

## **The influence of values on the composition of well-being indexes from the perspective of cultural heritage and circular models**

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### **Abstract**

One of the challenges of new cities is the reconciliation of tradition brought by cultural heritage with modernity and novelty that the implementation of circularity require. In general, the tradition evokes such values as respect for the customs and ideas that are transmitted by cultural artifacts as well as a restraint of actions that could possibly violate social expectations and norms. The modernity and novelty, on the other hand, require values such as openness, exploration, and a search of new. According to the Schwartz's theory of basic human values, these values (i.e. named conservation and openness to change) are at the opposite sides of the model, meaning that they share the least motivational goals. In our work, we compare the existing well-being indexes from the perspective of cultural heritage preservation and models of circular city. The role of values is discussed.

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Adaptive reuse of built heritage affects people in many different ways. Besides the obvious transformation in aesthetics it changes local economy, environment and social life. To understand the impact of adaptive reuse it is important to analyze the socio-economic situation of the community in which the built heritage is located before and after the realization of the project. The analysis of potential effects should be launched as soon as possible, ideally already at the early phase of preparation to the adaptation process. The essential element in this undertaking is the selection of a right measure – a well-being index – that can be used to capture the changes induced by the adaptive reuse in the domains seen as the most important to the individual members of local community.

There is a plethora of, what one may consider adequate, indexes - from those that measure subjective well-being by asking people direct question how satisfied they are with their life (see Kahneman & Krueger, 2006, for a review of subjective measures of well-being) to those that are built from more objective measures derived from data related to health, education, safety, or environment. For example the Organization for Economic Co-operation and Development (OECD) has based its Better Life Index on 11 indicators: Housing, Income, Jobs, Community, Education, Environment, Civic Engagement, Health, Life Satisfaction, Safety, Work-Life Balance. The indicators were classified as essential in the area of material living conditions and quality of life.

A little bit different approach to the issue of well-being offer Sagiv and Schwartz (2000). They argue that well-being depends on people's possibility of enacting personal values because values are in general considered to be one of the key drivers of human performance. Values motivate actions and set standards for evaluation of own and others behavior (Schwartz, 2012; Schwartz & Bilsky, 1990), therefore, the environment in which people can embody values they cherish is conducive to positive well-being, while the environment in which promoted values are incongruent with personal values of inhabitants can lead to negative well-being of the latter.

The focus on values corresponds with the ample research on a place-based notion of well-being, in which the special recognition is given to "... cultural and environmental specificity of well-being for specific populations in a given setting." (Panelli & Tipa, 2007). Consideration of place specificity maximizes the chances that the index embraces complexity of mechanisms that affect the sense of wellbeing shared by a local population. However, it also means that the measures of well-being "cannot simply be transported to another culture without risk of serious misrepresentation and misunderstanding." (Christopher, 1999). In case of measuring impacts of adoptive reuse it would mean that the effect of adoptive reuse that is considered to be positive in one location might be evaluated as negative in the other, therefore, the geographical approach advocates the tailoring of a well-being index for each location separately.

Many well-being measures has already been created in accordance with the place-based approach (see Panelli & Tipa, 2007, for examples). For instance the composition of the Canadian Index of Wellbeing was determined by the values identified by Canadians as ones of the highest importance for their quality of life. From the beginning the formation of an index was conducted in collaboration with citizens. The process was concluded by the extraction of nine core values: fairness, diversity, equity, inclusion, health, safety, economic security, democracy, and sustainability. The chosen indicators to the index had to reflect these values. Altogether the index was formed from eight domains: community vitality, democratic engagement, environment, education, healthy population, leisure and culture, living standards, time use.

Unfortunately, the geographic approach, that enhances the validity of a measure for a considered community, has one important flaw – it makes the comparison between countries or even cities much more difficult if not impossible at all because the list of possible values can be "endless" and each index can reflect other set of values. Here, we propose a new approach to the composition of well-being index. The well-being index should be driven by values but unlike the place-centric approach it should capture the whole spectrum of values that may motivate people's

actions no matter the geographical location. If we consider the diversity as an asset, including the diversity of values that the community might act on, the well-being index shouldn't concentrate only on values that are the most typical for a given location but also encompass those that are cherished by minorities.

