoughtfully and in a planned manner (Eysenck, 1993).

Agreeableness: The agreeableness dimension is related to the humane aspect of individuals (Digman, 1990). Individuals who score high on the dimension; They are individuals who stand out as helpful, reliable, compassionate, and tend to maintain positive relationships with the people around them (Burger, 2016). These characteristics also enable harmonious individuals to display characteristics such as sensitivity, compassion, sincerity (Berry et al., 2015). Therefore, tendencies to empathize, be cooperative, and be constructive and reliable in conflict resolution emerge behaviorally in agreeable individuals (Weitten, Hammer, & Dunn, 2001). Individuals who score low on the dimension have characteristics such as avoiding cooperation, being stubborn and rude, and indifference, distrust, skepticism towards others are noted in the behavioral patterns of these individuals (McCrae & Costa, 1987). It can also be said that these individuals are rude, vengeful, merciless, irritable, competitive, unreliable, unfaithful, cruel in their relationships, with tendencies such as egocentrism, self-interest, skepticism, pessimism (Digman, 1990). Therefore, the agreeableness dimension places individuals at a point between two continuous extremes: docility and ruthlessness (Yazgan İnanç & Yerlikaya, 2015).

Neuroticism: Emotional stability dimension; It is associated with individuals degrees of calmness and comfort (Morsünbül, 2014). High scores for the dimension indicate emotional instability (high neuroticism); low scores indicate emotional stability. Individuals who score low on the dimension; They are calm, emotionally balanced, self-confident individuals (Roccas, Sagiv, Schwartz, & Knafo, 2002). These individuals do not get angry easily and have a relaxed, contented nature. In addition, these individuals possess emotions and attitudes that are not excessive and emotional stability that is not easily affected by daily life patterns (Burger, 2006; Costa & McCrae, 1995). Individuals who score high on the dimension; They stand out with emotional instability, lack of self-confidence, anxiety, and depressive behavior tendencies (Burger, 2006; Costa & McCrae, 1995). These patterns regarding emotional state cause these individuals to engage in hostile behavior tendencies because of their anxiety and tension (Berry et al., 2015). Costa and McCrae (1992) characterized high neuroticism through patterns of anxiety, anger, distress, impulsiveness, insecurity, depression. Therefore, individuals with high levels of neuroticism; tend to be anxious, nervous, insecure, introverted, irritable (Costa & McCrae, 1995). Negative emotions also prevent individuals from focusing on specific situations. Therefore, these individuals beliefs about their ability to control their impulses tend to decline. This state of insecurity can cause individuals to act without thinking and behave impulsively (Costa & McCrae, 1992).

Conscientiousness: Dimension of Conscientiousness; It measures how much individuals have reliability, determination, diligence, self-control. Hence the dimension; It is associated with being determined, cautious, sure-footed, meticulous, systematic, responsible (Bilgin, 2017; Yürür, 2009; Burger, 2006; Barrick & Mount, 1991). High Conscientiousness; It enables the individuals to control themselves, be willing to succeed, and tend to act regularly, decisively, organized (Costa & McCrae, 1995). Individuals who score high on the dimension; They are evaluated as hardworking, determined, ambitious, controlled, careful, highly foresighted, stable, principled (Somer, 1998). These characteristics enable individuals to be equipped to deal with problems and to think carefully before taking action in situations (Neuman & Wright, 1999). Therefore, harmony, control of impulses, consistency in behavior; These are seen as distinguishing features used for the Conscientiousness dimension (Rolland, 2002). In addition, research has revealed that individuals who score high on the Conscientiousness dimension are strongly committed to ethics and values (Neuman & Wright, 1999). Individuals who score low on the Conscientiousness dimension are comfortable with their responsibilities, careless in their relationships and communication with the environment, and lack self-discipline (McCrae & Costa, 1991). In general, individuals who score low on the dimension; They are defined as individuals who are lazy, weak-willed, unreliable, low in Conscientiousness, indifferent, prone to laziness, disorganized, careless, negligent, aimless, who do not care about completing their work (Bilgin, 2017; Doğan, 2013; McCrae & Costa, 2003).

Openness to experiences: Openness to experience dimension; It is associated with creativity, curiosity and a tendencies to be open to innovations (Morsünbül, 2014). Therefore, it is thought that the dimension provides information about the individual's level of intellectuality (Berry et al., 2015). Individuals who score high on the dimension are open to experience; They are individuals who can think in multiple ways, are open to innovation, can produce original ideas, have strong imagination, are sensitive to art, are brave, are not afraid of change and are curious (Costa & McCrae, 1992). Individuals with the personality trait of being open to experiences are expected to be original, creative, courageous, adventurous, analytical, original, liberal, sensitive to art, imaginative, curious, open to ideas, intellectual, fond of change (Costa & McCrae, 1992b; McCrae & Costa, 1987). Individuals who score low on this dimension are described as conservative, fixed-minded (Tekin, 2012), traditionalist, content with existing information, and having a narrow perspective (Burger, 2016). Therefore, individuals who score low on the dimension tend to prefer familiar and practical things rather than seeking new things (McCrae & Costa, 2003).

The concept of value, introduced to the social sciences by Znaniecki, is derived from the Latin root "valere", meaning "to be valuable or powerful". Oxford Dictionary defines the concept of value as the importance or worth of something for someone, useful or important, the belief people have, especially about what is right and wrong and what is most important in life, that controls their behavior. The word roots is Latin. Turkish Dictionary(2016) defines the concept of value as "an abstract measure that helps determine the importance of something, the value that something is worth, value, the equivalent of something that can be measured in money, price, value, price; It is seen that he explains it with words such as "superior quality,

merit, value". In philosophy, the concept, which corresponds to "the thing that indicates the person connection with the object as a wanting and needing being", is defined from a general perspective as "the whole of the material and spiritual elements that include the social, cultural, economic and scientific values of a nation". In this context, values represent a set of principles that serve as a guide to human life and vary according to their level of importance (Ros, Schwartz & Surkiss, 1999). It can be seen that the concept of value is discussed from many perspectives in the literature, different explanations are given regarding it. Values are discussed in anthropology by referring to an element of culture, in sociology by referring to the openly or implicitly preferred option among action and behavior options, and in psychology by considering the context of how the individual's behavior is affected by values; It meets a unique structure in relation to the role of the individual in the process of socialization and becoming a member of society. This unique structure is explained by the uniqueness of each culture; It is emphasized that the individual is in a certain culture and experiences socialization patterns and learning, therefore values can provide predictions about culture, society, institutional structures, personality (Rokeach, 1973). In summary, the individual; It creates a system of values through learning about the culture, society and perspectives of this society; Therefore, patterns that are valuable for the individual are also valuable for everyone, and on the other hand, it can be assumed that values represent the social goals that are generally desired to be achieved (Rokeach & Regan, 1980). Values; It is seen as the determinant of many social behaviors such as attitude, social action, ideology, moral judgment, justifying oneself and others, comparison of the self with others, presentation of the self and attempts to influence others (Rokeach, 1973) and values; They are thought to serve as guiding principles of human life by attaching importance to individuals and society (Schwartz, 1996). On the other hand, the value system consists of values: It refers to a constantly existing order of values and indicates that the values in this system can change relatively over time (Davidov, Schmidt & Schwartz, 2008).

Schwartz's (2012) concept of value; It is seen that it is defined as desired goals that take place as guiding principles (such as freedom, equality and environmental protection) in the lives of people or+ other social formations, vary in importance, remain valid in different situations. Schwartz (2012) identified three important features in this definition of values. According to this;

1-Values include beliefs about what is desirable or undesirable in a particular end state. Therefore, values are shaped by preferences.

2-Values are abstract concepts that transcend specific (special) situations, in other words, they have supra-situational properties. This feature of values distinguishes them from goals. As a matter of fact, goals are goals that individuals strive to achieve in their lives, and in this context, goals remain until they are achieved. Values, on the other hand, exist to be adopted in different situations and conditions in the long term.

3- Values serve as guiding principles for evaluating events and people.

Schwartz (2012) also assumed that values are listed in a prioritization system, as in the perspectives of Hofstede (1981) and Morris. From this perspective, values differ from each other according to their importance; This means that when faced with a choice for competing values (such as religion and science, cooperation and success), a choice will be made and the choices will be made according to the more important value for the individual (Steg, Van Den Berg & Groot, 2015). In Schwartz (1992) subsequent revision study, he determined 10 basic value groups, considering motivational patterns and basic needs of individuals' behavior. According to this study, 10 value groups are considered to be interconnected within a variable structure that includes values that are similar or have different motivational infrastructures. The 10 basic value groups thought to have universal characteristics were conceptualized by Schwartz (1992) as follows:

1-Self-direction (self-orientation): In the dynamics of this value group, it is evident seen that individual has inherent needs such as prestige and domination, control over other individuals and resources (Schwartz, 1992). In self-direction; Independent thought and behavior, action selection, creation, research, discovery motivations come to the fore; Self-management of the individual arises from the need to establish control and dominate over one's own emotions, thoughts, behaviors. The subvalues that make up this group are; These are the values of creativity, freedom, choice of goals, and being curiosity and independence. For this value, self-esteem, intelligence, privacy are thought to be very important (Schwartz, 2014).

2-Activation/Stimulation: These values are established on the basis of diversity to maintain mobility level required in the biological contexts. Accordingly, the basic motivation of activation value is; It creates patterns such as excitement seeking, innovation, difficulty in life (life challenge) (Schwartz, 1992). The value is not about being threatening to others; It refers to the biological modification and stimulation required to maintain a favorable, positive level of interaction with humans and the environment. The sub-dimensions of this value are; It measures values such as variable life, exciting life, and being brave (Schwartz, 2014).

3- Hedonism: Hedonism arises from biological needs and the pleasures associated with satisfying them (Schwartz, 1992), Therefore, the purpose of this value is to measure the individual ability to obtain pleasure or sensory satisfaction for himself and the personal reward of pleasure and emotions. In this value, which is related to pleasure and loving life, the values of pleasure, pleasure, enjoying life are considered as subdimensions (Schwartz, 2014).

4-Achievement: Achievement values, which include subdimensions such as success, talent, ambition, impact (Schwartz & Boehnke, 2004), are related to personal success gained by demonstrating competence and appropriate competence according to social standards. Achievement values, which arise from the need for individuals to obtain resources to survive, social interaction, institutional functioning to be successful, also enable individuals to obtain social approval by demonstrating competence in terms of cultural standards valid for individuals (Schwartz, 1992). In addition, Achievement value is related to patterns such as self-esteem, intelligence, and social recognition; therefore, it is closely related to the value of self-orientation (Schwartz, 2014).

5-Power: The value of power is explained by the motivation to gain social position and prestige to establish control and dominance over people and resources (Schwartz, 1992); Its sub-dimensions include values such as establishing authority, wealth, having social power, maintaining one place in society, and being adopted or recognized by people (Schwartz, 2014). Therefore, it seems that the values of power and success mentioned before focus on social prestige; However, while achievement values emphasize the act of being successful in concrete interactions and its effective demonstration, power values cover the achievement or maintenance of a dominant position in the social system in a more general context (Schwartz, 2014).

6-Security: The value of security, which emerges on the basis of the desire or motivation to maintain the security, harmony, stability of society, relationships, self, derives its dynamics from basic individual needs and group needs. Therefore, one of the two subtypes of security value serves primarily individual interests, while the other primarily serves social interests (Schwartz, 1992). In this context, while being healthy and not being harmed by someone corresponds to basic individual values, patterns such as national security are considered within group needs (Sagiv & Schwartz, 2000). It can be seen that the sub-values of this value are continuity of social order, family security, national security, social order, cleanliness, mutual favors or reciprocating favors, and belonging to a group (Schwartz, 2014; Bardi & Schwartz, 2003).

7-Conformity: The basis of the value of conformity; It constitutes the restriction of actions, tendencies, and impulses that might upset or harm others and violate social expectations or norms. This value derives its dynamics from the need for individuals to interact properly with others and to inhibit tendencies that would disrupt the functioning of the group for group interactions to function properly (Schwartz, 1992); It consists of sub-value dimensions such as value, courtesy, honor, self-discipline, self-control or discipline, respect, obedience, honoring the family (Bardi & Schwartz, 2003). Conformity values generally stand out as a pattern of self-restraint in the individual's daily interaction with other people he is close to (Schwartz, 2014).

8-Traditionality: Traditionality derives its value dynamic from the individual's acceptance of customs, ideas, religious traditions brought about by his/her culture, and patterns of attachment and respect to them. It is accepted that all societies and groups develop practices, symbols, views, beliefs regarding the representation of their shared life and destiny, and traditions often manifest themselves in the form of religious rites, beliefs, behavioral norms (Schwartz, 1992). The values of humility, moderate faith, religious beliefs, contentment, and respecting for religious and spiritual life and traditions; It constitutes the sub-values of the traditionality value (Schwartz, 2014; Schwartz & Boehnke, 2004).

9-Benevolence: The basis of helpfulness/benevolence values is the protection and improvement of the welfare of people with whom one is in frequent personal contact (Schwartz, 1992). In the anthropological context, the value of benevolence is dynamic due to the proper functioning of the group (Kluckhohn, 1951), and in the biological context, the individual need to be with other people because he/she can not meet his/her needs on his/her own (Maslow, 1965); It seems to consist of sub-values such as being helpful, honest, forgiving, helpful, loyal, responsible (Schwartz, 2014; Bardi & Schwartz, 2003). Benevolence values generally refer to wanting the goodness and well-being of others and thus taking care of them without coercion (Schwartz, 2014).

10-Universalism: The value of universalism, which is relational with the motivation to accept oneself, others, the whole world, to be understand the good of all people and nature, to appreciate people and nature, to be tolerant toward them and to protect them; It arises from individuals' and groups' the biological survival needs of (Schwartz, 1992). The sub-values of this value include social justice, equality and freedom of thought, and values such as environmental protection, integration/harmony with nature, wisdom, world peace (Schwartz, 2014; Schwartz & Boehnke, 2004).