The theory of basic values offers a good understanding of values and their impact on behavior (Schwartz & Bilsky, 1990). Values, in general, has been subject of research in many different social disciplines, from psychology to economy, but so far no other conceptualization of values has been backed by more abundant cross-cultural studies as the mentioned theory of basic human values.

Research shows that the seemingly countless list of values that people may refer to in their behavior can be reduced to just ten basic personal values: self-direction, stimulation, hedonism, achievement, power, security, conformity, tradition, benevolence, and universalism, which afterwards can be grouped along two bipolar dimensions: (1) 'openness to change' – 'conservatism' and (2) 'self-enhancement' – 'self-transcendence' (Schwartz, 2012; Schwartz & Boehnke, 2004). Schwartz placed the values on the circle revealing their potential of compatibility (Figure 1). In the circular structure, each value has two close neighbors, i.e., compatible values, and far neighbors that are situated on the opposite side of the circle, i.e., conflicting values. Such arrangement of values is very informative because it depicts that specific behavior can be motivated by more than one value and that there are values that are almost impossible to be reconciled in one behavior. For example fight against invigilation that is motivated by value of self-direction can be motivated also by such value like stimulation or universalism (i.e., compatible values) but not by values like national security or conformity (i.e., conflicting values).

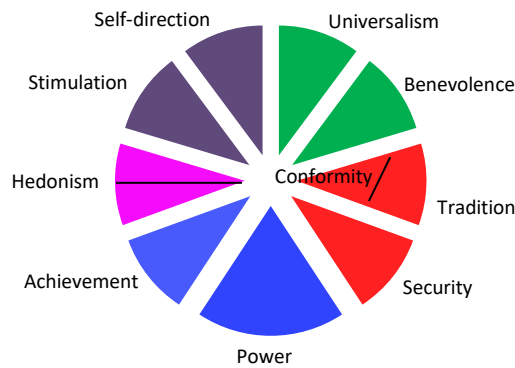


Figure 1. Theory of Human Basic Values

Schwartz extracted two bipolar dimensions along which values are located. The first dimension is called 'openness to change' – 'conservation' which represents the conflict between individual freedom, inner desire of change or exploration and values that refer to preservation of social norms and order. The 'openness to change' is composed of three sets of values: self-direction, stimulation and hedonism. The first one, self-direction embraces values which motivate self-improvement, excellence, creativity, or independence. Stimulation refers to the need of exploration, novelty and variety that ensures the optimal level of activation. Hedonism originates from the need of pleasure and self-indulgence. 'Conservation' – the opposite side of the dimension – is also formed by three set of values. They are tradition, conformity, and security. The first one, tradition, refers to the groups solidarity, humility, and acceptance which ensures a group survival. Conformity is responsible for smooth functioning of groups; it emphasis the self-restraint, politeness, and obedience in interaction with others. The last set of values – security – addresses the need of harmony, safety and security on the individual as well as national level. The security is understood quite broadly. It encompasses different aspects of security like health, social order or sense of belonging.

The second dimension 'self-enhancement' – 'self-transcendence' echoes the conflict between collective and individual success and prosperity. On one end of the dimension there is 'self-enhancement' that represents rather individualistically oriented values like power, achievement and

partially hedonism. In this set, power represents the need of obtaining a dominant position, prestige, and control over others while achievement refers to the need of ensuring personal success by demonstrating skills and competences. Achievement values emphasize ambition, capability and intelligence. On the other pole of the dimension is 'self-transcendence'. It is composed of only two set of values: universalism and benevolence. Universalism is formed by such values as social justice, equality, tolerance, protection of environment, and wisdom. It emphasize the importance of the welfare of nature and other people who are not the close ones. Benevolence values, like helpfulness, honesty, or forgiveness, regulate the behavior toward close ones. They answer the need of preserving and enhancing the well-being of the in-group members.