Values and spirituality are psychological constructs that seem closely related. According to Schwartz (1992), spirituality is a motivational goal that transcends daily reality, Schwartz asserts that spirituality is a reflection of a basic human need to give meaning to life. Although spiritual values appear in different forms for different people, they also have commonalities for people in the context of features such as contact with supernatural things, integration with nature, detachment from material concerns and personal desires, taking social action within the group, discovering the new (Myyry, 2008). Although a value class directly created regarding these spiritual characteristics is not included in the 10 value types determined by Schwartz, spiritual characteristics in individuals; It is associated with the dimensions of universality, benevolence, self-direction, self-transcendence. At the same time, it seems that spirituality overlaps with the values of tradition and conformity, which are closely related to religiosity (Karagöz, 2021). Even outside of religiosity, differences in individuals' regarding spirituality form the basis for differences in values (Myyry & Helkama, 2001). In Schwartz (1992, 1995) research examining the relationships between religion and values, spirituality; positively with the values of universality, benevolence, tradition and conformity; It is revealed that it has a negative relationship with hedonism, power, achievement values. The results of this research demonstrate that spirituality is closely related to other values, even if spirituality is not included as a separate value in the classification of values. Schwartz (1992) explained why the search for meaning or spirituality is not included in this classification of values because it is not a universal feature, and pointed out that spirituality can be used in intra-cultural or monocultural studies.

When the literature is reviewed, values are one of the basic facts that affect people lives, both culturally and individually. To understand this phenomenon clearly, examining the relationships between personality dimensions and values can contribute to the literature and this research; It can also provide information about the direction and strength of the relationship between these variables.

The main purpose of this research is; To investigate whether the personality dimensions of extraversion, agreeableness, neuroticism, conscientiousness, openness to experience predict the values of security, power, benevolence, stimulation, traditionalism, hedonism, universalism, self-orientation, achievement and conformity. For this purpose, a multiple regression model including these variables was established and tested, considering theoretical explanations in the research. The research questions are as follows:

Do extraversion, agreeableness, emotional stability, conscientiousness, openness to experience significantly predict the value of benevolence?

Do extraversion, agreeableness, neuroticism, conscientiousness, and openness to experience significantly predict Security value?

Do extraversion, agreeableness, neuroticism, conscientiousness, and openness to experience significantly predict the Power's value?

Do extraversion, agreeableness, neuroticism, conscientiousness, and openness to experience significantly predict stimulation value?

Do extraversion, agreeableness, neuroticism, conscientiousness, openness to experience significantly predict the value of Conventionality?

Do extraversion, agreeableness, neuroticism, conscientiousness and openness to experience significantly predict the value of hedonism?

Do extraversion, agreeableness, neuroticism, conscientiousness, openness to experience significantly predict universality?

Do extraversion, agreeableness, neuroticism, conscientiousness, openness to experience significantly predict self-direction value?

Do extraversion, agreeableness, neuroticism, conscientiousness, openness to experience significantly predict Achievement value?

Do extraversion, agreeableness, neuroticism, conscientiousness and openness to experience significantly predict conformity value?

METHOD

Research Desing

The research is descriptive research that reveals the existing situation. Research based on the relatedness screening model was conducted to examine the association between the personality dimensions of extraversion, agreeableness, neuroticism, conscientiousness, openness to experience and values of security, power, benevolence, stimulation, traditionalism, hedonism, universalism, self-orientation, achievement and conformity displayed in individuals during the high school period in Turkey. The research approach that aims to describes a past or present situation as it exists is the survey model (Karasar, 2004). A cross-sectional research design was applied in the study, data were collected from individuals of different ages. The research group was selected among students by appropriate sampling methods. A research group was formed by selecting students using an appropriate sampling method. For the research, the maximum diversity method, which is a purposive sampling methods, was determined, the status of the individuals to whom the measurement tools would be applied was taken into account, being high school students (14-18 years old). A sample that the researcher determines based on previous theoretical knowledge about the universe, their knowledge, and the specific purpose of the research is a purposive sample (Fraenkel & Wallen, 1993). Purposive sampling aim; In line with the purposes of the research, instead of a representative sample of the universe, it is to purposely take one or more subsections of the universe as an example and make the one that best suits the research problem the subject of observation. It has been stated that this sampling method can be provide important clues about universe values (Büyüköztürk et al., 2008).

Analysis of Data

Statistical analysis of the data obtained from the research was performed using SPSS 22.00 and JAPS 17 packages programs. Frequency and percentage distribution were used in the analysis of the demographic characteristics of the participants. In the data analysis a multiple regression models were created and tested. Confirmatory factor analysis was conducted to test the validity of the scales in the high school sample.

Study group

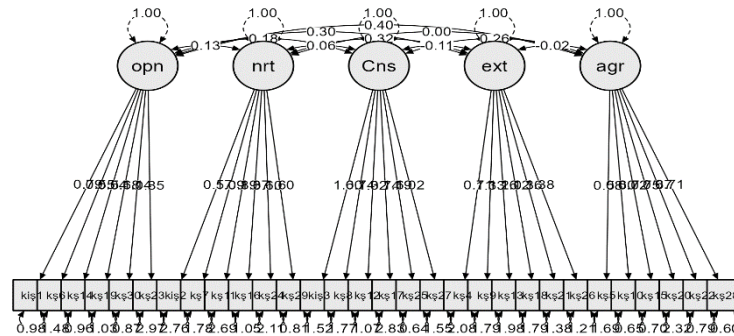
The study involved 308 high school students in Niğde during the 2021-2022 academic year. Data collection tools were initially administered to 335 participants. After removing the outliers identified by the z-scores and Mahalobis distance, the final analysis was conducted on a group of 308 participants. The group comprised 173 females (56.2%) and 135 males (43.8%) ages ranging from 14 to 18 (average age = 16.39 years, standard deviation = 0.87 years).

Data collection tools

Quick Big Five Personality Scale

In order to measure personality traits, the Quick Big Five Personality scale, developed by Vermulst and Gerris (2005) by selecting 30 of the 100 adjectives related to personality traits put forward by Goldberg (1992), adapted into Turkish by Morsünbül (2014), was used. Each personality trait was measured using 6 items. Items were marked on a 7-point Likert-type scale ranging from “completely true” (7 points) to “completely incorrect” (1 point). Cronbach's alpha internal reliability coefficient of the Fast Big Five Personality scale was found to be .80. Because the sample in this study consisted of high school students, confirmatory factor analysis was performed on the scales for validity. In the confirmatory factor analysis conducted on the study group, χ^2/Sd (1118/395) was found to be 2.88. This indicates that the proposed factor model is compatible with the data (Kline, 2005). The root mean square error of approximation (RMSEA) value was also found to be 0.07. The RMSEA value must be less than .08. Goodness of Fit Index, (GFI) value was found to be 0.97. The goodness of fit index must be over .90 (Kline, 2005). These values show that the five-factor structure of the personality scale gives acceptable and valid results in the study group as a result of Confirmatory Factor Analysis. In this research, Cronbach's alpha coefficient; It was found to be .83 for the extraversion sub-dimension, .77 for the agreeableness sub-dimension, .83 for the conscientiousness sub-dimension, .73 for the neuroticism sub-dimension, and .72 for the openness to experiences sub-dimension.

Figure 1. Confirmatory factor analysis using the Quick Big Five Personality scale



Portrait Value Scale

The Portrait Values Survey, developed by Schwartz et al. (2001) and adapted into Turkish by Demirutku and Sümer (2010), consists of 40 items and 10 dimensions: power, Achievement, hedonism, stimulation, self-direction, universality, benevolence, traditionality, conformity, security is formed. Each item describes an individual in two sentences. Participants are asked to indicate how similar or dissimilar they are to the individual described. The scale is scored between 1 (not at all like me) and 6 (very similar to me). Since this scale was developed for university students and adapted to Turkish, its validity and reliability were re-tested in this study group consisting of high school students. According to the results of confirmatory factor analysis, the factor structures of the scale were confirmed in the high school sample. In the confirmatory factor analysis conducted on the study group, χ^2/Sd (110/32), GFI .99, CFI .90 SRMR .065, RMSEA .079 for Power, Achievement, hedonism value groups, χ^2/Sd (100/34), GFI .99, CFI .90 SRMR .053, RMSEA .080 for Universality, Benevolence value groups, χ^2/Sd (51,92/8), GFI .98, CFI .91 SRMR .060, RMSEA .081 for Self-direction, Stimulation value groups, χ^2/Sd (170/62), GFI .99, CFI .89 SRMR .059, RMSEA .075 for tradition, conformity, and security value groups was found. Goodness fit indices are given in the table below.

Table 1. *Goodness Fit Indices of The Portrait Value Survey*

	Goodness Fit Indices	Value
Power, Achievement, hedonism	χ^2/sd	110/32
	GFI	.99
	CFI	.90
	SRMR	.065
	RMSEA	.079
Universality, Benevolence	χ^2/sd	100/34
	GFI	.99
	CFI	.90
	SRMR	.053
	RMSEA	.080
Self-direction, Stimulation	χ^2/sd	51.92/8
	GFI	.98
	CFI	.91
	SRMR	.060
	RMSEA	.081
tradition, conformity, security	χ^2/sd	170/62
	GFI	.99
	CFI	.89
	SRMR	.059
	RMSEA	.075

In this study, the Cronbach's alpha internal consistency coefficient for the power dimension of the scale was .67 for power, .76 for Achievement, .70 for hedonism, .61 for stimulation, .67 for self-direction, .80 for universality, .62 for benevolence, and .62 for tradition. 55, .61 for conformity, and .54 for security.

Process

In this study, data were collected in the form of individual and group application. The data was obtained during class hours with the permission and help of the course instructor. The application of the scales varied between 20 and 25 minutes. Research data was collected in Niğde province between November 2021 and December 2021. While collecting data, permission to participate in the research was first obtained from the student's parents, and the participation were based on the principle of volunteering.

RESULTS, DISCUSSION, and SUGGESTIONS

Descriptive Statistics

The arithmetic averages of the scores the participants' scores on are presented below:

Table 2. *Descriptive Statistics*

	\bar{X}	Sd	Skewness	Kurtosis	Minimum	Maximum	Variance	Range
Openness to experience	31.71	.36	-0.18	-0.51	17.00	42.00	28.79	5.00
Neuroticism	2.94	.00	0.27	-0.40	8.00	42.00	49.04	4.00
Conscientiousness	7.28	.79	-0.34	-0.44	6.00	42.00	60.74	6.00
Extraversion	4.99	.82	0.10	-0.62	7.00	42.00	61.16	5.00
Agreeableness	4.17	.85	-0.66	0.69	14.00	42.00	23.54	8.00
Benevolence	8.85	.19	-0.37	-0.15	8.00	24.00	10.21	6.00
Conformity	8.21	.46	-0.55	0.16	6.00	24.00	12.02	8.00
Power	2.59	.58	-0.57	-0.26	3.00	18.00	12.88	5.00
Achievement	8.45	.01	-0.63	-0.41	7.00	24.00	16.11	7.00
Hedonism	4.94	.79	-0.89	0.17	6.00	18.00	7.79	2.00
Stimulation	4.64	.54	-0.80	0.35	6.00	18.00	6.48	2.00
Self-direction	0.25	.00	-0.90	0.68	8.00	24.00	9.02	6.00
Universality	0.96	.11	-0.99	0.762	16.00	36.00	16.90	0.00
Traditionality	5.20	.93	-0.12	-0.31	4.00	24.00	15.51	0.00
Security	4.52	.55	-0.93	0.94	11.00	30.00	12.60	9.00

Multiple Regression Analysis Between Variables

In this section, multiple regression analyses of between variables and their coefficient tables are presented:

Table 3. *Regression Analysis Of Openness to Experience, Neuroticism, Conscientiousness, Extraversion, and Agreeableness to Predict The Values Of Benevolence, Conformity, Power, Achievement, Hedonism, Stimulation, Self-Direction, Universalism, Traditionalism, And Security.*

	B	S.E.	β	T	R	R ²	F
Model 1. Benevolence	9.067	1.398	.467	6.4855	.467	.218	16.864
Model 2. Conformity	10.049	1.453	.532	6.916	.532	.283	23.836
Model 3. Power	11.781	1.590	.445	7.408	.445	.198	14.925
Model 4. Achievement	8.985	1.738	.484	5.171	.454	.235	18.519
Model 5. Hedonism	10.067	1.221	.467	8.242	.467	.218	16.873
Model 6. Stimulation	6.314	1.087	.506	5.809	.506	.256	20.735
Model 7. Self-direction	10.033	1.196	.594	8.387	.594	.352	32.879
Model 8. Universalism	20.656	1.836	.431	11.252	.431	.186	13.798
Model 9. Traditionalism	8.614	1.723	.468	5.000	.468	.219	16.921
Model 10. Security	16.283	1.575	.444	10.342	.444	.197	14.811

*p< .05

a. Predictors: (Constant), openness to experience, neuroticism, conscientiousness, extraversion, and agreeableness,

b. Predicted: Benevolence, conformity, power, Achievement, hedonism, stimulation, self-direction, universalism, traditionalism, security

A multiple regression analysis was conducted to determine whether the personality traits of openness to experience, neuroticism, conscientiousness, extraversion, and agreeableness predicted the values of benevolence, conformity, power, Achievement, hedonism, stimulation, self-direction, universalism, traditionalism, and security. Because of the analysis, the VIF value was found to be 1.21. The fact that the VIF value is less than 10.00 indicates that there is no autocorrelation between the variables; therefore, regression analysis can be performed (Büyüköztürk et al., 2008). According to the regression analysis results, the personality dimensions of extraversion, agreeableness, neuroticism, conscientiousness, and openness to experience predict benevolence (R=.467, R²=.218, F=16.864, P<0.05) and explain 22% of the variance related to benevolence; personality dimensions predicted the compliance value (R=.532, R²=.283, F=23.836, P<0.05) and personality dimensions explained 28% of the variance regarding compliance; personality dimensions predict the power value (R=.445, R²=.198, F=14.925, P<0.05), and personality dimensions explain 20% of the variance related to power; personality dimensions predict the Achievement value (R=.484, R²=.235, F=18.519, P<0.05), and personality dimensions explain 24% of the variance regarding Achievement; personality dimensions predict the hedonism value (R=.467, R²=.218, F=16.873, P<0.05), and personality dimensions explain 22% of the variance related to hedonism; personality dimensions predict stimulation value (R=.506, R²=.256, F=20.735, P<0.05), and personality dimensions explain 26% of the variance regarding stimulation; personality dimensions predicted the self-direction value (R=.594, R²=.352, F=32.879, P<0.05), and personality dimensions explained 35% of the variance regarding self-direction; personality dimensions predict the universality value (R=.431, R²=.186, F=13.798, P<0.05), and personality dimensions explain 17% of the variance regarding universality; personality dimensions predict the traditionality value (R=.468, R²=.219, F=16.921, P<0.05), and personality dimensions explain 22% of the variance related to conventionality; It is seen that personality dimensions predict the security value (R=.444, R²=.197, F=14.811, P<0.05), and personality dimensions explain 20% of the variance regarding security.