Each person possesses an individual system of values that is composed of values that are the most important to them (Schwartz & Bilsky, 1987). The system is relatively stable, meaning that it does not change much over time. The evolution of the system is possible but it needs time and appropriate conditions. People living in a same location and sharing the common believes and history most often tend to develop to some extent a similar systems of values.

We argue that adaptive reuse of built heritage interacts with people's systems of values mostly by its functions and affordances. Moreover, a new approach to adaptive reuse that is inspired by the models of circular city activates a characteristic set of values like creativity, openness, protection of the environment which might be more congruent with values of some communities than others. It is especially visible, when not the aim but the means and processes of the adoptive reuse are considered. Adaptive reuse of the unique piece of history that is bounded to the given place is often motivated by the value of tradition but the process itself often requires implementation of modern solutions and procedures that are not traditional for a local community and require activation of such values as openness to change and exploration. Not all communities can equally activate these opposite values. For example, some nations declare to follow customs and tradition more often than others (Figure 2) which could mean that they might be more interested in .

But does it mean that the well-being index for these communities should focus on indicators reflecting value of tradition more than other values?

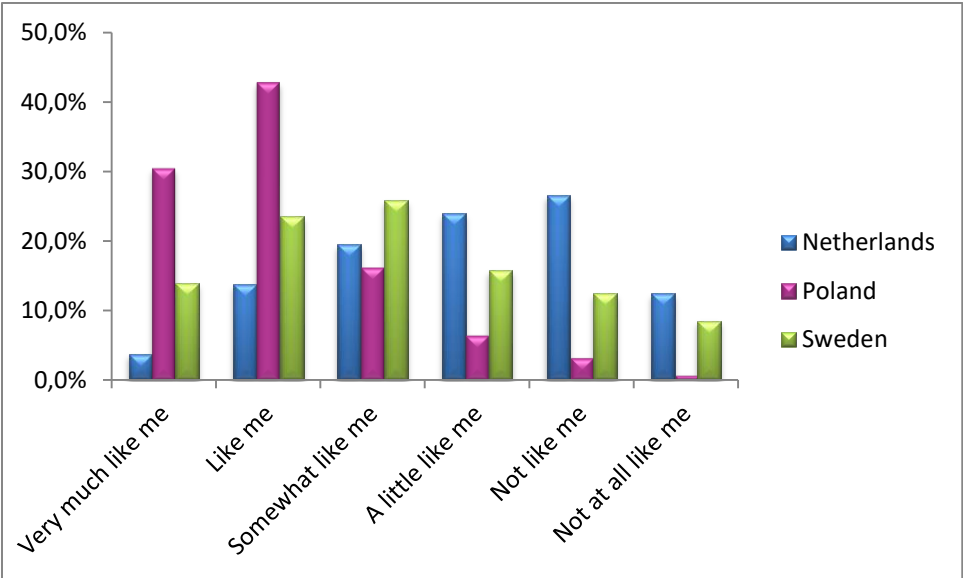


Figure 2. Frequencies of responds to the question about the similarity of a respondent to the person who follows the customs handed down by one’s religion or family (value of tradition) in division by country. Data were derived from the World Value Survey (Inglehart et al., 2014).

We would rather disagree because beside the dominant value that is shared by the majority of the community the detailed structure of values of individual members of the community can be quite diverse: there can be people who cherish other values more then majority, e.g., universalism and benevolence over power and achievement, tradition over stimulation and self-direction, and vice versa. The index of well-being should reflect the diversity of values as acting on own values motivate people most and contribute to their real well-being, while a suppression of values might contribute to discomfort and development of negative inner states.

We believe that the theory of basic human values might be used as a framework for creation of well-being index. Following Sagiv and Schwartz (Sagiv & Schwartz, 2000) findings about the effect of congruency between individual values and values promoted by the environment on the well-being we propose to go beyond geographical approach which suggests concentration on the values that

are dominant in a given community, because such index reflects the vision of 'majority' well-being, however at the cost of omission of values that are important to the minorities and individuals. The more inclusive approach to the creation of the index would mean the selection of indicators that would correspond to each basic human value. Only then the well-being index could reflect the well-being of individuals and not the hypothetical majority.

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