Table 4. Coefficient Table Regarding Whether Openness to Experience, Neuroticism, Conscientiousness, Extraversion, and Agreeableness Predicts Benevolence

Model	B	S.E	β	T
Costant	9.067	1.398		6.485
Openness to experience	-.030	.033	-.051	-.905
Neuroticism	-.006	.024	-.013	-.253
Conscientiousness	.017	.022	.040	.755
Extraversion	-.010	.023	-.025	-.441
Agreeableness	.313	.036	.475	8.582

*p<.05

When the β values in the multiple regression analysis are examined, it is seen that the agreeableness personality dimension explains 48% of the 22% variance explained regarding the total score averages of the benevolence value ($\beta = .475$, $t = 8.582$, $p < .05$). Openness to experience ($\beta = -.051$, $t = -.905$, $p < .05$), neuroticism ($\beta = -.013$, $t = -.252$, $p < .05$), conscientiousness ($\beta = .040$, $t = .755$, $p < .05$), extraversion ($\beta = -.025$, $t = -.441$, $p < .05$), personality traits did not predict benevolence. Based on the results of this analysis, it was determined that the personality dimension of agreeableness significantly predicted the value of benevolence; It can be concluded that others do not predict.

Table 5. Coefficient Table Regarding Whether Openness to Experience, Neuroticism, Conscientiousness, Extraversion, and Agreeableness Value for Conformity

Model	B	S.E.	β	T	VIF
Costant	10.049	1.453		6.916	
Openness to experience	-.068	.035	-.106	-1.968	1.219
Neuroticism	.011	.025	.021	.421	1.087
Conscientiousness	.118	.023	.264	5.166	1.103
Extraversion	-.100	.024	-.225	-4.217	1.195
Agreeableness	.274	.038	.384	7.239	1.183

*p<.05

When the β values in the multiple regression analysis are examined, it is seen that the Agreeableness personality dimension explains 38% of the 28% variance explained regarding the total score averages of the agreeableness value ($\beta = .384$, $t = 7.239$, $p < .05$). It is seen that the conscientiousness personality dimension explains 26% of the 28% variance explained regarding the total score averages of the conformity value ($\beta = .264$, $t = 5.166$, $p < .05$). When the β values in the multiple regression analysis are examined, it is seen that the conformity value of the extraversion personality dimension explains 23% of the 28% variance explained in the total score averages ($\beta = -.225$, $t = -4.217$, $p < .05$), but the values are in a negative direction. It can be concluded that as the value increases, extraversion decreases. Personality traits such as openness to experience ($\beta = -.106$, $t = -1.908$, $p < .05$), neuroticism ($\beta = .021$, $t = .421$, $p < .05$) did not predict conformity value. Based on the results of this analysis, it was found that the personality dimensions of agreeableness and conscientiousness predicted the value of conformity positively and the extraversion personality dimension predicted it negatively significantly; It can be concluded that the others did not predict.

Table 6. Coefficient of Openness to Experience, Neuroticism, Conscientiousness, Extraversion, and Agreeableness Predict Power Value

Model	B	S.E	β	T	VIF
Costant	11.781	1.590		7.408	
Openness to experience	.165	.038	.247	4.340	1.219
Neuroticism	-.119	.028	-.232	-4.324	1.087
Conscientiousness	-.001	.025	-.002	-.031	1.103
Extraversion	.141	.026	.306	5.440	1.195
Agreeableness	-.152	.041	-.205	-3.662	1.183

*p<.05

When the β values in the multiple regression analysis are examined, it is seen that the strength value of the extraversion personality dimension explained 31% of the 20% variance explained in the total score

averages ($\beta = .306$, $t = 5.440$, $p < .05$). It can be seen that the power value of the openness to experience personality dimension explains 27% of the 20% variance explained in the total score averages ($\beta = .274$, $t = 4.340$, $p < .05$). When the β values in the multiple regression analysis were examined, the total score of the power value of the agreeableness ($\beta = -.205$, $t = -3.2662$, $p < .05$) and neuroticism personality dimensions ($\beta = -.232$, $t = -4.324$, $p < .05$) it is seen that it explains 21% and 23% of the 20% variance explained regarding the averages, but the values are negative. This finding can be interpreted as agreeableness and neuroticism decrease as the power value increases. Conscientiousness ($\beta = -.002$, $t = -.031$, $p < .05$) did not predict the power values. Based on the results of this analysis, it was found that extraversion and openness to experience predicted the power value positively, while agreeableness and neuroticism predicted the power value negatively; It can be concluded that conscientiousness does not predict.

Table 7. *Coefficient table regarding whether openness to experience, neuroticism, conscientiousness, extraversion, agreeableness predict achievement value*

Model	B	S.E.	β	T	VIF
Costant	8.985	1.738		5.171	
Openness to experience	.246	.042	.329	5.923	1.219
Neuroticism	-.116	.030	-.202	-3.847	1.087
Conscientiousness	.066	.027	.127	2.409	1.103
Extraversion	.131	.028	.256	4.649	1.195
Agreeableness	-.022	.045	-.027	-.487	1.183

* $p < .05$

When the β values in the multiple regression analysis are examined, it is seen that the achievement value of the extraversion personality dimension explains 26% of the 24% variance explained in the total score averages ($\beta = .256$, $t = 4.649$, $p < .05$). It can be seen that the openness to experience personality dimension explains 33% of the 24% variance explained regarding the total score averages of the achievement value ($\beta = .329$, $t = 5.923$, $p < .05$). When the β values in the multiple regression analysis are examined, it is seen that the Achievement value of the conscientiousness personality dimension explains 13% of the 24% variance explained in the total score averages ($\beta = .127$, $t = -2.409$, $p < .05$). It can be seen that neuroticism ($\beta = -.202$, $t = -3.847$, $p < .05$) explains 20% of the 24% variance explained regarding the total score averages of the Achievement value, but the values are in a negative direction. This finding can be interpreted as neuroticism decreases as the achievement value increases. Agreeableness ($\beta = -.027$, $t = -.487$, $p < .05$) did not predict achievement value. Based on the results of this analysis, it was determined that the personality dimensions of openness to experience, extraversion and conscientiousness predicted the Achievement value positively, and neuroticism negatively predicted it; It can be concluded that compatibility does not predict.

Table 8. *Coefficient Table Regarding Openness to Experience, Neuroticism, Conscientiousness, Extraversion, and Agreeableness Predict Hedonism Value.*

Model	B	S.E.	β	T	VIF
Costant	10.067	1.221		8.242	
Openness to experience	.087	.029	.168	2.993	1.219
Neuroticism	-.088	.021	-.221	-4.162	1.087
Conscientiousness	-.025	.019	-.071	-1.323	1.103
Extraversion	.128	.020	.359	6.449	1.195
Agreeableness	.047	.032	.082	1.481	1.183

* $p < .05$

Regression analysis revealed interesting relationships between personality dimensions and hedonism value. Extraversion emerged as the strongest predictor, with its β value of .359 indicating that 36% of the explained variance in total hedonism scores can be attributed to extraversion ($t = 6.449$, $p < .05$). Openness to experience also played a positive role ($\beta = .168$, $t = 2.993$, $p < .05$), explaining 17% of the variance.

Interestingly, emotional stability was a negatively correlated with hedonism value ($\beta = -.221$, $t = -4.162$, $p < .05$). Therefore higher emotional stability is associated with lower hedonism scores, suggesting that emotionally stable individuals prioritize values beyond pure pleasure seeking.

Conscientiousness ($\beta = -.710, t = -1.323, p < .05$) and agreeableness ($\beta = .082, t = -1.481, p < .05$) did not significantly predict hedonism scores.

In summary, the findings suggest that extraversion and openness to experience positively predict the value of hedonism.

Table 9. Coefficient table regarding whether openness to experience, neuroticism, conscientiousness, extraversion, and agreeableness predict stimulation value.

Model	B	S.E.	β	T	VIF
Constant	6.314	1.087		5.809	
Openness to experience	.185	.026	.389	7.100	1.219
Neuroticism	-.017	.019	-.046	-.884	1.087
Conscientiousness	.009	.017	.027	.519	1.103
Extraversion	.068	.018	.208	3.827	1.195
Agreeableness	.027	.028	.052	.960	1.183

* $p < .05$

When the β values in the multiple regression analysis are examined, it is seen that the stimulation value of the extraversion personality dimension explained 21% of the 26% variance explained in the total score averages ($\beta = .208, t = 3.827, p < .05$). It can be seen that the openness to experience personality dimension explains 39% of the 26% variance explained regarding the total score averages of the stimulation value ($\beta = .389, t = 7.100, p < .05$). Neuroticism ($\beta = -.46, t = .884, p < .05$) Conscientiousness ($\beta = .027, t = .519, p < .05$) and Agreeableness ($\beta = .052, t = .960, p < .05$) personality dimensions did not predict the stimulation value. Based on the results of this analysis, it can be concluded that the personality dimensions of openness to experience and extraversion do not predict the stimulation value positively, whereas neuroticism, conscientiousness, adaptability do not predict the stimulation value in a positive way.

Table 10. Coefficient Table Regarding Openness to Experience, Neuroticism, Conscientiousness, Extraversion, Agreeableness Predict Self-Direction Value

Model	B	S.E.	β	T	VIF
Constant	10.033	1.196		8.387	
Openness to experience	.331	.029	.591	11.556	1.219
Neuroticism	.005	.021	.011	.223	1.087
Conscientiousness	.040	.019	.103	2.116	1.103
Extraversion	-.009	.019	-.023	-.459	1.195
Agreeableness	-.036	.031	-.058	-1.153	1.183

* $p < .05$

The regression analysis results revealed that openness to experience had the strongest positive influence on self-direction values ($\beta = .591, t = 11.556, p < .05$), explaining 59% of the 35% variance observed in the total self-direction scores. It can be seen that the self-direction value of the conscientiousness dimension explains 10% of the 35% variance explained in the total score averages ($\beta = .103, t = 2.116, p < .05$). Neuroticism ($\beta = .011, t = .223, p < .05$), extraversion ($\beta = -.023, t = -.459, p < .05$) and Agreeableness ($\beta = -.058, t = -1.153, p < .05$) personality dimensions did not predict the self-direction value. Based on the results of this analysis, it was determined that the personality dimensions of openness to experience and Conscientiousness positively predicted the self-direction value; It can be concluded that neuroticism, extraversion, agreeableness do not predict self-direction.

Table 11. Coefficient Table Regarding Openness to Experience, Neuroticism, Conscientiousness, Extraversion, Agreeableness Predict The Universality Value.

Model	B	S.E.	β	T	VIF
Constant	20.656	1.836		11.252	
Openness to experience	.169	.044	.220	3.839	1.219
Neuroticism	-.087	.032	-.148	-2.730	1.087
Conscientiousness	.042	.029	.079	1.452	1.103
Extraversion	-.066	.030	-.125	-2.209	1.195
Agreeableness	.218	.048	.258	4.561	1.183

* $p < .05$

When the β values in the multiple regression analysis are examined, it is seen that the universality value of the openness to experience personality dimension explains 22% of the 17% variance explained in the total score averages ($\beta = .220$, $t = 3.830$, $p < .05$). It can be seen that the universality value of the compatibility dimension explains 26% of the 17% variance explained regarding the total score averages ($\beta = .258$, $t = 4.561$, $p < .05$). Neuroticism ($\beta = -.148$, $t = -2.730$, $p < .05$) accounted for 15% of the 17% variance explained regarding the total score averages of the universality value, and extraversion ($\beta = -.125$, $t = -2.209$, $p < .05$) is seen to explain 13%, but the values were negative. Based on this finding, it can be argued that as neuroticism and extraversion increases, universality value decreases. Conscientiousness ($\beta = .079$, $t = -1.452$, $p < .05$) personality dimension did not predict universality value. Based on the results of this analysis, universality value was found to be positive in the personality dimensions of openness to experience and agreeableness; It can be concluded that neuroticism and extraversion significantly predict negatively, but conscientiousness does not.

Table 12. *Coefficient Table On Openness To Experience, Neuroticism, Conscientiousness, Extraversion, and Agreeableness Predict The Traditionality Value.*

Model	B	S.E.	β	T	VIF
Costant	8.614	1.723		5.000	
Openness to experience	-.138	.041	-.187	-3.339	1.219
Neuroticism	.053	.030	.095	1.787	1.087
Conscientiousness	.095	.027	.188	3.525	1.103
Extraversion	-.105	.028	-.208	-3.745	1.195
Agreeableness	.285	.045	.352	6.355	1.183

* $p < .05$

When the β values in the multiple regression analysis are examined, it is seen that the conventionality value of the agreeableness personality dimension explains 35% of the 22% variance explained in the total score averages ($\beta = .352$, $t = 6.355$, $p < .05$). It can be seen that the traditionality value of the conscientiousness dimension explains 19% of the 22% variance explained regarding the total score averages ($\beta = .188$, $t = 3.525$, $p < .05$). Openness to experience ($\beta = -.187$, $t = -3.339$, $p < .05$) accounted for 19% of the 22% variance explained regarding the total score averages of the conventionality value, while extraversion ($\beta = -.208$, $t = -3.745$, $p < .05$) explains 21%, but the values are negative. Based on this finding, it can be argued that the value of traditionalism decreases as openness to experience and extroversion increases. Neuroticism ($\beta = .095$, $t = -1.1787$, $p < .05$) personality dimension did not predict traditionality value. Based on the results of this analysis, the values of traditionalism, conscientiousness, conformity are positively related to personality dimensions; It can be concluded that openness to experience and extraversion significantly predict negatively, whereas neuroticism does not.

Table 13. *Coefficients of Openness to Experience, Neuroticism, Conscientiousness, Extraversion, Agreeableness Predict Security Values*

Model	B	S.E.	β	T	VIF
Costant	16.283	1.575		10.342	
Openness to experience	.062	.038	.093	1.637	1.219
Neuroticism	.001	.027	.001	.021	1.087
Conscientiousness	.168	.025	.368	6.791	1.103
Extraversion	-.038	.026	-.084	-1.498	1.195
Agreeableness	.078	.041	.106	1.894	1.183

* $p < .05$

When the β values in the multiple regression analysis are examined, it can be seen that the Conscientiousness personality dimension explains 37% of the 20% variance explained regarding the total score averages of the security value ($\beta = .368$, $t = 6.791$, $p < .05$). Agreeableness ($\beta = .106$, $t = 1.894$, $p < .05$), openness to experience ($\beta = .093$, $t = -1.637$, $p < .05$) extraversion ($\beta = -.087$, $t = -1.498$, $p < .05$) and neuroticism ($\beta = .001$, $t = .021$, $p < .05$) personality dimensions did not predict the security value. Based on the results of this analysis, it was found that the conscientiousness personality dimension positively predicted the traditionality value; compatibility; and it can be concluded that the openness to experience extraversion, neuroticism personality dimensions do not predict.

Conclusion and Discussion

Personality; It is an unchanging and continuous structure consisting of a combination of emotions, thoughts, behaviors that affect all events, choices, action patterns in life. In this regard, it is predicted that personality structure is a guide for determining which of Schwartz values individuals will prioritize and what their priority values will be.

In this study, the personality dimension of agreeableness predicted the value of benevolence. In the value of benevolence, it comes to the fore that the individuals think about the well-being of the people they are close to and protect and improve their welfare. The personality trait of agreeableness is related to the human side of individuals (Digman, 1990). Individuals who score high on this personality dimension; While they are characterized by being helpful, reliable, and compassionate. They are also defined as individuals who tend to maintain positive relationships with the people around them (Burger, 2016). This tendency also ensures that harmonious individuals possess characteristics such as sensitivity, compassion and sincerity (Berry et al., 2015). The value of benevolence; Considering that it consists of sub-values such as being helpful, honest, forgiving, helpful, loyal, responsible (Schwartz, 2014; Bardi & Schwartz, 2003), it seems that the value of benevolence is parallel to the personality trait of agreeableness. Also, being helpful, honest, forgiving, loyal and responsible; In achieving true friendship and mature love, these are seen as the most important dynamics for a spiritual and meaningful life. These dynamics attract attention as characteristics of the value of benevolence; Considering the sincere and human characteristics of harmonious individuals, the results of this research indicate what is expected. On the other hand, regarding the value of benevolence, the individual care about the groups they feels close to and the people he interacts with; Compatibility is also parallel to the personality dimension tendencies to empathize, be cooperative, and be constructive and reliable in conflict resolution.

Another finding of the research is that conformity value can be predicted by the personality dimensions agreeableness and conscientiousness. Conformity value is related to the individual's ability to limit impulses and actions that may harm others and violate social expectations. This pattern regarding the fit value; Agreeableness is compatible with the characteristics of the personality dimension as being humane, compassionate, sensitive, affectionate, sincere, and it also seems to be parallel with the tendency of harmonious individuals to maintain positive relationships with the people around them. The tendency to avoid harming others, which is included in the dynamics of conformity value, also overlaps significantly with the personality trait of conscientiousness, which is the individual self-control, control of impulses, consistency in behavior, and a strong commitment to ethics and values. The sub-values of conformity are politeness, being obedient, valuing parents and elders, self-control, and caring about interaction with the group; The fact that responsible individuals are attentive and meticulous about their responsibilities is closely related to their characteristics of being careful, self-controlled, cautious, disciplined in their relationships and communication with the environment. Considering the mentioned sub-values of agreeableness value, it seems possible to explain its inverse relationship with the personality trait of extraversion by the ease in social relations of extroverted individuals, their activeness in their behavior, impressiveness, dominance, being energetic. As a matter of fact, these characteristics of extroverts contradict the value of conformity with self-control and submission characteristics.

One of the important findings of this research is that power value is predicted by the personality trait of extraversion. Basic components of power value; It means having social position and control over people and resources. This value is predicted by the extraversion personality dimension; It is completely parallel to the patterns in the behavior of extrovert individuals, such as activity, impressiveness, dominance, and their like to dominate their environment. In this context, the dominant tendencies in the extraversion personality trait and the nonoverlapping structure of the agreeableness personality trait also, explain the inverse relationship between agreeableness and power value. It seems possible to explain the relatedness of openness to experience and power values in conjunction with the openness to innovations and curious nature of individuals who are open to experience and are not afraid of change. In addition, given considering that individuals who are open to experience are able to produce original ideas, have strong imagination, and are brave, what is expected from these individuals is that they tend to control resources in relation to the value of power. Power value; It consists of sub-values such as having social power, establishing authority, being rich and having a strong position in society, and wanting to be accepted by people. These sub-values seem to partially overlap with the characteristics of openness to experience. The findings of this research show that

neuroticism and power value have an inverse relationship. It is thought that patterns related to power value may cause high anxiety, and therefore, the findings seem consistent, considering that emotionally balanced individuals have emotions and attitudes that are not excessive and have neuroticism that is not easily affected by daily life patterns.

Value of Achievement in research; there is a positive relationship with the personality traits of openness to experience, conscientiousness, extraversion. Achievement value includes personal achievement orientation based on social standards. In addition, achievementful, intelligent, competent, ambitious, influential are achievement's sub-values. Considering this context, being intelligent and influential; It can be seen that individuals who are open to experience can think versatilely, are open to innovations, can produce original ideas, have strong imagination, are sensitive to art, and are brave and curious. These sub-values of Achievement also seem to be related to extroversion characteristics of courageous and ambitious, ability to go after what one wants, and dominant. As a matter of fact, another finding of this study is that achievement value predicts extraversion. It seems possible to explain the positive relationship between the Achievement value and the conscientiousness dimension with the characteristics of being determined, hard-working, determined, meticulous, organized, which are included in the conscientiousness personality trait.

In this study, it was observed that the value of hedonism was predicted by the personality dimensions of openness to experience and extraversion. The main feature of hedonism are individual pleasures and living for pleasure. Hedonism consists of the sub-values pleasure and enjoying life; In other words, hedonism refers to loving life and taking physical pleasure. Hedonistic value emphasizes personal rewards, and in this context, receiving rewards from the environment is considered essential in this value (Schwartz, 2003). The extroversion personality dimension includes tendencies to be cheerful, to look at life positively, to enjoy life and socializing, and to dislike being alone; It seems to be exactly compatible with the lower values of hedonism. In addition, the constantly active and energetic nature of extroverts and their enjoyment of being around others also support the value of hedonism. Although openness to experience is a personality dimension that predominates cognitive features, characteristics such as being openness to innovations, broad imagination, not being afraid of change, courage are included in this personality dimension; It can be thought of as being related to pleasure. As a matter of fact, individuals who are open to experience are individuals who like to take risks and do not hesitate to try new things in concrete terms, thus it would not be appropriate to evaluate openness to experience only in the context of mental characteristics. In this context, it seems natural that this personality dimension is also related to hedonism. Another finding regarding the value of hedonism is that it has a negative relationship with the neuroticism personality dimension, which indicates an expected situation. Although impulse control and emotional regulation are characteristics of this dimension, not being too affected by daily life events is also considered a feature of neuroticism, which is contrary to hedonism and excessive orientation toward the organism and a focus on pleasure.

The findings of the study demonstrate that stimulation value is predicted by the personality dimensions of openness to experience and extraversion. The basic motivation for stimulation value; It creates patterns such as excitement seeking, innovation, and life challenges (difficulty in life) (Schwartz, 1992). These patterns are thought to be closely related to the personality trait of openness to experience, which is characterized by the tendencies to be courageous. On the other hand, the mentioned patterns of stimulation value; It is also parallel to the characteristics of extroversion, such as being enterprising, assertive, active, courageous, ambitious, dominant. Stimulation value is not about being threatening to others; It refers to the biological change and stimulation needed to maintain a favorable, positive level of interaction with the environment, which is compatible with the social and energetic characteristics of extroverts. Subcomponents of stimulation value; considering that it consists of values such as a variable and exciting life, being brave, the feature of openness to experience and being openness to innovation overlaps with these sub-values.

According to the results of the research, self-direction value was predicted by the personality traits of openness to experience and Conscientiousness. The main feature of the of self-direction value is independence in thoughts and actions. The sub-values that make up this value are creativity, freedom, choosing one own goals, and being curious and independent. Considering that the personality dimension of openness to experience is associated with the tendency to be curious, imaginative, open to innovations, it can be seen that this personality trait is parallel to self-direction. On the other hand, the self-direction value motivation for research and discovery coincides with openness to experience. Self-esteem, intelligence, and

privacy are crucial to this value, which appears to be associated with both conscientiousness and openness to experience. In addition to these, the sub-values of self-direction are being able to choose one own goals and being independent; It is believed that conscientiousness can also be associated with personality traits such as being determined, hard-working, determined, cautious, sure-footed, meticulous, systematic, self-controlled, responsible.

Another finding of this research is that openness to experience and Agreeableness positively predict the value of universality. The basic structure of the value of universality includes understanding tolerance and caring for the well-being of all people and nature. Open-mindedness, a sub-values of the universality value, is also a feature of openness to experience. On the other hand, being virtuous, observing social justice and equality, wanting peace in the world, dreaming of a world full of beauty, being in unity with nature, protecting the environment, being in inner harmony; Although it is one of the sub-values of the universality value, it seems possible to associate these sub-values with the characteristics of researching the mentioned issues in the context of the dominant cognitive aspect of openness to experience and being open to innovations on these issues. This value also coincides with the personality trait of Agreeableness due to the individual's ability to think by taking others into consideration. In addition, the desire of individuals with the personality trait of agreeableness to be compassionate, to establish and maintain positive relationships with others, and their sensitive, affectionate, and sincere approach towards other individuals are parallel to the characteristics of universality. There is a negative relationship between extraversion personality trait and universality. It seems possible to associate this relationship with the characteristics of extraversion, such as being ambition, desire to impress others, being extremely socially comfortable, and pursuit of what one wants. On the other hand, when these characteristics are taken into consideration, it can also be seen that the personality trait of extraversion is individualism-oriented. Therefore, the relationship between the two variables indicates an expected situation. In this research, it is seen that neuroticism and universality value have a negative relationship, but this relationship shows an unexpected situation. The characteristics of neuroticism, such as calmness, self-regulation, being emotional balance and self-confidence, coincide with the internal harmony sub-value of the universality value. It seems that the negative relationship between universality value and neuroticism can be explained by neuroticism in that individuals are not affected by environment events to maintain their neuroticism.

In this study, it was seen observed that the value of traditionalism is predicted by the personality trait of agreeableness. The main feature of tradition is respect and adherence to cultural and religious customs and ideas. In this value, being in harmony with the group is the main moving dynamic. The sub-values of traditionalism include humility, religious, reverence, moderate, attitudes, accepting what life gives, and withdrawing from worldly affairs. These subvalues overlap significantly with the tendency of individuals with harmonious personality traits to maintain relationships with other people. In addition, this relationship is an expected situation, because characteristics of agreeableness such as being sensitive, compassionate, affectionate, and sincere toward other individuals support being compatible with the group. The other findings of this study regarding the value of traditionalism are that the personality traits of openness to experience and extroversion negatively predict this value. Individuals who are open to experience are in search of innovation and are open to change; Considering that extraverts, on the other hand, tend to influence others, which appear to be overly individualistic or may lead to individualism, both results again point again an expected situation.

Research findings show that security value is predicted by conscientiousness and agreeableness personality traits. Basic dynamics of security value; It is the peace and continuity of society, existing relationships, the individual. This value; It consists of sub-values such as national security, wanting the social order to continue, family security, reciprocating favors, sense of loyalty, and being healthy (Karagöz, 2018; Kuşdil and Kağıtçbaşı, 2000). It seems possible to associate these subvalues with the tendencies of agreeableness, maintaining relationships with others within the framework of understanding, empathic communication, and avoiding rude, vengeful, unreliable, and disloyal. Considering the conscientiousness personality dimension emphasis on reliable and its tendency to be attentive and caring in its relationships, it can be seen that these tendencies overlap with the sub-values related to the security value.

Recommendations

Personality is revealed through its unchanging and continuous structure in behavioral tendencies and affects almost every aspect of our behavior. This research shows that there are parallels between personality

traits and values and that individuals rank values within themselves. For example, although the values of universality and traditionalism are opposite values, individuals have these values, as seen in the prediction of the personality trait of agreeableness, but their priority rankings are different for individuals. Schwartz (2014) argued that individuals have ten universal values, but their order of values varies according to their priorities. In this context, future research should investigate the relationships between personality traits and value rankings of individuals.

Personality psychology examines behavioral patterns that do not change in different environments and times. Social psychology is about the power of the social environment; It examines how it causes an individuals to behave contrary to their personality traits, attitudes, values. From this perspective, it should be argued how the primary values of individuals do not turn into behaviors with the power of the social environment.

The main criticism of the five-factor personality theory is that it does not include any dimensions related to traits such as jealousy, persistence, intrinsic motivation, religiosity, spirituality, humor, narcissism, Machiavellianism, which appear to be personality traits. The relationships between these features, which seem to be basic personality traits, and values should be studied, using the Five Factor Personality Theory.

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